



الفلسفة

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Abstract—The purpose of this study was to determine the effect of a 12-week training program on the heart rate (HR) and energy expenditure (EE) of sedentary, middle-aged women. The subjects were 15 women, 40 to 50 years of age, who were sedentary and had no cardiovascular disease. They were randomly assigned to either a control group or a training group. The control group continued with their sedentary lifestyle, while the training group participated in a 12-week program of aerobic exercise. The HR and EE were measured at baseline and at the end of the 12-week program. The results showed that the training group had a significant decrease in HR and a significant increase in EE compared to the control group. These findings suggest that a 12-week training program can improve cardiovascular fitness and increase energy expenditure in sedentary, middle-aged women.



PHILOSOPHY

Discussion

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العدد الثامن والعشرون

كانون الأول

٢٠٢٣

مسؤول الدعم الفني
د. مريد جبار رمن
كلية الآداب المستنصرية

الإشراف الفكري
د. محمد مصدق خلف
كلية الآداب المستنصرية

إخراج وتنسيق
هيئة تحرير المجلة

مسؤول الموقع الإلكتروني
د. أسماء جعفر فرج

مجلة الفلسفة

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المجلد الثامن والعشرون
العدد الأول
كانون الأول ٢٠٢٣

مجلة الفلسفة

مجلة فلسفية متخصصة نصف سنوية ، تصدر عن
 كلية الآداب / الجامعة المستنصرية ، وحاصلة على
 الرقم الدولي (المعاري) ISSN 1136-1992 - والمعرف
 الدولي تحت الرقم 101.35284 وتُعلن بنشر البحوث
 والدراسات الأكاديمية والفكرية العامة في مجالات
 الفلسفة المختلفة : مجال تاريخ الفلسفة (الفلسفة
 اليونانية ، والوسطية – مسيحية وإسلامية والعقيدة
 والمعاصرة (الغربية) ، والفكر العربي والإنساني
 الحديث والمعاصر) ، ومجال فروعها (الميتافيزيقا
 والتأويل ، وفلسفة اللغة والدين والمعرفة والتاريخ
 والجمال والفن والأدب والميتافيزيقا والعلوم ...) ، ومجال
 الموضوعات النظرية العامة الأخرى (الناقد في :
 العقائد والعرفان والحضارة والمنهجيات – المعرفة
 والبحثية ...) ، وأي موضوع نظري أو فكري يتضمن
 بعداً تنظيرياً حول الإنسان والهوية والزمان والحديث
 .. وتُنشر في المجلة باللغة العربية أو الإنجليزية أو
 الفرنسية ، وبما تؤرخه المجلة ، فضلاً عن خدماتها
 الأكاديمية المعروفة ، ترصين الثقافة ، ونشر الوعي
 النقدي البناء ، وفتح السبل أمام التقدم بالفكر
 والأدهار الحضاري المعيز .

الفلسفة



PHILOSOPHY JOURNAL

الجامعة المستنصرية
 كلية الآداب
 مجلة الفلسفة
 العدد ١٠٠ - ٢٠٢٠

مجلة (المجلة)

مجلة علمية محكمة نصف سنوية - تحمل الرقم الدولي [ISSN | 1136-1932] - وعاصلة على
المعرف الدولي [DOI] تحت رقم 10-15348. وتقدم في هيئة إلكترونية وعضوية لها كلاً
المتخصصين بالمجلة من العراقي والعالم العربي والأجنبي من يحمل الألقاب العلمية العليا.

شروط النشر

- 1- يجب أن يكون البحث المقدم للمجلة مكتوباً بلغة (Anglo Sida Arabic) بحجم (14) صفحة
(12) لتأهيل ، ومختصاً على (CID) خاص.
- 2- توضع الكلمات المفتوحة (العربية والإنكليزية) في بداية البحث.
- 3- يوافق مع البحث مناهج البحث العربية والإنجليزية لا يزيد عدد كلماته عن (10) كلمة ،
ويوضح في بداية البحث بعد العنوان .
- 4- يكون المؤلف المأثور في البحث من البحث ، على النحو الآتي : (اسم المؤلف ، سنة النشر ، رقم
المصنف) يقدم الكتاب أو الاسم الثاني .
- 5- يكون المؤلف المسجل في الترميز في نهاية البحث ، على النحو الآتي (اسم المؤلف ، سنة النشر ،
اسم الكتاب ، مكان النشر ، دار النشر)
- تتواجد المجلدات : العامري ، محمد حميد ، 2007 ، (المجلدات العربية ، بيروت : مركز دراسات
البحر العربية .
- 6- يشترط في البحث أن لا يكون له نشر من قبل ، أو قبل النشر في أي مجلة داخل العراق أو
خارجه .
- 7- يتأهل البحث للقبول المبدئي والاستقبال الإلكتروني من قبل خبراء مختصين .
- 8- البحوث المنشورة في المجلة تعبر عن آراء أصحابها ولا تعبر بالضرورة عن وجهة نظر هيئة
تحرير المجلة .
- 9- يدفع الباحث العراقي ثلثي يوم نشر بحثه في المجلة مثلاً قدره (100000) مثلاً لقد نشرنا
عراقي ، يدفع الباحث العربي أو الأجنبي مثلاً قدره (1000) مثلاً ثلثي عربي .
- 10- ترسل المجلة بعد حضور العدد نسخة بملءة هيئة المجلات ، وإن طلب العدد يدفع
(10000) عشرة آلاف دينار عراقي عن كل نسخة .
- توجه المراسلات والاستفسارات على الإيميل
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المعشوق

الصفحة	أحد النماذج	النموذج
٢٠١	وليس التحرير	كلمة لعدد
♦ محور الفكر العربي المعاصر		
٢٢-٢٣	الباحثة: فنية منصور حنونة أ.د. رعد جبار كاظم	المنطق المنطوق في الدراسات العربية المعاصرة
♦ محور الفلسفة الحديثة		
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٢٦-٢٧	الباحثة: ريم حسن سويدي أ.م.د. حيدر ناظم محمد	٢. دور دور الإله إلى دور الإنسان معانيات التفكير بين نقله وفكره
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٣٠-٣١	د.م. منس عبد الرحمن م.م.	٢: المعايير الأساسية لفلسفة توفيق فطانتين في مرحلة الآزالي
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٤٠-٤١	د. حيدر ناظم محمد	٢: المفهوم الكلاسيكي والسياسية، منطق تفكير: قراءة في كتاب "ما هي الفلسفة" لجورج بوشل - هيلموت غزوي

✦ محور دريافت فلسفیه باللغة الإنجليزية

١. Philosophical-Mystical Kalam A Case Study on 'Ibn Al-Yaqfisi' Muhsin Fayd Kishkisi	Nafiseh Ahl Sarmadi Janan Izadi Seyyed Mehdi Emami Jome	٢٦٥_٢٦٨
٢. Civil Society and Peace in an Uncertain World	Bimbo Ogunbanjo	٢٦٩_٢٧٢
٣. "A Part Song " by Denise Riley and the Conventions of Modern Elegy	Hussein Kadhum Challah	٢٧٣_٢٧٧

من استراتيجيات نشر التواصل في سلة القمامة تعزيز الموازنة الدقيقة بين البحث النظري والمجرب والنظر في قضايا عقلية الجدلية (العقلية والاثنية والسياسية...) وهي موازنة كانت - واستقر - من أبرز سمات تفكير الأصول عند أصحاب إحدى الاتجاهات في مسار الفكر الإسلامي المعاصر -

والمحزب التي سيطرت عليها الفرائز الكبرى وفق محور هذا التعمد (٢٤) في التحليل العربي والاشجوري ، يمكن أن نعد ، أو هكذا ولذا لها أن تكون ، مصداقاً على هذه الموازنة وتتنوع :-

فمن الخصائص الواضحة لتفكير المعاصرة العقلية - التقنية التي قمها الفيلسوف الفرنسي المعاصر (فولتير) التحول القوي التوسعي (التجارب المشتركة للذوات الإنسانية) من الجانب الاستيمولوجي ، كما هو معروف عند مؤسس الفينولوجيا في الجانب الأخلاقي العملي وفقاً لمبدأي الذات والآخر ، وهذا ما وضعه في الاعتبار العملي ، وفي أساسه بحث إند ليفيلس لفينولوجيا القلوب التوسعية ، وبحث آخر يؤكد هذا الجانب العملي ، لا يتعارض إلى كيفية التي أثرت من خلالها فلسفة كانت الأخلاقية في فكر نيتشه وهابرماس ، ونجها من رهن الأصول الكاثوليكية لنظرية التواصل الهابرماسية القسط الكبير ، وبحث آخر باللغة الإنجليزية ، من خصائص فلسفة الألب هذه المرة ، يقدم مقاربة أدبية - نقدية لتأمل الموت الفرجدي من خلال مقاربة تشاوية والفيلسوف المعاصرة نفس إلى المعروفة بعنوان (A part song) (صيف أغنية) بدلاً من كيفية التي يتجلى فيها لب قرناء المعاصر .

وبحث آخر (باللغة الإنجليزية) يتطرق في علم الكلام على المستوى الفلسفي والصوفي من منظور معاصر ، قائم على لمس النظريات الفارسية حول التثليث من أغراض هذا العلم .

وبحث آخر (باللغة الإنجليزية كذلك) يتطرق ، أيضاً نقدياً ملصلاً بآلات المجتمع المدني ، والسلام في عالم مضطرب يعاني من عدم اليقين ، ولم يفتك فرصة للرجعة التاريخية لمفهوم "المجتمع المدني" Civil society (من قبل العدالة وما بعدها) وشكالية الحلف في صيرورة هذا النوع في المجتمع ، الذي يشع بكومه الدالة والمترشدة إلى بناء السلام ...

ومن المستحدث من المحاور في هذا العدد محاور (تصووس في الجبال والأشب القمقي) وفيه نصائح ، الأول ينظر في معنى الجبال (والجبال) في الطبيعة والأصاال الفنية والفني ، معارضة شعرية لميتة فيلسوفاً الأشهر من سينا ، وفيها تتجلى أوضح دلالات الألب المتكسفة وبخاصة عندما يكون القصد ماهية النفس وشوقها إلى عالم آخر بعيداً عن عالم التناقض.

وسور آخر (قراءات في نسوس فلسفية) وفيه قرأمان ، الأولي تقديم وتقييم نقدي لأخر استحداث النسوس الكتابية المقررة بالحرية ، كتاب (توابع الكتابات) ، كتابات الفلسفة والقانون والعباد... والثانية قراءة مفاهيمية - بديعية لإستجلاء مضامين نوع من أهم تصووس صناديق الحروجة (إبداع المداخل في الفلسفة) ، للفيلسوف الفرنسي المعاصر جيل ديلاور ، وهو نص (ما اللغة؟).

وبهذا النوع في البحوث والمختبر والفكر بالكتبي نأمل أن يسهم هذا العدد أيضاً في إضاءة الوعي الفلسفي والفكر النقدي لبلدنا وفي اجتماعي متنوع وحضاري.

رئيس التحرير

A Case Study on *Ilm Al-Yaqīn* by Muhsin Fayḍ Kāshānī

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Kalam and did so in his works including his book *Ilm 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 Shī'ī beliefs. Being inspired by Transcendental Wisdom, he believes that the arcs of descent and ascent (*qawā'im al-nuzūl wa al-qu'ūd*) 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-Tūsī and Al-Hillī transformed the structure and method of Imami Kalam, Muhsin Fayḍ Kāshānī (1911-1374) provided the ground for another evolution in it. He worked on a version of philosophical Kalam. Although Tūsī 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 Muhammads). On the other hand, he was an Imamimutakallim and Sadrāian philosopher who was eminent in philosophy and mysticism as well. According to the author of *Rawḍat al-Jawād* (*The Gardens of Paradise*):

"Mulla Muḥsin [Fayḍ Kāshānī] was a disciple of Sayyid Majīd Al-Bahrānī in the knowledge of Hadīth and a disciple of Ṣadr Al-Dīn Al-Shīrāzī in the Wisdom (Ḥikmah) and Kalam. Thus, he followed the rules of Ṣūfīs and philosophers in his work written on Kalam" (Khaman, Vol. ۷: ۲۱).

There is research on the methodology of Fayḍ's works (see for instance: Kamada, ۲۰۰۰; Shayanfar, ۲۰۱۰; Shayanfar ۲۰۱۲; Ahi-Sarmadi, ۲۰۱۷; Hejazi, ۲۰۱۰; Saghaye Bina, ۱۹۹۷) But none of these authors deals with the methodology of his Kalam works. This paper aims to investigate Fayḍ's book, *Taw Al-Yaqṭā*, 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.

Keywords: Fayḍ Kāshānī, MullāṢadrā, *Taw Al-Yaqṭā*, Arc of descent and ascent, Mystical-philosophical Kalam, Transcendent wisdom, love, kindness to people

۱.

Introduction

Mulla-Muḥsin Fayḍ Kāshānī (۱۰۱۰ - ۱۱۰۰)-Fayḍ in what follows-was a prominent mahaddīth, mutakallim and philosopher of the Isfahan School of Philosophy. In fact, he was a top scholar in all fields of sciences of his time, yet his prominence as an Imami mahaddīth is beyond any doubt. Therefore, he is believed to be dignified like Al-Ḥur Al-'Āmilī, Muḥammad Bāqir Al-Majlisī and Muḥammad Al-Thāfirī (The

path of people of Kalam" (Fayd Kāshānī, ١٠١٧, vol. ١, p. ١). Fayd attempts to identify problems in conduct a pathology in Kalam. It should be noted that Fayd's warning about Kalam is, indeed, a warning about the dialectic (*jadalī*) method. Like his master, Mullā Sadra, Fayd believes the dialectic method to be useless (see for instance: Mullā sadra, ١٠٠٠, ٧). Introducing his work, Fayd says that *ʿIlm al-Yaqīn* obviates the need for dialectic debates (ibid, p. ٧).

Fayd criticizes the 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 explain Fayd'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-budʾiyyah*). For Fayd, if these paths are to reach an end, they

with most of the other Kalam works in method and content. Second, Fayd 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 Tūsī's revolution in kalam, so that Fayd's new Imami kalam can be called "philosophical - mystical kalam". Focussing on "*ʿIlm al-Yaqīn*" and referring to its content as well as other statements of Fayd on his method in kalam, the authors will attempt to reach the above-mentioned goals.

١. I identifying problems in Kalam

Fayd 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

(*ḡāqāḡīn*) and the deceptions of the cursed 'Iblīs and they will take you far away from Allah – may His Glory be exalted – and they increase your doubts and obfuscations and uncertainties." (ibid: ٧)

Fayḍ tries to avoid such discussions in *Ṭiw 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 *Ṭiw Al-Yaqīn* or are just briefly mentioned when necessary. Issues like predetermined term ('ajal), ailment (riq), prices, punishing pagans' children (ta'dhib al-'aṭīl) in the hereafter are among these redundant discussions. Considering the attention Fayḍ pays to avoiding unnecessary issues, it could be concluded that *Ṭiw 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. *Mutakallim* engagement in these unnecessary discussions, is a point at which Fayḍ identifies problems/conditions 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 need to learn. Fayḍ believes that most of the concepts and terminologies created by *mutakallims* are the outcomes of isthmic 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 Satan

application of the ontological method.

In other words, philosophical Kalam aims to use philosophical terms, phrases and expressions to explain religious beliefs and present intellectual 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, 9: 11; 67).

It should however be noted that in their philosophical Kalam, a philosopher-mutakallim considers as philosophical concepts many religious concepts like non-numerical unity (*tawhīd ḥi-lā 'akad*), Divine infinity, simplicity (*ḥirāyah*) and oneness (*waḥdah*), non-temporal permanence (*ḍawām*) and pre-eternality (*ʿazālīyah*). Since such religious beliefs could not be proven through previous Kalam methods and most of the believers' doubts could not be

7.

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 and goals (Suhani and Naraqī: 9). However, this explanation can be criticized, as the philosophical Kalam founded by Naṣr Al-Dīn Ṭūsī was not deprived of current well-known methods (like Quranic and traditional *ḥadīth* methods) and all those well-founded Kalam methods were usable in his *Tajrīd Al-'Iṭḥād* 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 them deepens and expands its domain.

In *Ilm Al-Yaqin*, Fayd 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 Fayd Kāshānī.

1.

the differences of *Ilm Al-Yaqin* with other Kalam works

"*Ilm Al-Yaqin fi 'Usul Al-Din*" 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 (Fayd Kāshānī, ٩٠١٧, 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 mentioned previously, numerous issues considered as

similarities. But, *‘Ilm Al-Yaqūbi* 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, ٧٠١٢: Vol. ١, introduction by editor: ٨٢).

He summarizes the content of *‘Ilm Al-Yaqūbi* by listing four main parts (*al-maqāsid*):

- knowledge of Allah and the Divine Unity
- knowledge of angels
- knowledge of the Holy books, treatises and messengers (*al-kutub wa al-rusul*)
- knowledge of the Resurrection

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

First, Fayḍ regulates the structure of Kalam chapters and discussions of *‘Ilm Al-Yaqūbi* based on two

introduction by editor, p. ١١). This work, as Fayḍ asserts, is a Kalam book which clarifies religious beliefs (*ibid*, p. ٨٥). Investigating this book demonstrates its significant difference from other Kalam books.

٤-١- *‘Ilm Al-Yaqūbi* and the Evolution in the Formal Structure of Kalam

- Kalam works written after Nasir al-Din Tūsī were mostly written with a philosophical approach so that they usually begin with discussions on general principles (*al-‘umūr al-‘āmma*) and natural sciences (*al-faṣṣḥāt*) and discuss existence and non-existence, and cause and effect. For instance, we can compare Tajrīd’s structure with works like “*Mawāḍi‘*” by Al-‘Ījī, “*Sharḥ Al-Mawāḍi‘*” by Al-Jurjānī, “*Qawā‘id Al-Mawā‘im*” by Ibn Maytham, “*Nihāyah al-Mawā‘im Fi Qawā‘id ‘Ilm Al-Kalam*” by Al-Hillī, “*Al-Lawā‘im Al-Nahḍiyah*” by Fāḍil Miqdād, and “*Al-Shawāri‘ Al-‘Ilāhiyyah*” by Al-Lakḥnī and see the structural

(*Waqib al-Wajid*) and the abstract substances (*al-jawahir al-majarradah*), the knowledge obtained from the knowledge of this set of causes will be certain, comprehensive and unchangeable (ibid, Vol. 1: 177). 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 (*ma'rifah al-nafs*). In the case of the Knowledge of human beings, he believes that if it is conducted through generalities (*al-kulliyat*) and origins (*asbab*), it will give a better understanding of humans, their existential qualities, the factors that bring them up or down and what brings them felicity or misery. He states:

"Then one knows from the first [causes] the second ones and from generalities (*kulliyat*) the details (*juz'iyat*) requisite to them... And knows the truth about human beings and their states (*ahwal*) and what perfects them and purifies them and makes their felicity and raises

area of descent and ascent (*qawayim al-nuzul wa al-su'ud*). In fact, apophisosophical-mystical basis becomes the axis for regulating Kalam discussions. Like the universe which includes the area of descent (from Allah) and ascent (to Allah), Fayd 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 Imamunni'kalim, but also an Islamic mystical philosopher aiming to create a different work of Kalam. Thus, he divides up the chapters of the book according to mystical area of descent and ascent for these area have a Qur'anic origin: "We belong to Allah and to Allah we shall return." (Q. 2, 161)

Second, like other philosophers, Fayd believed that if the knowledge of an object is obtained from the knowledge of its causes (*asbab*), 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 been guided 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: ٤).

But what lies behind Fayd's extensive reference to Quranic verses and traditions? Some assume that in spite of all intellectual and philosophical arguments present in *Ilm Al-Yaqin* representing Fayd's philosophical mindset, these arguments are of secondary importance for him. The priority for Fayd, 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, ١٤). However, this does not seem to be the case for, firstly, Fayd 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

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

4.1. Fayd's Wide Reference to Quranic Verses and Hadiths

The main focus in *Ilm Al-Yaqin* is on obtaining knowledge from the Quran and Tradition (*naṣṣah*). This is evident from even a brief glance. In some cases, Fayd 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- ٣٧٥; ٤٩٤- ٤٩٥; ٥٧٧- ٥٨٤). This point is mentioned in Fayd's preface to his work. He asserts that *Ilm Al-Yaqin* is written by the grace of the Quran and Hadiths of Prophet Muhammad and his *Ahl Al-Bayt* (Imams) (ibid, ٧). He states:

natural sciences (*Tabl'hyāt*) and other methods like the argument for order in nature (*burhān al-nazm*), the argument of temporal creation of the world (*burhān al-kawfūh*) and the argument of the perfection of creation (*burhān 'iḡān al-ran*). At this point, Fayd introduces the 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, he thoroughly discusses the ontological method instead of the common Kalam natural science method and brings up discussions on the existence and its necessity by itself (*wajūb bi-l-dhāt*) and by something else (*wajūb bi-l-ghayr*) using principles like the necessity of cause or the preferable (*muwajjib*) instead of Kalam discussions on the coordinator or motivator (*muḥarrir*).

4.2. Methodological difference: Arguments instead of Dialectics

As mentioned above, Fayd considers the Kalam method

your beliefs from Quran and traditions, you have to study *Ṭaw Al-Yaqīn* (ibid: 2).

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 (*ḥāḍ*) of the first chapter (*maqad*) of his book, Fayd offers various verses and hadiths related to the existence of Allah. This is to show that Allah in the Quran and according to the Shi'a Imams is beyond the Allah pictured in common Kalam in which Allah is limited to a coordinator (*naḍīw*) or temporal originator. In Kalam, its attempted to use intellectual

information based on research and a guidance toward truth-approved arguments ... may you be saved from ignorance and its blindness and debates over religion and its aims" (ibid: 4).

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: 74, 84, 91, 97, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000).

4.4. Changing the Content of Kalam

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

inefficient. In his introduction, Fayḍ says that *ʿIlm al-Yaqīn* obviates the need for dialectic debates (Fayḍ, 7:17, vol. 1, p. 7). As discussed earlier, he organizes chapters of his book with the aim of providing comprehensive, lasting and stable knowledge. Thus, he begins with causes, and ends in knowledge of human beings (*maʿrifah al-naḥs*), because the knowledge of an object will yield such a result via knowledge of its causes and effects.

As mentioned before, 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 is research in which certain and decisive arguments are observable. The argumentative style and avoidance of dialectic method are two main advantages of *ʿIlm 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, inertaste, seeing, and complete love for Allah- Exalted be He - and full compassion toward Allah" (ibid: 11).

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 *Ilm Al-Yaqīn*. Considering divine love and intuition as the bases for faith is important evidence for his mystical approach in his Kalam work. Moreover, faith, Islam and benevolence (*ḥayr*) are three interrelated though differentiated terms in Quranic verses and hadiths. Fayḍ, whose main sources in the writing of *Ilm 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:

4.4.1. The knowledge of Allah

In his approach toward basic doctrines of the Islamic faith as foundations of his innovative Kalam, Fayḍ pays careful attention to several teachings of religion which are firstly affirmed by the Quran and hadiths, and secondly neglected by previous Kalam systems. What made Fayḍ consider them to be fundamental and prominent domains of faith was 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 Kalam can be revealed:

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

Love from the Attributes of Allah.

Besides, it should be noted that unlike other Kalam books, Fayḍ allocates a notable part of *‘The Al-Fayḍ* to the names of Allah. In the first chapter of the book, ١٠٠ 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 fundamental aspect of knowledge in Shi’ismysticism and is based on many hadiths. For Fayḍ, there is no reason to omit this discussion from a Kalam book. One of the potentials of knowing the Names of Allah is their role in our knowledge of Allah: ‘To Allah belong the Most Beautiful Names, so call Him by them’ (Q: ١٨, ١٨٠).

Another piece of evidence that Fayḍ mentions in relation to knowledge of the Divine Names is a phrase of the “*Kumayl Prayer*” of Imam Ali requesting from Allah ‘I ask you ...by your Names which set in the place the

hadiths. (ibid: ١٤, ١٥). 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 (*Muḥabb*) for Allah. After mentioning other Divine Attributes like Knowledge, Power, Will, Life, Sight and Hearing, he speaks of Allah’s Love (*Muḥabbat*) toward his servant and of His being Loved. Then, he refers to the “*Qurb Al-Nawafil*” Hadith (i.e., nearness to Allah by supererogatory prayers) which describes Allah by this Attribute: “the servant permanently approaches me through *nawafil* so that I will Love him” (ibid: ١٠٧). For Fayḍ, there is no difference between Love and the other Divine Attributes as all of them are mentioned in hadiths – which are of the main Kalam resources – thus, he sees no reason to remove

these goals, for him, the main purpose of sending prophets and establishing religions is to help all creatures meet Allah. 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. 1: 17).

Fayd states exactly the same purpose in the section on studying the Imamate:

"What is mentioned regarding the need to send prophets is exactly the same as the need to send imams and their successors" (ibid: 200).

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

pillars of everything" (Qummi, 144, p. 179). So, he bases his cosmology on the knowledge of The Names.

Fayd states this mystical view that all creatures are manifestations (*maẓāhir*) of the Divine Names of Allah (Fayd Kāshānī, 1: 17; Vol. 1: 110-111). Therefore, Fayd inserts the knowledge of Divine Names into Kalam and provides a great innovation in this knowledge.

4.4.1. Knowledge of the prophets and religious obligations:

Another issue in religious beliefs is believing in prophets. Other *mutakallims* believe that setting regulations for society, complementing individuals' talents and confirming and contributing to intellect are the purposes for sending prophets to people.¹ Though Fayd accepts all

for, detecting goodness and ugliness, protecting humanhood through setting rules and learning industry and policy (Tusi, 1445: 111).

1. Fayd brings this discussion up both in the prophecy chapter and in other works when he discusses the necessity religion (See Fayd Kāshānī, 1: 17; Vol. 1: 60). In *Taqīd*, 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 about compassion 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 great importance (Fayḍ Kāshānī, 1332: 8-9). 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 (*taḥallūḡ*) occurring in human relationships is to reach this compassion (ibid. 9-8). So, prophets' invitation is "unity" (*taḥḥūḍ*) 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] be the happiest of all creatures, as he is an *ʿarḡf* and is the most glorious creature in joy and value" (ibid: 137).

In this regard, joy and happiness, for which he uses the term "*ḥaḥārahah*", reveal the status of a prophet's existence. Thus Fayḍ enters the problems of prophetology from a new perspective as in previous Kalam works no one mentioned happiness and joy as the properties of prophets.

His expression recalls the words of Avicenna: "A mystic is happy, approachable and cheerful". (Avicenna, 1004: Vol. 5: 111). It should not be ignored that terms like love, joy and happiness used by Fayḍ occur rarely if at all in Kalam works.

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

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

3.4.3. 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 example of the 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 *Ṣadrān* again.

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

11). On the other hand, compassion and other similar terms like "brotherhood" and "companionship" are of great importance in mysticism. Fayḍ refers to *Futuwwat nāmeḥ* (the Book of Chivalry) by 'Abd al-Razzāq Kāshānī 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, Fayḍ applies his mystical and narrative (*ḥadīth*) knowledge to develop theological debates on the goals behind religious obligations. He shows that "compassion and affection among people" are considered as the goals for 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 to Allah 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 Šadrā's ontology, Fayḍ states 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 Šadrāian philosophical system, knowledge is a level of existence. Therefore, based on essentiality (*'aḍālah*) and gradation (*tarākūk*) 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-muḥāṣaṣāt al-mujarradah*) would be the greatest pleasures. In Islamic philosophy, the supreme level of knowledge involves presence (*ḥuḡūr*) and witnessing

creation of humans and the relationship between the soul and body along with substantial motion (*al-ḥarakah al-jawharīyah*) in the human's evolution. Then he interprets death and resurrection based on his philosophical-mystical psychology and takes the death as one of the stages of human's evolution toward perfection (ibid, Vol. V: ١٢٩٠, ١٢٩٥). 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. V: ١٢٨٧). He quotes a ḥadīth stating that knowing Allah is the comfort from any fear and believes that the joy possessors of 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 (*maqā'id*) discussed in Fayd's *Ilw Al-Yaqin*. 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 benefit from 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 increased pleasure.

Therefore, the ultimate goal in mystical-epistemic Kalam for Fayd 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

(*ma'rāḥalāh*) not conceptual and acquired (*ḥaṣṣī*) knowledge. Thus, Fayd believes that this type of knowledge as a requirement of the intellective faculty (*al-quwwah al-'āqilah*) including the knowledge of Allah, prophets, the Quran and angels, will give an unimaginable joy if observed by the soul (ibid: ١٩٨٨).

Therefore Fayd, who is knowledgeable both in Kalam and *ḥadith*, could not simply ignore traditions explicitly speaking of the joy induced by knowledge of the Divine. He reflected 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 *ḥadiths* and what difference exists between *ḥadiths* related to joy and pleasure and other *ḥadiths* referring to other aspects of belief.

The knowledge required 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 worshippers [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: ١٥). 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 *Ilm Al-Yaqiṇ* and his numerous statements on passing through the spiritual path, travelling on the Way and other similar phrases (for instance see ibid: ٧٧, ٤ & ٥). In his preface to *Ilm Al-Yaqiṇ*, 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 *Ilm Al-Yaqiṇ*, 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-ḥajab*), levels of darkness (*awḥād*), purity of heart (*ṣafāʾ al-qalb*), emanation (*ṭayān*), illuminative disclosure (*ḥawāṣ*), intuition (*ḥushūḥ*) and mystical tasting (*dhawq*), are found in the opening pages (Fayḍ Kāshānī, ٧١٧; 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: ١٥)

Ontology has a significant role in deepening and developing the Kalam views of Fayḍ. 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 (Bidārfar, ٢٠١٢: ٥٠٢), 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, ١٩٨٢: ٦, ١٨; Ibid,

(ibid: ٤). It seems as if, in spite of its foundational 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 *The 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 (*The Al-'Asmā'*) 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 in Imami 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 *‘Ilm Al-Yaqīn* sheds light on this central core:

“*‘Ilm 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 *‘Ilm Al-Yaqīn* and *‘Ain Al-Yaqīn*. In *‘Ilm Al-Yaqīn* he mentions some ḥadīths under the title “Some of His Qualities – Exalted be His Name” which mostly discuss issues related to the unity of existence” (ibid: 117–118).

However, Fayḍ acknowledges that “*‘Ilm Al-Yaqīn* is usable by everyone” (ibid, 2), does not aim to enter sophisticated and controversial debates and avoids any extra explanation. If someone intends to seek a deeper

understanding, he should refer to *‘Ain Al-Yaqīn* (ibid, 200–201, Vol. 3: 11–15). Doctrinal discussions in *‘Ilm Al-Yaqīn* are also backed up by numerous philosophical principles. Furthermore, he abridged *‘Ilm Al-Yaqīn* under the name *‘Amār 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 *‘Amār al-Ḥikmah* (see for instance: ibid: 201–25, 27, 29–30, 32–33, 35–36).

Therefore, Transcendent Wisdom and its ontology are perspectives by which Fayḍ sees religious beliefs in the Quran and Ḥadīths 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, ۱۱۱۱, ۲۶۱).

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 *Kalam* work of Fayḍ within the mystical *Kalam* tradition.

and more philosophical understanding of *‘Ain Al-Yaqīn*, they are referred to *‘Ain Al-Yaqīn* where the Individual Unity of Existence is extensively discussed. Needless to say, *‘Ain 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 *‘Ain Al-Yaqīn fi ‘Ulūl 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, ۲۰۱۲, Vol. ۱, introduction by editor: ۲۱).

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, ۲۰۱۱, ۲۷, ۳۰ & ۳۲, ۳۹, ۱۹۸۳, ۱۸).

He has noticeable statements similar to the paradoxical statements (*sharḥ-ḥaqīqī*) of the

and the mysteries of religion" (ibid: ١٧).

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 ('a)ân al-haqâ'iq) 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, ١١٠٧: 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 Ṣadrīan ontology method and content are used to solve Kalam questions. Since Ṣadrīan ontology has greater capacity to enter various epistemological areas, adding it to Kalam will bring numerous mystical-epistemic discussions to the field. Therefore, the Kalam problems represented in *ʿIlm Al-Yaqīn* are mystical-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 in Imami Kalam and gave it a philosophical outlook. In fact, he replaced dialectics (*jaḥal*) with proof (*burhān*) and this philosophized Kalam which in turn saved philosophy from being obsolescent (Ibrahīmī Dīnani, ۲۰۰۲: ۱۲). Ṭūsī's approach became widely accepted so that most of the Kalam works both in Shi'a and Sunni Islam followed his approach. For instance, one can name "*Al-Mawāḍiʿ*" by al-ʿĪjī and "*Sharḥ Al-Mawāḍiʿ*" by al-Jurjānī in Sunni Kalam and "*Qawā'id Al-Marām*" by Ibn Maymūn, "*Nihāyah al-Marām fi Qawā'id ʿIlm Al-Kalam*" by Al-Ḥallī, "*Al-Lawāmi' Al-Tahīyyah fi Mabāhith Al-Nihāyah*" by Faḍl Muqḍāl, and "*Al-Shawāriḥ Al-Ṭaw*" by Fayḍ al-Lāhijānī in Shi'a works. In fact, Ṭūsī built the foundation for a

these verses and hadiths 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.

Fayd 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-Waḥī*, and his interpretations of the Quran, played a key role in this evolution. In fact, Fayd identifies some problems in the Kalam which was common at his time and then launched his major Kalam evolution with two perspectives, philosophy (or wisdom) and Mysticism.

It should be noted that *Ilm al-Yaqd* demonstrates all these

For Fayd, 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 Hadiths from the prophet Muhammad and the Shi'a Imams contain issues discussed in Islamic mysticism and philosophy. Issues like knowledge of the Divine Names (*al-asmā al-ilāhiyya*), sanctity and authority (*wilāyah*) of the perfect human, the love of Allah to humans and vice versa, companionship (*uḥūd*), 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 hadiths are the main source of Kalam for Muslims, there are numerous verses and hadiths in the domain of religious beliefs which are not clarified by Kalam. It seems as if theologians have been selective in choosing

Fayḍ can solve the defects in Kalam if it is developed, improved and augmented.

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transformations and therefore has major differences with previous Kalam 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 Imami Kalam and improved its capacity to discuss religious issues neglected earlier.

The new structure brought the knowledge of Divine Names and the knowledge of the heavens in the arc of descent and the basic principles of eschatology in the arc of ascent in Kalam 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, the evolution generated by

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