

‘Abd al-‘Alī Lakhnawī and the Theory of Existence in *Yamānī Wisdom*: The Inception of Critical Commentaries on *al-Ufuq al-Mubīn* in the Indian Subcontinent

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Abstrac

This article offers a critical re-examination of ‘Abd al-‘Alī Lakhnawī, the earliest Indian annotator of *al-Ufuq al-Mubīn*, and his engagement with the foundations of the theory of existence in *Yamānī Wisdom*. It asks on what conceptual pillars Mīr Dāmād constructs his account of the *maṭābaq* (truth-maker) of the *hal basīṭ* propositions and of the relation between existence and essence, and on what grounds Lakhnawī rejects them. The study first surveys the development of the problem of existence—from the debate over *‘urūḍ* versus *i‘tibār* to its logical formulation in terms of the *maṭābaq* of the *hal basīṭ*. It then explicates Mīr Dāmād’s position in *al-Ufuq al-Mubīn*, grounded in the semantic simplicity of existence, the analysis of “A is existent” as “A is realized in mind or external reality,” and an intentional distinction between *taqarrur* (subsistence) and existence. Within this framework, the relation between the simple origination (*ja‘l basīṭ*) of quiddity and the truth of existential predication is articulated through *istitbā‘* (entailment). Finally, the article evaluates Lakhnawī’s criticisms across four

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axes—predication theory, the simplicity of “existent,” the dual classification of *hal basīṭ*, and the principle of derivative predication—arguing that some objections reflect fundamental metaphysical divergences, while others stem from misinterpretations and insufficient attention to key technical distinctions.

Keywords: Yamānī Wisdom; Mīr Dāmād; ‘Abd al-‘Alī Lakhnawī; *maṭābaq* of *hal basīṭ*; theory of existence.

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