



## Editorial

In this issue, we present a collection of innovative and methodologically rigorous studies situated at the confluence of religious epistemology, metaphysics, and contemporary philosophy of religion. These articles, while grounded in the rich tradition of Islamic philosophy - engaging with luminaries such as Farabi, Mulla Sadra, and Aqa 'Ali Mudarres Zunuzi - simultaneously enter into a critical dialogue with modern Western thinkers including Hume, Feldman, and Draper. Collectively, they demonstrate that contemporary philosophy and theology not only engage with empirical data and analytical arguments but, through this very engagement, rediscover and deepen their own conceptual foundations.

The dynamism of thought is contingent upon the cultivation of innovative, well-documented, and problem-driven research. Such scholarship avoids the confines of mere repetition and synopsis; instead, it opens new horizons on both foundational and emergent questions, thereby upholding the standard of rigorous argumentation while addressing the imperative questions of our time. In this context, the authenticity of a study is determined not solely by the novelty of its subject matter, but by its meticulousness and its capacity to critically re-examine the intellectual heritage, formulate the problem with precision, and offer an analysis that opens up new vistas of understanding. In this edition, we have endeavored to assemble articles that embody these principles, each contributing a unique perspective to the fundamental problems of philosophy and theology.

The issue commences with “An Evaluation of an Empathic Reading of Faith in Hume’s Philosophy with a Focus on Contemporary Psychological Interpretations,” a stellar example of this approach. Moving beyond the conventional interpretation that positions Hume merely as a critic of natural theology, the author offers a sympathetic yet well-documented reading, exploring the possibility of "non-demonstrative faith" within his philosophy. By drawing on contemporary psychology of religion, this research reveals new dimensions of Hume's thought, interpreting him not simply as a theoretical atheist, but as a theorist of a humble, human-centered faith.

In the domain of Islamic philosophy, “Evaluating Two Different Interpretations of the Physical Temporality of the Soul” presents a precise, problem-oriented investigation into one of the most challenging tenets of the Transcendent Philosophy. By identifying two distinct readings of this theory among Sadrian commentators, and by grounding the

analysis in the systematic approach of Mulla Sadra's philosophy, the author argues that the correct interpretation posits the soul, at the moment of its origination, as being not merely dependent on the body, but as itself corporeal and a body. This study navigates the seemingly paradoxical statements of Mulla Sadra, employing principles such as substantial motion and the existential union of soul and body, to open a new horizon for understanding the soul-body problem and bodily resurrection.

Two further articles engage in a meticulous re-examination of the Islamic philosophical tradition, revealing its latent theoretical capacities. "The Position of Tarawwi (Deliberation) in Farabi's Thought and Its Theoretical and Practical Functions" analyzes this concept as a rational-practical process, elucidating its role in bridging theory and practice, explaining the phenomenon of *akrasia* (weakness of will), and offering a strategy for moral education. Concurrently, "A Re-examination of the Views of the Two Zunūzī Theosophers on the Problem of Mental Existence" provides a comparative study of their perspectives, demonstrating how the theory of mental existence interacts with a radical interpretation of the principality of existence, thereby exploring the internal innovations and challenges inherent in this view.

Within the field of analytic philosophy of religion, this issue features two significant articles. "An Examination and Critique of Paul Draper's View on the Problem of Evil" employs an analytical-critical method to scrutinize the evidential argument from evil, exposing its weaknesses in defining gratuitous evil, calculating prior probabilities, and its restrictive presuppositions concerning divine aims. The second, "The Philosopher Disagreeing with Oneself: On Feldman's View about Reasonable Religious Disagreement," offers a deep exploration of Richard Feldman's work, revealing an internal inconsistency in his position. The article demonstrates how Feldman's later adoption of a broader conception of reasonableness ultimately challenges the skeptical conclusions of his earlier work.

Finally, "Rereading Memories or a New Experience: A Critical Review of the Theory of Rereading Memories in Near-Death Experiences" represents an exemplary piece of original interdisciplinary research. The author subjects the naturalistic "memory recall" hypothesis—one explanation for near-death experiences—to rigorous philosophical critique. By appealing to empirical evidence, such as the experiences of congenitally blind individuals and cross-cultural commonalities, the article presents a strong argument against this reductive explanation, underscoring the necessity of considering the transphysical dimensions of the human soul.

It is our hope that the articles in this volume will serve as a clear mirror, reflecting a portion of the dynamism and depth inherent in contemporary philosophical-theological research. May they pave the way for deeper inquiry and constructive dialogue among scholars in this field.

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**Editor-in-Chief**