Sabzawārī's *Sharḥ Al-Manẓūmah* As an Intellectual Work in Philosophy

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Abstract; *Mullā Hādī Sabzawārī (d.1873) was best known for his revival of the ideas of Mulla Ṣadrā (d.1640 A.C.) and his commentary on Ṣadrā's al-Asfār and al-Shawāhid al-Rubūbiyyah. However, the elaboration of his philosophy could more be traced out by referring to his magnum opus, Sharḥ al-Manẓūmah. The book is the most popular textbook of scholastic philosophy which has been, and even today is being read and studied by students of philosophy in almost all the traditional religious schools (madāris) in Iran. This article is a discourse on the book Sharḥ al-Manẓūmah as a scholarly work in the field of philosophy. This study is based on a qualitative method in which content analysis is utilized in describing the work of. Sabzawārī. This results in special characteristics of the book including its style and structure of writing, the content of the discussion, its influence on the other scholars, and its appropriateness as a reference work in the field of philosophy.*

Keywords: *Metaphysics; Philosophy; Sabzawārī; Sharḥ al-manẓūmah; the Concept of Existence.*

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Abstrak; *Mullā Hādī Sabzawārī (w.1873) dikenal atas usahanya untuk membangkitkan kembali idea-idea Mullā Ṣadrā (w.1640) dan syarahan beliau terhadap kitab al-Asfār dan al-Shawāhid al-Rubūbiyyah-nya Ṣadrā. Akan tetapi, penjelasan filsafatnya dapat lebih dijejaki dengan merujuk kepada karya agungnya, Sharḥ al-Manẓūmah. Karya ini adalah buku teks filsafat skolastik yang paling popular yang pernah, dan bahkan hingga hari ini masih dibaca dan dikaji oleh para pelajar filsafat di hampir semua sekolah agama tradisional (madāris) di Iran. Makalah ini akan membicarakan kitab Sharḥ al-Manẓūmah sebagai karya ilmiah dalam bidang filsafat. Kajian ini berasaskan kajian kualitatif iaitu berbentuk analisis terhadap karya Sabzawārī tersebut. Sehingga menghasilkan ciri-ciri keistimewaan kitab yang merangkumi gaya dan struktur penulisan, kandungan perbincangan, pengaruh kitab kepada para ulama dan kewajarannya dijadikan sebagai karya rujukan dalam bidang filsafat*.

Kata Kunci: *Filsafat; Konsep Wujud; Metafizik; Sabzawārī; Sharḥ al-manẓūmah.*

A. Introduction

Ḥājī Mullā Hādī ibn Ḥājī Mahdī al-Sabzawārī was a scholar who was very productive in developing his knowledge. Among his great works is the book Sharh al-Manzumah which discusses philosophy. This research wants to examine this book and prove that his very popular work needs to be studied in the field of philosophy.

Throughout the research, no one has discussed this theme, there is only research on the theme "Mullā Ṣadrā's Political Legacy: Ṣadrā's Theory Of Justice And The Religio-Political Authority In Post-Revolutionary Iran", written by Amir Rastin Toroghi and Seyyed Mortaza Hosseini Shahrudi, Research This shows how Mullā Ṣadrā's theory of moral and social justice can provide an intellectual foundation for the establishment of an

Islamic state in the Shiite understanding.[1] Another research entitled "Mulla Hadi Sabzawari As A Leading Later Sadrian Philosopher: Revisiting His Life And Works" by Rizky Febrian which explains that Sabzawari's philosophical theory, which he developed and explained, is recorded in his popular work, namely the Tafsir Ghurar al-Fara'id from here greatly influenced many Persian intellectuals after him.[2]

This research is based on a qualitative method that uses content analysis to describe the work. Sabzawari. The distinctive characteristics of the book are also explained, including the style and structure of its writing, the content of its discussion, its influence on other scholars, and its suitability as a reference work in the field of philosophy.

B. Ḥājī Mullā Hādī ibn Ḥājī Mahdī al-Sabzawārī and his works

Sharḥ al-Manẓūmah was written by Ḥājī Mullā Hādī ibn Ḥājī Mahdī al-Sabzawārī. He was born in the town of Sabzawār, a city in western Khurāsān in 1212 A.H./1797-98 A.C. Sabzawārī was raised and supervised by his elder cousin, Mullā Hossein Sabzawārī, who took him to Mashhad. Under Mullā Hossein's guidance, he had studied philosophy, literature, mathematics, Islamic jurisprudence (*fiqh*) and *uṣūl al-fiqh* for almost ten years.[3] In 1232 A.H./1816 A.C., he left Mashhad for Iṣfahān where he studied under Aqa Muḥammad Najafī (d.1883 A.C.) for two years on *fiqh*, as well as with Mullā Darbkūshki Iṣfahānī, known as *Wāḥid al-ʿAyn* (d.1853 A.C.) for five years and Mullā ʿAlī Nūrī

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[1] Amir Rastin Toroghi and Seyyed Mortaza Hosseini Shahrudi, Mullā Ṣadrā's Political Legacy: Ṣadrā's Theory Of Justice And The Religio-Political Authority In Post-Revolutionary Iran", Journal Ilahiyat Studies, Volume 11 Number 2, 2020.

[2] Rizky Febrian, "Mulla Hadi Sabzawari As A Leading Later Sadrian Philosopher: Revisiting His Life and Works", International Journal Of Humanities, Philosophy And Language (IJHPL), Volume 5 Issue 19 (September 2022).

[3] Masoud Talibi, introduction in the edited version of *Sharḥ al Manẓūmah* (Tehran: Nashr-i, 1992), Vol. II, p. 3.

(d.1830-1 A.C.) for three years in philosophy. In Iṣfahān, he studied also under Mullā ʿAlī Nūrī's student, Mullā Ismāʿīl Khājūʾī (d.1246 A.H./1830-31 A.C.).[4]

After ten years of study in Iṣfahān, in 1242 A.H./1826 A.C., he returned to Mashhad in the days of Muḥammad Shāh (d. 1848 A.C.) and began to teach in Ḥajj Ḥassan Seminary school. In 1250 A.H/1834 A.C., he performed the pilgrimage (ḥajj). Then he returned to Sabzawār where he taught until his death. In Sabzawār, he taught at the school al-faṣīḥiyyah that was founded in 1126 A.H; it was the largest school of the century in the field of philosophy, ḥikmat, logic, and many other fields. Many of the experts in various fields were graduated from that school, especially under the guidance of Sabzawārī himself.

During his time, many learned scholars consulted Sabzawārī mostly on gnostic, philosophical, metaphysical, and theological questions and problems of the most profound nature and perennial significance, to which he provided the answers which later on was compiled in Rasāʾil ḥakīm Sabzawārī.[5] As for Rasāʾil, it is comprised of a series of treatises in Arabic and Persian, some of which are answers to questions posed by other contemporaries except for the book Hidāyat al-Ṭalibīn, which was an independent treatise on theodicy, prophecy, and the intermediate world or the imaginal world (ʿālam-i mithāl) written at the request of Nāsir al-Dīn Shāh (d. 1896 A.C.).

Sabzawārī was best known for his commentary on Ṣadrā's al-Asfār and al-Shawāhid al-Rubūbiyyah, and revival of thoughts of Mulla Ṣadrā (d.1640 A.C.).[6] At the same time, he was also recognized as the main expositor of the ishrāqī doctrine during the

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[4] C. E. Bosworth, E. van Donzel, W. P. Heinrichs and G. Lecomte (eds). *The Encyclopaedia of Islam*, 2nd Edition, (Leiden: Brill, 1995), Vol. VIII, p. 695. Hereafter cited as *EI*. Mullā Ismāʿīl Khājūʾī (d.1246 A.H./1830-31 A.C.) was a teacher of Sabzawārī who wrote annotations upon the ʿAbd al-Razzāq Lāhijī's *Shawāriq* and a commentary upon Mullā Ṣadrā's *Mashāʿir*.

[5] The *Rasāʾil* was edited by Jalāl al-Dīn Ashtiyānī and published by Mashhad University Press in 1970.

[6] *EI*, Vol. VIII, 695. More on Sabzawārī's biography, see: Fana, Fatemeh. 'Mullā Hādī Sabzawārī' in Reza Pourjavady (ed.), *Philosophy in Qajar Iran* (Leiden: Brill, 2018).

Qajar period, and the revival of Suhrawardī's teachings is mainly due to his efforts.[7] Although both schools were promoting the contrast ideas; Mullā Ṣadrā was well-celebrated as the one who presented the concept of the primacy of existence (*aṣālat al-wujūd*) as opposed to the concept of the primacy of quiddity (*aṣālat al-māhiyah*) upheld by its main exponent, Suhrawardī.[8] In philosophy, Sabzawārī becomes one of the greatest commentators of Ṣadrā's philosophy and belongs to the fifth generation of *Ḥikmah Mutaʿāliyah* philosophers after Mulla Ṣadrā.

Furthermore, although Sabzawārī was the follower of Mullā Ṣadrā's teachings, it does not mean he has never developed his ideas and concepts on various intellectual discourses. One of the reasons why Sabzawārī is different from Mullā Ṣadrā was his concern and tendency to Illuminatism and Gnosticism. During and after al-Sabzawārī's period, his *Sharḥ al-Manzūmah* has become standard texts for the students of Islamic philosophy in Persia. Sabzawārī's work upon Mullā Ṣadrā's *al-Shawāhid al-Rubūbiyyah* is also regarded as expositions of *ishrāqī* doctrine, while Sabzawārī's commentary upon the *al-Asfār* is regarded as one of the most comprehensive commentaries written on this work, and his commentary upon Mullā Ṣadrā's *Mafātīh al-ghayb* provides a valuable set of work for the students of Mullā Ṣadrā as well as the school of *ishrāq*.[9]

Sabzawārī's method of classification and regulating the philosophical subjects in his works—especially in "*sharḥ al-manzūmah*"—is seemingly more systematic and more comprehensive and *even* better than Mullā Ṣadrā's approach in "*Asfār*", particularly in the subject of theology. Sabzawārī's interest in Sufism is most apparent in his poems and his

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[7] Mehdi Amin Razavi, *Suhrawardi and the School* (Surrey: Curzon, 1997), 131. Hereafter cited as *Suhrawardi*.

[8] Although the term *māhiyah* as "essence", in the general sense, is not opposed to existence because it includes the very substance of things or the primary stuff of which things are made of, which is existence itself. See: Izutsu, Toshihiko. *The Concept and Reality of Existence* (Tokyo: Keio Institute of Cultural and Linguistic Studies, 1971), p. 86.

[9] Ibid.

commentary on Rūmī's *Mathnawī*, a classical work of Persian Sufi poetry.[10] It is also said that Sabzawārī wrote a commentary on the *Ilāhiyyāt* of ibn Sīnā, which has been lost.[11]

C.   Style, Structure, and Presentation of *Sharḥ al-Manzūmah*

The original text of *Sharḥ al-Manūmah*—which is the *Ghurar al-Farāʾid*—is written in a poetic form that follows a unit of rhythm in poetry or the beats pattern. Each beat has a certain number of syllables in it. The form of a poem in *Ghurar al-Farāʾid* is categorized as *Baḥr Rajaz*, and a poem composed in this metre is an *urjūzā*. The *Rajaz* form is the most straightforward Arabic metres with a basic foot pattern XXSL; where L represents a long syllable, S represents a short syllable, and X represents a syllable that can be long or short,[12] and every line would have a rhyme on the same sound.

Sabzawārī writes the commentary of *Ghurar al-Farāʾid* by himself—known as *Sharḥ al-Manzūmah*—where he elaborates and explains the words and phrases appearing in *Ghurar al-Farāʾid*. In his commentary, Sabzawārī treats many important issues and investigates various positions. The general arrangement of the book appears to be: first, *maqṣid* (destination; intent; aim; purpose) whose plural is *maqāṣid* and which can be regarded as 'chapter', followed then by *farīdah* (precious pearl; precious gem; solitaire) whose plural is *farāʾid* and which can be considered as 'section', to be continued further by *ghurar* (beautiful; magnanimous; generous) in plural form whose plural is *ghurrah* and which can be rightly regarded as 'sub-section'.[13]

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[10] Eliza Tasbihi, *Sabzawārī's Sharḥ-i Asrār: A Philosophical Commentary on Rūmī's Mathnawī*, *Mawlana Rumi Review*, Vol. 7 (London: Archetype, 2016), pp. 175- 196.

[11] Mehdi Amin Razavi, *Suhrawardi*, p. 131.

[12] Geert Jan van Gelder (trans.). *Classical Arabic Literature: A Library of Arabic Literature Anthology*, (New York: New York University Press, 2013), p. 93; See also: W. Stoetzer, 'Rajaz', in Julie Scott Meisami & Paul Starkey (ed.). *Encyclopaedia of Arabic Literature*, 2 Vols. (London: Routledge, 1998).

[13] By comparison, some *kalam* texts written by theologians; that is, al-Ījī's *Mawāqif*, generally takes the following arrangement: first, *mawqif*; second, *marṣad*; and lastly, *maqṣid*. As for al-Taftāzānī's *Maqāṣid* as well as its

D. *Sharḥ al-Manẓūmah* as a Philosophical Work

Mullā Hādī Sabzawārī's *Ghurar al-Farāʾid* is a philosophical Arabic poem that explains a systematic exposition of the traditional Islamic philosophy comprising logic, physics, theology, and metaphysics. This work covers various aspects of philosophy on which he wrote his commentary and completed in 1239 A.H./1823 A.C. The commentary of *Sharḥ Ghurar al-Farāʾid* or *Sharḥ al-Manẓūmah* is the most popular textbook of scholastic philosophy which has been, and even today is being read and studied by students of philosophy in almost all the traditional religious schools (*madāris*) in Iran.[14] The commentary has posed, explained, criticized, refuted, paraphrased, and summarized various discussions from ancient Greek up to Sabzawārī's present day, including theologians, philosophers and Sufis concepts on certain metaphysical and epistemological discourse.

In general, Sabzawārī embarks on his exposition of the text *Ghurar al-Farāʾid* and treats variety of topics and discussions related to metaphysics and philosophy briefly, nowhere giving a detailed picture of the subject discussed. Sabzawārī in his *Sharḥ al-Manẓūmah*, however, uses the same method as many other earlier scholars to discuss his philosophical ideas concerning the subject matters. He cites Mullā Ṣadrā's passage and other scholars, and then explicates its terms and ideas. In most cases, his exposition involves a long explanation of the views of the authors and their intent.

The *Sharḥ-al-Manẓūmah* is not just an exposition of *Ghurar al-Farāʾid*; rather it is an encyclopaedia of philosophy in which many important views in different issues of philosophy have been addressed and investigated. Sabzawārī's method in the book is to cite different, considerable theories of the selected scholars in

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commentary by the same author, generally follows the arrangement: first, *maqṣid*; second, *faṣl*; and third, *mabḥath*.

[14] Further details on textual and historical remarks on *Ghurar al-farāʾid,* see: Toshihiko Izutsu, 'Introduction' in *The Metaphysics of Sabzavārī*, by Mehdi Mohaghegh and Toshihiko Izutsu (New York: Caravan Books, 1977), pp. 1 & 25. Hereafter cited as *Metaphysics*.

his exposition of any passage, and then brightly criticize and evaluate them. Sabzawārī's exposition of *Ghurar al-Farāʾid* may be regarded as a comprehensive encyclopaedia of most theories of the scholars of theology and Islamic philosophy before him. He had impressive knowledge and mastery of the views of previous scholars. This commentary clearly elaborates and illustrates the words and phrases appearing in *Ghurar al-Farāʾid*. *Sharḥ al-Manẓūmah* was also welcomed and studied by scholars, many annotations and commentaries were written on it. One feature of the book is its frequent quotes from early books in Islamic philosophy and theology. These quotes constitute the bulk of the book. Given Sabzawārī's own approach, the philosophical tone of the book is stronger than its theological tone.

The *Sharḥ al-Manẓūmah*, as mentioned before, contains various sayings and quotations, both identified and anonymous. However, Sabzawārī was able to develop further on the previous doctrines. The combination of gnosis, philosophy, and revelation is presented in a harmonious blend. Through periods, the doctrines of Sabzawārī have outlined and his influence is still very much alive in Persia. The towering figure of Sabzawārī was able to revive and strengthen the tradition in the Qajar period as Mullā Ṣadrā had done two centuries before him.[15] The *Sharḥ-al-Manẓūmah* is divided into seven major headings (*maqṣad*), which are:

1. On General Principles of Metaphysics (*al-Umūr al-ʿĀmmah*)
2. On Substance and Accident (*al-Jawhar wa al-ʿArḍ*)
3. On Metaphysics in the Most Specific Sense (*al-Ilāhiyyāt bi al-Maʿna al-Akhaṣṣ*)[16]
4. On Natural Phenomena (*al-Tabīʿiyyāt*)
5. On Prophecy and Prophetic Dreams (*al-Nubuwwāt wa al-Manāmāt*)

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[15] Seyyed Hossein Nasr, 'Mullā Hādī Sabziwārī', in *The Islamic Intellectual Tradition in Persia*, ed. by Mehdi Amin Razavi (Richmond Surrey: Curzon Press, 1996), pp. 315-316.

[16] Or *Fann al-Rubūbiyyāt*, in Akhund Hidajī's edition and commentary, *Taʿlīqah al-Hidajī ʿalā al-Manẓūmah wa Sharḥuhā* (Tehran: Muassasah al-Aʿlamī, 1983).

6. On Resurrection (*al-Maʿād*)
7. On Ethics (*al-Akhlāq*)

Each heading of the book is divided into several gems (*farīdah*) which in turn are divided into several sections (*ghurar*).

1. *On General Principles of Metaphysics (al-Umūr al-ʿĀmmah)*

This chapter treats various aspect of existence, its positive and negative qualities, unity and analogical gradation, necessity and possibility, time and eternity, actuality and potentiality, quiddities, unity and multiplicity, and causality. In the orderly manner, the chapter consists of seven topics: *first,* the existence and non-existence (*al-wujūd wa al-ʿadam*); *second*, the necessary and the contingency (*al-wujūb wa al-imkān*); *third*, the eternal and the coming-into-being (*al-qidam wa al-ḥudūth*); *fourth*, the actuality and the potentiality (*al-fiʿl wa al-quwwah*); *fifth*, quiddity and its concomitants (*al-māhiyyah wa lawāzimuhā*); *sixth*, unity and multiplicity (*al-waḥdah wa al-kahrah*); and *seventh*, the cause and the caused (*al-ʿillah wa al-maʿlūl*).

Furthermore, this chapter was translated into English for the first time under the title *The Metaphysics of Sabzavārī* by Mehdi Mohaghegh and Toshihiko Izutsu in 1969, which later on also being republished by Caravan Books, New York in collaboration with Institute of Islamic Studies, McGill University, Tehran Branch and Tehran University in 1977.[17] The book originally was the first volume of new series of publications, *Dānesh-i Irānī* (Wisdom of Persia) as part of McGill Institute of Islamic Studies' activity in Tehran. In his introduction, Izutsu points out many important matters, such as the significance of the later development of Islamic philosophy, salient features of *ḥikmat*, later development of *ḥikmat* in Islamic philosophy in Iran, and a biography of Sabzawārī.

As mentioned previously, the first topic is on the existence and non-existence (*al-wujūd wa al-ʿadam*). According to

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[17] Izutsu has used different spelling of السبزواري in English in his different works, which are Sabzawārī and Sabzavārī. The former is commonly used by him and other scholars, while the latter is influenced by Persian or its transliteration into English.

Sabzawārī, existence is self-evident. Therefore, all defining term (*muʿarrif*) of 'existence' is but explanations of the word; they can neither be a 'definition' nor a 'description'. He quoted Ibn Sīnā by saying that existence cannot possibly be explicated except lexically, because it is the primary principle for all explications, so it does not allow any explication; rather, it (essential form) is in mind without the mediation of anything else.[18] To him, existence is also fundamentally real, analogical, and something additional to quiddity and he gives his philosophical and metaphysical arguments. Particularly, Sabzawārī mentioned six of the school's argument, which he supports in this topic.[19] Sabzawārī brings six proofs to support his idea that Existence is analogical.[20] Regarding the relation between existence and quiddity, Sabzawārī sees that existence is something additional to quiddity, and he gives four proofs of the mentioned statement.[21]

Sabzawārī argues that the notion of existence is one of the best-known things, but its most profound reality is in the extremity of hiddenness.[22] Existence, as well as non-existence, are both equally divided into absolute and determined.[23] The Absolute is Pure Existence.[24] A 'thing', besides existence in the external world has existence by itself at the minds. In other words, there is an existence called 'mental existence' (*wujūḍ dhihnī*); he agrees that it has existence by *itself* at *the minds*. Sabzawārī mentions three ways of proving that thesis.[25]

As for a non-existence, Sabzawārī chooses to regard a non-existence is not a thing,[26] and non-existences are not distinguishable from each other, and there is no causal relationship

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[18] Mullā Hādī Sabzawārī. *Sharḥ Ghurar al-Farāʾid*, ed. by Mehdi Mohaghegh (Tehran: Institute of Islamic Studies McGill University Tehran Branch, 1981), Vol. 1, p. 42. Hereafter cited as *Sharḥ Ghurar*.

[19] *Sharḥ Ghurar,* Vol. 1, pp. 43-46; *Metaphysics,* pp. 32-38

[20] *Sharḥ Ghurar,* Vol. 1, pp. 47-49; *Metaphysics,* pp. 39-42.

[21] *Sharḥ Ghurar,* Vol. 1, pp. 50-52; *Metaphysics,* pp. 42-46.

[22] *Sharḥ Ghurar,* Vol. 1, p. 42; *Metaphysics,* pp. 31-32.

[23] *Sharḥ Ghurar,* Vol. 1, p. 69; *Metaphysics,* pp. 69-70.

[24] *Sharḥ Ghurar,* Vol. 1, p. 53; *Metaphysics,* pp. 46-47.

[25] *Sharḥ Ghurar,* Vol. 1, p. 58; *Metaphysics,* pp. 54-55.

[26] *Sharḥ Ghurar,* Vol. 1, p. 74; *Metaphysics,* p. 75.

between them. The distinction is formed between them only in the imagination.[27] Sabzawārī also believes what has ceased to exist does not come back as it was.[28]

The second topic is concerning the necessity and the possibility (*al-wujūb wa al-imkān*). Sabzawārī agrees that existence is possessed of explicit modes in mind: necessity, impossibility, and possibility.[29] While explicit modes are mentally-posited,[30] possibility occurs to a quiddity through rational analysis.[31] The relation between 'necessity' and 'possibility' is like the relation between 'complete' and 'incomplete'.[32]

The third topic is about the eternity and the coming-into-being (*al-qidam wa al-ḥudūth*). The 'coming-into-being' is something essential, and no essential thing can be subject to causality.[33]

The fourth topic is on actuality and potentiality (*al-fiʿl wa al-quwwah*), potentiality has priority in terms of time to actuality, just as actuality is prior to potentiality absolutely.[34]

The fifth topic discusses on quiddity and its properties (*al-māhiyyah wa lawāzimuhā*). The differentia (*faṣl*) is logical and derivative.[35] The reality of a species (*ḥaqīqat al-nawʿ*) is realized by its ultimate differentia.[36] 'Individuation' (*tashakhkhuṣṣ*) is the same as concrete existence in the external world, and it coincides in the minds, and individuation of a thing is due to itself, while the distinction is related to other things.[37] Individuation is either the

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[27] *Sharḥ Ghurar,* Vol. 1, p. 77; *Metaphysics,* pp. 78-79.

[28] *Sharḥ Ghurar,* Vol. 1, p. 78; *Metaphysics,* p. 80.

[29] *Sharḥ Ghurar,* Vol. 1, pp. 94-95 & 98-99; *Metaphysics,* pp. 99-100 & 102-104.

[30] *Sharḥ Ghurar,* Vol. 1, p. 96; *Metaphysics,* p. 100.

[31] *Sharḥ Ghurar,* Vol. 1, p. 100; *Metaphysics,* p. 105.

[32] *Sharḥ Ghurar,* Vol. 1, p. 107; *Metaphysics,* p. 117.

[33] *Sharḥ Ghurar,* Vol. 1, p. 117; *Metaphysics,* p. 129.

[34] *Sharḥ Ghurar,* Vol. 1, p. 125; *Metaphysics,* p. 139.

[35] *Sharḥ Ghurar,* Vol. 1, pp. 134-135; *Metaphysics,* p. 150.

[36] *Sharḥ Ghurar,* Vol. 1, p. 136; *Metaphysics,* pp. 151-153.

[37] *Sharḥ Ghurar,* Vol. 1, p. 142; *Metaphysics,* pp. 158-159.

same as the essence of the individual, or something additional to the essence.[38]

The sixth topic is unity and multiplicity (*al-waḥdah waʾl-kathrah*). Predication (*ḥaml*) is in some cases called essential and primary, and its meaning is to be understood as unification of concept.[39] Whether-ness (*halliyyah*) is divided into actualized *whether-ness* and non-actualized *whether-ness*, and into simple *whether-ness* and composited *whether-ness*.[40] Opposition (*taqābul*) is kind of '*otherness*' (*ghayriyyah*). It is the impossibility of co-presence in one place, in one aspect, and at one time.[41]

The seventh topic concerns the cause and the caused (*al-ʿillah wa al-maʿlūl*). The cause is that of which a thing is in need, while the thing which stands in need is the caused.[42] Once created, the soul uses the faculties and produces particular intelligible forms.[43] It is proper that we should defend the concept of baseless act because it is thought to have no final goal (*ghāyah*) if it occurs.[44] There is nothing incidental in the world of existence because whatever occurs ascends to causes by which its existence becomes necessary. He who does not know the cause speaks of incidents."[45] The effect of a possessor of the matter is limited in duration, number, and force. Likewise, it does not produce an effect except when a position accompanies the thing affected thereby.[46]

2. *On Substance and Accident (al-Jawhar wa al-ʿArḍ)*

The second chapter treats the definition of substance and accidents and other related topics. This chapter is divided into three topics, which are: the descriptive definition of substance and a discourse of its divisions (*rasm al-jawhar wa aqsāmuh*), the

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[38] *Sharḥ Ghurar,* Vol. 1, p. 143; *Metaphysics,* p. 160.
[39] *Sharḥ Ghurar,* Vol. 1, p. 150 *Metaphysics,* p. 167.
[40] *Sharḥ Ghurar,* Vol. 1, p. 151; *Metaphysics,* p. 169.
[41] *Sharḥ Ghurar,* Vol. 1, p. 153; *Metaphysics,* p. 171.
[42] *Sharh Ghurar,* Vol. 1, p. 156; *Metaphysics,* p. 175.
[43] *Sharḥ Ghurar,* Vol. 1, p. 159; *Metaphysics,* p. 180.
[44] *Sharḥ Ghurar,* Vol. 1, p. 162; *Metaphysics,* pp. 183-4.
[45] *Sharḥ Ghurar,* Vol. 1, p. 164; *Metaphysics,* p. 188.
[46] *Sharḥ Ghurar,* Vol. 1, p. 169; *Metaphysics,* p. 195.

descriptive definition of accident and discourse of its divisions (*rasm al-ʿaraḍ wa dhikr aqsāmih*), and the divisions of accident (*aqsām al-ʿaraḍ*). According to Sabzawārī, the substance is an actualized 'quiddity' which, when it exists in reality, has no 'substratum,'[47] while an accident is that whose being in itself is the same as its being in a substratum.[48] Regarding the accident divisions, Sabzawārī discusses quantity, quality, and knowledge. For the latter, he explains that knowledge has several degrees because some of it is substances, nay necessary.[49] At the end of the chapter, he explains some classifications of knowledge, such as empirical and intuitive, separative and collective, or active and passive.[50]

3. *On Metaphysics in the Most Specific Sence (al-Ilāhiyyāt biʾl-maʿna al-akhaṣṣ)*

Sabzawārī has contributed a special chapter on Metaphysics in the Most Specific Sence known as *al-Ilāhiyyāt biʾl-Maʿnā al-Akhaṣṣ*, which elaborates the nature of God. This chapter is divided into three major themes: The Divine Essence (*dhātuhu taʿālā*), the Divine Attributes (*ṣifātuhū taʿālā*), and the Divine Acts (*afʿāluhū taʿālā*).

In this chapter, Sabzawārī discusses the arguments for God's existence, where he brings three common arguments, namely the argument from contingency (*dalīl al-imkān*), motion (*dalīl al-ḥarakah*), and temporal causation (*dalīl al-ḥudūth*).[51] In order to explain the nature of God, he elaborates deeply on divine unity (*tawḥīd*) by proving God as Pure Existence and explaining the impossibility of compositeness and twoness.[52] He also completes the discussion on divine simplicity because His nature cannot be characterized by duality. Therefore, God must be simple (*basīṭ*) and Absolute Existence without essence.[53]

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[47] *Sharḥ Ghurar,* Vol. 1, p. 176; *Metaphysics,* p. 203.
[48] *Sharḥ Ghurar,* Vol. 1, p. 178; *Metaphysics,* p. 204.
[49] *Sharḥ Ghurar,* Vol. 1, p. 184; *Metaphysics,* p. 210.
[50] *Sharḥ Ghurar,* Vol. 1, pp. 184-5; *Metaphysics,* pp. 212-3.
[51] *Sharḥ Ghurar,* Vol. 2, pp. 19-20.
[52] *Ibid*., pp. 20-25.
[53] *Ibid*., pp. 27-28.

On God's attributes, Sabzawārī divides it into four categories, namely the negative attributes (*salbiyyah*) and the positive attributes (*thubūtiyyah*). The former one is the attribute of the Majesty (*al-Jalāl*), while the latter one is the attribute of the Beauty (*al-Jamāl*). The positive attribute is divided into two: the true (*ḥaqīqī*) and the absolutely relative (*iḍāfiyyah maḥḍah*). The true attribute has two divisions: the absolute true attribute (*ḥaqīqiyyah maḥḍah*) and the relational of the true attribute (*ḥaqīqiyyah dhāt iḍāfah*).[54]

The absolute true attribute (*ḥaqīqiyyah maḥḍah*) is like the attribute of the Ever-Living (*Ḥayy*). Then absolutely relative (*iḍāfiyyah*) and the negative (*salbiyyah*) aspects are like the knowingness (*ʿālimiyyah*). Verily, the knowledgeability (*ʿālimiyyah*) is the same derivation as knowledge (*ilm*) to what is known (*maʿlūm*). It is similar to the same derivative ability as in the ability to be enabled (*maqdūr*).[55]

In comparison, the negative attributes (*salbiyyah*) are like the holyness (*quddūsiyyah*) that is the taking of a material in the more general meaning and its concomitant properties (*lawāḥiq*), likewise the quiddity (*māhiyyah*). The negative attribute is more general than what is mentioned with the word *salb* (negative). With the existence of a simple word, such as the example, *not* the one who writes for Zaid, then the case describes the illiteracy (*ummiyyah*) on him.[56]

Sabzawārī also discusses the concept of essential and additional in God's attribute.[57] He believes that all Divine Attributes are unified in the Divine Essence dan His Existence by reality. This is what he calls as 'the unity of attribute' (*waḥdat al-ṣifat*).[58] For examples, He explains further on some attributes of God such as the Divine Knowledge (*ʿIlm*),[59] Divine Power

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[54] *Ibid.,* p. 29.
[55] *Ibid.,* pp. 29-30.
[56] *Ibid.,* pp. 29-30.
[57] *Ibid.,* pp. 30-31.
[58] *Ibid.,* pp. 31-32.
[59] *Ibid.,* pp. 34-47.

(*Qudrah*),[60] the Divine Living (*Ḥayy*),[61] the Divine Speech (*Kalām*),[62] and the Divine Will (*Irādah*).[63]

On the attribute of Knowledge, Sabzawārī concerns many discussions related to that, such as the Existence of God's Knowledge, God knows by His Essence, the unification of the Knower and the Known, causality in the knowledge of God, the scope of God's Knowledge, the Knowledge of God is not by representation (*irtisām*) and the degrees of Knowledge.[64]

After having elaborated the essence and the attribute of God, the next important topic is on the Divine Acts. Sabzawārī begins with the category of the Divine Acts.[65] Then, he argues that the First Intellect as the First and All comes from it.[66] The Relation between the Originated (*ḥādith*) and Eternal (*qadīm*) is also being appropriately explored in this chapter, including the cause of the originated. In addition to that, he provides his refutation to the infinite regress (*tasalsul*).[67]

Another content in the chapter is the essence of Platonic Idealism. Sabzawārī reviews the idea by comparison between one scholar to another, like al-Fārābī, Ibn Sīnā, Mīr Dāmād, and the others. The elaboration on the higher possibility principle (*Imkān al-Ashraf*) is being treated briefly in this chapter. One of the most important topics in the study is on the relation between the Act of God and act of man. For that, he examines in a comparative way between several figures and schools of thought, such as Muʿtazilite, Ashʿarite, Māturidite, Peripatetic Philosophy, and *Ḥikmat* Philosophy. At the end of the discussion, he proposes his stand, which he believes as the moderate position in dealing with the relation.[68]

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[60] *Ibid*., pp. 47-51.
[61] *Ibid*., pp. 51-52.
[62] *Ibid*., pp. 53-54.
[63] *Ibid*., pp. 54-56.
[64] *Ibid*., pp. 34-47.
[65] *Ibid.*, pp. 56-58.
[66] *Ibid.*, pp. 58-59.
[67] *Ibid.*, pp. 61-62.
[68] *Ibid*., pp. 68-72.

 4. *On Natural Philosophy (al-Ṭabīʿiyyāt)*

The fourth chapter contains a discourse on natural philosophy, including the meaning of body (*jism*), motion (*ḥarakah*), time (*zamān*), space, physics, psychology, and the behaviours of heavenly soul (*aḥkām al-nufūs al-falakiyyah*).[69] In this chapter, Sabzawārī briefly explains physical theories of Muslim Peripatetics as outlined in detail in Ibn Sīnā's *Shifāʾ* and other related texts, as well as the Ptolemaic astronomy of epicycles as perfected by Muslim astronomers with the modifications made in it by Ṣadrā and other later Hakims. Sabzawārī also shows the propensity to interpret various aspects of the natural and mathematical sciences symbolically like Ṣadrā; for example, the water of Thales which he identifies with the breath of the Compassionate (*nafas al-Raḥmān*) or the *tetractys* of Pythagoras which he considers to be the metaphor of the four principal stages of Being, intellect, soul, and nature.

This chapter is divided into seven gems or topics (*farāʾid*): *first,* concerning the reality of the natural body (*ḥaqīqat al-jism al-ṭabīʿī*); *second*, on the concomitants of the natural body (*lawāzim al-jism al-ṭabīʿī*); *third,* the general concomitants (*al-lawāḥiq al-ʿāmmah*); *fourth*, concerning orbits (*al-falakiyyāt*); *fifth*, the elements in the universe (*ʿunṣuriyyāt*); *sixth*, the states of soul (*aḥwāl al-nafs*); *seventh*, the behaviours of the heavenly soul (*aḥkām al-nufūs al-falakiyyah*).

In the first gem, he begins with various views on the reality of the natural body, the validation of the prime matter (*hayūlā*) and its definition, different name of prime matter, the invalidation of a part (*juzʾ*) that cannot be further divided (*la yatajazzaʾ*), the validation of the limitation of space, on the form (*ṣūrah*) in the

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[69] Here, I translated the *aḥkām* (sing. *ḥukm*) as the forces conforming with the nature of a thing or the behaviours. Thanks to Professor Muhammad Zainiy Uthman who has suggested this translation (Major Muslim Scientists' Lecture, Jan 17, 2022).

natural world, and the inseparability of the prime matter from the form.[70]

The discussion on the concomitants of the natural body (*lawāzim al-jism al-ṭabīʿī*) is examined in the second gem. The main discussion in this chapter is on motion (*ḥarakah*).[71] The third gem is about the general concomitants (*al-lawāḥiq al-ʿāmmah*) that covers some elaborations on time (*zamān*), place (*makān*), the impossibility of void (*imtināʿ al-khalāʾ*), form (*shakl*), direction (*jihah*), and the newness of the bodies (*ḥudūth al-ajsām*).[72]

The fourth gem is allocated to discuss the astronomical objects (*ajrām falakiyyah*) and other related topics.[73] The fifth chapter focuses on the elements in the universe (*unṣuriyyāt*).[74] The sixth chapter explains states of soul (*aḥwāl al-nafs*) and its faculties (*quwā*), as well as the invalidation of the idea of the reincarnation (*tanāsukh*).[75] The last chapter is on the behaviours of heavenly soul (*aḥkām al-nufūs al-falakiyyah*).[76]

5. *On Prophecy and Prophetic Dreams (al-Nubuwwāt waʾl-Manāmāt)*

This chapter explores the cause of the truth and falsehood of dreams, the principles of miracles, the cause for strange phenomena and prophecy. In the chapter, Sabzawārī addresses the credentials and characteristic that distinguish a Prophet from ordinary people. In order to preserve the hierarchy of Being, the Prophet is the intermediary between this world and the next, between the sensible world and the spiritual essences, so that his being is essential. The Prophet is characterized by the fact that he has knowledge of all things which he has received by the grace of God and not through human guidance; through his power of action

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[70] Sabzawārī, Mullā Hādī. *Sharḥ al-Manẓūmah*, a critical edition by Āyātullāh Hasan Zadeh al-ʾĀmulī, in 5 Vols. (Tehran: Nashr-i Nab, 1992), Vol. 4, 101-235. Hereafter cited as THZSM.

[71] THZSM, Vol. 4, pp. 237- 322.

[72] *Ibid*., pp. 323- 376.

[73] *Ibid*. pp. 377-417.

[74] *Ibid*., pp. 419-464.

[75] *Ibid*., Vol. 5, pp. 11-202.

[76] *Ibid*., pp. 203-214.

which is such that the matter of this world obeys him as though it were his body, and by his senses, which are such what is hidden to others is seen and heard by him. He is also distinguished by his infallibility (*iṣmah*) in all his acts and deeds.

This chapter outlines three gems (*farāʾid*): *first,* the commons (*mushtarakāt*); *second*, the miracles (*al-muʿjizāt waʾl-karāmāt*), and *third,* the emergence of the stranger things from the soul (*ṣudūr al-gharāʾib ʿan al-nafs*). The first gem deals with the cause of the true dream and its falseness, the visions of the perfects (*mushāhadāt al-kummalīn*), the groups of the perplexed (*aṣnāf al-mutaḥayyirīn*), false and inconsequential dreams (*aḍghāth al-aḥlām*), diabolical fictions or illusions (*al-taswīlāt al-shayṭāniyyah*).[77] The second gem is on the miracles (*al-muʿjizāt waʾl-karāmāt*), which focuses on the necessity of sending the Prophet and other related topics regarding the leadership (*imāmah*).[78] The third gem is on the emergence of the stranger things from the soul (*ṣudūr al-gharāʾib ʿan al-nafs*).[79]

It seems that Sabzawārī has followed the footstep of scholars before him to include this section into his work, as we can see also in Suhrāwardī's *Ḥikmat al-Ishrāq*. However, Suhrāwardī combines three sections in one discourse, namely the resurrection (*al-maʿād*), prophecy (*al-nubuwwāt*) and dreams (*al-manāmāt*), while Sabzawārī makes the section on the resurrection (*al-maʿād*) independently.[80]

6. *On Resurrection (al-Maʿād)*

The sixth chapter deals with the resurrection of the soul and body and several issues about the Last Day. Sabzawārī follows closely the teaching of Ṣadrā, considering that the soul to have come into being with the body but to have a life independent of the body after the death. He also opposes the argument and the claim of previous philosophers against bodily resurrection and defends

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[77] *Ibid.*, pp. 219-246.
[78] *Ibid.*, pp. 247-258.
[79] *Ibid.*, pp. 259-267.
[80] *Ibid.*, p. 269.

the idea of the resurrection of the soul and the body together on the Resurrection Day.

This chapter contains four gems; such is an explanation on the resurrection of the soul (*al-maʿād al-rūḥānī*), the body resurrection (*al-maʿād al-jismānī*), the determination of another body (*taʿyīn al-badan al-ukhrā*), and the refutation of accusation (*dafʿ al-subhah*).[81]

Ibn Sīnā includes the discourse on the resurrection (*al-maʿād*) in his *al-Shifā* the chapter of *Ilāhiyyāt*. Mullā Ṣaḍrā has written a book entitled *al-Mabdaʾ waʾl-Maʿād* (the Beginning and the End), also called *al-Hikmah al-Mutaʿāliyah*. The book is a summary of the second half of his *al-Asfār*. He entitled the book with that title since he believed that philosophy means knowing the Origin and the Return.

7. *On Ethics (al-Akhlāq)*

The final and seventh chapter deal with belief (*īmān*) and infidelity and the various spiritual virtues which as usually discussed in the books on Sufism. Sabzawārī explains the stages of faith from simple acceptance to demonstration and from that to spiritual vision. This last degree can be attained only through the purification of the soul and the acquisition of spiritual virtues such as truthfulness (*ṣidq*), reliance upon God (*tawakkul*), contentment (*riḍā*), and surrender (*taslīm*). When man acquires all these virtues his soul becomes simple and pure; he then becomes the recipient of the divine theophanies that illuminates his being and eventually unifies him with the centre, which is his own source of being and the origin of cosmic existence at once.

This chapter also contains Sabzawari's Ethics that explains the definition of and the discussion on belief (*īmān*), truthfulness (*ṣidq*), reliance upon God (*tawakkul*), contentment (*riḍā*), and surrender (*taslīm*). In this chapter, he refutes Wāṣil ibn ʿAṭā regarding his Muʿtazilite view on committer of a major sin (*murtakib al-kabīrah*). Sabzawārī reminds us to continue our belief

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[81] *Ibid.*, pp. 285-358.

and other good attributes like truthfulness (*ṣidq*), reliance (*tawakkul*), contentment (*riḍā*), and surrender (*taslīm*).[82]

E.   The Commentaries and Marginalia of *Sharḥ al-Manẓūmah*

    Sharḥ al-Manẓūmah was welcomed and studied by many scholars; several annotations and commentaries were written. One feature of the book is its frequent quotes from early books in Islamic philosophy and theology. These quotes constitute the bulk of the book. Given Sabzawārī's approach, the philosophical tone of the book is stronger than its theological tone. Some of them are:

1. *Fayḍ al-Bārī fī Iṣlāḥ Manẓūmat al-Sabzawārī* of Sayyid Hibbat al-Dīn al-Husaynī al-Shahrastānī. He was living in the same period with Sabzawārī. The book is a collection of poems and has been published in 1925 by al-Maṭbaʿah al-ʿAṣriyyah in Baghdād. The aim of the author is basically to complement Sabzawārī's work from what he has pursued from Sabzawārī in the context of language and literature, as well as to elaborate the complicated meaning.

2. *Ḥāshiyah ʿalā Manẓūmah al-Sabzawārī* of Mulla Muḥammad bin Maʿṣūm ʿAlī al-Hīdajī al-Zanjājī (d.1346 S.H. in Tehran). The work has been printed in 432 pages, on which *Sharḥ Manẓūmah al-Ālī* in 79 pages and the rest is a commentary of *Ghurar al-Farāʾid*. Another title of this book is *Taʿlīqah al-Hīdajī ʿalā al-Manẓūmah wa Sharḥihā*, which has been printed in 1404 A.H by Manshurat al-Aʿlamī Tehran. The total amount of page is 592 pages, inclusive of the book of logic in 126 pages and 22 principles of *ḥikmat* in 6 pages.

3. *Ḥāshiyat al-Mirzā Mahdī al-Ashtiyānī* of Mirza Mehdi al-Ashtiyānī (d. 1952). Some parts of the book were printed in Tehran.

4. *Durar al-Farāʾid fī Sharḥ Ghurar al-Farāʾid* of Sayyid Mirza Muḥammad Husayn ibn Muḥammad ʿAlī al-Shahrastānī al-Marʿashī (d. 1315 A.H.).

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[82] *Ibid.*, pp. 363-418.

5. *Majmaʿ al-Fawāʾid fī Sharḥ Ghurar al-Farāʾid* (in 2 volumes) of Āyātullāh al-ʿUẓmā Sayyid Muḥammad-i Vaḥīdī. The book was published by Intishārāt-i Madarasah-i Vaḥīdīyah.

6. *Durar al-Fawāʾid: Taʿlīqah ʿalā Sharḥ al-Manẓūmah* or *Ḥāshiyat al-Manẓūmah* of Shaikh al-Ḥājj Muḥammad Taqī al-Āmulī (d. 1971). The book was printed and published in Tehran.

7. *Sharḥ al-Manẓūmah* (in 5 volumes) by Āyātullāh Hasan Zadeh al-ʿĀmulī.

8. *Ḥāshiyat al-Shaykh Muḥammad Ḥusayn al-Aṣfahānī al-Najafī* of Shaykh Muḥammad Ḥusayn al-Aṣfahānī. Unfortunately, he did not complete it. The manuscript is preserved in Najaf, Iraq.

9. *Durūs Falsafiyyah fī Sharḥ al-Manẓūmah* of Morteza Motahhari (d.1979), translated from Persian into Arabic by Mālik Muṣṭafā Wahbī al-ʿĀmilī. The book was published by Dār al-Hādī in Beirut, 2002.

10. *Ṣaḥāʾif min al-Falsafah: Taʿlīqah ʿalā Sharḥ al-Manẓūmah li al-Sabzawārī*, by Āyātullāh Seyyed Reza Ṣadr (d. 1994 A.C.). The book was edited by Seyyed Bāqir Khasraow Shāhī and published in 1387 S.H./1429 A.H./2008 A.C. by Muʾassasah Bustān in Qom, Iran.

F.   Conclusion

The *Sharḥ al-Manẓūmah* not only reflects the intellectual path of Sabzawārī, but reveals his philosophical thought, in parallel with Mullā Ṣadrā and other scholars before him like al-Fārābī, Ibn Sīnā and Suhrawardī. The method of classification and regulation of the philosophical subjects in "*sharḥ al-manẓūmah*" by Sabzawārī is more systematic and more comprehensive than Mullā Ṣadrā's approach in "*Asfār*", particularly in the subject of *ilāhiyyāt*. Although many important subjects in *ḥikmat* philosophy have been covered by *Sharḥ al-Manẓūmah*, but the way of Sabzawārī's explanation in many parts is not very clear or made in a convincing manner. Regarding the orderly arrangement of the discussion, the *bidāyat al-ḥikmah* and *nihāyat al-ḥikmah* of

Muḥammad Ḥusayn al-Ṭabāʾṭabāʾī (d. 1981) appear to be more organized systematically. However, the *Sharḥ-al-Manẓūmah* is an encyclopaedia of philosophy in which many important views have been addressed and investigated in various philosophical questions, and not just an exposition of *ghurar al-farāʾid*. In his elaboration of passage, Sabzawārī's method in the book is to cite different, considerable theories of the selected scholars, and then brightly criticize and evaluate them. Therefore, Sabzawārī's exposition of *ghurar al-farāʾid* can be regarded as a comprehensive encyclopaedia of many important theories of the scholars of philosophy before him.

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