مجلة الفلسفة

العدد ٢٨ كانون الأول ٢٠٢٣

مجلة أكاديمية محكمة تصدر عن كلية الآداب في الجامعة المستنصرية
تعنى بنشر البحوث في مجالات الفلسفة المختلفة
وما له صلة بها في العلوم الإنسانية الأخرى

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المنطق السينوي في الدراسات العربية المعاصرة
أثر فلسفة كانط الأخلاقية في فكر نيتشه وهابرماس
نقد ليفيناس للتأسيس التذاوتي لفينومينولوجيا هوسرل
المفاهيم الأساسية في المرحلة الأولى لفلسفة فتجنشتين
من موت الإله إلى موت الإنسان مقاربات نقدية بين نيتشه وفوكو
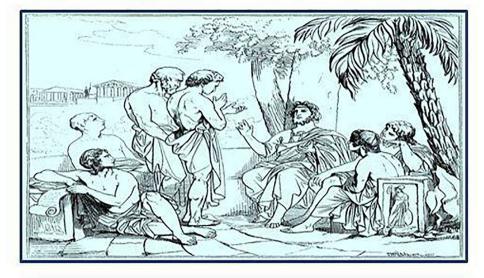الرقص الديني من طقس الجسد إلى تحولات الرمز
نصوص وقراءات فلسفية

Philosophical-Mystical *Kalam*
Civil Society and Peace in an Uncertain World
"A Part Song" and the Conventions of Modern Elegy

مجلة الفلسفة

العدد ٢٨

كانون الأول ٢٠٢٣

PHILOSOPHY
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CONCERNED WITH PUBLISHING RESEARCHES IN VARIOUS
FIELDS OF PHILOSOPHY AND WHAT IS RELATED TO IT IN
OTHER HUMAN SCIENCES

العدد الثامن والعشرون

كانون الأول

٢٠٢٣

تصميم وطباعة
ملك الأثر
النشر بالجامعة

مجلة الفلسفة

مجلـة فلسفية مُحكّمـة نصـف سـنوية ، تصـدر عـن كليـة الآداب / الجامعـة المسـتنصرية ، وحاصلـة علـى الرقـم الدولـي (المعيـاري) ISSN 1136-1992 ، والمعرف الدولـي تحـت الرقـم 10.35284 وتُعنـى بنشـر البحـوث والدراسـات الأكاديميـة والفكريـة العامـة فـي مجـالات الفلسـفة المختلفـة : مجـال تاريـخ الفلسـفة (الفلسـفة اليونانيـة ، والوسـيطة ــ مسـيحية وإسلامية،والحديثة والمعاصـرة (الغربيـة) ، والفكـر العربـي والإسـلامي الحديـث والمعاصـر)، ومجـال فروعهـا (الميتـافيزيقـا والتأويـل ، وفلسـفة اللغـة والديـن والمعرفـة والتاريـخ والجمال والفن والأدب والسياسة والقانون ...) ، ومجال الموضوعـات النظريـة العامـة الأخـرى (النـاظرة فـي: العقائـد والعرفـان والحضارة والمنهجيـات ــ المعرفيـة والبحثيـة ...) ، وأي موضوع ثقافـي أو فكري يتضمـن بُعداً تنظيريـاً حـول الإنسـان والهويـة والزمـان والحـدث ...والنشـر فـي المجلـة باللغـة العربيـة أو الإنجليزيـة أو الفرنسـية .ومما تتوخـاه المجلـة ، فضـلاً عـن خدماتهـا الأكاديميـة المعروفـة ، ترصـين الثقافـة ، ونشـر الوعـي النقـدي البنـاء ، وفتـح السـبل أمـام التقـدم بالفكـر والازدهـار الحضـاري المميـز.

شروط النشر

1. يجب ان يكون البحث المرسل للمجلة مكتوياً بخط (simple fide Arabic) بحجم (14) للمتن و(12) للهامش ، ومنضداً على (CD) خاص.

2. توضع الكلمات المفتاحية (العربية والانكليزية) في بداية البحث.

3. يرفق مع البحث ملخص باللغتين العربية والانجليزية لا يزيد عدد كلماته عن (150) كلمة ، ويوضع في بداية البحث بعد العنوان .

4. يكون توثيق الهامش في داخل متن البحث وعلى النحو الاتي : (أسم المؤلف ، سنة النشر،رقم الصفحة) ويقدم اللقب أو الأسم الثاني .

5. يكون التوثيق للمصدر او المرجع في نهاية البحث وعلى النحو الاتي:(اسم المؤلف ،سنة النشر ،اسم الكتاب ،مكان النشر ،دار النشر)

نموذج تطبيقي : الجابري ، محمد عابد(2003) ، نقدالعقل العربي ، بيروت: مركز دراسات الوحدة العربية ،

6. يشترط في البحث ان لا يكون قد نشر من قبل ، أو قُبِل للنشر في أي مجلة داخل العراق أو خارجه.

7. يخضع البحث للتقويم السري والاستلال الالكتروني من قبل خبراء مختصين .

8. البحوث المنشورة في المجلة تعبر عن آراء اصحابها ولا تعبر بالضرورة عن وجهة نظر هيئة تحرير المجلة .

9. يدفع الباحث العراقي الذي يروم نشر بحثه في المجلة مبلغا قدره (100000) مائة الف دينار عراقي ، ويدفع الباحث العربي او الاجنبي مبلغا قدره (100$) مائة دولار امريكي .

10 . ترسل المجلة بعد صدور العدد نسخة بمثابة هدية للباحث ، وان طلب المزيد يدفع (10000)عشرة آلاف دينار عراقي عن كل نسخة .

توجه المراسلات والاستفسارات على الايميل:

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من استراتيجية النشر التواصلي في مجلة الفلسفة تعزيز الموازنة الدقيقة بين البحث النظري المحض والنظر في قضايا الثقافة التداولية (العقائدية والادبية والسياسية...) وهي موازنــة كانــت، ومــاتزال، مــن أبــرز ســمات التفلســف الأصــيل عنــد اصــحاب إحـداث الانعطافات في مسار الفكر الإنساني المديد .

والبحوث التـي سـيطلع عليهـا القـارئ الكـريم وفق محـاور هذا العـدد الـ(٢٨) في اللغتين العربية والانجليزية ، يمكن أن تُعدّ، أو هكذا اردنا لها أن تكون، مصداقاً على هذه الموازنة والتنوع :–

فمن الفضاءات الواسعة للفلسفة المعاصرة المقاربة   النقدية التي قدمها الفيلسوف الفرنسي المعاصر (ليفينـاس) لتحويل التـذاوت الهوسـرلي (التجـارب المشـتركة للـذوات الانسانية)من الجانب الابستيمولوجي، كما هو معروف عند مؤسس الفينومولوجيا، الى الجانب الاخلاقي العملي وفقاً لجدلية الذات والآخر . وهذا ما وضعه في الاعتبار العيني ، وفي اساسه، بحث (نقد ليفيناس لفينمولوجيا التذاوت الهوسرلية)، وبحث أخر يؤكد هذا الجانب العملي ، اذ يتعرض الى الكيفية التي أثرت من خلالها فلسفة كانط الأخلاقية في فكر نيتشه وهابرماس ، وفيها من راهن التأصيل الكانطي لنظرية التواصل الهابرماسية القسط الكثير ، وبحث أخر باللغة الانجليزية ، من فضاءات فلسفة الأدب هذه المرة ، يقدم مقاربـة أدبيـة – نقديـة لتآمل المـوت التراجيدي من خـلال مرثيـة الشـاعرة والفيلسوفة المعاصرة ايلي ديفس المعروفة بعنوان (A part song) (نصف أغنية)،مثالاً للكيفية التي يتجلى فيها أدب الرثاء المعاصر .

وبحث أخر(باللغة الانجليزية) ينظر في علم الكلام على المستوى الفلسفي والصوفي من منظور معاصر ، قائم على فحص المقاربات الراهنة حول التثبت من أغراض هذا العلم .

وبحث أخر (باللغة الانجليزية كذلك) يفحص ، فحصاً نقدياً مفصلاً مآلات المجتمع المدني ، والسلام في عالم مضطرب يعاني من عدم اليقين ، ولم يُفوّت فرصة المراجعة التاريخية لمفهوم "المجتمع المدني" Civil society (من قبْل الحداثة وما بعدهما) واشكالية العنف في صيرورة هذا النوع في المجتمع ،الذي يتمتع بقيمهِ الدالة والمرشدة إلى بناء السلام ...

ومن المستحدث من المحاور في هذا العدد محور (نصوص في الجمال والأدب الفلسفي) وفيه نصان، الأول ينظر في معنى الجمال (والحسن) في الطبيعة والأعمال الفنية والثاني ، مُعارضة شعرية لعينية فيلسوفنا الأشهر ابن سينا ، وفيها تتجلى أوضح دلالات الأدب المتفلسف وبخاصة عندما يكون القصد ماهية النفس وشوقها إلى عالم آخر بعيداً عن عالم الخلائق.

ومحور آخر (قراءات في نصوص فلسفية) وفيه قراءتان، الأولى تقديم وتقويم نقدي لأخر مستجدات النصوص الكانطية المقروءة بالعربية ، كتاب (نزاع الكليات) ، كليات الفلسفة والقانون والطب... والثانية قراءة مفاهيمية – برادغيمية لإستجلاء مضامين نص من أهم نصوص صاحب اطروحة (ابداع المفاهيم في الفلسفة) ، الفيلسوف الفرنسي المعاصر جيل ديلوز ، وهو نص (ما الفلسفة).

وبهذا التنوع في البحوث والمحاور والفكر بالتالي نأمل أن يُسهم هذا العدد أيضاً في إشاعة الوعي الفلسفي والنظر النقدي لبناء وعي اجتماعي متنوع وحضاري.

رئيس التحرير

Philosophical-Mystical Kalam

A Case Study on *ʿIlm Al-Yaqīn* by Muḥsin Fayḍ Kāshānī

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Kalam and did so in his works including his book ʿIlm Al-Yaqīn (The Knowledge of Certainty). He established a novel structure in Imami Kalam and expanded its capacity in facing religious subjects and responsiveness to the questions of Muslims about Shīʿī beliefs. Being inspired by Transcendental Wisdom, he believes that the arcs of descent and ascent (qawsayn al-nuzūl wa al-ṣuʿūd) of existence are the most axial ontological basis for the Quran, Wisdom and mysticism and regulates Kalam problems accordingly. He considers the methods and doctrines of Transcendent

Abstract

After Naṣīr Al-Dīn Al-Ṭūsī and Al-Ḥillī transformed the structure and method of Imami Kalam, Muḥsin Fayḍ Kāshānī (۱۰۹۸-۱۶۷۹) provided the ground for another evolution in it. He worked on a version of philosophical Kalam. Although Ṭūsī introduced philosophical approaches and doctrines to Imami Kalam, Fayḍ brought about fundamental changes in Imami Kalam based on philosophical approaches and doctrines made by his grand master - Mullā Ṣadrā. Thus, he recognized the necessity for another transformation in Imami

three Muḥammads). On the other hand, he was an Imamimutakallim and Ṣadrāian philosopher who was eminent in philosophy and mysticism as well. According to the author of *Rawẓāt al-Jannāt* (*The Gardens of Paradises*):

"Mullā Muḥsin [Fayḍ Kāshānī] was a disciple of Sayyid Mājid Al-Baḥrānī in the knowledge of Hadith and a disciple of Ṣadr Al-Dīn Al-Shīrāzī in theWisdom (Hikmah) and Kalam. Thus, he followed the rules of Ṣūfīs and philosophers in his workswritten on Kalam" (Khansari, Vol. ٧: ٢١).

There is research on the methodology of Fayḍ's works (see for instance: Kamada, ٢٠٠٥; Shayanfar,٢٠١٠; Shayanfar ٢٠١٣; Ahl-Sarmadi, ٢٠١٧; Hejazi, ٢٠١٠; Saghaye Biria, ١٩٩٧) But none of these authors deals with the methodology of his Kalam works. This paper aims to investigate Fayḍ's book, *ʿIlm Al-Yaqīn,* and attempts to prove three hypotheses. First, this work has significant differences

Wisdom as a substructure for expanding and deepening Imami Kalam. Fayḍ considers the previous schools of Islamic Kalam method inefficient. He speaks of the need for Arguments instead of dialectic debates. We will investigate core aspects of this transformation.

١- Introduction

MullāMuḥsin Fayḍ Kāshānī (١٥٩٥ - ١٦٨٠)-Fayḍ in what follows-was a prominent muḥaddith, mutakallim and philosopherof the Isfahan School of Philosophy. In fact, he was a top scholar in all fields of sciencesof his time, yet his prominence as an Imami muḥaddith is beyond any doubt. Therefore, he is believed to be dignified like Al-Ḥurr Al-ʿĀmilī, MuḥammadBāqir Al-Majlisī and Muḥammadūn Al-Thalāth (The

path of people of Kalam" (Fayḍ Kāshānī, ۲۰۱۳, vol. ۱, p. ٤).Fayḍ attempts to identify problems in conduct a pathology in Kalam. It should be noted that Fayḍ's warning about Kalam is, indeed, a warning about the dialectic (*jadal*) method. Like his master, Mulla Sadra, Fayḍ believes the dialectic method to be useless (see for instance: Mulla sadra, ۲۰۰۰,۳). Introducing his work, Fayḍ says that *ʿIlm Al-Yaqīn* obviates the need for dialectic debates (ibid, p. ۳).

Fayḍ criticizesthe methodology of mutakallims seriously and believes that not only will there be no remarkable outcome to these methods, but also, they will increase heresy and confusion and doubts in religion. To explainFayḍ's view, it could be said that most mutakallims use intellectual-empirical reasons; for example to prove the existence of God they have no choice but to use reasons based on order (*naẓm*), movement (*ḥarakah*) and temporal creation of the world (al-ḥudūth). For Fayḍ, if these paths are to reach an end, they

with most of the other Kalam works in method and content. Second,Fayḍ teaches the method of interpretation of Quran and hadiths in the domain of beliefs. His prescribed method is applying philosophical ontology. Third, these main differences in the method and content represent a revolution in Imami kalam, which can be considered the complement of Ṭūsī's revolution in kalam, so that Fayḍ'snew Imami kalam can be called "philosophical – mystical kalam". Focussing on "*ʿIlm Al-Yaqīn*" and referring to its content as well as other statements of Fayḍ on his method in kalam, the authors will attempt to reach the above-mentioned goals.

۲- Identifying problems in Kalam

Fayḍ warns about mutakallims and their common Kalam methods in several cases. For instance, he emphasizes "Then, my brothers, May Allah guide you toward the path of growth, firmly avoid going through the

(*shayāṭīn*) and the deceptions of the cursed ʾIblīs and they will take you far away from Allah – may His Glory be exalted – and they increase your doubts and obfuscations and uncertainties." (ibid: ٣)

Fayḍ tries to avoid such discussions in *ʿIlm Al-Yaqīn*. The length of this book is evidence that Fayḍ's aim of clearing his work from unnecessary debates is based on Hadiths; in every part, on every belief he undertakes to gather relevant hadiths. Thus, many problems discussed in other Kalam books are either not found in *ʿIlm Al-Yaqīn* or are just briefly mentioned when necessary. Issues like predetermined term (ʾajal), ailment (rizq), prices, punishing pagans' children (taʿdhīb al-ʾaṭfāl) in the hereafter are among these redundant discussions. Considering the attention Fayḍ pays to avoiding unnecessary issues, it could be concluded that *ʿIlm Al-Yaqīn* contains issues that to him are essential for discussion in Kalam.

will produce a defective Kalam abundant with heresies, misunderstandings, doubts and uncertainties.

Moreover, Kalam will generate superfluous discussions. Mutakallims' engagement in these unnecessary discussions, is a point at which Fayḍ identifies problemsconducts pathology. For him, Kalam engages in issues that not only are nonsense, but also takes human beings away from their purpose and the issues they needs to learn. Fayḍ believes that most of the concepts and terminologies created by mutakallims are the outcomes of satanic temptations and will end in uncertainty, doubt and heresy:

"[This book] will release you from entering what is irrelevant to you and your souls, I mean your debate over religion and correcting your beliefs through the inventions of the mutakallims and your learning artificial terms common among dialecticians. For these [irrelevant debates] are from the temptations of Satans

application of the ontological method.

In other words, philosophical Kalam aims to use philosophical terms, phrases and expressions to explain religious beliefs and presentintellectual reasons for religious beliefs. In fact, philosophical Kalam could be more comprehensively defined as a trend in Kalam in which Kalam discussions are represented and clarified using philosophical literature as well as demonstrative proofs (Atayi Nazari, ٢٠١٢: ٤٦).

It should however be noted that in their philosophical Kalam, a philosopher-mutakallim considers as philosophical concepts many religious concepts like non-numerical unity (*tawḥīd bi-la ʿadad*), Divine infinity, simplicity (*bisāṭah*) and oneness (*waḥdah*), non-temporal permanence (*dawām*) and pre-eternalness (*ʾazalīyyah*). Since such religious beliefs could not be proven through previous Kalam methods and most of the believers' doubts could not be

٣- Philosophical-Mystical Kalam

In order to define "Philosophical-Mystical Kalam", we start with a more familiar term, "philosophical Kalam". Explaining "philosophical Kalam" some stated that when Kalam changes its methodology while maintaining its purpose and subject and using philosophical terminology and rules, a novel phenomenon named "philosophical Kalam" will emerge. Thus, philosophical Kalam is philosophical methodologically and is Kalam in its problems andgoals (Sultani and Naraqi: ٧). However, this explanation can be criticized, as the philosophical Kalam founded by Naṣīr Al-Dīn Ṭūsī was not deprived of current well-known methods (like Quranic and traditional(*hadīthī*)methods) and all those well-founded Kalam methods were usable in his Tajrīd Al-ʾIʿtiqād and especially in its interpretation by Al-Ḥillī. In fact, what was developed was the progress of Kalam methodology through the

religious knowledge and reflected in the Quran and hadiths, as original sources for this knowledge, could not be found in previous Kalam systems; yet, the philosophy and mysticism rooted in the Holy Quran and Hadiths discusses those issue and Kalam's knowledge of themdeepens and expands its domain.

In ʿIlm Al-Yaqīn, Fayḍ Kāshānī uses mystical and philosophical principles to process Kalam issues, pioneer a novel approach and provide the ground for Kalam to explore religious beliefs more deeply. The paper now turns to some of the aspects of the evolution triggered by Fayḍ Kāshānī.

٤-
he differences of ʿIlm Al-Yaqīn with other Kalam works

"ʿIlm Al-Yaqīn fī ʾUṣūl Al-Dīn" as is obvious from its title, is a book on Kalam and the principles of religious belief. He wrote the book when he was a disciple of Mulla Sadra (Fayḍ Kāshānī, ٢٠١٣, vol.١,

cast aside, philosophical Kalam emerged to undertake these responsibilities.

In such a way, the concept of philosophical-mystical Kalam could be explained. In this type of Kalam, the subject is still religious beliefs and the ultimate goal is clarifying and defending those beliefs. The difference however is that philosophical-mystical Kalam uses - in addition to previous concepts and methods - the concepts and expressions common in philosophy and mysticism along with their methodologies. Therefore, philosophical-mystical Kalam is not defined as the absorption of Kalam in mysticism and philosophy, or the other way around. Philosophical-mystical Kalam phenomena will indeed emerge, when philosophy and mysticism are used to clarify and explain religious beliefs.

Moreover, philosophy and mysticism also help the development of Kalam. In other words, as mentionedpreviously, numerous issues considered as

similarities.But, *ʿIlm Al-Yaqīn*has a different structure. Fayḍ has not simply followed the popular structure of Kalam books written at his time and presented a new trend (Fayḍ Kāshānī, ۲۰۱۳: Vol. ۱, introduction by editor: ۸۳).

He summarizes the content of *ʿIlm Al-Yaqīn*by listing four main parts(*al-maqasid*):

* nowledge of Allahand theDivine Unity

* nowledge of angels

* nowledge of the Holy books, treatises and messengers(*al-kutub wa al-rusul*)

* nowledge of the Resurrection

Regarding the reasons fordividing the chapters in this way, two main points can be stated:

First, Fayḍ regulates the structure ofKalamchapters and discussions of *ʿIlm Al-Yaqīn*based on two introduction by editor, p.۲۲). This work, as Fayḍ asserts, is a Kalam book which clarifies religious beliefs (ibid, p.۸۵). Investigating this book demonstrates its significant difference from other Kalam books.

٤-۱-*ʿIlm Al-Yaqīn*and the Evolution in the Formal Structure of Kalam

Kalam works written after Nasir al-Din Ṭūsī were mostly written with a philosophical approach so that they usually begin with discussions on general principles(*al-ʾumūr al-ʿāmmah*) and natural sciences(*al-ṭabīʿiyyāt*) and discuss existence and non-existence,and cause and effect. For instance, we can compare Tajrīd's structure with works like "*Mawāqif*" by Al-ʾĪjī, "*Sharḥ Al- Mawāqif*" by Al-Jurjānī, "*Qawāʿid Al-Marām*" by Ibn Maytham, "*Nihāyah al-Marām Fi Qawāʿid ʿIlm Al-Kalam*" by Al-Ḥillī, "*Al-Lawāmiʿ Al-ʾIlahiyyah*" by Fāḍil Miqdād, and "*Al-Shawāriq Al-ʾIlhām*" byAl-Lāhījī and see the structural

(*Wajib Al-Wujūd*) and the abstract substances (*al-jawāhir al-mujarradah*), the knowledge obtained from the knowledge ofthis set of causes will be certain, comprehensive and unchangeable (ibid, Vol. ٢: ٧٣٢). Seemingly, for this reason he begins his Kalam with precise Knowledge of Allah, goes on with angelology and ends in the Knowledge of human beings (*maʿrifah al-nafs*). In the case of the Knowledge of human beings, he believes that if it is conducted through generalities (*al-kulīyyāt*) and origins (*mabādiʾ*),it will give a better understanding of humans, their existential qualities, the factors that bring them up or down and what bringsthem felicity or misery. He states:

"Then one knows from the first [causes] the second ones and from generalities (*kullīyyāt*) the details (*juzʾīyyāt*)requisite to them….And knows the truth about human beings and their states (*aḥwāl*) and what perfects them and purifies them and makes their felicity andraises

arcs of descent and ascent (*qawsayn al-nuzūl wa al-ṣuʿūd*). In fact, aphilosophical-mystical basis becomes the axis for regulating Kalam discussions. Like the universe which includes the arcs of descent (from Allah) and ascent (to Allah), Fayḍ regulates the discussions of his Kalam book: it begins with Allah and ends in resurrection or returning to Allah. It seems as if he is not only an Imamimutakallim, but also an Islamicmystical philosopher aiming to create a different work of Kalam. Thus, he divides up the chapters of the book according to mystical arcs of descent and ascent for these arcs have a Qur'anic origin: "We belong to Allah and to Allah we shall return."(Q, ٢, ١٥٦)

Second, like other philosophers,Fayḍ believed that if the knowledge of an object is obtained from the knowledge of its causes (*asbāb*), it will be a certain, necessary and comprehensive knowledge and since the head of all causes for an object is the Necessary Existence

"In case you have not beenguided to the way of acquiring your beliefs from the Quran and Tradition, you have to study this book for it will guide you to the righteous path and it is the essence of the glorious religion" (ibid: ٥).

But what lies behind Fayḍ's extensive reference to Quranic verses and traditions? Some assume that in spite of all intellectual and philosophical arguments present in *ʿIlm Al-Yaqīn*representing Fayḍ's philosophical mindset, these arguments are of secondary importance for him. The priority,for Fayḍ, was to acquire what he wanted from divine sources and then use intellectual arguments to interpret and explain the ideas stated in divine sources (ibid: introduction by editor, ٨٤). However, this does not seem to be the case for, firstly, Fayḍ clearly states in his preface that he is aiming to teach the methodology of inference from Quranic verses and traditions. He openly states that if you have not learned how to infer

them to the world of Holiness (*ʿālam al-quds*)and what contaminates them and eliminates them and lowers them towards the lowest stage of hell. This knowledge is fixed,unchangeableand doubt is not possible in it" (ibid).

٤-٢- Fayḍ's Wide Reference to Quranic Verses and Hadiths

The main focus in *ʿIlm Al-Yaqīn*is on obtaining knowledge from the Quran and Tradition (*sunnah*). This is evident from even a brief glance. In some cases, Fayḍ refers to Quranic verses and traditions for several pages without adding a single comment. When he does comment, he does so briefly and without any extra points (See for instance: ibid: Vol. ١: ٣٧٤- ٣٧٩; ٤٩٠- ٤٩٧; ٥٧٢- ٥٨٤). This point is mentioned in Fayḍ's prefacetohis work. He asserts that *ʿIlm Al-Yaqīn* is written by the grace of the Quran and Hadiths of Prophet Muhammad and his *Ahl Al-Bayt* (Imams) (ibid, ٣). He states:

natural sciences (*Ṭabīʿiyyāt*) and other methods like the argument for order in nature (*burhān al-naẓm*), the argument of temporal creation of the world (*burhān al-ḥudūth*) and the argument of the perfection of creation (*burhān ʾitqān al-ṣunʿ*). At this point, Fayḍ introducesthe methodology of inferring the knowledge of Allah from these verses and offers this method in the fifth treatise of the first part. In this part, hethoroughly discusses the ontological methodinstead of the common Kalam natural science method and brings up discussions on the existence and its necessity by itself (*wujūb bil-dhāt*) and by something else (*wujūb bil-ghayr*) using principles like the necessity of cause or the preferable (*murajjiḥ*) creatorinstead ofKalamdiscussions on the coordinator or motivator (*muḥarrik*).

٤-٣- Methodological difference: Arguments instead of Dialectics

As mentioned above, Fayḍ considers the Kalam method

your beliefs from Quran and traditions, you have to study *ʿIlm Al-Yaqīn*(ibid: ٥).

He believes that his book is not based on imitation but aims to teach through research and guiding toward truthful arguments, for this is the path determined by the founder of religion:

"And there is no single trace of imitation in this book, but it guides through the path of research toward intellectual arguments compiled and approved by the teaching of the founder of the religion" (ibid).

For instance, in the first part (*bāb*) of the first chapter (*maqṣad*) of his book, Fayḍ offers various verses and hadiths related to the existence of Allah. This is to show that Allahinthe Quran and according to the Shiʿa Imams is beyond the Allah pictured in common Kalam in which Allah is limited to a coordinator (*nāẓim*) ortemporal originator. In Kalam, itis attempted to use intellectual

intimationbased on research and a guidance toward truth-approved arguments …may you besaved from ignorance and its blindness and debates over religion and its aims" (ibid: ٥).

However, it is worth mentioning that from all four chapters of this book, the largest number of arguments are offered in the first chapter related to the knowledge of Allah. Fayḍ offers arguments on the existence of Allah, His Attributes, the Unity of His Essence and His Attributes. (ibid: ٣٨; ٥٨- ٦٠; ٨٣- ٨٥; ٩٦). The Ṣadrāianapproach of Fayḍ is clearly seen in the compilation and presentation of these arguments. The final chapter on eschatology is also written in a Ṣadrāian form andFayḍ gives numerous references to Ṣadrā and his works.

٤-٤- Changing the Content ofKalam

Turning from the different method and the perspective Fayḍhas towards kalam and its goal, his kalam also has different

inefficient. In his introduction, Fayḍ says that ʿIlm Al-Yaqīnobviates the need for dialecticdebates(Fayḍ, ٢٠١٣, vol. ١, p. ٣). As discussed earlier, he organizes chapters of his book with the aim of providingcomprehensive, lasting and stable knowledge. Thus, he begins with causes, and ends in knowledge of humanbeings (maʿrifah al-nafs),because the knowledge of an object will yield such a result via knowledge of itscauses and effects.

As mentionedbefore, in spite of Fayḍ's special attention to Quranic verses and Hadiths in ʿIlm Al-Yaqīn, he strongly believes that his book is not an imitation;instead,it isresearch in whichcertain and decisive arguments are observable. The argumentative style and avoidance of dialecticmethod are two main advantages ofʿIlm Al-Yaqīn in its author's eyes. He asserts:

"So read this book for it is not imitative in anything, Never!Instead it is an

revelations, inspirations and love of Allah:

"The last level is the approval accompanied by revelation, intuition, innertaste, seeing, and complete love for Allah– Exalted be He - and full compassion toward Allah" (ibid: ١٤).

Therefore, Fayḍ believes that real faith is only possible with divine love, intuition and inner taste. Faith and unbelief are among the most important issues discussed in Kalam. Therefore, Fayḍ raises this problem before beginning the chapters of *ʿIlm Al-Yaqīn*. Considering divine love and intuition as the bases for faith isimportant evidence for hismystical approach in his Kalam work. Moreover, faith, Islam and benevolence (*ʿiḥsān*) are three interrelated though differentiated terms in Quranic verses and hadiths.Fayḍ,whose main sourcesin the writing of *ʿIlm Al-Yaqīn* are Quran and hadiths, discusses the relationship among these three terms under the discussion on faith, using Quranic verses and

content, some of which can now be explored:

٤-٤-١- The knowledge of Allah

In his approach toward basic doctrines of the Islamic faith as foundations of his innovative Kalam, Fayḍ pays careful attention toseveral teachings of religion which are firstly affirmedby the Quran and hadiths, and secondly neglected by previous Kalam systems. What madeFayḍ consider them to be fundamental and prominent domains of faithwas his Mystical-Philosophical method.

Thus, the main axes of his Kalam system and doctrinal structure have to be investigated so that his novel perspectives in Kalamcan be revealed:

At first,Fayḍ discusses three levels of faith: the first level is theassentblemished by doubts and uncertainties and names it "Islam" as it is mentioned in Quranic verses and tradition. The second level is the assentwith no uncertainties and the third is the assent accompanied by

Love from the Attributes of Allah.

Besides, it should be noted that unlike other Kalamworks, Fayḍ allocates a notable part of *ʿIlm Al-Yaqīn*to the names of Allah. In the first chapter of the book, ٨٠ pages are allocated to the names of Allah and after listing them one by one, expresses their benefit to humans. Needless to say that the knowledge of names is a fundamentalaspect of knowledge in Shiʿamysticism and is based on many hadiths. For Fayḍ, there is no reason to omit this discussion from aKalam book. One of the potentials of knowing theNames of Allah is their role in our knowledge of Allah"ToAllah belong the Most Beautiful Names, so call Him bythem" (Q: ٧, ١٨٠).

Another piece of evidence that Fayḍ mentions in relation toknowledge of the Divine Names is a phrase of the "*Kumayl Prayer*" of Imam Alirequesting from Allah"I ask you …by your Nameswhich set in the place the

hadiths. (ibid: ١٤- ١٦). Strangely enough, in spite of the emphasis in our Kalam resources (verses and hadiths) on the relationship among these three words, their differences have been neglected in other Kalam books.

Furthermore, unlike common Kalam traditions,Fayḍ uses the terms Lover (*Muḥibb*) and Beloved (*Maḥbūb*) for Allah. After mentioning otherDivine AttributeslikeKnowledge, Power, Will, Life, Sight and Hearing, he speaks ofAllah's Love (*Maḥabbah*) toward his servant and of His being Loved. Then, he refers to the "*Qorb Al-Nawāfil*" Hadith (i.e., nearness to Allah by supererogatory prayers) whichdescribesAllah by this Attribute: "the servant permanently approaches me through *nawāfil* so that I will Love him" (ibid: ١٠٧). For Fayḍ, there is no difference between Love andthe other DivineAttributes as all of them are mentioned in hadiths – which are of the mainKalam resources - thus, he sees no reason to remove

those goals, for him, the main purpose of sending prophets and establishing religions is to help all creaturesmeetAllah. He believes that managing mundane affairs is a complementary goal not the essential one:

"It should be known that the main goal behind sending prophets and founding religious laws is …to guide the creatures toward Allah" (ibid, Vol. ١: ٤٦٣).

Fayḍ states exactly the same purposein the section on studying the Imamate:

"What is mentioned regarding the need to send prophets is exactly the same asthe need tosendImams and their successors" (Ibid: ٥٠٠).

Fayḍ believes that a prophet is a mystic (*ʿārif*)and thus has reached the highest level of joy and value of creatures, since, the

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fear, detecting goodness and ugliness, protecting humankind through setting rules and learning industry and policy (Tusi, ١٩٨٧: ٢١١).

pillarsofeverything" (Qummī, ١٩٩٨, p ١٣٩).So, he bases his cosmology on the knowledge of The Names.

Fayḍ states this mystical view that all creatures are manifestations (*maẓāhir*) of the Divine Names of Allah(Fayḍ Kāshānī, ٢٠١٣: Vol. ١: ٢١٧-٢٢٠). Therefore, Fayḍ inserts the knowledge of Divine Names into Kalam and provides a great innovation in this knowledge.

٤-٤-٢- Knowledge of the prophets and religious obligations:

Another issue in religious beliefs is believing in prophets. Other mutakallimsbelievethat setting regulations for society, complementing individuals' talents and confirming and contributing to intellect are the purposes for sending prophets to people.[1] Though Fayḍ accepts all

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[1]. Fayḍ brings this discussion up both in the prophecy chapter and in other works when he discusses the necessity religion (See Fayḍ Kashani, ٢٠١٣: Vol. ١: ٤٥١). In *Tajrid*, Tusi mentions factors like contribution, eliminating

Unlike the Kalam method of his time in this subject. For Fayḍ, the goal of most religious practice is to bring aboutcompassion and love among humans. In his view, after divine love as the ultimate degree for those who have reached perfection, love and compassion among righteous people is of greatimportance (Fayḍ Kāshānī, ١٩٩٢: ٢٠٧). For him, natural companionship is an attribute of humankind; human perfection is possible through expressing this quality to others; and this is accepted by religion and wisdom (ibid). He believes that the wisdom (ḥikmah) behind most of the religious obligations (takālīf)occurring in human relationships is to reach this compassion (ibid: ٢٠٨). So, prophets' invitation is "unity" (tawḥīd) both theoretically and practically and this "unity", for Fayḍ, could partially be reached through unifying scattered hearts of humans.

The concepts "compassion" and "love for others" are two major concepts in traditions, some of which are quoted by Fayḍ (ibid:

prophet has reached the highest level of mystic happiness and cheerfulness:

"And [a prophet should] bethehappiest of all creatures, as he is an ʿārif and is the most glorious creature in joy and value" (ibid: ٤٧٣).

In this regard, joy and happiness, for which he uses the term "hashāshah",revealthe status ofa prophet's existence.Thus Fayḍ enters the problems ofprophetology froma new perspective as in previous Kalam works no one mentioned happiness and joy as the properties of prophets.

His expressionrecalls the words of Avicenna: "A mystic is happy,approachable and cheerful". (Avicenna, ٢٠٠٤: Vol. ٣: ٣٩١). It should not be ignoredthat terms like love, joy and happiness used by Fayḍ occur rarely if at all in Kalamworks.

He introduces love, happiness and joy as part of the subject of religious obligation (taklīf).

The third part(*maqṣad*) ends in a chapter on *Kitāb* and *Kalam* and their differences, along with their instances and representations. In this case, some big differencesare seen between this book and other Kalam books; yet, to keep the paper brief, these differences are not discussed here.

٤-٤-٣-Eschatology

The fourth and final part of this book is eschatology; however, titles in this chapter are not very relevant and this chapter has to be considered as an exampleofthe philosophical-mystical psychology of Fayḍ. Parts of this chapter are entitled: death, purgatory (*barzakh*), agony in the grave, blowing of the Trumpet, heaven and hell, and resurrection. Like the first chapter, his style of expression becomes Ṣadrāian again.

Quoting several sentences from Mullā Ṣadrā, Fayḍ presents his philosophical-mystical psychology, which is in fact drawnfrom Ṣadrā's mystical-epistemic views. Fayḍ begins this chapter with a reference to the

٢١١). On the other hand, compassion and other similar terms like "brotherhood" and "companionship" are of great importance in mysticism. Fayḍ refers to Futuwwat nāmeh(the Book of Chivalry) by ʿAbd al-RazzaqKāshānī in which "affection" and "companionship among Allah's servants"are among the best paths; for they lead to the good in religion and life and guarantee salvation in the hereafter (ibid).

In this regard, Fayḍapplies his mystical and narrative (*ḥadīthī*)knowledge todevelop theological debates on the goalsbehind religious obligations.He showsthat "compassion and affection among people"are considered as the goalsfor most religious obligations, especially the ones referring to interpersonal relationships. However, as it was discussed earlier, guiding human beings toward the ultimate perfection which is proximity toAllah is the main purpose of designating prophets and founding religions.

"And you should benefit from knowledge of Allah – Exalted be He- and enjoy it like the person enjoys eternal being in the gardens of Heaven with the company of saints…truly the Knowledge of Allah is a comfort from all fears" (ibid: ١٢٨٧).

Then, in another part influenced by Ṣadrā's ontology, Fayḍstates that existence and its perfections are pleasurable and thus bases the pleasure on existence:

"As existence is pleasurable and its perfection is the most pleasurable" (ibid: ١٢٨٨).

In the Ṣadrāian philosophical system, knowledge isa level of existence. Therefore,based onessentiality (ʾaṣālah) and gradation (tashkīk) of existence, the higher we go in the ranks of existence and knowledge, the more pleasure we will feel. In this view, the knowledge of the separate substances (al-mufāraqāt al-mujarradah)would bring the greatest pleasures. In Islamic philosophy, the supreme level of knowledge involves presence (ḥuḍūr) and witnessing

creation of humans and the relationship between the soul and body along with substantial motion (al-ḥarakah al-jawharīyyah) in the human's evolution. Then he interprets death and resurrection based on his philosophical-mystical psychology and takes the death as one of thestagesof human's evolution toward perfection (ibid, Vol. ٢: ١٠١٢- ١٠١٥). In a part dedicated to philosophical-mystical psychology and named "Types of Pleasures and Agonies in the Hereafter", Fayḍ begins a discussion on pain and pleasure in the next world and is innovative in introducing the ontology of pleasure into Kalam. Accordingly, Fayḍ refers to the pleasure from knowing Allah intellectually and considers it the greatest of all pleasures (ibid, Vol. ٢: ١٢٨٦). He quotes a ḥadīth stating that knowing Allah is the comfort from any fear and believes that the joy possessorsof this knowledge feel is an immortal pleasure. Here is a part of this tradition:

of the Origin, knowledge of the hereafter, knowledge of the prophets, and knowledge of the angels are in fact the same four parts (*maqāṣid*) discussed inFayḍ's *ʿIlm Al-Yaqīn*. He believes that, if these four types of knowledge are acquired intuitively, they will bring the greatest joys and pleasures.In other words, for this mystic theologian, Kalam could bring benefitfrom perspectives attained from mystical intuition and could focus closer attention on domains of religious belief, consideration of which was not possible in the past. In this regard, a theologian could gain transcendental understandings and transfer them to their audience and this transferring and transcending in doctrinal understanding could result in increasedpleasure.

Therefore, the ultimate goal in mystical-epistemic Kalam for Fayḍ is to reach ecstasy and joy. This is not strange for a theologian who believes that Kalam is a key to making the mystical journey and finally reaching joy and pleasure. This

(*mushāhadah*) not conceptual and acquired (*ḥuṣūlī*) knowledge. Thus, Fayḍ believes that this typeof knowledge as a requirement of the intellective faculty (*al-quwwah al-ʿāqilah*)including theknowledge ofAllah, prophets, the Quran and angels, will give an unimaginable joy if observed by the soul (ibid: ۱۲۸۸).

Therefore Fayḍ,who isknowledgeableboth in Kalam andḥadith, could not simply ignore traditions explicitly speaking of the joy induced by knowledge of the Divine.Hereflected them in his Kalam book, for all these issues are directly related to the domain of beliefs and are therefore Kalam problems. It is important to ask why other Imami theologians have neglected these hadiths and what difference exists between hadiths related to joy and pleasure and other hadiths referring to other aspects of belief.

The knowledgerequired by the intellectual nature i.e.knowledge

his works from works of other theologians. For Fayḍ, Kalam is not the ultimate goal but is a tool to commence the journey, a tool helping a wayfarer reach the goal. According to some researchers, "This knowledge for him [Fayḍ] is a tool guiding worshipers [of Allah] to the knowledge of the way so that they can begin the practical spiritual path and reach the real purpose… not taking Kalam as the ultimate goal and circumambulating it." (ibid: introduction by editor: ٨٥). Therefore, for Fayḍ, the mission of Kalam is to prepare people for the practical spiritual path. This could also be inferred from Fayḍ's own words in his preface to ʿIlm Al-Yaqīn and his numerous statements on passing through the spiritual path, travelling on the Way and other similar phrases (for instance see ibid: ٣٩٢, ٤ & ٥). In his preface to ʿIlm Al-Yaqīn, Fayḍ states that following the apparent meaning of Quranic verses and Hadiths is a key to receiving esoteric and intuitive knowledge from Allah

book's discussions are based on the arcs of descent and ascent, displays dynamism, movement and journey.

٥- Analysis of Fayḍ's innovations in Imami Kalam

In the very first pages of his ʿIlm Al-Yaqīn, Fayḍ attempts to explain theological concepts and terminology using a mystical approach. However, his emphasis on referring to hadiths does not diminish. Terms like light (nūr), removal of veils (rafʿ al-ḥujub), levels of darkness (ẓulumāt), purity of heart (ṣafāʾ al-qalb), emanation (tajallī), illuminative disclosure (kashf), intuition (shuhūd) and mystical tasting (dhawq), are found in the opening pages (Fayḍ Kāshānī, ٢٠١٣: Vol. ١: ١٠- ١٤). The presence of concepts like these at the beginning of Kalam books was not common and should not be ignored. These concepts are indeed signs of Fayḍ's approach throughout the book.

Furthermore, his view of Kalam is another factor distinguishing

his revolution was mystical and philosophical:

"It is a book the like of which has never been seen; yet it was an inspiration from Allah-the Glorious and the Almighty- to whom be all the praise." (ibid: introduction by editor: ٨٥)

Ontology has a significant role in deepening and developing the Kalam views ofFayḍ. He is thoroughly influenced by Ṣadrā's Transcendent Wisdom. Some believe that comprehending the gist of Ṣadrā's philosophy is much easier via Fayḍ Kāshānī rather than Mullā Ṣadrā's own works (Bidarfar, ٢٠١٣: ٥٠٣), for Fayḍ stays away from unnecessary quotations and explanations in his brief but comprehensive representations of transcendent Wisdom. The prominence of philosophical principles such as the "fundamental reality of existence" along with the "oneness and gradation of being" in Fayḍ's Kalam views could easily be seen in his works(Fayḍ Kāshānī, ١٩٨٣: ٦- ١٨; Ibid,

(ibid: ٤). It seems as if, in spite of itsfoundational role, the apparent meaning of the Quran and the Hadiths is not the whole story and this apparent meaning is an introduction leading to deeper knowledge and the truth behind it. Thus, Kalam for Fayḍ is a tool to reach those depths.

Furthermore, he raises subjects in ʿIlm Al-Yaqīn unprecedented in Kalam books. For instance, as discussed later, almost eighty pages of the book is dedicated to the knowledge of the Divine Names (ʿIlm Al-ʾAsāmʾ) citing Quranic verses and authentic hadiths. The knowledge of the Divine Names is one of the foundations of theoretical mysticism as well as a main subject inImami hadiths.

It seems that Fayḍ was aware of this innovation and originality for he describes his book as unique and unparalleled. Interestingly enough, for Fayḍ, adherence to revelation and intuition is a key feature of this uniqueness. He was fully aware that he had revolutionized Kalam and that

discussed earlier. Here, the role of the central core of those perspectives, namely ontology, on deepening and expanding his Kalam views will be discussed - the ontology coming out of Transcendent Wisdom inspired by mystical accomplishments. The preface to ʿIlm Al-Yaqīnsheds light on this central core:

"ʿIlm Al-Yaqīn is a book written, according to Fayḍ, about the principles of religious beliefs. The unity of existence (waḥdah al-wujūd) is a core principle in his Kalam works ʿIlm Al-Yaqīn and ʿAin Al-Yaqīn. In ʿIlm Al-Yaqīn he mentions some hadiths under the title "Some of His Qualities – Exalted be His Name" which mostly discuss issues related to the unity of existence" (ibid: ١١٣- ١٤٣).

However, Fayḍ acknowledges that "ʿIlm Al-Yaqīn is usable by everyone" (ibid, ٥), does not aim to enter sophisticated and controversial debates and avoids any extra explanation. If someone intends to seek a deeper

٢٠١١: ٢٨- ٣٠;ibid, ٢٠٠٧, Vol. ١: ٦١-٨٢). Doctrinal discussions in ʿIlm Al-Yaqīn are also backed up by numerous philosophical principles. Furthermore, he abridged ʿIlm Al-Yaqīn under the name ʾAnwār al-Ḥikmah (The Lights of Wisdom). A quick glance at this book reveals the position in his theological discussions of the above-mentioned philosophical principles along with other ones not mentioned above. His use of these principles in theology and eschatology is vividly evident throughout ʾAnwār al-Ḥikmah (see for instance: ibid: ٢٠٠٤: ١٢- ٣٠, ٥٠- ٦٥, ٢٧٠- ٢٨٠).

Therefore, Transcendent Wisdom and its ontology are perspectives by whichFayḍ sees religious beliefs in the Quran and Hadiths of Prophet Muhammad and the Imams as the main sources of Imami Kalam and these perspectives helped him go deeper into their content.

The role of mystical-philosophical perspectives in Fayḍ's evolutions in Kalam was

mystics in his *Mishwāq* treatise - one of his ten treatises. He states that true Islam is accompanied by a level of disbelief (*Kufr*) and names it the disbelief of the elite. For him, disbelief of the ordinary people means covering and ignoring the existence of The Truth behind the veil of others and the disbelief of the elite means covering others with the veil of the Truth:

"The true special disbelief is to cover multiplicity and individualities with the Existence of the truth [God] and this is the disbelief of the mystics, and it is the very meaning of true Islam and faith for them" (Fayḍ Kāshānī, ١٩٩٢: ٢٦٩).

The point worth mentioning here is the style of quoting hadiths in Fayḍ's Kalam book, hadiths that are generally neglected in other Kalam books. Since the Individual Unity of Existence is a mystical claim, quoting these hadiths puts this Kalamwork of Fayḍ within the mystical Kalam tradition.

and more philosophical understanding of ʿIlm Al-Yaqīn, they are referred to ʿAin Al-Yaqīn where the Individual Unity of Existence is extensively discussed. Needless to say, ʿAin Al-Yaqīn is not suitable for a public audience and Fayḍ recommends it to more professional audiences:

"If anyone wants more deepening and explaining, they will need to refer to another book of mine named ʿAin Al-Yaqīn fī ʾUṣūl Al-Dīn … though no one can understand and use it except the rare few intellectuals among intellectuals…. And others will not benefit from it" (Fayḍ Kāshānī, ٢٠١٣: Vol. ١, introduction by editor: ٨٦).

Regarding his mystical trends, he talks about the unity of existence in many of his works and supports this claim made by mystic philosophers (see for instance: Fayḍ Kāshānī, ٢٠١١: ٢٨- ٣٠ & ٥٣- ٥٩; ١٩٨٣: ١٤).

He has noticeable statements similar to the paradoxical statements (*shaṭḥīyyāt*) of the

and the mysteries of religion" (ibid: ٢٣).

Therefore, the more transcendent and wider the thought is, the better and more comprehensive the understanding from religious beliefs will be.

"They [sages] have discussions on the entities of truths (ʾaʿyān al-ḥaqāʾiq)which help encompass of what exists, within human potential and the capacity to compliment the [human's] soul and expand the domain of their thought about the greatness of Allah – Glorified beHe" (ibid).

Thus, for this Imami mutakallim, intellect expands its domain of thought when it is confirmed and augmented using ontological principles. This will help mutakallims reach a better understanding of religion as it is their most important and fundamental mission. Such a mutakallim does not limit religion to its appearance, but uses instructions of sages and philosophers to get a better understanding of religion which not only includes the outer

For Fayḍ, this method in Kalam concurs with Quranic verses and hadiths and although he, like other mystics, was greatly influenced by Ibn Al-Arabi, he always emphasizes that his knowledge is based on the Quran and hadiths:

"This [method] concurs with the path of the Holy Prophet and his Household; it is derived from their lights and conforms to their hadiths and traditions" (Fayḍ Kāshānī, ٢٠٠٧: Vol. ١: ٢١).

His method also concurs with that of the early sages. He states:

"I intend to the methods of the early sages regarding knowledge and secrets with what is sent down through clear religion including the knowledge and lights" (ibid: ٢٢).

He believes that intellectual principles and codes contribute to understanding the inner layers of the religion:

"I entered in principles and codes of their path which are tools to understand the secrets to faith

tradition which survived, expanded and prospered, but the emergence of *ʿIlm Al-Yaqīn* seems to be the second evolution in Imami Kalam, one which has been ignored during the history of kalam. The movement started by Fayḍ had and has to be stabilized, augmented and continued.

Comparing these two major evolutions, one can observe that Ṭūsī's method is to equip Kalam with Avicennan ontology; while in Fayḍ's Kalam, the Ṣadrāian ontology method and content are used to solve Kalam questions. Since Ṣadrāian ontology has greater capacity to enter various epistemical areas, adding it to Kalam will bring numerous mystical-epistemic discussions to the field. Therefore, the Kalam problems represented in *ʿIlm Al-Yaqīn* aremystical-philosophical. Therefore, the revolution induced by Fayḍ in Kalam is affected by two main domains: Islamic wisdom and philosophy and Islamic mysticism.

appearance of the religion, but also its depth and truth.

Conclusion

Imami Kalam has had its ups and downs throughout its history. That Naṣīr Al-Dīn Al-Ṭūsī caused a significant evolution inImami Kalam and gave it a philosophical outlook. In fact, he replaced dialectics (*jadal*) with proof(burhān) and this philosophized Kalam which in turn saved philosophy from being obsolescent (Ibrahimi Dinani, ۲۰۰۹: ۱۲). Ṭūsī's approach became widely accepted so that most of the Kalam works both in Shiʿa and Sunni Islam followed his approach. For instance, one can name "*Al- Mawāqif*" byal-ʾĪjī and "*Sharḥ Al-Mawāqif*" by al-Jurjānī in Sunni Kalam and "*Qawāʿid Al-Marām*" by Ibn Maytham, "*Nihāyah al-Marām fī Qawāʿid ʿIlm Al-Kalam*" by Al-Ḥillī, "*Al-Lawāmiʿ Al-ʾIlahiyyah fī Mabāḥith Al-ʾIlāhīyyah*" by Fāḍil Miqdād, and "*Al-Shawāriq Al-ʾlhām*" by Fayyāḍ Lāhījīamong Shiʿa works. In fact, Ṭūsī built the foundations for a

these verses and ḥadiths and have focused their attention on certain ones. However, despite its benefits and close scrutiny, this could be a reason for the inability of Kalam to tackle cultural issues. Going through prominent works of Kalam filled with unnecessary debates, deletion of which could never damage the mission assigned for Kalam, demonstrates this truth.

Fayḍ utilizes these ignored verses and hadiths to commence his Kalam evolution. This evolution was indeed rooted in his philosophical-mystical views. Thus, his unprecedented emphasis on Quranic verses and Hadiths, observable in his *Al-Wāfī*, and his interpretations of the Quran, played a key role in this evolution. In fact, Fayḍ identifies some problems in the Kalam which was common at his time and then launched his majorKalam evolution with two perspectives, philosophy (or wisdom) and Mysticism.

It should be noted that *ʿIlm Al-Yaqīn*demonstrates all these

For Fayḍ, the necessity of applying philosophical and mystical perspectives in Kalam is rooted in the fact that a main responsibility of Kalam is to explain the theoretical and practical basics of Islam. The Quran and Ḥadiths from the prophet Muhammad and the Shiʿa Imams contain issues discussed in Islamic mysticism and philosophy. Issues like knowledge of the Divine Names (*ʿilm al-ʾasmāʾ*), sanctity and authority (*wilāyah*) of the perfect human, the love of Allah to humans and vice versa, companionship (*ʾulfah*), love for people and even the subject of Allah's unity as the foundation of religious discussions involve both mystical and philosophical aspects which are mostly neglected in Kalam. In other words, in spite of the fact that the Quran and ḥadiths are the main source of Kalam for Muslims, there are numerous verses and ḥadiths in the domain of religious beliefs which are not clarified by Kalam. It seems as if theologians have been selective in choosing

Fayḍcan solve thedefects in Kalamif it is developed, improved and augmented.

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transformations and therefore has major differences with previousKalam books both in its form and content. Moreover, he teaches his method of interpreting the Quran and Traditions, and considers using ontology helpful in interpretation.

Raising theological discussions in two arcs of descent and ascent, he founded a new structure for ImamiKalam and improved its capacity to discuss religious issues neglected earlier.

The new structure brought the knowledge of Divine Names and theknowledge of the heavens in the arc of descent and the basic principles of eschatology in the arc of ascent inKalam discussions. Fayḍ expanded the domain and elevated the level of theology, religious-mystic psychology and eschatology in Kalam through methodological and structural transformation and the extraction of new mystical-philosophical teachings from the Transcendent Wisdom.Finally, theevolution generated by

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