

A Comparative Approach to Solving the Evil Problem Realized in the Universe by Emphasizing the Thoughts of Ibn Sina and Augustine

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Abstract: The problem of evil is one of the most important cases that all generations of human beings face during its worldly life, and inevitably have to endure things called evil in the margins or the main text of their lives. Therefore, their thoughts have always been on how God, who is the absolute good, consents to the creation of evil. Due to the existence of such questions among the theologians, theistic thinkers have studied the problem of evil and have tried to offer logical solutions to solve this problem. Ibn Sina and Augustine, as two theistic philosophers, considered the evil of the universe to be much less than its goodness, and argued that this little evil had no contradiction with the existence of a wise and benevolent God. Therefore, the study and analysis of Ibn Sina and Augustine's thought about evil in the world can answer many of man's doubts about evil and help him better understand the cause of the emergence of evil in the world. This paper with descriptive-analytical method first examines the nature and what is evil from the point of view of Ibn Sina and Augustine, then continues by presenting various types of evil and arguing about it and examining and analyzing the solutions offered by two philosophers to solve the problem of evil. Both Ibn Sina and Augustine considered evil to be relative matters, which these relative evils are necessary for a good system, so that without evil, the existing system would not be good.

Keywords: The Problem of Evil, Ibn Sina, Augustine, God, The Good System

1. Introduction

From the moment a person opens his eyes to the universe, he is confronted with many pains and sufferings that are interpreted as evil, and sometimes, thinking about their origins, there is no reason for their appearance. Therefore, due to the existence of pains that are unreasonable and annoying for him, he doubts the justice and benevolence of God and many doubts are raised in this regard. Therefore, philosophers and theologians who support the heavenly religions have studied and explained the problem of evil and have provided rational solutions to solve this old problem. Ibn Sina and Augustine are among the theistic thinkers who have worked hard to solve the problem of evil and each of them has provided logical solutions to solve this problem according to the teachings of their religion.

Ibn Sina, who is one of the Iranian Muslim scholars and has opinions in various sciences, has studied and argued correctly about evil and believes that evil in the material world not only does not interfere with it and does not violate the attributes of God, but with the correct understanding of the causes of their occurrence and the many good deeds that they bring with them, we can know God better and realized the goodness of the existing system. On the other hand, Augustine, who was initially Manichaeian and after becoming acquainted with the thoughts of the Christian school, tried to solve the problem of evil in a way that did not lead to dualism. Therefore, one of the solutions offered to solve the problem of evil is to know the evil as a non-existence thing and he believes that no evil is issued from God, who is absolute good. In fact, Ibn Sina and Augustine, although graduates of two different schools, have very similar thoughts and ideas about the evil issue and have offered rational solutions in this regard.

1-1 Research Background

The problem of evil is one of the most stubborn and difficult cases that has been with man since the beginning of his life and has been studied scientifically and logically by philosophers and thinkers since the time of Aristotle. During these studies, atheist philosophers used this issues as a pretext to put their thoughts on the throne and fueled the theologians' doubts about the existence of God and the attributes of His benevolence and justice and in contrast to the theistic philosophers have tried to show the existence of evil compatible with the existence of God and answer human doubts in this regard. Ibn Sina and Augustine, as two world-renowned thinkers who believe in the two divine religions of Islam and Christianity, have provided a logical argument for this and they have not considered the issue of evil not only as contradictory to the attributes of transcendence, but also as a requirement of the good system created by a benevolent God.

This research comparatively and analytically examines the comprehensive and complete ideas of Ibn Sina and Augustine about solving the problem of evil realized in the world and tries to provide correct solutions to solve the problem of evil according to the views of these two valuable thinkers.

Previously, a study entitled "study and comparison of evil from the perspective of Augustine and Ibn Sina, written by Khalil Sultan Al-Qarai, Sayyid Hussein Atashi and Zahra Elmi" has been conducted in this regard but he has not presented and studied the types of evil from the point of view of two philosophers, and rather than focusing on examining the solutions offered by the two philosophers to solve the problem of evil, he has compared the views of these two thinkers ,also, an article entitled "Augustine's theory on the problem of evil and its critique from Ibn Sina's point of view, written by Amir Abbas Alizamani and Fatemeh Sadat Hashemi" focused on criticizing Augustine's view according to Ibn Sina's view and has not fully explored the solutions offered by the two philosophers. In addition, research such as "Mulla Sadra and Augustine's philosophical answers to the problem of evil" and "The perfection of the existing world and the problem of evil in the thought of Ibn Sina and Mulla Sadra" have examined and compared the views of each of these two philosophers with other philosophers and to study the thought of these two thinkers have not had anything to do with each other. This research tries to respond to some doubts of theists and take an effective step towards raising the scientific level of readers by comprehensively examining the views of Ibn Sina and Augustine and examining and analyzing the types of evil as well as the solutions considered by the two philosophers to solve the problem of evil.

2-1 Problem Statement

Throughout his life, human beings have to endure issues and problems such as the loss of loved ones, floods, diseases, etc, which are interpreted as evil. Man's constant exposure to evil leads to some questions in his mind; What are these evils and why do they arise? How can one combine the existence of God with the infinite power of the omniscient? If he is omniscient, why did he consent to the existence of the evil of the universe that leads to human pain? Existence of such questions shows the problem of evil deeper than is imagined; because in spite of such questions, people will not consider the material world as a benevolent and scientific source and will suffer from absurdism, which is a great evil in itself. Therefore, philosophers of different religions have studied this issue and offered various interpretations of the evil of the universe. People such as Augustine and Ibn Sina have considered evil to be compatible with divine attributes and even necessary and beneficial for the world, and have argued that the good system exists in spite of evil.

A comparative study of solving the problem of evil realized in the world by emphasizing the thoughts of Ibn Sina and Augustine can answer such questions;

What is the philosophy of the evil world according to Augustine and Ibn Sina? Are there evils? If the creator of the universe is an absolute benefactor, a scholar and a sage, how did he consent to the existence of evil? According to Ibn Sina and Augustine, who creates evil? Do evils have varieties? Are evils the absolute truth? Is it possible to imagine a good system without evil? What is the ratio of evil to charity in the world? Is man involved in creating evil?

2. The Nature of Evil

1-2 Ibn Sina: Some things are permissible, their existence is free from any evil, corruption, and others, and others are things that may not be perfected, unless they are subjected to evil when the movements and collisions of the movements. Among these types, there are other matters that are either absolute or evil, and when pure God is the source of the existence of good and virtuous, the existence of the first type is obligatory, such as the existence of rational essences and the like . Also the existence of the second type is obligatory, because in not creating much good, due to avoiding a little evil, there is a lot of evil (Beheshti, 2010, 360).

Ibn Sina believes that since the existing world was issued by God, who is the cause of causes, then the most perfect world will be possible, and since God is pure good, then the world is full of goodness. He states: "The essence of the Almighty is the cause of the export of things, not something outside of His essence, and His essence is the cause of the system of goodness, and everything that originates from His essence must be in accordance with His essence, and in order for God's essence to be good, it must be good. Therefore, everything must be regular and good because it does not contradict the essence of transcendence" (Ibn Sina, 1982, 159). Ibn Sina considers God to be a pure good that all creatures aspire to, and goodness and beauty are sought from human instincts, and because man seeks them, it means that God is the source of good and should not be the source of absolute good. Attributed the evil and his existence should be considered free from this ratio.

Ibn Sina in the definition of evil says: "Evil is inherently non-existence and not every non-existence. Rather, it is the absence of perfection to which something in its kind or nature is appropriate" (Ibn Sina, 1986, 670) And also in Shifa in the definition of evil, he says that evil is a non-existent thing that has no essence but is lack of essence or imperfection for essence (Ibn Sina, 1985, 381) Therefore, from Ibn Sina's point of view, evil is a non-existent thing that does not exist and its absence is the same as the lack of perfection that exists in the essence of every thing. Ibn Sina believes that nothingness is not desired because it is nothingness and if interest is due to the existence of

goodness that lies in it, and this means to exist, and evils, since they are not coveted, will therefore not exist and will be non-existent.

In addition to defining evil as non-existent, Ibn Sina analyzes his claim regarding some of its instances. In his view, evil is used in two senses: 1. To indicate imperfections such as ignorance, inability and imperfection in creation. 2. Things that do not exist externally but are perceived, such as pain and sorrow. There can be no existential aspect for the evil.

Ibn Sina states: "Based on the fact that the beings of the universe are created according to the knowledge of God, absolute good, naturally the system of existence will be the best possible system. But this world has been questioned due to its shortcomings and evils, and doubts have arisen in the minds of human beings about the goodness of this system. On the other hand, among the attributes of God, two attributes, which are justice and wisdom, have been confronted with doubts due to the existence of evil. God's righteousness means that He does not neglect the merits of any creature and gives everyone what s/he deserves, and the meaning of being wise means that in the system of creation, there is a good and righteous system and the best system is possible. Common problems about God's justice and wisdom, the existence of misery, and in other words, the problem of evil, how evil is issued from pure good" (Ibn Sina, 1993, vol 2, 95).

According to the proposition that God is absolute good and always wants good for His servants, the impression is created in the mind of man that he should be in absolute joy and happiness, but when he looks at his situation and looks at his true state, finds that in the true sense of the word is not in absolute happiness and blessings, and has a life of ups and downs, and this has led to the questioning of the good system and has caused doubts about it. In the meantime, the two attributes of justice and divine wisdom have become very suspicious in spite of human misfortunes in this world, because some people consider the existence of these misfortunes and misery to be contrary to divine wisdom, and on the other hand, the existence of all these problems has been avoided. Knowing justice, and this has caused doubt and objection about the divine attributes, the source of which is related to the issue of evil in the world, and in fact this evil has required discussion of divine attributes and has attracted the attention of philosophers such as Plato, Aristotle, Farabi, Ibn Sina and etc.

According to Ibn Sina, God is the pure giver, the giver is the one who expresses and deserves what he deserves, without expecting any change or reward, and a being who is pure good is impossible to create evil or export evil, so evil cannot be attributed to God.

Ibn Sina does not consider man's view of evil to be true, and believes that it is the desirability of an object in the eyes of man that determines whether it is good or evil for man, and if the object is beneficial to man, it is good, and if it has a loss, considers it evil. Therefore, the existence of evil depends on the reputation of man, and the desirability of the object determines its goodness or evil, and this idea of man often encounters errors and problems and makes mistakes in cognition.

Ibn Sina states: "All the creations of the almighty Creator are inherently good, and God, who is the absolute good, has created them inherently good, and there is no evil in the creations of the almighty God, but it is the superficial view of human beings that considers things evil" (Ibn Sina, 1985, 419). Therefore, from Ibn Sina's point of view, the world has abundant goodness from the absolute good, and all the goodness of the world is created by Him, and it is the mind of man who fails to identify correctly and considers things evil.

2-2 Augustine: Augustine considers evil not essential, but transcendent, which has no essence and matter, and means the absence of perfection in the object. He believes that the existence of a minimal evil is accepted and its non-existence is expressed according to its minimalism. Augustine considers evil to be non-existent, which is why it is not worthy of having a cause, because the first and most important condition for the existence of an object is to have a cause. The essence and reason of the existence of every object must be according to an end. It should be and not be non-existent, but the evils because they have no cause that can be considered for them, because they are non-existent and therefore have no first cause for existence and are a kind of lack of goodness and perfection. Any object or phenomenon that has the degree of perfection and is useful is the same as good, and if the object lacks the degree of perfection, it can no longer be called good, but it is evil that has no cause and because it has no cause, it also exists. It does not and therefore is non-existent.

In defining evil, Augustine says: "Evil is the misuse of good things" (Augustine, 2006, 79). His interpretation revolves around free will, and its content is turning away from the higher deity to the lower being in order to satisfy the soul: "I realized that evil is not the essence, but the destruction of the will that turns away from the higher essence; from you, my God, turn me away so that I may afflict myself with lowly things (ibid. 188). In this interpretation, which is equivalent to the moral meaning of evil, the model of the first definition has been used, because although evil has a factor here, that is, human will plays a role in its occurrence, but evil is considered a kind of absence or non-existent thing without essence. (Moradi and Sefidkosh, 2015, 77-88).

The basis of Augustine's theory of evil goes back to the issue of human descent. In this philosophy, it is believed that the fall of man and angels from the higher world has become the main source of moral evil or sin. In other words, from this point of view, evil is either a sin or a punishment in the direction of human sins (Hick,1993, 94).In fact, Augustine believed that man had the ability to forsake sin because of his own free will, but because of disobedience and eating the fruit of the forbidden tree, corruption, in addition to spreading through the forbidden tree, also led to human beings. It was also inherited to the extent that piety would not be possible except in the light of God's forgiveness (Russell, 1986,514).

After converting to Manichaeism and accepting Christianity and believing in one God, Augustine tried to solve the problem of evil in the world in a way that did not lead to dualism.He believed that the substance of evil is not inherent and not only has no essential aspect but also has a purely intentional aspect and is raised through the issue of non-existence (Mojtahedi,1996, 85).

Augustine considers God to be an obligatory being full of goodness and absolute goodness from which nothing but good is issued and evil cannot be attributed to him because God is good and evil is harmful and harmful can not be attributed to God. On the other hand, God is the Absolute benefactor and wants nothing but the good of His servants, and it cannot be believed that He created evil to put His servants in trouble, but that the human will should be considered the source of evil. Which is used in a way other than its correctness.Augustine's divine justice sees God in relation to His creatures in the form of impersonal relationships.God's abundance's abundant abundance in the gift of existence depends on a realm.Accordingly, man has been created as part of a hierarchy of forms of existence that would be incomplete without him (Mohammad Rezaei and Roustaei Patapeh,2018, 182)

Augustine accepts the Neoplatonic theory that evil is the deprivation and absence of existence and says that the lower the existence of the hierarchy of existence, the lower its degree of existence. Therefore, evil as a cosmological thing has no objectivity and is the same as non-existence (Ilkhani,2010,189).

According to Augustine, the absence of evil has always been one of the solutions to the problem of evil by various thinkers, and Augustine was one of the first to express the absence of evil in Christian theology and later became a source of inspiration by other religious thinkers in the study of evil.From Augustine's point of view, the evils of the creation world never prevail over its goodness, but there is much more goodness than evil in this world, and there is minimal evil in this world, which he attributes to the nature of the good system of this world as an integral part. He considers it necessary to be charitable.

3.Types of Evil

1-3Ibn Sina:What is evident from Ibn Sina's system of thought is that evils are not on the same level and have different types according to the method of issuance and the source of issuance. Whether God, man or nature, can take different theological and philosophical approaches and provide a basis for discussion.

Ibn Sina states:"Evil has types that are sometimes called evil and it means a defect, and examples of this defect are: ignorance, weakness and ugliness. And sometimes it is referred to as evil and it means pain and sorrow, of course, pain and sorrow that to have that knowledge.Whether the cause is incompatible with good or the absence of good causes good and sometimes it is different from good and the one who suffers does not realize it like a cloud that casts a shadow and prevents the sun from shining on the creature in need of light. (Ibn Sina,1986, 649).

Ibn Sina considers evil to be limited to two parts, relative non-existence and essentially lacking in essence, and has said things about each of these types of evil that are an estimate of the specific ideas of his philosophical school.

Relative evil means the relation to being real; that is, it is a comparison in which the reality of an object depends on a series of conditions, and the meaning of being absolute is to be freed from a series of conditions.If we consider relativity in this sense, all material and natural things are relative in that they depend on a series of finite temporal and spatial conditions, and only in those conditions and depending on those conditions, they have their own reality (Ibn Sina,1985, 358).

According to this view, evil is a relative thing and may be a phenomenon of evil for some people and the same phenomenon may seem good to others, and we should note that relativity is opposite to the truth. Relativity is evil, because in a certain period it may be a phenomenon for an evil person, and in another period and time the same phenomenon may appear as good.

It is clear from Ibn Sina's words that there is a logical difference between these two statements.

The statement that "evil is not in the world" is a negative academic proposition of the simple type, while the statement that "evil in the world is of the type of non-existence" is a positive proposition of the compound type, and Ibn Sina means that evil is non-existent.But it does not remove evil from the context of the system of

possibility, because when it says evil in essence, it is non-existence, and its content is that evil is a phenomenon, but not from the type of existence, but from the type of non-existence, from the context of the world system through service. Has entered; that is, there is little evil in the realm of phenomena associated with many good things (Sadeghi, 2013, 9)It was said that evil is non-existent, but could God have created this thing in such a way that it does not have this non-existent aspect? In response, it should be said that this non-existent aspect is inseparable from its essence.If fire wants to be fire, it must be melting, otherwise it is no longer fire.

Ibn Sina says:"If it is separated from this non-existent aspect, then it has become different from itself, as if fire has become non-fire (Alizamani and Sadat Hashemi, 2015, 103 -104; Ibn Sina,1993, vol3, 328).

According to Ibn Sina, evil is a non-existent thing for which no essence or existence can be imagined. So evil can not exist and the things we consider evil are in fact the estimation of our own thoughts and not the truth and essence of those things and if time pass it or if we pay attention to those matters with a deep look, we will realize its charity.The non-existence of evil was first discussed in ancient Greek philosophy and later in Islamic philosophy by philosophers such as Farabi, Ibn Sina and Mulla Sadra.

Ibn Sina, on the other hand, considers evil to be a relative thing that is different for each person and may be a good phenomenon for one person and the same phenomenon as evil for another person.

In another classification, Ibn Sina has divided evil into essence and non-essence. In his view, evil in essence is the same as non-existence, but not every non-existence, but imperfection that is necessary for the type and nature of a thing, and evil without essence is something that destroys or deprives the deserving of these perfections (Ibn Sina,1985, 416).In fact, evil is a kind of obstacle to achieving perfection, and because it prevents a person from achieving charity, it is considered evil.It should be noted that any factor that prevents a person from achieving good, whether it is sin, lust, malice and anything else, is considered evil from Ibn Sina's point of view.

Evil either joins matter from the beginning, or matter is exposed to evil in later stages due to a side effect. Evil, which is related to matter itself, is evil that is attached to a particular substance in the first stage of creation, in such a way that some external factors join evil and replace it with a body or state that prevents the perfection of the specific talent of matter. And it suffers from the proper evil of the said perfection.Like a substance that comes from a human or a horse, whenever this substance is exposed to the causes and factors that make its temperament and its essence undesirable, it will no longer accept the shape and form appropriate to it, and as a result It will cause defects and ugliness in creation, and it is not that the actual cause causes deprivation, but the material and the acceptor lack the talent of acceptance (Soultan Al-Qaraei et al,2010,96; Ibn Sina,1985, 416).Ibn Sina considers evil in essence to be almost the same as non-existent evil, which means the lack of goodness in a phenomenon or thing, and considers non-essential evil as a factor that prevents man from acquiring goodness and reaching perfection, and this the kind of evil can be the same evil that has been created as a pretext for the lack of goodness of God for man and the lack of a good system in the created world.

2-3Augustine:Augustine considers evil to be limited to two types, moral and natural. Moral evil is evil that is the result of man's voluntary action, whether it is conscious, such as lying, slander, adultery, or unknowingly, as an accident that inadvertently causes the death of a person.Natural evil is also called the evil that we always see in nature and causes damage to humans and animals and even the environment itself, such as floods, earthquakes, storms, volcanoes, etc. Augustine considers moral evil as a sin of man and natural evil as a punishment for which a person must taste natural evil in order to commit moral evil.In fact, all evil is a product of human will, because from Augustine's point of view, if moral evil does not occur, natural evil will not occur.In fact, from Augustine's point of view, if man's will is not abused and moral evil is not committed, then there will be no natural evil.In a way, according to this view, both types of evil can be attributed to man, because the moral evil that man causes is the prelude to the creation of natural evil.

Augustine attributes some of the evils to man's lust and evil inclinations, which ultimately cause the human will to expel the villain, and in fact evil in that sense is sin in Augustine's view. He also denounces some other evils. Because of the punishment of man for his descent and expulsion from heaven.In this regard, he says that evil is rooted in the rebellious use of free will, and other evils that man experiences are due to the punishment of man for his downfall (Augustine, 2006, 203).While Augustine acknowledges moral evil and considers it to be the result of the original sin of mankind through the abuse of his will, the belief in the grace and salvation of Christ leads him to ultimately do good in the same moral aspect(Soultan Al-Qarai et al,2010,94).According to Augustine, evil exists only morally, the cause of which is also sin. The cause of moral evil is not the Creator; it is the will of the creature, and the cause of other things is divine good.While the cause of evil is the will of a creature that turns away from absolute and unchangeable good, evil means turning the will of the creature from unchangeable and infinite good (Copleston, 2008, vol2,107).

According to Augustine, this moral evil caused evil in the world, and that was not following the divine command and eating the forbidden fruit, and the starting point of moral evil should be considered important that natural evil appeared in the sequence. Augustine seeks to base his ideas on the foundations of Christian teaching, which is why he links moral evil with the subject of original sin and Christ's salvation. Although Augustine acknowledges the predominance of moral evil and acknowledges that the majority of evil in the world is created by human will, exemplified by wars and killings, he believes that the grace of God and the salvation of Christ is so great that fear and there is no charity in the existence of this evil, and every time a person stops honoring and prevents the creation of evil, he turns to charity at the same time, and this can be the beginning of a good start for benevolence and going towards good. And benevolence is the same as seeking God, because God is absolute goodness, and when we seek charity, we actually adhere to God's commands and seek Him.

Although Augustine considers man as the only cause of evil in the world, but on the other hand, he considers the existence of evil as a necessity for gaining charity and believes that sometimes man's perversion causes charity in the world that can not be achieved by any good. For example, original sin led to salvation by Christ, which, if original sin had not occurred, would not have resulted in salvation. From Augustine's point of view, the necessity of evil in the moral sense stipulates that one should no longer use one's will to acquire and create evil, and to walk in the direction of good, just as the salvation of Christ does not apply if one does not repent and confess.

4. Solutions to the Problem of Evil

1-4Ibn Sina: Ibn Sina, as a Muslim, avoids dualism and the arguments surrounding it in justifying evil, and justifies evil in terms of its non-existence and relativity. On the other hand, Ibn Sina has stated that bestowing good on many is another evil solution. Ibn Sina believes that God is omniscient and that nothing is beyond the scope of his knowledge and power, and that his power dominates everything, and that if He wills, He creates everything and everything is created according to His wisdom. On the other hand, the existence of evil does not contradict the divine attributes such as omnipotent, pure benevolent, worldly and just, but the existing evils in the world are a means to achieve the many and necessary good deeds of this world.

1-1-4Evil Is Non-Existent: Ibn Sina considers evil to be non-existent and does not attribute any essence to it. He says that evil has no essence, but evil is the lack of substance or lack of goodness for the state of substance (Ibn Sina, 1985, 355).

Shahid Motahari states: "This solution 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 there is a species in the world that is charity, then only a creator we have and the idea of polytheism and dualism is false" (Motahari, 1983, 162). All of God's creations and all that may be created are good, and if we assume that it is impossible for the evil of the universe to belong to creation, that evil will be like other beings after its existence, that is, a trace of evil and ugliness in it. It cannot be seen unless its existence is superfluous and related to another object, and based on that connection, it appears evil (Bahrami, 2006, 6-7).

According to the above definition, all evils are non-existent. When we say "evil is non-existent" we do not mean that there is no such thing as "evil". As we know, there is blindness, deafness, disease, oppression, ignorance, disability, death, earthquake, and so on. And there is no denying the existence of these. Nor is it the case that because evil is non-existent, then evil does not exist, then man has no duty, because man's duty is to fight evil and to study good, and because every situation is good and not bad, then the status quo must be satisfied. And he considered it the best possible situation. Rather, the point is that all of these are of the type of "non-existences" and "absences", and the existence of these is of the type of the existence of "deficiencies" and "gaps", and they are evil because they themselves are destruction and non-existence or deficiency and vacuum. Or they are the source of destruction, non-existence, scarcity and emptiness, and the role of man in the essential evolutionary system of the world is to compensate for the shortcomings and fill the gaps (Soultan Al-Qaraei et al, 2010, 95- 96).

Those who have considered evil not as non-existent but as existential, have often used it to deny the existence of God. On the other hand, considering evil as non-existent, this view is rejected and can not be a reason to deny the existence of God.

2-1-4Evil Is Relative: Ibn Sina considers another justification of evil in its relativity and believes that evils are not absolute and are relative, because a phenomenon may be useful for one person or object and the same phenomenon may appear as evil for another person or object. As a result, evil is relative and not absolute, and may appear different in different situations.

There are two types of evils; 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. Evils that are non-existent, such as ignorance, helplessness, poverty, are real but non-existent attributes, but existential evils are bad because they are the source of non-

existent things, such as floods, earthquakes, stings, and germs, which are undoubtedly relative badness.(HosseiniEskandian and Rajabnezhadian,2020,109).

God's intention and purpose are, first and foremost, attributed to existence, which is the aspect of the goodness of things, but from these evil beings arises that which is not the main purpose of God, but second and breadth, is the purpose of God. The goodness of a bee is that it has a sting to defend itself and the evil of its sting is for humans or other creatures (Khalili Noushabadi, 2016, 22).

The relativity of evil places more emphasis on the analogy of a phenomenon and an object that is considered evil; If considered with other phenomena and objects, it is considered good. For example, a bomb blast in the mountains for mining, although it may destroy ants and some surrounding animals, can ultimately reveal a large amount of mineral reserves for humans, which is not a case of discovering mineral reserves for humans. And on the other hand, because it destroys some animals and creatures, it is evil. Therefore, evil is a relative and comparative thing that may always vary in different situations.

3-1-4 Evil Is a Necessity of the Natural World: Ibn Sina considers evil to be a necessity of the natural world and believes that this world would not be a novel world without the existence of evil, because the world without evil was already created by God. Therefore, in his view, the existence of evil is an inherent feature of the present world.

Ibn Sina states: "If all the subsequent evils of the beings of the material world are removed, they will become the beings of the first kind, that is, the beings of the world of intellects, while the intellectual and celestial beings, who are pure good and pure light, were created before. They must be created, otherwise the burden of transcendence will be questioned. Therefore, either these creatures should not have been created or they should have become the first type, and both cases require the non-issuance of existential grace by the absolute grace, and this is not worthy of the almighty God" (Ibn Sina, 1986, 675). He also says: "If the material world, which is inextricably linked with evil, was created in such a way that no evil is realized at all, it would no longer be a material world, but another world that is purely good" (Ibn Sina, 1985, 421).

In Ibn Sina's view, the evil in the world is not only a violation of the good system; on the contrary, it is an inseparable feature of the current world system. He created this world from the creation, and if this world were created without evil, there would be no room for initiative and goodness for this world. In fact, the existence of evil in this world is a kind of ground 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.

4-1-4 Evil Is Few and Good Is Great: One of the most important arguments that has been made as a response to evil is the dominance of the charitable aspect over the evil of the universe. According to this idea, although there are some evils in the world and some of them, such as earthquakes and floods, are the product of nature and some, such as murder and slavery, are the result of human malice, but it should be noted that the good of the world is more than its evils. He was very unaware of charity and considered evil only as the absence of charity. This view was first proposed by Irenaeus and later developed and expressed by other thinkers.

Ibn Sina is also among those who consider one of the ways of evil to be the spread of abundance and charity to the evil and says: "Although the sum of evils, such as diseases in the universe, is many, it is not a majority, and domination is still with charity. It is evil that damages the primary perfections" (Ibn Sina, 1982, 422).

Ibn Sina also considers the evil that is considered as a defect for secondary perfections, although it is maximum, but he considers this evil not as an act of the doer but as a lack of action of the doer, which is due to lack of ability and talent, and believes that such an evil It does not indicate a complete lack of good.

2-4 Augustine: In order to solve the problem of evil and show its compatibility with the attributes of justice, benevolence and divine wisdom, Augustinesolutions expressed to adapt the evil to belief in God and the good system of this world. From Augustine's point of view, it is in spite of these strategies that one can put aside the harmful aspect of evil and realize the usefulness and role they play in strengthening belief in God, because from Augustine's point of view, evil is not only not in conflict with divine attributes. And in spite of them, one cannot deny God and turn to atheism, but by understanding it correctly and gaining the necessary insight and knowledge about it, one can better understand and believe in the existence of God. Augustine in order to solve this evil problem has stated the solutions;

1-2-4 Evil Is Non-Existent: The root of this solution to solve the problem of evil by Augustine should be considered in his turning away from Manichaeism and his acceptance of Christianity. Based on Manichaean beliefs, we see the presence of the God of Good and the God of Evil, who in turn He is the creator, and for this reason there is both good and evil in the world of creation, and each has its own creator. This is the same dualism, and Augustine, based on his single belief in God, tried to show his separation from Manichaeism and acceptance

of the one God by covering up the evil intentions. According to the non-existence of evil, there is only one creator who rules the universe, who is ruled by all creatures, and the idea that he creates a good god and another god is evil is imaginary and impossible, and there is no evil at all that no other god can create, but the evils are non-existent.

All of God's creations and all that may be created are good, and if we assume that it is impossible for the evil of the evil of the universe to belong to creation, that evil will be like other beings after its existence; that is, a trace of evil and ugliness in It cannot be seen unless its existence is superfluous and related to another object, and based on that connection, it appears evil (Bahrami, 2006, 7-8).

According to the divine holy essence, good is eager and evil is subject to it; that is, good is equal to existence and evil is on the other non-existence, which is manifested in the form of lack of essence or lack of perfection of the perfections of existence. Its two meanings are basically non-existent and do not require a forger or creator, and thus the doubt of duality is removed with this solution (Khedri, 2014, 36).

For Augustine, evil is non-existent and has no independent existence, and basically evil cannot be called "anything." One who seeks the origin of evil is like one who sees the darkness or hears the silence. Everything that God has created is good in that He is God's creation, because God Himself is the supreme good and His absolute good. Evil only occurs when beings who are inherently good are misled and misuse the will and authority given to them by God. Their sin is not in the possession of a positive evil, because there is no positive evil in order for them to take possession. Rather, in itself, deviation and turning away from the superior good, that is, God, and turning to the good is inferior (FathTaheri, 2010, 111- 112).

Augustine believes that evil is non-existent and has no external existence to be considered for that being. He says in this regard: "Everything that is good and the evil that I was trying to find the cause of has no substance's dignity because every substance is good. Therefore it became clear to me that all creation is good and evil has no substance to be a creature" (Augustine, 2006, 217).

In this regard, Hick says: "Augustine's main philosophical position is to promise the non-existent nature of evil, Augustine separately believes in the Judeo-Christian belief that the world is good.

That is, the created world is a benevolent God who created it for a good purpose. According to Augustine, the great and omniscient goods, greater and lesser, exist in abundance and in different forms. It has the benefit of good, unless it has been destroyed or corrupted. The will of evil was not created by God in the universe, but evil is the perversion of what is inherently good. For example, Augustine refers to blindness; blindness is not an existential thing, and the only thing that exists here is the eye itself. It is good and the evil of blindness is the lack of proper eye function" (Hick, 1993, 93-94).

Augustine considers the lack of goodness in any matter as a criterion for considering it evil, and believes that if there are no signs of goodness in a matter or phenomenon, then it is evil and it should be harmful and bad. He knew in human happiness and spiritual and physical peace.

2-2-4 Evil Is Necessary for Charity: Augustine sees evil as a means of displaying charity and believes that the existence of evil is necessary for man to realize charity. This belief is derived from the Christian tradition to which he is a rabbi, and links the subject of evil to his preconceived beliefs. Based on this solution, we sometimes realize the goodness of some phenomena through evil, and with this realization, we try to protect and fortify them as much as possible. For example, disease is a kind of evil by which the importance and we realize the value of health or hunger that makes us realize the blessings of satiety.

In this regard Shahid Motahari says: "Ugliness has the greatest right over beauties. If it was not ugly, beauty would not have manifested and flourished, and beauty has taken its meaning from ugliness" (Motahari, 1983, 154).

Rick Road says: "When we suffer, we can find hope in knowing that God has done everything for the good of those who love Him, and we know that "for those who love God and are called according to His will, let all things work together for their good" (Romans 28: 8). Road goes on to say that this is why goodness is in the heart of evil, and we are commanded to be happy in the midst of hardships. "O my brethren, when you are afflicted with various afflictions, rejoice" (James 2: 1). Even Paul introduces his apostle in this way "And now we make many rich, because nothing but the owner of everything" (Romans 10: 6, Rood, 2000, 205).

In fact, 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 achieve or realize charity, and more seriously in order to preserve it. For example, unless there is a disease, we do not realize the importance of health. Thus, although

evils may seem harmful in appearance, they will either direct us to charity to try to pay more attention to their preservation, or it will lead us to newer charities.

Ross states: "If it were not possible for sin to be overcome 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; just as in the realm of aesthetics, the whole should not be judged by looking at a small part of it. Looking at a painting, it may seem that a bunch of colors are ugly and meaningless, and also in music, a particular instrument may be a scratch on its own, but its existence is necessary for the overall harmony. (Ross, 1984, 104).

Augustine considers the existence of evil to be essential to the ultimate good, and believes that ultimate good can be achieved through evil, and that if there was no original sin, Christ's salvation would have no meaning. On the other hand, with the same evil solution, Augustine seeks to explain the moral evil and considers them necessary in order to achieve the highest good and understand the divine path.

3-2-4 Evil Is Few and Good Is Great: 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 charity.
2. These good deeds are superior and greater than the evil ones.
3. It is not possible to create another alternative good in the absence of evil or with the occurrence of smaller evils (Wainwright, 1999, 75).

Many philosophers believe that the evil of the universe, with the above characteristics, will provide the interests of human beings. John Hick has stated that this world, with all its evils and misfortunes, ultimately contains a remarkable good, and that it is true that the world is a valley of soul-building and self-training (Hick, 2010, 313).

Augustine believes that although evil in the world of creation is caused by the evil will of man in various areas of dealing with things, but it should be noted that the evil of this world is always much less than its charity and is not comparable to charity at all. In this world, charity is maximum and evil is minimal, and small evil should not be preferred over large good, and this is due to the disbelief and ingratitude of people who do not see the existence of maximum charity, and when faced with hardship and suffering, suffer that hardship. It looks great as if there is no good at all, while the proportion of the existence of evil is very small compared to charity.

4-2-4 Evil Is Necessary for a Good System: In dealing with the problem of evil, thinkers fall into two categories; some, such as Plato, Augustine, Leibniz and all Islamic philosophers, have tried to make the problem of evil a violation of attributes by recognizing the existing system and offering logical solutions and proving arguments and do not express God and try to solve the evil problem. On the other hand, people like J.L. Mackey and William Rowe, and others, see the issue of evil in conflict with the good system of the world and the divine attributes, and believe that despite this evil, it seems unlikely that God is benevolent, there should be a just and wise person who is the creator of a good system.

Augustine considers the universe to be a benevolent system that is full of goodness and is so full of goodness and benefits that there is no room for evil left by God. He says in this regard that there is no evil for you and even in the whole created world, in terms of being whole, there is no evil (Augustine, 2006, 13). From Augustine's point of view, a world that has autonomous beings and also contains evil is better than a world that has no evil and no authority in it. Explaining this view of Augustine, Plantinga says that the benevolent God did not refrain from creating even creatures that he already knew would sin, and did not deprive them of the power to commit sin. A rebellious horse is better than a boulder that does not rebel because of lack of mobility and perception. By the same token, creatures who commit sin voluntarily are far superior to creatures who are unable to commit sin due to lack of freedom and authority (Plantinga, 1995, 199).

Augustine believes that the existing world has taken on the best possible state and is a system in which there is no disturbance and has taken on the best state and situation, and that evil is an integral part of this world, without which this world would no longer be a system and it will not be good.

5-2-4 Evil Is Relative: Another solution to the problem of evil is to know it as relative. According to this theory, evil is a relative thing and it may be a phenomenon of evil for some people and the same phenomenon looks good for others, and we must note that relativity is opposite to the truth. Also, the conditions and situation of time indicate that the evil is relative, because in a certain period, a phenomenon may be evil for a person, and in another period and time, the same phenomenon may appear as good.

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 effect, 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 the same with it, and this is contrary to the nature of cause and effect. If it is evil for its cause, it will repel it, and this is contrary to the presumption; If it is evil for its cause, then it will not be the same with it, and this is contrary to the nature of cause and effect. If it is evil for its cause, it will repel it, and this is contrary to the presumption; therefore, the evil of an object for others is its cause and effect (Javadi Amoli, 1996, vol2, 157).

In the theory of the relativity of evil, Augustine has emphasized the order, beauty and harmony of the universe (Ilkhani, 2010, 108).

The relativity of evil has two meanings in Augustine's thought; the first meaning is that the object may be evil for one person and the same object may be good for another. In this regard he states: "If we look at the components of the universe separately, we consider their incompatibilities with others to be evil. This is while they are in harmony with others and are therefore good, but in fact they are good in and of themselves (Augustine, 2006, 216). Another meaning is that objects are considered good in comparison with the whole universe. When I looked closely at objects, I found two different kinds of beauty: 1. the beauty of an object when it is considered alone and in its entirety 2. The beauty of proper fit between independent objects is like the proper balance between the whole body and each of its parts" (ibid. 130).

Augustine does not accept the absoluteness of evil and believes that an object can be both good and evil in various ways, and if considered in relation to the whole universe, is nothing but good.

5. Evaluation and Conclusion

The problem of evil is one of the most important problems in philosophy and theology, which, because it contradicts theistic beliefs with various interpretations, and on the other hand challenges the goodness of the world of creation as stated; throughout the history of thought has been located by different thinkers.

Ibn Sina and Augustine, since they are followers of the divine religions of Islam and Christianity, have tried in their works to show the issue of evil as compatible with the existence of God and the good system. And the difference between this is that Ibn Sina explained evil according to Islamic teachings, and Augustine also tried to explain evil in the light of Christian concepts such as original sin and descent.

According to Augustine, evil means loss, and anything that falls under the word "loss" can no longer be considered a forger or an agent, and evil is a matter of nothingness at all what if it has an agent and someone has set it. According to Ibn Sina, since evil does not exist and innovation belongs only to the existence of an object, and the condition for inventing is existence; therefore, evil has no forger and doer, and it is non-existent.

Ibn Sina and Augustine believe that the world of creation is full of goodness and God is pure good and has made the world so full of goodness and charity that there is no place left for evil and such things and if something as evil in our view appears to be slow only because of our limited gaze and thought, otherwise evil is non-existent and lack means pure nothingness. In fact, from their point of view, God did not create in the world of creation a thing or phenomenon called "evil" that causes loss and death for man and the world of creation and takes human lives or disrupts the sense system and evil has no nature and they are non-existent.

Ibn Sina considers God to be absolute good and believes that nothing but good is issued from God and evil can not be attributed to him because it is against reason and thought that evil is issued from pure good. Augustine also believes that this is the man who causes sin and consequently evil by following his whims and not following the divine commands, and he considers sin to be evil in the same sense.

Augustine's evil is said to have arisen from original sin, which at first was perfectly pure in human nature, but was mixed with Adam's sin and disobedience to divine command, and this corruption is the same tendency to sin that was passed down from man to man from generation to generation. It is still current among humans. And the only way to escape from this tendency is to follow Christ and his teachings, which can save one from sin and evil in general. In fact, Augustine considers man's sin as the cause of corruption in the nature of man, with the occurrence of which, human nature lost its pure and holy state and became sinful.

Hick considers Augustine Theodicy to be paradoxical because he gives no convincing evidence that the original man, enjoying material and spiritual pleasures, was inclined to sin. Why should the original perfect man turn away from God for pure good and heaven? Why should he give up eternal life without suffering and corruption? According to Augustine, in the eternal abode which belongs to early man, there is no annoying heat and cold, but the conditions are provided according to his wishes. There was neither sorrow and dissatisfaction in that land, nor sorrow and grief, but as if they had been shaped by the presence of those two eternal parts. Hick

believes that in Augustine Theodicy, in the descent of both angels and man, evil arose from nothingness; that is, human beings and angels who enjoyed all kinds of material and spiritual pleasures in the kingdom and near God have no reason to they are not guilty and their crime and descent is unreasonable. On the other hand, Augustine considers the sin of Adam to be the sin of all human generations, so that everyone is at least a partner in the original sin and should be punished, but according to Augustine, God, regardless of human action and arbitrarily and outside the framework of justice, leads some to the hereafter and some to hell (Khalili Noshabadi, 2016, 42). And this view of Augustine is contrary to some divine attributes such as justice and wisdom, because it is contrary to wisdom that people enter heaven and hell by chance and by the will of God. It is also against divine justice for all human beings to share in the sin of the person who committed it. But unlike Augustine, we are faced with a different view on this issue from Ibn Sina. He believes that God is just and absolute wise, and it is against His wisdom to take some to heaven or hell voluntarily, and it is also against divine justice for a person to share in the sins of other human beings.

Augustine expressed the theory of fallen and rejected angels in order to create evil, but Ibn Sina did not believe in it and considered it unreasonable and unbelievable, and he believes that such solutions can not be an explanation to solve the problem of evil.

Ibn Sina considered the types of evil to be in relative and inrelative, non-existent evil and in essence and without essence, and believes that evil is a non-existent thing that does not exist and what is considered evil is also a relative thing that may be a phenomenon of evil and the same phenomenon for different people be good to another person and be a factor in gaining charity and moral virtues and values. Intrinsic evil refers to the non-existent aspect of evil and the lack of perfection in it, and non-essential evil is also called the factors that prevent man from achieving good, and the obstacle can be sin or lack of merit or any other obstacle. Augustine also considers evil to be limited to the moral evil that is achieved by the human will and the natural evil that is created by nature, and he believes that the majority of evil comes from the same moral evil and natural evil in comparison with moral evil, they are very small and all evils will be very small and insignificant in relation to charity. The difference between Ibn Sina and Augustine's thoughts on the types of evil is that Ibn Sina divided the evil in essence and inherent aspect, but Augustine explained it in terms of an example.

In expressing evil solutions, both thinkers believe that non-existence and relative knowledge are the solutions that solve the problem of many evil people. Also, the existence of maximum good and minimum evil and the necessity of the system of goodness of the world are other common solutions of these two thinkers in order to solve the problem of evil, which originated from their intellectual effort to dress the divine attributes from evil doubts. They also believe that many charities are obtained in the light of evil, which we either know or achieve through evil. Finally, the efforts of Ibn Sina and Augustine to explain the issue of evil are focused on the necessity of the existence of divine existence and the absolute attributes of his justice, and on the other hand, it is the well-being of the system of creation that is in the shadow of the existence of evil, which makes sense this well-being.

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