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The Concept Of Evil And Its Truth In View Of Philosophical Buildings And The Words Of Reason

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Abstract:

Speech scientists have been studying the issue of evils and related issues in two subjects of the doctrines of Muslims, the first subject of monotheism under the title of monotheism in the moral, the Almighty said ((God is the creator of everything)) (2). The second topic is the divine justice, that Almighty does not do ugly and does not leave Hassan (3), and many philosophers have felt the seriousness of the situation even counted a key focus in all philosophical discussions (4). Socrates was of the view that good is the origin of man and evil emergency. Galen believes that some people are good in their natures and some are evil. Others believe that it contains two aspects of good and evil (Cavlaton). And some of them look at the pessimistic view of the human view that man is evil by nature (as Freud). But many researchers believe that human nature is not good or evil, education and the environment are the basis in determining the characteristic of one of them (5). The world that these intellectuals portrayed is a world full of evil, sadness and sorrow, While the world depicted by our speakers and philosophers is a world full of hope, beautiful and wonderful (6).

El Concepto Del Mal Y Su Verdad A La Vista De Los Edificios Filosóficos Y Las Palabras De La Razón

Resumen:

Los científicos del habla han estado estudiando la cuestión de los males y las cuestiones relacionadas en dos temas de las doctrinas de los musulmanes, el primer tema del monoteísmo bajo el título de monoteísmo en la moral, dijo el Todopoderoso ((Dios es el creador de todo)) (2) El segundo tema es la justicia divina, que el Todopoderoso no hace nada feo y no deja a Hassan (3), y muchos filósofos han sentido que la gravedad de la situación incluso consideró un enfoque clave en todas las discusiones filosóficas (4). Sócrates era de la opinión de que el bien es el origen del hombre y la emergencia del mal. Galen cree que algunas personas son buenas en su naturaleza y otras son malas. Otros creen que contiene dos aspectos del bien y del mal (Cavlaton). Y algunos de ellos miran la visión pesimista de la visión humana de que el hombre es malo por naturaleza (como Freud). Pero muchos investigadores creen que la naturaleza humana no es buena ni mala, la educación y el medio ambiente son la base para determinar la característica de uno de ellos (5). El mundo que estos intelectuales retrataron es un mundo lleno de maldad, tristeza y tristeza, mientras que el mundo representado por nuestros oradores y filósofos es un mundo lleno de esperanza, hermoso y maravilloso (6).

Introduction:

The importance of research: not only the importance of research in the subject and the solution of forms from the nodal side, not only the individual Muslim, but provides a global vision - ideological - according to verbal and philosophical buildings indisputable, as well as the statement of the position of man in the universe existential system. Another important point is to highlight the leading role that Islamic scholars - philosophers and speakers - have enjoyed in the treatment, research, formulation and resolution of many intellectual issues that have exhausted human thought. Research Goals: The objectives that called the researcher to engage in such topics is to correct the belief prevailing in the individual Muslim from the return and evils of evil to Satan said ((Satan said when the matter is that God has promised you) (the promise) (7).

Research Plan: The research was divided into four sections, the first defi-

inition of the evil language and idiom, as a first requirement and the second The third requirement was concerned with the definition of evil from the corner of the Mahi, while the second section was on the concept of evil across civilizations, religions and the European Renaissance, the third topic We dealt with demands that are closely related to the question of evils, and the fourth section was held to address the issue of evils as solutions to the resolution of the conflict through Greek philosophical thought and Muslim scholars and philosophers to reach a conclusion that the reader finds a summary of the results of our research and philosophical meditation.

The first topic

A statement to be of evil language and idiomatic

The first requirement (the concept of evil)

One of the eternal issues that puzzled man and dissipated his mental and psychological powers is the cause of good and evil (8), it has accompanied man old and new, and pushed him to take from that sense of symbols and forms through which expresses the existence of that so-called evil such as amulets, threads, bones and others This has been entrenched in itself when he saw those seven-day prey on his body and those natural disasters, such as floods, earthquakes and volcanoes threaten his existence, all this prompted man throughout his long history to practice some actions and work some work, and to maintain some of the things that were later called religious rituals Its purpose Bring good and evil pay.

Evil is something that man feels and feels, with all that God Almighty has given to him. Man knows that there are two truths he called - good and evil - and to stand on one of those truths, which man calls the word evil, we must indicate what is meant by evil from the linguistic and idiomatic side. . The second requirement (evil: language)

Evil: bad and evil man any evil much and is against good (9). He said the one who wants the vocabulary evil that everyone desires, and that the good is what everyone desires (10), if it is against good first. He explained the inadequacy of the matter for printing II. Third, there can be no one thing good and evil on one hand, because the one origin in this article is what corresponds to good, and good: the words of what is chosen and elected and have preponderance and virtue, and evil does not sway to choose and elected anyone, the good is in fact beneficial Good and good, and evil, including evil and bad impact and corruption and in these meanings was evil against good, was opposite to him, meet the Queen or not (12).

The third requirement (evil in the convention)

Intellectuals did not agree on a idiomatic definition of evil, although they do not dispute much about the certificates that are commonly called evil in the list of evils as in the moral evils resulting from ugly human qualities or natural evils emanating from natural phenomena, and accordingly measuring the evils All on the scale of human satisfaction or discomfort, once he felt the pain of what would be considered evil (13).

There is also a lot of complications regarding the analysis and definition of good and evil at the idiomatic level where it is impossible to define some of the axiomatic concepts such as the concept of existence, science, life and others where only the definition of verbal definition (14), or what is known as the explanation of the name only, however initiated by the people of art To define evil definition Mahoi: any concept and credibility in the denomination of detection and diagnosis of the rest of the concepts and meanings in the mind and abroad.

First: the conceptual definition of evil: is something oppressive from the work of the heart plus the infidelity and other defamatory qualities. Or all under it all ugliness, and supported by the words of the Commander of the Faithful Ali Ibn Abi Talib (peace be upon him) where he said (evil collector of equal defects) (15) .

3 - Evils eye nothingness: Whenever we talk about the evils we have talked about nothingness and loss, because the evils either to be self-contained or either to be a color requires nothingness (16).

4 - evil: the imperfection of existence, which has that perfection such as blindness to the eye or lack of fruit in the tree eligible to give the fruit, evil such as the queen or not (17).

Second: The Credible Definition of Evil: The Scholars Section of Investigators (18), what may be called or referred to as evil to:

1 - Metaphysical evil: evil that encompasses all parts of the spatial world - more general than the world of possibility and abstracts - and the reason for this evil is limited in the world of possibility compared to the limitless limitations of God Almighty has been expressed by Muslim philosophers of this kind of evil by the absolute imperfect.

This type of evil in the realm of materialization is achieved because of the great limitations so that some philosophers go by saying the composition of the material of two parts are evil and good, where evil is Holi and good in the form of the image of the material and this is such as blindness to the eye, or lack of fruit in the tree eligible to give The fruit and other things .. (19).

2. Natural Evil: This type of evil is called the natural evils in the world such as earthquakes, earthquakes, volcanoes, floods, pains, epidemics and other celestial spheres (20).

3 - moral evil: is the evil that is issued by the human will and his choice such as sins and ugly acts and the work of vices and repercussions (21).

4 - pain and sadness: Some scholars of Islam, (22) that the pain and sadness is one of the ratifications of evil and sections, but philosophical meditation and scientific research method refuses to achieve a partial sub-total achievement that applies to many of the possibilities, and their inclusion under the presentation under the qualitative Psychoanalysis - paradoxical qualities about self - as it is fixed in place.

The second topic

Evil across civilizations and religions

The first requirement

Evil in ancient civilizations: Babylonian, Pharaonic, Cyrus, Athens

The search for the question of evils did not stop at one age without another, or it was confined to one civilization without another. Since the dawn of mankind, the human mind began to raise fundamental questions about evils, including:

Is it an authentic force active in existence? Is evil not good? Is it an obstacle to the road of good? Is it a God issued evil for the purpose of worship in front of the god of good? Then man began to wonder more whenever he was unable to answer until he said: (Is the good is the same as the evil of evil or are two in existence, and whether they come from one creator or the universe principles and creators) (23).

The human mind was satisfied to answer such questions by saying that any idea of evil is in fact a form of the gods of darkness or evil spirits, and then expanded the vision to be evil spirits sporadic damage, and then became an effective force equivalent to the power of good at the dualists. Existence is good and evil, as it is night and day, so the name of evil is not the lack of good in the perception of ancient civilizations, but beyond that as we will show (24). Then, on a parallel line to these perceptions - which emanated from ancient civilizations - emerged the monotheistic conception that believed that God is the creator of the creator itself, and the devil is evil and evil is the devil (25).

First: Evil in the civilization of Mesopotamia Babylonian: The civilization of Mesopotamia linked the issue of good and evil movement of the planets

and suspended the destinies of people and their destinies Souda and Nhsa, if man wants to escape from the world of evils, he must resort to magic and mumbled his talismans that God (Anki) memorized By heart, the individual who learns it becomes a priest who has no job but to help people get rid of the hands of evil and return to the fold of the goddess (26).

Second: Evil in the Pharaonic Civilization Ancient Egypt: Evil is considered by the ancient Egyptians represented by God (six) the god of darkness in the doctrine of priests, and the god of malicious spirits, and this consideration is better than the concept of Satan in ancient Pharaonic religions lost his servants of the ancient Egyptians for fear of him not His love for him (27).

Third: Evil in Persian Civilization Cyrus: The Persian civilization interpreted the existence of evil and good through the doctrine of dualism, or the conflict of light and darkness over the sovereignty of existence, the Creator of the universe in the eyes of the people of Persia is not one but two, one is for good, and expresses in Persian (Yazdan) and the other principle of evil and crosses His (Ahrimen) did not solve the similarity of dualism in their presence until the people of Persia entered Islam (28).

Fourth: Evil in the Greek civilization Athens: (Zeus) Chief Lord Akola very greedy lustful lustful, doing everything in order to retain its power and treasury resources, which is an example of forbidden lust and homosexuality, a teacher who guided man to the mystery of fire, the evil in Greek civilization The question of objection to one's luck is not a ploy to the lucky and the objector (29).

The second requirement

The concept of evil in Judaism and Christianity

There is another understanding of evil associated with major divine religions such as Judaism and Christianity. Each religion presented a set of ideas and rituals through which embodied the credibility that can be the source of evil in what is related to man and his life in this world. And the statement of the concept of evil in the religions that preceded the Islamic religion.

First: Evil in the Hebrew religion Jews: Judaism is the first biblical religion that highlighted the issue of evil and its association with the devil, but without great clarity as that emerged in the Christian religion and then in Islam, did not mention the name of the devil in the Old Testament only in one subject, of the twenty-first chapter From the Book of Days came in

(and Satan stood against Israel), the devil was not in the Hebrew thought of entering into the Divine Presence, even while exercising the role of the taker Almagr for publication as in the case of Adam (peace be upon him) was attended by God with the angels (30) .

Second: Evil in Christianity: In Christianity, Satan symbolized universal evil and became a clear and entrenched image. His name was mentioned in addition to other names such as the villain or Belzebuel - the chief of demons - in Christian thought he became the biggest symbol of evil.

He is a creature of the Lord of the universes and does not practice the cycle of Abachae God Almighty, and this is contrary to what was the picture in human cultures that do not separate the creation between the Hittites and the powers of the god of good who is independent of the power of good and light and the god of evil who is independent of the power of evil and darkness (31).

Third requirement

The concept of evil in the European Renaissance

With the contemporary European Renaissance, the issue of (Satan and his group of demons and witches) in modern European thought was divided into two streams, one of which is the theological trend, which remained true to the task of reconciling the texts, religious heritage and new data that emerged during the start of the European Renaissance.

And the other current - secular - has subjected the idea of Satan to the circle of sense and experience and also deal with evils according to human explanations attributed to the backwardness of man (32).

The two currents continued to scramble between the tide until the second trend was finally prevailed, which swept the European arena secular thought and despite the difference in dealing with evils through the experience of secular and theological thought in Europe were unable to deny the issue of evil or the absence of the idea of Satan and magic or diminished their presence on The level of behavior in European societies (33).

In the course of this conflict and the conflict between the secular and theological currents emerged intellectual and philosophical theses calling for atheism and denial of the existence of God Almighty on the back of the creation of Satan and the rest of the manifestations of evil that are inconsistent with the idea of a wise creator capable of being challenged by revelation, the two teams raged in the debates still echoed Audible to the present time (34).

The third topic

Investigations concerning the issue of evils

The first requirement

Evils are relative qualities

Objects are characterized by two types of qualities real qualities and relative qualities if proved to be a recipe for something apart from anything else, that is a true adjective, but relativity is not enough to impose the prescribed and the adjective without imposing a third order attribute and link between them and therefore attaching the adjective to the description is related to a third order taken into account It is then called the ratio (35).

Life, for example, is a real thing because it is characterized by the same with no matter what compared to anything else alive or dead, and this is what we understand from the real thing, but the meaning of smallness and oldness are relative attributes Larger than him then say about him that he is small and thus measured the rest of things (36). The question here is: Is evil real or relative? Before answering it must be confirmed that evil is not existential in the sense that there is nothing in this world or object called pure evil because it is necessary to contradict the sense that if there exists pure evil we ask whether evil for himself and his offspring or for others there is no doubt that evil for others because the evil of itself His offspring entails whether or not he has imposed his existence and this is the meeting of extremes (37), as expressed in logic. Accordingly, evil is a relative characteristic and does not necessitate the taboo which has already been mentioned. In other words, evil is a relative characteristic that is generated when there are crowded assets in this world, and we will stop you at the truth in the fourth topic.

The second requirement

Man is not the center of the world

There is a question of what is a measure or criterion in considering this as evil or not human in general?

The answer to this question remains that man and his powers - reason, conscience, feelings - are the norm in considering this evil or not in the thought of civilizations that preceded Islamic civilization or even the time of the Sheikh of Suhrawardi, until we uncover this illusion which is considered human. It is the center of the world and accordingly measured all the facts must stand on the important introductions, including:

First, man always thinks that he is the center of the world of possibility, including the grant of God Almighty, so it is considered what fits and harmo-

nizes with his nature is good, and what hurts and grieves and touches him with bad evil, so we always find objection - ignorantly - to the wise and capable of why God created us in A world filled with evil, why God created diseases, why he created sevens, predators, reptiles, insects, microbes and viruses to kill man, is it not worthy of Almighty to create a world without hardship, a world without those assets that harm man.

Of course, such groups of Muslims, who are characterized by affiliation, exist within our social circles, so they are illusory in considering that the human being and what fits with its nature are the measure of good and evil. The standard and control in considering the human being abstract for any color of belief and belonging scale, they are (38).

Second: Evil is relative to the human as it was previously proven and not real as portrayed by the illusion through some of his charity, such as some assets such as sebaa, snakes, viruses, etc. If the evil is real, I would not need to measure to prove his charity of things, and until it becomes clear to be cited for example, the patient Germs are evil for him, because they let him die and will lose life if he does not cure them or put an end to them. If we envision a dialogue between them, he will say: man you have me evil (39); because doing this causes me pain because you depend on my body to feed him and reproduce it, I will lose Life is casting you germs; For sickness you will say to man you kill me and you evil to me because you took medicine and fight me, I also want to stay and life (40).

Thus, the conflict continues until man realizes that this potential world, no evil, is born so-called evil when the assets move to survive and continue towards the ladder of perfection. This example is the best evidence of the relative proportion of evil and nihilism, and invalidate the role and sequence indefinitely.

It seems to me that the perception of man himself as the center of the world, is the level of awareness that he enjoys from the rest of the assets, but this does not justify him or make him master of the world of possible, but there are assets more aware of it, but have a known place. Moreover, this consciousness that characterized him from the rest of the assets that agree with him was not enough for him to reach with him towards the goal for which he was created. He needs the law of heaven to establish that awareness first and then to achieve happiness in the two houses.

The man who rules and measures things according to his nature will be illusory and this is what the Qur'an has denied to man by saying ((may you hate something and it is better for you and hope that you love) and say nothing (41). Man has granted the sovereignty of the world of possibility.

We told you that the verses of harness have made this world under the weight of man, including what he has reached for the purpose for which he was created. It is a mockery of what he has set to reach his true perfection for which he is found. Everything in this world is used to serve man in a way to reach the right path. Satisfied with his whims and desires animal despicable limitless only dirt, this aspect (42). The other side is that the Koran has expressed what is in this world life as ornamental to them, and not for you to say Almighty clear to indicate this by saying ((We have made what on the earth adorn them)) (43). So wisdom refuses to consider man as a measure of evil in general, but also within a limited scope within the circle of human existence only the rest of the assets, hence reveals that the criterion in considering the evils of some things without others based on the relative proportion of evil - that is, evil is relative - between It is proved that it is impossible to do so as well as scorpion, reptile, germs and diseases that cause disease to man, but all those, in some sense, is not evil in something, but in symptom as they express in wisdom.

The second answer is that the proximity of the assets with all its perfection to its righteousness requires goodness and its necessity for evil. Whenever an existing one approaches the divine proximity and resembles it, it is regarded as good and love, and whenever evil and hatred move away. Never, the criterion for evil and goodness is closeness and love (44).

Third requirement

Nothingness and annihilation

Some consider that death is one of the most important certificates of evil because death is a fact that lives with human being permanently and continuously and the poor culture of one's life and the nature of death revealed to him, it is inherited wrong about death that the execution and fading. You may think that life is a limited passage that starts with birth and ends in death. When these are a group of years spent by man in this life, ((And they said, `` What is our life, we die, we live, and what we destroy, `` Eternity and loves to exist and loves to stay and alienated from nothingness, but the perception of nothingness to man makes life for him full of bitterness and sorrow (46).

Death is a door to a new world: that the phenomenon of death is not a failure as many people envision it, but a door to a new world is an integral movement in the march of man and a gate crossed by man thus ending a half of his movement to enter another way in that integrative movement ((I think you created us and messed you up) Do not return () (47).

Islamic novels portrayed death as a bridge or a bridge through which one

moves from one genesis to another or is the process of replacing one garment with another. It came from Imam Ali Al-Hadi (peace be upon him) that he entered a patient from his companions crying and alarmed of death, he said to him, O Abdullah, afraid of death because you do not know him I saw you if dirty and dirty and hurt by the many dirty and dirty on you and hit you sores and tried and learned that washing in the bathroom It removes all that you want to enter Vtgasl that about you or hate not to enter it remains you? He said, `` Yes, the son of the Messenger of Allah said that death is that pigeon, which is the last thing left for you to scrutinize your sins and purify you from your evil deeds.If you replied to it and passed it, you survived all the darkness and they were hurt and reached all pleasure and joy. 48).

Death is not evil, not lack or annihilation, but it is the end of the separation of human life and the beginning of a new phase of them, death from the world is the birth in the world afterlife is like if the child was born to the world and death from the world of the womb.

Fourth topic

Address the evils question when philosophers and speakers

Before going into this area it must be pointed out the difference between the science of philosophy and the science of speech, in terms of science of the thing and not to leave, while philosophy Vmodha study issues that are confined to mental evidence, while we find the science of the subject of the study of issues that can only prove through transport, ie The Koran and the Sunnah, although there are common points between philosophy and speech science, but there are points of separation between them, there are common issues between them prove rational, as there are special issues for each of them, especially for the science of philosophy is not proven only by reason, and for the science of speech can not prove only by transfer And worship, in other words the p The philosophy is based entirely on reason and mental evidence (49). Therefore, philosophers rely on the evidence alone, while the speakers of the sons of theology on the belief in God and His Messenger, and believe in the Koran and the Sunnah, proved by logical mental evidence (50). Ibn Khaldun pointed out the distinction between the two sides in terms of subject, methodology and purpose, where it was included in the introduction that there are differences between the two science and these differences related to the subject, methodology and purpose (51).

Also, each civilization has a distinctive characteristic from other civilizations, where this feature forms the backbone of that civilization, as the

civilization of Mesopotamia is characterized by writing and agriculture, and the civilization of the Nile Valley is characterized by construction and the question of immortality after death and consequently divided the life of the ancient Egyptians to the life of the East The life of the world of the West (52), can be said that the characteristic of the Greek civilization is the (mind), which testifies to their intellectual product, which is still read and studied to this day in various fields of human knowledge.

The first requirement

Address the question of evil when Aristotle Thales

One of the treatments that the Elders gave Greece to the question of evil was quoted by Aristotle Thales, where he divided the possible assets into sections, he believes that the origin of the evils in this world is in the nature of the assets created by this ruling regime on the world of matter and therefore assets are divided into five:

The first is that the assets that are purely good are not evil at all.

II: assets that are more good than evil ((many good and a little evil)).

Third: the assets that evil more than the best ((evil many good and few)).

Fourth: Assets that are pure evil are not good at all.

V: assets in which evil and good are equal together (53).

In the view of Aristotle that the last section was not equal, does not exist as a weighting without weighting, while the fourth section of what is pure evil is not good at all, there is no mental preemptory priority, because it proved in the wisdom of the impossibility of the thing to be evil to himself as well As it is evil to others and this entails meeting extremes (54). On the other hand, we are witnessing that the assets of this world do not have that capacity to be more and more evil than good for themselves, their offspring, and for others (55). The second section (many good and a little evil), and the first section (absolute good and no evil) the requirement of divine wisdom exist, and attested to them sense and conscience has been based on that proof (56).

The first section, which is purely good, such as the worlds of angels and abstract world (example) as stated by the Koran and wisdom, and the second section, which is often good on evil must be found in accordance with the divine wisdom, because leaving the creation of evil requires a lot of evil and this in itself evil (57).

Moreover, the inclusion of the physical world in the sense of evil and absolute discomfort is undeniable, but if we look closely at the physical world in terms of all and total we will find that it is not worth the good,

which is often in it, but evils do not occupy only a narrow space of this material life And this is not just a claim that when each of us contemplates his life and what he takes, he will realize that the most happy and happy people in their lives.

Not to create a world in which many good because of the accompanying little evil, it is necessary to leave a lot of good, and this is like the car and aircraft factories to stop because there are some accidents that lead to a number of victims, or to let people benefit from fire and gas because fire leads to fires And gas leads to suffocation, just as not to take advantage of these means and yes under the pretext of advanced pretexts is not wise as is the case to leave the creation of a world in which many good and a little evil with the advanced pretext is left for good and a lot of work is not prudent and is not consistent with the existence and goodness Before Allah (59). After deciding this treatment by the first teacher on the question of evils, it remains to be asked whether there is a drawback in the premises of that treatment, which was advanced by Greek philosophy at the hands of the elders of the wise, and the answer in one word yes there are several problems with what the Greek philosopher put forward as a solution to the question of evils. Scientific that what is provided as a solution is incomplete introductions and mature building according to the mental philosophical foundations first and the second revelation effects such as the Koran, because it was based on the division of assets according to the principle of pure good or good part of evil, and this is contrary to the evidence and pronounced by the Koran.

The second requirement

Address the issue of evil when speakers

The answer provided by Greek philosophy was not perfect from all sides and because of the limited space of this research we left the problems posed by Muslim philosophers about the introductions and the results of which this inference, but in Islamic thought and in the heritage of speech scholars specifically dealt with it from several directions and more than evidence And the method of establishing the proof of the nihilism of evils and their relative and attachment to the physical universe.

The evils of the material world: The most important point of precision in this guide is to realize that this world is the world of matter and “matter consists of force and image and to achieve the image of the thing that was by force that movement and change is necessary because there can be no

natural movement without When a body moves towards its natural position, we know for certain that it was in its natural place, and if it were not in its natural position, it would still be immobile and still when we see it. And to achieve this must be done through the philosophical movement - exit The limitations of things and their deficient natures in the world of matter are inherent to humanity and corruption, since fire cannot be dispensed with by man, despite its incendiary nature, which is considered to be a self-formative effect of its crisis, as well as cutting in the knife god. Issued by fire and knife as long as we accept its existence and all its supplies and as long as we live under the authority of the world of Article (61). The world of matter is the world of power, image and movement, the benefits of this kind of physical assets and damage will be mixed together and the robbery of any of them means negative to the other if the knife is not sharp, even if the fire is not burning, if the water is not liquid, it means that we do not have these tools, and because the natures of these Things are limited and unnecessary shortages and shortcomings (62). Therefore, Sadr al-Din al-Shirazi says: `` If you contemplate the evils and settle down on the one hand in this world, you find all that is called evil, either pure nothingness or something that leads to nothing. Death, simple ignorance, poverty and the like are purely nihilistic, and things that prevent other things from reaching perfection - through Her movement from force to action - such as cold spoiling fruits and moldy heat and disease anti-health and morals such as stinginess, cowardice, extravagance and compound ignorance and ugly acts such as adultery, robbery, gossip, injustice and the like of pain and sorrows and others, each one in itself and its existence is not human, but are perfect For physical or psychological matters and where they lead to the execution of evils are evils) (63).

Third requirement

Addressing the issue of evil in Islamic philosophical thought

Al-Shahrzouri said (had it not been for the antithesis as long as there was an overflow of horses) (64), this treatment relied on a recognized basis among Islamic philosophical thought that (it is not possible to create more than it was) while preserving the characteristics of this physical world - the length of the depth of the width of time - meaning that This world was created according to the system of antagonism, existence and non-existence, life and death, survival and annihilation, health and disease, old age and youth, happiness and misery, all these twins (65). The natures of things have an influence and influence among themselves. Change, transformation, antag-

onism and contention are all of the intrinsic characteristics of the physical world. It is between the existence of the physical world according to this system, which is the contention between the assets themselves for their own sake and for their perfection or not at all. (66)

If we want to give the issue a philosophical depth, we would say that the readiness of the material to accept different images and opposing the images with each other is that they are a factor of demolition and building at the same time are the factors of annihilation and finding, demolition of the past and the construction of the future, when the assets in each other in this world of self-love and pursuit To reach the perfection of the perfection of the so-called evil falls positively or negatively between the assets, and this is what was said if not contention for as long as the flood, ie, the continued existence.

If it is clear that the existing system in this world rushes the face of the problem that `` Why did not create a world in which imperfection is perfect and evil is good and loss exists, so that evil does not have any color of self or accidental existence, and the answer is that this is an illusion because of the material nature The ruling in this world is based on a series of imperfections, loss, contradiction and contention, the inability of the material to each picture in all cases and strips. This is not limited to natural material supplies, but applies to the moral evils arising from human souls or embryos such as demons, From the evil of bad choice, k What is not hidden from you so (67).

research results

1. Evil is self-evident, self-evident, relative existence such as the Queen and its absence and is divided into metaphysical, natural and moral.
2. The concept of evil in ancient civilizations was associated with illusion and mythology.
3. The concept of evil in the monotheistic religions - Jews and Christians - is represented by Satan and his associates.
4. The question of evil and its concomitant in the modern European renaissance has been subjected to a sense of experience and experience in accordance with the physical approach that they believe in.
5. Evil is called as an external fact in kind by character or action, without the self and these qualities are relative to others and then the criterion that considers these qualities and acts evil is not what suits the nature of the human or harm it, but the possibility of imitation or proximity of assets, the perfection and principles, and therefore death It is not really a matter

of evil, but a door to a new world through which man completes his path towards perfection for which he was created.

6. The nature of this created and material world entails relative evil.

7. The nature of the existing system in this world is based on the convergence between the assets of the perpetuation of life as a result of the perpetuation of the divine overflow, and this is the meaning of what was said in the wisdom (without the opposite as long as the flood of horse).

8. God does not create evil;

9. Evil is inherent in the creatures created by God, forbade possessing evil by inciting its will.

10. Man needs scientific and practical investigations that enable man to face the evils and psychological and external conflicts of our time.

Footnotes

(1) Sajjad newspaper: Imam Ali bin Hussein (AS).

(2) Seen, Lectures on Divinities: Jafar Subhani (53)

(3) consider, the beginning of divine knowledge in explaining the doctrines of the front Mohsen Kharrazi: (1/125).

(4) As the President Sheikh, the dominant feature in his philosophy is the characteristic of optimism that appears in his interpretation of many philosophical questions that say: that good intentional self and evil intentional presentation, and that all in the world is for good and for the purpose and that evil is little but that his existence itself For the purpose of good, evil and good in Islamic philosophy: d. Mona Ahmed Mohammed Abu Zeid: (7).

(5) Dialectic of good and evil in the human psyche and Western and Islamic educational thought comparative study

Dr.. Ziad bin Ali Jerjawi: (23).

(6) good and evil in Islamic philosophy d. Mona Ahmed Mohammed Abu Zeid :(26).

(7) Ibrahim: 22.

(8) The problem of evils is historically fertile material, when Greece divided researchers in two parts, the first addressed by (Socrates, Plato, Stoics and Aristotle), and the second

(Sophist, Epicurean), and that the owners of the first section differed in their views from the owners of the second section seen, good and evil in Islamic philosophy, d. Mona Ahmed Mohammed Abu Zeid: (11). In the Arabs before Islam were doing good for itself (d. Mona, good and evil in Islamic philosophy: (14), but in Islam has taken the Muslims of this prob-

lem practical position Frau that it is good to know evil to warn him and it is not said to Omar Ibn al-Khattab, that someone does not know evil, he said: so I'd rather be located

In it: the unique contract, Ahmed bin Mohammed bin Abd Rabbo, Andalusia (d. 328 e):

The investigation of Muhammad Saeed Al-Arian: (2/22). Asharia speakers of the Sunnis said: that good and evil are added Valkher in addition to Shi, evil in addition to something else, seen, the end of the foot in the science of speech (Abu Fath Mohammed bin Karim bin Ahmed Al-Shahristani (d. 548 AH): (390). As well as seen: man is a path or a choice?

(9) seen, the tongue of Arabs Ibn Perspective Article (sparks): (4/402).

(10), Vocabulary in a strange Koran: Ragheb Isfahani: 257.

(11) the collector of science in the arts terminology nicknamed the Constitution of scientists judge Abdul Nabi bin Abdul Rasul

Al-Ahmad Al-Nakri: (2/210).

(12) seen, the investigation into the words of the Koran: Hassan Mostafawi: (6/35).

(13) Philosophy of Religion by David Hume Muhammad Fath Ali Khan: Translation of Haider Najaf: (341)

(14) verbal definition: what is meant by the interpretation of the meaning of the term clearer meaning of the meaning and that towards you say Al-Hizbir al-Assad, the cat pussy, and so on in tandem names, seen, the message of literature in the science of literature search and debate, Mohammed Mohiuddin Abdul Hamid: (658).

(15) Encyclopedia of Divine Justice, Mr. Kamal al-Haidari, by Sheikh Haider al-Yaqubi: (2/456).

(16) Justice, the martyr Morteza al-Mutahri, the investigation of Abdul Karim Jawad al-Zuhri: (160).

(17) Justice, when the doctrine of the people of the house (peace be upon them), Alaa Hassoun: (113).

(18) seen, explain the origins of adequate Mulla Sadra, Sadr al-Din Shirazi, in the book of reason and ignorance:, Comments Ali Nuri correct Ali Khawajwi: (414), as well as seen, surviving the sinking of the sea of delusions, Sheikh President Aba Ali Ibn Sina: 669), Publisher: Entesharat, Iran.

(19) seen, answers to verbal suspicions, Mohammed Hassan Qardan Qarmalki: (2/70).

(20) seen, Justice, Martyr Morteza al - Mutahri: (152).

(21) See, *ibid.*: (459).

(22) seen, good and evil, Mohamed Metwally Shaarawy: (84). As well as

seen:, interpretation of Al-Manar

Mohammad Reza Rashid: (2/224).

(23) Encyclopedia of Divine Justice, Mr. Kamal al-Haidari: (2/344).

(24) Ibid.

(25) Look, Satan, research in the history of good and evil and distinguish between them from the beginning of history to today, Abbas Mahmoud Akkad: (217).

(26) Looks, religions in the past and present, Ghazi Jarad Cultural Foundation: (1/21).

(27) Look, Satan, research in the history of good and evil and distinguish between them from the beginning of history to today, Abbas Mahmoud Akkad: (220).

(28) seen, Justice, Martyr Morteza Mutahri: (87).

(29) Looks, religions in the past and present, Ghazi Jarad Cultural Foundation: (3/251).

(30) Look, Satan, research in the history of good and evil and distinguish between them from the beginning of history to today, Abbas Mahmoud Akkad: (225).

(31) seen, the Torah and the Bible and the Koran, Jafar Hassan Atris: (215).

(32) Unification Research in its ranks and data Mr. Kamal Al-Haidari: (2/276).

(33) Ibid. (2/276).

(34) The most prominent of the books in the question of evils and taken evidence of the heroes of the existence of God, David Hume, where he sees that they are inconsistent with the qualities of science and ability enjoyed by the absolute Creator, saying evil needs contradiction by saying with the existence of those absolute powers and believes that the first stimulus to believe Religious is the adversity and trouble caused by the instability of nature, which leads to the fear of man and from this fear stems the belief that the existence of intelligent assets invisible. Seen, The Natural History of Religion, David Hume, Translated and Achieved by: Hussam Eddin Khaddour: (110).

(35) seen, Justice, Martyr Morteza al - Mutahri: (164).

(36) See, ibid.

(37) seen, keys unseen, Sadr al - Din Shirazi, corrected: Mohsen Aqil: (197).

(38) seen, keys unseen: Sadr al - Din Shirazi: (509).

(39) See, ibid.

- (40) seen, keys unseen: Sadr al - Din Shirazi: (509).
- (41) Sura: 216.
- (42) Seen, *ibid.* (509) and beyond.
- (43) Al-Kahf (The Cave): 8
- (44) seen, the keys to the unseen Sadreddine Shirazi: (509).
- (45) Al-Jathiya: 24
- (46) Look, the Encyclopedia of Divine Justice, Mr. Kamal al-Haidari: (3/132).
- (47) Al-Mo'menoon (115).
- (48) eyes news satisfaction, Abu Jaafar Mohammed bin Ali bin Hussein bin papal apical
Known as Sheikh Sadok :(290).
- (49) seen, what is the difference between the scientists of philosophy and speech: the site of the Islamic Radiation Center, a copy reserved January 20, 2018, on the site Wai Pak disgrace.
- (50) seen, knowledge of the human soul in the book and the year: Samih Atef Zein: (477).
- (51) seen, the introduction, to Ibn Khaldun: (466). The book is considered Tawheed: Abu Mansour Matrudi: (305), and seen, the philosophical lexicon, Dr. Murad Wahba and others: (95), seen, Islamic philosophy methodology and application, Dr. Ibrahim Madkour: (1 / 19-20)
- (52) seen, the concept of the text Nasr Hamed Abu Zeid: (6).
- (53) Liberation of the Fluorescence, d. Ali al-Shirawani: (3/228).
- (54) seen, editing the books: d. Ali al-Shirawani: (3/228).
- (55) Look, the same source: (3/228).
- (56) Look, the same source: (2/228).
- (57) seen, the interpretation of the Koran Sadruddin Shirazi: (7/15).
- (58) seen, answers doubts verbal suspicions: (2/79).
- (59) seen, Justice Martyr Morteza al - Mutahri: (89).
- (60) See, *ibid.*
- (61) seen, answers doubts verbal suspicions: (2/74).
- (62) *Ibid.* (2/75).
- (63) seen, the keys to the unseen Sadreddine Shirazi: (530).
- (64) seen, explain the wisdom of radiance Shams al-Din Mohammed Shahrazuri, correction and investigation: Dr. Hussein Ziaei :(292).
- (65) seen, Justice Martyr, Morteza Mutahri: (207).
- (66) the new curriculum in the education of philosophy, Mr. Mohammed Taqi Mesbah Yazdi: (2/456).
- (67) Look, the beginning of divine knowledge in explaining the doctrines

of the front lectures by Mr. Mohsen Kharrazi: (1/132).

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