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**Analysis of Haji Sabzevari's Mystical Trends  
on the Emanation of Multiplicity from One**

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**Abstract**

This study seeks to examine the mystical view of Haji on how the multiplicity have been emanated from one unfolded being. By “al-fayd• al-aqdas,” the Sacred Effusion, the mystics mean the cognitive manifestation of things without any multiplicity in divine knowledge and by the holly emanation they mean objectifying the objective unmoved being that exist only in divine knowledge. Haji believes that the essence, the nouns and the attributes appear at Ahadiyat level (non – numerical oneness) but at Vahediyat level (numerical oneness) they are distinct. He identified the name as a noun plus an adjective, and the mystics believe that divine names are effective in generating plurality through co-operation, and contradiction. In addition, we can explain how multiplicity has been emanated from divine names through the Leading names (al- Ahematol asmah) and their adjunct and the principles of names and their persons, on the basis of intuitive method of truth seeker.

**Keywords:** Al- Fayd, Al- Aqdas and Mogaddas, Ahadiyat, Vahediyat, Names and Attributes, Expanded Being, Perfect Man, Haji Sabzevari.

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## **Problem Statement**

The main question of this study is that what is Haji Mollahadi Sabzevari's view on the multiple manifestations of a simple unfolded being. To address this research question, it is necessary to delve deeper into the following questions. What elements should be taken into account when analyzing Mullahi's perspective? What is his view on the status of oneness and unity? What analysis has he given on the existence of the expansive, the Rahmani soul, the truth of Muhammadiyah and the complete human being? In this study we tried to use the method of description and analysis. Based on the descriptive method, it was attempted to refer to the texts of mysticism of the past, and the texts that have been put forward by contemporary scholars on the mystical views of the predecessors of mysticism. Based on Haji's commentary on the predecessor mystics, a deeper understanding of the Sabzevari perspective will be presented and on the basis of this light, Sabzevari perspective will be analyzed. In the light of this research we have come to the conclusion that although Haji in his various works has not spoken in a single way about this research problem, but his perspective can be summarized as follows: He speaks of the Dhât al gayb al geyob and "al-fayd• al-aqdas," and the divine names and attributes that are considered as the determinants of righteousness. The emergence of plurality cannot be spoken at the level of Ahadiyat, and in Ahadiyat and attributes and names level the manifestation of plurality can be spoken. The next step is expanding existence, which has various aspects, such as the Rahmani soul and the truth of Muhammad. In the next phase is located the intellect, the soul, the realm of Form, the realm of mundane world and the perfect human being who is considered as an intermediary link between the descending and ascending chain.

By "al-fayd• al-aqdas," the Sacred Effusion, the mystics mean the cognitive manifestation of things without any multiplicity in divine knowledge and by the holly emanation they mean objectifying the objective unmoved being that exist only in divine knowledge.

According to Haji's view it is possible to look at emanation level from two perspectives: attributes- names and acts. On the basis of the former, "al-fayd• al-aqdas and on the basis of the latter, contingent essences accordingly, in respective way manifested which is called as al-fayd agdas. In level of Ahadiyat, the essence, nouns, and attributes appear in the same way regardless to the multiplicity, but in the level of Vahidiyat, this multiplicity are distinguished. On the other word, at the level of Ahadiyat divine knowledge to His own nature and to all other truth comes in form simplicity and while this knowledge at the level of Vahidiyat is in detail. According to Haji sabzevary, al-fayd• al-aqdas refers to the level of Ahadiyat and the fayd al mogaddas refers to the level of Vahidiyat.

Mollahadi believes that the name divine name means the essence in addition to attributes. In the other words, the name is seen as derivative and the attribute is seen as the basis of such derivation.

## **Method**

The method taken in this article is a descriptive- analytic as a basic research.

## **Findings and Results**

Divine names are effective in generating plurality in many ways, including:

- A) How multiple names affect each other. This is done in a reciprocal cooperation, reproduction and contradiction.
- B) The Leading names and their adjuncts: According to Haji Sabzevary, each Leading names ( aheme al – asma) has various adjuncts causing the emergence of multiple manifestations.
- C) The Principles of Names and Their Persons: According to Haji Sabzevari, although the principles of nouns are finite, but their persons are infinite.

- D) According to the seeker's intuition: The seeker first sees the multiplicities of the whole world and then at the higher level he observes the best names ( al- asmayeh hosna) instead of observing manifestations and at last stage he only engage observing with intuitions the divine essence, without paying attention to the divine names and attributes.

According to the mystical tendency of Haji, it is the first emanated being is the expanded being. Extended existence has many characteristics, which can be considered as such: lack of *Nafsiyat and Esmiyat*, the adjunct tre unity, ( *Vahdateh hageyeh zelliaeh*), the emergence of *Dhat gayb al- geyob*.

Just as the human soul has three stages, so are the three stages in the appearances and manifestation of God, ( *Haq*): God`s Names and attributes at the level of essence (Shat) are in the first stage, detailed cognitive manifestation is the second level, and the detailed objective manifestation is for the third level. Although *Rahmani's soul* has various rendering, but according to one famous reference it is called as an expanded being. The truth of Mohammadiyya also has different rendering, according to one of the famous descriptions it is termed as the expanded being and its characteristics can be mentioned as follows: complete word, ( *kalem tammeh* ) connecting circle, ( *halgeyeh vasl* ) for ascending and descending arch. One of the five mystical aspect is the realm of the perfect man. Haji believes that the perfect man is the feature of God and the biggest divine sign and its unity is considered as the adjunct unity, ( *Vahdate Haggeh zelliyeh* ) that his entire essence is attracted in God`s presence. He pays attention only to God and all his attention to all other beings other than God is accidently. One of the most important attributes of the perfect man is that he is all kinds ( *kol al – anvah*). It does not mean that all species - body, plant, animal, - are perfect together, but that man, by his unity and unity and simplicity is considered as all kind in the sense that he possesses all perfect attributes of all species.

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