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**ANALYSIS OF PROPOSITIONAL
SOLUTIONS TO EXPLAIN THE PROBLEM
OF EVIL AS A PHILOSOPHICAL -
THEOLOGICAL TOPIC**

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Annotation

The problem of evil is one of the important theological and philosophical problems that has been considered by the followers of different religions and sects from ancient times to the contemporary era and has led to various questions and doubts on their part; Therefore, various philosophers and theologians have studied this problem in detail. Many religious philosophers consider God to be the absolute good and believe that nothing but good comes from Him. They consider human free will as one of the main causes of evil in the world and have offered various solutions to solve the problem of evil. Accurate and logical analysis of solution propositions to explain the problem of evil can reveal the nature and what is evil and offer many solutions to explain and solve the problem of evil in the universe. In this paper, through descriptive-analytical method and using reliable library

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sources, first the background of the villain is stated and then the nature and what is the villain is examined and explained, and finally by providing solutions to solve the problem of the villain the review ends. Most philosophers believe that the existence of evil in the world can not be a factor in denying the existence of God or even denying the existence of attributes such as justice and power in Him, but by providing solutions, the existence of evil in the universe is necessary and in accordance with God.

Key words The Problem of evil, the solution, the philosophical theology, God, the divine attributes

1. Introduction

The problem of evil has always been the cause of the existence and emergence of doubts about the existence of God and His attributes, which in fact has been one of the most fundamental preconditions for rational critique of arguments based on theism or the absoluteness of divine attributes. In the meantime, the question arises that if God is pure good and created the world well, then why does man face evil and on the other hand, with events such as storms, earthquakes and similar events, the balance of the natural system is upset? The existence of such questions and incorrect analysis of the evil problem has caused this problem to always be a pendant to deny the existence of God and to be considered the basis of atheism.

In modern times, the problem of evil has provided the basis for the most serious rational critique of the arguments for belief in God or the absoluteness of the attributes of the perfection of its sacred essence. The existence of shortcomings, distortions, all kinds of disasters and injustices in the world of human evolution raises questions about the reason for the originality of these matters (Spinoza, 1997, 82). On the other hand, some, such as JL Mackey and William Rowe, have taken advantage of the problem of evil to make the most serious criticisms of the existence of God, and by raising the problem of evil, they have denied the existence of God. God is absolute good and nothing but good comes from good, and the source of evil should be sought in other commands such as human will and the benefits and interests of evil, and the problem of evil should not be used as a pretext for atheism with a one-sided and biased analysis. The most obvious absolute existence throughout the universe became God Almighty.

In the article “Combined Approach to Solving the Problem of Evil, written by Elham Mohammadzadeh and Reza Niroumand” only limited solutions to the problem of evil have been considered and not all of its solutions have been comprehensively expressed. Also, expressing the

background and nature of evil is one of the tools of discussion in this regard to provide the preliminaries of the discussion, which unfortunately is not found in this scientific work. Also, in the article “God and the Problem of evil (suffering), written by Yadollah Rostami”, the emphasis is on explaining the relationship between evil and God and man, and more attention has been paid to criticizing solutions to solve the problem of evil than to express logical solutions to solve it. And the author has merely emphasized the need for suffering and its benefits. But in this work, an attempt is made to first get acquainted with the background of the evil problem and its nature in order to raise the problem, and then to express the necessary solutions and analyzes in order to solve the evil problem and try to answer these questions using credible library resources and accurate analysis;

How has evil been reflected in human thought for a long time? What is evil? Are evils contrary to divine attributes? Is the existence of God questioned by evils? Are evils disrupting the good system? How and by what means we can show the power of the existence of evil with the existence of God and the good system?

2. Evil Background

The problem of evil has a long history and has been given much attention in ancient religions and schools of thought. In ancient Greece, Plato, Aristotle and Xenon are philosophers who have discussed important issues about evil. In ancient Iran in the book of Avesta attention has been paid to the issue of evil and its solution is the belief in duality. In India, too, the book Rig Veda deals with the nature of evil and their role in the universe, and these cases indicate the antiquity of the discussion of evil. Although man has faced the problem of evil since the beginning of creation, but classically and firmly, the oldest religious text that has dealt with the subject of evil and has come to answer it, is the book Rig Veda Samhita in Hinduism, which dates back to It dates back to about 12 to 15 centuries BC. After that, the book of Avesta, dating back to two centuries BC and after these books, with the advent of Christianity and Islam, the problem of evil was raised as one of the important problems of the traditional theology of these two religions. Religious theologians tried to answer in different ways. And there are still forms and answers (Shaygan, 1997, 452).

Good and evil are challenging phenomena for philosophers and theologians, so that each of them has paid attention to this problem from different perspectives through ontological arguments and analyzes, material and spiritual worlds. The problem of evil can be one of the most important

issues is against proving the existence of God or at least attributes such as His power, knowledge and benevolence (Taliaferro, 1998, 205).

The problem of evil is not new, it is an old one. Although suffering has always been with mankind, as long as man did not believe in divine beings who did not have absolute knowledge, power and goodness, the problem of evil was not raised, because it was not at all. It did not happen that if there is such a creature, why does it not prevent evil? (Wainwright, 2006, 87). In the Middle Ages, the debate over evil stagnated because, in their view, the arguments for theology were so strong that they removed the ground for doubt and atheism about God in general. From this point of view, God is absolutely good. It is a thing, and man's point of view is instantaneous and unconscious, and with this superficial understanding one cannot judge the divine attributes and actions. But in modern times, the problem of evil has been re-debated, and people like J.L. Mackey and William Rowe have used it to deny the existence of God. Show divine attributes and even use it to prove the existence of God Almighty.

3.The Nature of Evil

According to the proposition that God is the Absolute Good and always wants good for His servants; this idea is created in the mind of a person that he should be full of happiness and joy, but when he looks at his situation and looks at his true state, he realizes that he is not literally in happiness and blessings. And life has its ups and downs, and this has led to the questioning of the good system and has caused doubts about it. In the meantime, two attributes of the divine attributes, which are “justice” and “wisdom”, have always been questioned and challenged due to the existence of misery, catastrophes and hardships in human life, because on the one hand, the existence of this they consider misery and hardships contrary to divine wisdom, and on the other hand, they consider the existence of all these problems to be far from divine justice. And this has led to doubts and objections about the divine attributes, the source of which goes back to the topic of “evil” in the universe, and has provided the basis for discussion about the nature and what is evil.

Ibn Sina does not consider man's view of evil to be true and believes that it is the displeasure or desirability of an object in the eyes of man that determines its goodness or evil for man, and if the object seems useful to man, it is good and if it has losses, it considers it evil. Therefore, the existence of evil depends on human reputation. One of the main reasons for creating an attitude about the ugliness of something in the human mind is that the object is not desirable to man. In other words, if the object is beneficial to

man, it is good, and if it is harmful and ugly, it is evil. And this is relative because by changing circumstances, the same phenomenon that was previously evil to man may appear to be good. So one of the important components in the definition of evil is the lack of knowledge of it by man.

Ragheb Esfahani in his definition of evil says that evil is anything that everyone should turn away from (Ragheb Esfahani, 2009, vol2, 71). Evil refers to all unpleasant things that cause human suffering or cause chaos and disorder in nature. (Pettersen, 2014, 13).

Mulla Sadra in his definition of evil says that evil is the lack of the essence of a thing or the lack of perfection of the perfections to which the object belongs in the sense that it is the same thing (Mulla Sadra, 1976, 90). Suhrawardi considers evil as a necessity of the world of nature and due to the poverty of divine light in the world of darkness. Accordingly, the occurrence of evil is considered as a possible violation that is not worthy of attribution to God.

Thomas Aquinas considers evil to be one of the necessities of the universe. In his view, the world is associated with happiness and unhappiness. He can reach that lofty goal and in this valley he must return everything to the divine will and know from him and did not deviate from his path (Rssell, 1971, vol 2, 640).

According to the above definitions, evil should be considered as a non-existent thing that has no existence and essence, and the things that we consider evil in this world are either not evil or are the prelude to gaining good that we are unaware of and consider it evil. Evil is in fact the lack of perfection and goodness in the essence of an object that does not exist.

4. Evil Problem Solutions

4-1. Evil is Non-existent

The history of this strategy goes back to the philosophy of ancient Greece, where philosophers such as Plato and Aristotle have pointed out the non-existence of evil.

Motahari says that this view seeks to disprove the duality rather than to solve the problem of evil. According to this view, because evils are non-existent, they do not need a creator, so because we have a kind of creator in the world who is the same as charity, then we have only one creator and the idea of polytheism and dualism is false (Motahari, 1988, 154).

According to the divine holy essence, good is the thing that is eager and evil is the thing that is exposed to it; that is, good is equal to existence and evil is on the other non-existence, which manifests itself in the form of lack of essence or perfection of the perfections of existence. Evil in both

senses is basically non-existent, so they do not need a forger and creator, and thus the doubt of duality is removed with this solution (Khedri, 2015, 36).

Leibniz, a Christian philosopher, based on Augustine, considers evil to be non-existent and without cause, because in his view, cause belongs to things that exist, and evil, because it is non-existent, does not exist until it can have a reason and a cause and the cause goes back to the essence of the object that evil has no existence and the essence on which the cause is based.

Regarding the non-existence of evil, Mulla Sadra says that by contemplating the meanings of evil, it can be concluded that the example of evil will not be outside of two things; it is either pure non-existence or something that leads to non-existence. Although the things that lead to non-existence are not evil by nature and principle, but are perfections for physical and sensual affairs, but these are evil because they lead to non-existence and destruction (Hosseini Shahroudi and Darabi, 2016, 2).

Ibn Sina considers evil to be non-existent and does not consider it to have any essence and says that evil has no essence but evil is the lack of substance or the lack of goodness for the state of substance (Ibn Sina, 1997, 355).

Those who see evil not as non-existent but as existential have often used it to deny the existence of God. People like J.L. Mackey and William Rowe have made an argument against the existence of God by exploiting the problem of evil and knowing its existence in the world, and this has caused the problem of evil to become a kind of atheism in modern times.

4-2. Evil is Relative

Relativity is another solution to the problem of evils. According to this theory, evil is relative and may be an evil phenomenon for some people and the same phenomenon may seem good to others, and we should note that relativity versus is against the true. Also, the conditions and situation of time indicate that the evil is relative, because in a certain period, it is possible that a phenomenon is evil for a person, and in another period and time, the same phenomenon appears as good. Although ignorance of evil solves the problem of many evils due to not attributing existence and aspect of existence to it, but nevertheless some natural evils such as floods, earthquakes, physical pain and the like remain, which also exist with ignorance of evil. The problem will not be solved, and the sages have acknowledged the relativity of this group of evil people to solve the problem.

The reason for the relativity of evil is that if we consider a creature to be evil, it is either evil for itself, or for its cause, or for others. If evil is evil for itself, it must destroy itself, and such a thing will never exist. If it is evil for its cause, then it will not be in line with it, and this is contrary to the

nature of cause and effect. If it is evil for its effect, it will repel it and this is not right. Therefore, the evil of an object for others is its cause and effect (Javadi Amoli, 1996, vol 2, 157).

Evils are of two types; evils that are non-existent and evils that are existential and are bad because they are the source of a series of non-existent things. They are existential because they are bad because they are the source of non-existent matters such as floods, earthquakes, bites and germs, which are undoubtedly the relative evil of these matters (Sultan al-Qarai et al, 2011, 97).

John Hick is one of the philosophers who emphasizes that evil is relative and in analogy that evil takes on the attribute of being worse. He states that even if God removes all the evils that we think are the worst, because of the relative nature of the evils, any evil that remains will be accepted as the prominent evil.

Mulla Sadra says how much evil is good by comparing one person to another, such as lust and anger, because both of these are evil and evil in comparison with the rational soul, because the perfection of the rational soul is in taming the two rather than for the soul of the body and the form of superiority over the body and its forces should be achieved and it should be adorned with intellectual ornaments and it should be freed from animal positions. Therefore, both have been good and perfect in comparison with other spirits, because with these two attributes, animals are superior to vegetable types (Mulla Sadra, 2007, vol5, 470).

The relativity of evil further emphasizes the analogy that a phenomenon or object that is considered evil is considered good if considered in conjunction with other phenomena or objects. For example, a bomb blast in the mountains for mining work, although possible which destroys ants and some animals and insects around, but eventually reveals a lot of reserves for humans and that is good. Therefore, on the one hand, which causes the destruction of some insects and animals, it is evil, and on the other hand, which causes the discovery of mineral reserves for human beings, it is good.

4-3. Evil is Necessary for Charity

Many charities are obtained for us by evil. In other words, some evils are the prelude to the acquisition of charity, and it is with the occurrence of that evil that we attain or realize charity, and work more seriously to preserve that charity. For example, we do not realize the importance of health unless it is a disease, or we do not realize the importance of security and tranquility unless it threatens our danger and insecurity. To try to pay more attention to their preservation or to lead us to newer charities.

Human social life is such that in the light of hardships and evils, many worthy moral qualities and values and on the other hand his talents flourish. When hardships and problems occur for some human beings, witness help and we are helping other human beings. For example, human help and assistance to each other during the occurrence of natural evils such as floods and earthquakes is one of these examples. On the other hand, when the occurrence of evils, some moral values such as self-sacrifice and forgiveness find meaning. The role of the evils in the social solidarity between human beings should not be ignored, because it is in spite of the evils that human beings know the importance and value of each other better and help each other so that they do not lose each other, and these evidences and examples testify to the role. Evil deserves to cooperate and help people and serve each other, which is an example of good.

By experiencing evil, we discover the nature of good and its value. Good without evil is neither known nor its value will be known. This approach can also be called the theory of divine justice, the great good. By believing in this theory, theologians cling to the all-encompassing dimensions of the universe that they believe to be truly good, in addition to arguing that these goodnesses are either a condition for the existence of some evil or that the realization of these good things requires some evil. Taliafro, 2004, 500). Augustine sees evil as a means of showing charity, and believes that the existence of evil is essential to man's realization of charity. He also believes that the things we consider evil are simply due to man's downfall and sin, and that this belief is derived from the Christian tradition in which he expresses and links the subject of evil to his preconceived beliefs.

Ross says: If it were not possible to overcome sin in the moral realm, our character would be weakened. In the realm of nature, too, the absence of calamities, sufferings, and hardships required such irregularities in causal laws that prevented the possibility of science and engineering. Similarly, in the field of aesthetics, one should not judge the whole by looking at a small part of it. Looking at a painting, it may seem that a pile of colors are ugly and meaninglessly put together, as well as in music, a particular instrument may be the ear alone, but its existence is necessary for total harmony (Ross, 1984, 104). Therefore, the evils are required to receive charity, and without them, access to a great deal of charity will not be possible.

4-4. Evil is the Result of Ignorance

The solution is that whatever is first considered suffering for man hastily orders it to be evil, is due to ignorance and lack of accurate knowledge of the phenomenon that is considered evil. If all the curtains Ignorance and

ignorance will collapse and the facts will be revealed as they are; one does not hastily rule the law. Ancient philosophers generally associated evil with ignorance; this is especially evident in the theory of Socrates and Plato's adherence to it. It is a well-known saying of Socrates that no one knows and does not do evil intentionally, and in confirming and explaining this view, Plato considered the example of good to be so powerful that if one understood it, he could no longer act accordingly. This view is what is called the principle of moral causation. So evil always results from the fact that we do not see goodness very clearly, and evil is the product of ignorance or the same ignorance (Wall, 1998, 777).

From Swinburne's point of view, beauty is not achieved in detail. When we look at only one part of a painting, that part may not look beautiful to us, but when we consider the whole painting, then that we can see its true beauty and it is with a holistic view that we can realize the ultimate beauty. The same is true of music, as a note can not be so pleasing, but when the set of notes are put together in a certain order, then it can be uplifting and refreshing for us. According to Swinburne, the universe is also mixed with good and evil, and without evil, this world will not have its supreme beauty, and the existence of evil is necessary for the good system of this world, and evil thinking is the result of ignorance (Hosseini Eskandian & Rajabnezhadian, 2020, 118)

Merling says: Whatever I think, I can not accept that a genuine, just, and wise God will be pleased to create in this world, imperfect or weak and miserable. No, the truth is other than what comes to our eyes, and it is impossible that God that we worship is ignorant and insane, and certainly the subject matter is somewhere else that we have not realized and may not realize forever (Merling, 2010, 56).

God is the absolute wise, and this is the man who has imperfect knowledge that even if he drowns in the sea of knowledge and thought for years, his ignorance is much more than his knowledge, and the same is true of the evils, and the extent of man's ignorance about the evils. The comparison with his information is very small and he can not have a correct and accurate knowledge of it.

4-5. Evil is a Divine Test

Human life in the world is a plant of trials and tribulations, and the existence of hardships and problems plays the greatest role in verifying the faith of people and their Godliness and God-seeking. It is in spite of hardships in life that human capacity and their abilities occur. On the other hand, the extent of their belief and trust in God Almighty is measured. One of

the clear examples to explain the role of creating evil is the story of Job (PBUH) who faced hardships such as the death of loved ones, illness and poverty, and finally was able to successfully come out of this divine test and the amount of time and compassion to show to God. This evil role, in addition to measuring the degree of faith and belief in God, on the other hand can be a factor in the self-knowledge of individuals to the extent of their existential capacity to solve problems and their patience and trust.

Meyer says that the existence of evil is because God wants us to grow in our faith so that we can be steadfast so that we can follow God's commands even in difficult circumstances and avoid evil and unbelief and doubt about God. (Meyer, 1992, 64).

This aspect of evil can also play a role in strengthening moral virtues such as patience and endurance in people and cultivate the moral character of people and adorn them with moral virtues.

4-6. Evil Requires Human Free Will

According to this solution, man shows his free will by choosing evil. If man wills charity in all circumstances and strives to acquire them, he is no longer human, but an angel, and God had created such a creature before the creation of man. By choosing evil, human free will is proven, because he may have difficulty in choosing or recognizing good and evil, and he may make wrong choices, and this choice is one of the means of free will. According to this theory, the principle of freedom and authority, which is a precious divine blessing and essence for human beings and paves the way for their evolution and eternal happiness, has some unavoidable consequences that can be the basis for the realization of moral evil. But because the benefits and good deeds that come to man from the principle of freedom are more than the losses and incomparable to them, God created man with the dough to gain virtues and perfections by relying on it. In other words, God Almighty while there were no other two ways of human creation;

1. He compelled man to create without authority, so that he would not commit even the slightest sin;
2. Created man free and independent to go through the stages of perfection and eternal bliss using the principle of freedom.

In fact, the first case requires the loss of superior virtues, and this is incompatible with divine grace, and as a result, man is created with free will, which can be one of the aspects of evil creation (Ghadrdan Maleki, 2010, 211).

When a person is faced with hardships and problems, he either takes the path of disbelief and ingratitude before God Almighty, or he relies on

Him and acts patiently and diligently to solve the problem, and both of these situations are reported. It is of human free will, and despite the evils and hardships in life, we can prove human liberty and free will. The choice of any of the ways that exist in front of man when he is afflicted with evil, in fact, indicates the existence of an inner power that other creations of God are deprived of this blessing.

4-7. Knowing Evil is a Matter of Detail

Another way to solve the problem of evil is to look at the problem of evil in detail, and if we consider the evil in comparison with the whole system of the universe, it will be nothing but good. And the evils will also be nothing but good if compared to the whole system of the universe.

Descartes says: When researching the completeness of God's actions, we should not consider a single creature separately, but it is necessary to consider all creatures together in general, because perhaps what seems to be very imperfect when considered alone, if considered as a part of the whole universe, is very complete (Descartes, 1983, 91).

4-8. Evil Causes Submission and Dependence on God

Sufferings and hardships, which are interpreted as evil, cause a person to be led to the fact that all things are governed by God, and if he wants, man will not be able to take a step forward and he sees himself as inferior to God. Sometimes the occurrence of some evils and hardships in a person's life is so that he does not become arrogant and go astray and understand the fact that everything is from God and if he commands, man will not be able to do even the easiest things.

Oestreich says: Usually, when suffering occurs to any of us, it has a moderating and mitigating process with it. In every problem of life that we have gone to extremes, we will return with suffering, balance, and gentleness, especially in disobedience to God. That we will return to obedience with suffering. The one who suffers, God has blessed him to know the meaning of complete surrender. Suffering is to prevent man from arrogance (Oestreich, 1944, 57).

4-9. Evil Cultivates the Human Spirit and Excellence

Life in this world is full of trials and tribulations, when God tests man with all kinds of joys and hardships, who should be grateful for the blessings and be patient for the hardships. With any of the difficulties that he faces in life, if he obeys the Divine commands and relies on him and has patience, he can provide the ground for the transcendence of his soul, and without these difficulties, he can reach transcendence. And it is not possible to obtain divine pleasure. Moral virtues are obtained in the shadow of hardships, and it

is with these virtues that one can attain nearness to God. Satisfaction in the shadow of hunger, patience in the face of difficulties, knowledge in the shadow of effort and endurance of hardships, fasting in the shadow of endurance of hunger and thirst and other prohibitions, Hajj in spite of enduring the hardships of travel and also other virtues in spite of enduring hardships like hands Therefore, evils and hardships play an important role in the transcendence of the human soul.

Motahari says:

One of the things that cause the completion and purification of the soul and the purification of morality and the stimulation of the latent forces of human existence and is considered as the driving force of the human existence system, are hardships and difficulties. Abdul Qahir Baghdadi is the author of the important and famous book *Al-Farq* has attributed this view to Qadriya (Ghadrdan Maleki, 2010, 176 179).

4-10. Evil is the Reward and Punishment of Action

According to religious propositions, man will see the result of his evil deeds both in this world and in the hereafter, and he will taste a part of the punishment for his ugly sins in this world. Some of the hardships that occur in a person's life, which cause him hardships and troubles and deprive him of peace, are in fact an estimate of the sins and denials he has committed in the past, and this sin may be his own right or that of others as well as disobedience to divine commands. In fact, in this case, we must consider ourselves the cause of that evil, because the result of every action will be determined in the end, and the result of sin will have no other consequence than misery and cruelty, and if we are facing difficulties now, perhaps the reason is sin. Or it is a disgusting act in the past, the ominous fruit of which has now borne fruit. On the other hand, we must also pay attention to the fact that sometimes the existence of difficulties in a person's life is for refining and purifying a person in order to better understand the presence of God in spite of them and to deviate from the wrong and evil path and take the divine mustache.

According to this view, evil is the result of sin and is a punishment for the sin of a person that the sinful person faces in this world. This opinion emphasized in Islam and Christian that they are manithesim religions and It is also emphasized in Hinduism and Buddhism as a principle, and their meaning of karma and reincarnation is to express the same issue. According to this rule, the result of an individual's actions puts him in the next life in a higher or lower social rank than his previous rank (Shaygan, 1997, vol1. 20).

4-11. Evil is Compensated in the Other World

This world, with its limitations, cannot be fully accountable for the establishment of justice among human beings, and on the other hand, to appease the pious and punish the transgressors. Some people from the beginning to the end of life are always in sufferings and hardships that are incomprehensible to many others, and if their hardships and hard moments are not answered with a decent reward in this world, it does not mean that they will be deprived of the administration of true justice, but the limitations of the present world prevent the full administration of justice. And God will achieve true justice in the hereafter, and although aspects of it will occur in this world as well. If a person in this world always struggles with difficulties and hardships such as poverty, slavery, torture, etc. Slow and has not yet reached its right; according to religious reports, God will answer and reward his hardships in the hereafter because many evils are the punishment of deeds, and on the other hand, God will punish other people who committed oppression. This solution, which is accepted by the heavenly religions and in which many evidences have been found in favor of religious verses and hadiths, in fact acknowledges the existence of evil in the world, but sees its solution in the fact that the evil in the universe ultimately outweighs the good. They themselves conclude that of course those future good deeds can be considered in this world, but they have often referred compensation and return of evil to the hereafter. In addition to religious texts, especially Quranic verses and narrations of the Imams, which are very numerous in this regard, Islamic theologians have referred to rules such as “grace”, “exchange” and “fairness” in resolving this issue (Mohammadzadeh and Niroumand, 2010, 107- 108).

John Hick believes that every hardship and difficulty that man has endured in this worldly life will be rewarded in the hereafter with a great reward, and no hardship will befall man in this world unless he shares in the final divine plan. And all this will happen if we have faith and certainty in the pure and absolute goodness of God and His mighty will (Hick, 1989, 388).

4-12. Evil is a Factor for Humanity and Service to Others

When suffering occurs, a person finds a kind of compassion for himself and becomes flexible towards others, and this is not possible in the case of happiness. Happiness and joy do not overflow in others. But in the case of suffering, it is the case that, for example, when a person remembers the pain and sorrow that breaking his leg caused him, when he sees that someone else has broken his leg, he feels close to him. Hospitals and doctors' offices show that because people sympathize with each other, they get along very quickly (Rostami, 2014, 755 -756).

John Piper believes that evil provides a basis for helping and receiving help in human and social life, and on the other hand makes human social life meaningful and important. He believes that by suffering and enduring evil, we become like Christ, who wanted to serve the people. From the fact that Christ wanted to suffer, we understand that suffering is worthwhile, we understand that it is through suffering that we have the opportunity to serve others (Piper, 2006, 267).

If they are not evil, we will no longer see the self-sacrifice and empathy of human beings, because it is in spite of evil that human beings sympathize with each other by observing pain, suffering and disease, and thus mean many moral and social values.

4-13. Evil is Necessary for a Good System

Many thinkers believe that the evils in the world are not only a violation of the good system, but also an inseparable feature of the current system. The world is in spite of evil, which forms the same good system, otherwise the world without evil was created by God before the creation of this world, and if this world was created without evil, there would be no better place for this world and the existence of evil. In this world, it is a kind of groundwork for the exaltation of man in the correlation between good and evil, so that he can be charitable despite this natural need and avoid creating evil.

Proponents of this theory do not deny the realization of evil, but while acknowledging its existence, they consider it necessary for superior virtues, because evils, although numerous in relation to themselves, but when we compare them with the total virtues of the material world, its relation to a very high degree. It will come down; that is why philosophers misinterpret it as “plural” and not “majority” (Ghadrdan Maleki, 2010, 128).

Evil is necessary for contradiction and contradiction is necessary for movement and movement is necessary for the material world; therefore, evil is necessary for the material world. The occurrence of natural evil is inherent in this natural system. The same water that quenches our thirst can overwhelm us, and this is natural. This answer is the most important solution to the problem of natural evil, which is based on the explanation of natural law (Mohammadzadeh and Niroumand, 2010, 106-107).

According to Augustine, a world that has autonomous beings and also contains evil is better than a world that has no evil and no authority in it. Plantinga says: God, the Beneficent, has not refrained from even creating creatures that He already knew would do nothing but sin, and has not deprived them of the power to commit sin. By the same token, the good

world, which has minimal evil, is better than the world, which is full of predestination or evil (Plantinga, 1995, 199).

4-14. Evil Requires Knowledge

If we are to seek knowledge of the effects of our actions, then things must be done in a conventional way. In this case, it will be necessary for the world as a whole to have a certain kind of position completely in line with duress, in which the duress laws of nature necessarily operate in general. Therefore, if human beings seek knowledge of how they themselves cause the occurrence of knowledge or how they prevent the occurrence of evil, then natural evil must exist (Yazdani, 2014, 154).

The existence of evils such as floods, earthquakes, pains and diseases causes a person to get rid of this evil and gain skills or acquire knowledge and gain knowledge in general, and this is one of the benefits of the problem of evil, which increases knowledge becomes human.

4-15. Evil is Few and Good is Plentiful

One of the most important arguments put forward by some thinkers as an answer to the problem of evil is the dominance of the aspect of charity over the evil of the universe. Murder and slavery are the result of human malice. But it should be noted that the charity of the world is much more than its evil and one should not be unaware of the many charities and simply consider the evil as the absence of charity.

The thinkers who have given this answer to the evil question believe that this argument can be complete and acceptable if it meets these conditions;

1. The evil that happens is logically necessary for some good
2. These good deeds are superior and greater than the evil ones
3. It is not possible to create other alternative good deeds in the absence of evil or with the occurrence of smaller evil deeds (Wainwright, 2006, 75).

Many philosophers believe that the evil of the universe with the above characteristics, will provide the interests of human beings, and the charity of the world of creation in this case is much greater than its evil.

4-16. Epistemological Distance

This solution has been expressed by John Hick. In order to explain and solve the problem of moral evil, Hick uses a solution called “epistemological distance” which attributes the creation of moral evil by man to his distance from God Almighty. He is far from God, who is absolute good, he will be less able to obtain good and he will inevitably suffer from evil.

In defining the epistemological distance, Hick says that the epistemological distance is the distance that exists between God and man and allows man to be free and independent of God (Hick, 2007, 281).

Hick believes that this world has less color and smell than God than the world of the hereafter, and that is why God has given man will and authority, and since man does not follow the divine commands as he should, and his will in handles inappropriate things; This causes him to turn away from God and eventually create evil.

5. Conclusion

The problem of evil dates back to the height of human existence in the universe, which has been considered in the religious books of various religions and sects, including Hinduism, Zoroastrianism, Christianity and Islam, etc. of course, this problem has been one of the most important reasons against the existence of God forbid that atheists and apostates have also taken advantage of this problem and denied the existence of God or at least attributes such as power, knowledge and benevolence in him. But in the face of religious thinkers, they have not remained silent and in order to respond to these people, they have offered many logical solutions to solve the evil problem.

The non-existence of evil is one of the solutions that dates back to ancient Greece and many thinkers such as Aristotle, Plato, Ibn Sina, Mulla Sadra, Leibniz, etc. have emphasized it and according to this solution, no there is no reason for the existence of evil in the universe and the emergence of evil in the world is considered without the need for a creator.

Although providing this solution solves the problem of a large number of evils, the problem of some natural evils such as earthquakes and floods remain logical and correct without a solution. Therefore, in order to solve the problem of this group of evils, the sages express the solution of the relativity of the evil, according to which relativity is opposed to the truth, and the evil of the object varies from person to person and from one condition to another. That is, the evil of an object is for itself or its effect or its cause.

According to the third solution, thinkers consider evil as a prerequisite for gaining charity and acknowledge that some evils are the prelude to gaining charity, and with the occurrence of those evils, people achieve charity or even the existence of charity becomes apparent to them. The philosophers who have proposed this solution also state that evil plays a significant role in social solidarity between human beings, and it is during the emergence of various evils that they rush to each other's aid and deepen their relationships with others.

There is another solution according to which the evil is considered necessary for acquiring knowledge and it is believed that the existence of evil like pain and diseases causes a person to get rid of this evil and gain knowledge and this is one of the benefits of the evil problem. Which increases human knowledge and attitudes. Another solution that can be compatible with these two solutions is the need for the system to consider evil as a good system by thinkers, which the proponents of this theory do not deny the existence of evil in the universe and consider it necessary for the world and superior charity. In addition to this solution, there is another theory according to which thinkers believe that charity in the world is much more than evil, and this theory is one of the most important solutions to the problem of evil, first proposed by Irenaeus and then by other philosophers expanded.

Some thinkers also consider evil as the cause of ignorance and believe that the reason for the existence of evil is the lack of accurate knowledge about that phenomenon in human beings that if their knowledge of that phenomenon was complete and accurate, they could do good and goodness. See it clearly and do not think it is evil. Human partiality is another solution that refers to the carelessness of human beings when observing various things and not paying attention to evil in comparison with the whole system of the universe, do not see anything but good. Another solution that has been proposed to solve the problem of evil and goes back to the existence of a prominent feature in humans is to attribute the occurrence of evil to human free will, according to which philosophers believe, the choice of evil by humans indicates the existence of free will in people. He is a human being who, of course, the benefits and good deeds that come from human authority are more than its losses and God created human beings with the power of will and authority to achieve perfection and virtues with its help.

Among other solutions to the problem of evil that can strengthen the character of patience in people and adorn them with moral virtues is to consider evil as a test and divine affliction, and according to this solution, despite the difficulties in It is life in which the capacity of human beings and their abilities occur, and on the other hand, the degree of their belief and trust in God Almighty is measured. One of the other solutions that can be considered as a way to strengthen patience in human beings is to consider evil as a reason for submission and dependence on God. And according to this solution, man is led to the fact that all affairs are managed by God, and therefore man considers himself to submit to the will of God, and in case of any problem, to rely on him with complete patience and forbearance. In

addition to the solutions mentioned, other logical and precise solutions have been proposed by religious thinkers to solve the problem of evil including considering the evil as a factor for cultivating the human spirit and excellence, a factor. He pointed to philanthropy and service to others, rewards and punishments, reparation for evil in another world, and epistemic distance. In the end, it should be noted that according to the definitions of thinkers and philosophers, as well as the solutions provided by them, it can be easily understood that the emergence of evil in the universe does not deny the existence of God and God is full of goodness. No evil is issued, but the cause of the existence of evil in the world is the will of human beings and things like that.

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Annotasiya

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Şər probleminin teoloji-fəlsəfi izahına yönələn həll təkliflərinin təhlili

Şər məsələsi müxtəlif din və məzhəblərin ən qədim zamanlardan müasir dövrə qədər davamçıları tərəfindən nəzərdən keçirilən və onlarda müxtəlif sual və şübhələrə səbəb olan mühüm teoloji və fəlsəfi mövzulardandır. Bu səbəbdən müxtəlif filosoflar və ilahiyyatçılar bu məsələni geniş şəkildə araşdırırlar. Bir çox diniyönlü filosoflar Allahı mütləq xeyir hesab edir və xeyirdən başqa ondan heç bir şeyin baş verməyəcəyinə inanırlar. Onlar insanın iradə azadlığını dünyada şər əmələ gətirən əsas səbəblərdən biri hesab edir və şər problemi həll etmək üçün müxtəlif həll yolları təklif edirlər. Şər probleminin tam izah edilməsi üçün onun həll təkliflərini dəqiq və məntiqli təhlilə cəlb edərək təbiətini, mahiyyətini aşkar etmək və bir çox həll yollarını təklif etmək zəruridir.

Məqalədə təsviri-analitik metoda istinadən və etibarlı ədəbi mənbələrdən istifadə etməklə şərin tarixinə nəzər salınmış, problemin əsl və mahiyyəti araşdırılaraq izah edilmişdir. Nəticədə nəzərdən keçirilən məsələnin həlli yolları təqdim edilmişdir. Əksər filosoflar hesab edirlər ki, dünyada şərin mövcudluğu Allahın varlığını inkar edən, hətta onda ədalət və qüdrət kimi sifətlərin olmasını inkar edən amil ola bilməz, lakin kainatda şərin varlığının həlli yollarını təqdim etməklə, onun zəruriliyini və Allahın atributlarına uyğunluğunu izah etmək mümkündür.

Açar sözlər: şər problemi, həlli, teoloji-fəlsəfi, Tanrı, ilahi atributlar

Аннотация

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Рассмотрение пропорционального решения проблемы зла как философско-богословской темы

Проблема зла, изученная с древних времен до наших дней последователями различных религий и сект является одной из важных вопросов богословия и философии, которая и по ныне вызывает различные вопросы и сомнения.

Данный вопрос был тщательно рассмотрен некоторыми философами и теологами. Многие религиозные философы считают Бога

абсолютным добром и верят, что от Него исходит только добро. Они считают свободу воли человека одной из основных причин зла в мире и предлагают различные решения. Точный и логический анализ решений в целях полного объяснения проблемы зла необходим для раскрытия его сущности и предоставления множества решений.

В этой статье ссылаясь на описательно-аналитический метод и достоверные источники изложена предистория зла и разъяснена его природа и сущность. В итоге исследования предоставлены решения этой серьезной проблемы. Большинство философов считают, что существование зла в мире не может быть фактором отрицания существования Создателя, а также наличия в нем справедливости и силы.

Предлагая пути решения проблемы зла во Вселенной возможно также объяснить его необходимость и соответствие атрибутам Создателя.

Ключевые слова: проблема зла, решение, философско-богословское, Создатель, божественные атрибуты.

چکیده

عبدالله حسینی اسکندیان

معصومه رجب نژادیان

واکاوی گزاره‌های راهکاری در جهت تبیین مسئله شرور به عنوان مبحثی کلامی-فلسفی

مسئله شر از جمله مباحث مهم کلامی و فلسفی می‌باشد که از دوران باستان تا عصر معاصر مورد توجه طرفداران ادیان و مذاهب گوناگون بوده و منجر به ایجاد سوالات و شبهات گوناگون از طرف آنان شده است؛ از همین روی فیلسوفان و متکلمان مختلف به تحقیق و بررسی دقیق این موضوع پرداخته‌اند. بسیاری از فیلسوفان دین‌گرا خداوند را خیر مطلق دانسته و معتقدند که از وی جز خیر صادر نمی‌شود، آنان اختیار آدمی را از جمله عوامل اصلی بروز شرور در عالم دانسته و راهکارهای گوناگونی را جهت حل مسئله شرور ارائه داده‌اند. واکاوی دقیق و منطقی گزاره‌های راهکاری جهت تبیین مسئله شرور می‌تواند ماهیت و چیستی شرور را نمایان ساخته و راهکارهای فراوانی جهت تبیین و حل مسئله شرور در جهان هستی ارائه دهد.

در این مقاله از طریق روش توصیفی-تحلیلی و با استفاده از منابع کتابخانه‌ای موثق، در ابتدا پیشینه شرور بیان شده و سپس به بررسی و تبیین ماهیت و چیستی شرور پرداخته می‌شود و در نهایت با ارائه راه‌حل‌هایی جهت حل مسئله شرور موضوع مورد بررسی خاتمه می‌یابد. اکثر فیلسوفان عقیده دارند که وجود شرور در جهان نمی‌تواند عاملی بر انکار وجود خداوند یا حتی انکار وجود صفاتی همچون عدالت و قدرت در وی

باشند، بلکه با ارائه راه حل‌هایی وجود شرور در جهان هستی را ضروری و مطابق صفات خداوند دانسته‌اند.
کلیدواژگان: مسئله شرور، راهکار، کلامی-فلسفی، خداوند، صفات الهی

Abstracto

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Análisis de Proposiciones Para explicar el Problema del Mal como Cuestión Teológico-Filosófica

El tema del mal es uno de los importantes temas teológicos y filosóficos que ha sido considerado por los seguidores de diferentes religiones y sectas desde la antigüedad hasta la época contemporánea y ha suscitado diversas interrogantes y dudas por su parte; Por ello, varios filósofos y teólogos han estudiado y estudiado este tema en detalle. Muchos filósofos religiosos consideran a Dios como el bien absoluto y creen que de Él solo proviene el bien. Consideran el libre albedrío humano como una de las principales causas del mal en el mundo y han ofrecido diversas soluciones para resolver el problema del mal. El análisis lógico y preciso de las propuestas de solución para explicar el problema del mal puede revelar la naturaleza y lo que es el mal y ofrecer muchas soluciones para explicar y resolver el problema del mal en el universo. En este artículo, a través del método descriptivo-analítico y utilizando fuentes confiables de la biblioteca, primero se enuncian los antecedentes del villano y luego se examina y explica la naturaleza y qué es el villano, y finalmente brindando soluciones para resolver el problema del villano. La mayoría de los filósofos creen que la existencia del mal en el mundo no puede ser un factor para negar la existencia de Dios o incluso negar la existencia de atributos como la justicia y el poder en él, pero al brindar soluciones, la existencia del mal en el universo es necesario y de acuerdo con Dios.

Palabras clave: Problema del mal, Solución, Teológico-Filosófico, Dios, Atributos Divinos.