To Study Evil and Divine Justice in Terms of Augustine and Shahid Motahhari

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Abstract

This article refers to the point of view of Christian and Muslim thinkers, who have a statement of philosophical trends which are on the problem of evil and divine justice. With regard to questions such as what is the relationship between divine justice and other attributes of God? And how is the relationship between divine justice with evil and suffering of the world? St Augustine; the Christian theologian of the world is one of the great thinker expressing in the answers to the problem of evil and that God is good, and all good things have been created by Him, so, evil is not divine false, because evil is the lack of good thing .Augustine’s attitude is based on the assumption that even if every existence is incomplete because it is an existence, it is good, and affected by this assumption, it is provided in response to the problem of The odiseh (theory of divine justice). On the other hand, Shahid Motahhari, a great Muslim thinker, who he is from Sadraee school students, knowing the relative privation and evil, he has discussed to analyze this issue and not knowing the divine false, deficiencies of affairs seemingly, he considers the differences of creatures based on their capacity and talents, not evil is the divine false, and in the difference between creatures, the distinction is cared not discrimination. The aim of the extraction for the perspective of these two philosophers is on the problem of evil and divine justice and that has been used based on library and study methods.

Keywords: Augustine, Divine Justice, Good and Evil, Professor Motahhari.
Statement of problem

Question of divine justice is one of the most important issues and problems of philosophy and theology in particular that is considered by religious believers, so that this has always been finding to answer questions including evil and shortcomings of the universe which has been protested by nonreligious about the existence and the creator. Thinkers such as Plato, Aristotle, Irenaeus, Augustine, Leibniz, Ibn Sina and Shahid Motahhari and other important people have dealt with the problem. For traditional and contemporary thinkers to reflect on evil, different questions have been proposed. The questions are as follow;

What is the origin of evil such as defects and failure and suffering in the world and especially in human life? Why is there evil in the world? Contemporary thinkers to reflect on the problem of evil are willing to answer the following questions. Is not incompatible the existence of God, attributes and perfections of wholly good, omniscient and omnipotent, with the existence of evil? To believe in God with all the above features and the existence of evil in the world which according to military thinkers it is efficiently and in the best way possible, what solution can be provided? To answer these questions, believers have attempted to provide appropriate responses. Some theories about evil or divine justice theories were acknowledged before Augustine: necessarily, evil is contradictory to good. By understanding evil, the meaning of good is understood. Some have considered evil as a punishment for wrongdoers; for example, in the book of Ayyoub, such view is presented in the Old Testament and another theory of divine justice is presented before Augustine by St. Irenaeus that evil is not known as the degeneration of the state of purity, but it's known as an inevitable stage in the evolution and the struggle of the humankind. However, in this paper, the aim is to provide comments and responses of two thinkers of Christendom, St. Augustine and the Islamic world, Shahid Motahhari.

Before commenting Augustine about evil and his answer to this question, it is necessary to express types of evil that are based on four methods.

1. Types of evil

1.1 Philosophical and metaphysical evil: Those creatures that have defects are examples of metaphysical evil.
1.2 Emotional evil: those unpleasant scenarios that are caused by humans, such as pain, suffering, sadness, frustration etc.
1.3 Moral evil: things which are morally unacceptable. Many religious prohibitions have been in this area. Or some have said that the evil that will arise from will and human freedom such as sins and evil deeds.
1.4 Natural evil: events that occur in environment such as earthquakes, hurricanes, floods, etc.

Some have divided evil into two moral and natural parts and two other kinds are taken into account as part of natural evil. (Peterson et al, 2000, 118).
2. Augustine's point of view on evil

St. Augustine, known as the greatest thinker among the Latin Church Fathers in literary and theological terms, evil is considered privative and relative and human is a factor of moral evil. Human and some other creatures (Satan) are regarded as natural evil cause and factor, in their opinion, human in evil is important. It is required to be discussed on the nature of evil.

2.1 Nature of evil

St. Augustine, to intuition of receiving which there is no sign of an end to the evil in the world, in his opinion God is in all goodness and perfection and this is God that has created the world from nothing; if so then how does God create good with the absolute ability of the world in which evil and various sufferings are observed? Or in other words, how can we explain that the origin of good and good arises from evil and suffering? To solve this problem, Augustine learns that all is well and good in the world. Even those things that in our opinion are considered bad and evil, in the whole world, are good. For the beautification of the painting, creating shadows and spots is required. If we look out of context alone through these shadows and stains, however, it looks ugly and inelegant; but when we look at the whole painting, we find out that being them has enabled the beauty of the paintings.

So, from the perspective of Augustine, evil is relative, and in fact, the absence is good, just as there is not darkness, there is lightning. Evil we see in the world came into existence by God to the whole world to forgive goodness and beauty to the whole world.

In addition, according to Augustine what happened, the aim of humanity is the perfect union with God and escape from the world. Human should have supported the pleasures of the world which is a little pale and low-life and focus all his attention to God that good is pure and absolute perfection, union with God is obtained by the love of God, in the place of love to the world (Frost, 131-130).

2.2 Source of evil

In the words of Augustine, it is also suggested that he seeks the origin of evil, and he acknowledges that the sublime justice of God is ruled to this world and in the unattainable depths for His fair judgment considers the interest of everyone because His invisible merits make visible to the human spirit, then one should not argue about His order. According to his sayings, he has escaped from captivity of soothsayers and still trying to find the origin of evil, and is immersed in creatures and has studied and said that creatures have not absolute existence per se, but they are not available too. Since they take their existence from God, it is true, and since they are apart from God without the mark and they are subject to corruption, they are good. If they did not belong to the Supreme dignity, they would not corrupt, and if somehow they were not good due to errors, corruption would not mean for them, and if they were absolutely devoid of good, in them was nothing that could be ruined. So, until there are objects, they enjoy good things; so,
whatever there is, it is good and evil has not substance dignity because every creature is good. All of creation by God is not good and substance which is not His creation, it should be noted that God has not created all creatures equally, and each alone is not good and they are very good together, because God has created good the entire creation and here states that creation is based on justice and every creature has dignity and capacity. If one of them has some features which is not seen in others, this is not based on chance and concha, but also according to the wisdom of the difference between creatures. The world is based on justice, if a creature has some features that are less good than the other he should not be considered the creature due to his being evil; therefore, the origin of evil is not divine. Incompatibility of some creatures together caused that it is considered as evil. The same creatures are good with some others. So they are good per se. those things that are incompatible with each other, with the lower order creation, i.e., the earth is consistent (Augustine, 2008: 215-216).

Sometimes, every creature may be evil or good. Bread which is pleasant for a healthy person, it is unpleasant for the sick, and difficult to eat. Light, which afflicts an eye, is pleasant for the healthy eye. But some ignorant and unclean people consider pleasant God's justice as a real scorpion. But these two creatures are good. You were created to provide the lowest ranks of creation. Augustine understood that the nature of evil is not the essence i.e., it is a real existence and when that happens that will goes wrong way and turns away God who is the supreme essence and pay attention to the lowest order of creatures (the same page, 218).

3. Explanation of evil and divine justice

According to Augustine, before explaining divine justice it is necessary to provide some explanations on Theodiseh.

Theodiseh: the term (Theodiseh, initiatives of Leibniz) is composed of two Greek words (theos) means God and dick means righteous.

Theodiseh: it is a technical expression to efforts which is performed to solve the verbal problem of evil and briefly we can say that Theodiseh is an attempt to prove God's justice in the world.

Now that the meaning of Theodiseh was identified (it is a great endeavor to prove and deliver God's justice in the world and how to deal with the problem of evil in the world); to explain the view of the great thinkers, St. Augustine, we will explain the concept of justice and righteousness of God:

Traditional basic Christian response to evil was first developed and formulated by St. Augustine (354- 430) that- according to Mr. McGrath in textbook of Christ theology were from great theologians of the era of the Fathers and over the centuries Christians have been accepted by the public, although in recent times has been criticized by some. Augustine's concept of divine justice has both philosophical veins and theological and verbal sources. His philosophical position is that he knows evil as the nihilist because Augustine has considered the universe as good, according to the Jewish faith, and they also believe that the world is righteous God's
creation (good) and the end is good. According to Augustine, there are the excellent goods in different forms, therefore, whatever there is in the universe is, in its own right, has an interest of good, but it is incurred to ruin and corruption. Evil (evil desire, pain, suffering or some of the irregularities and corruption in the wild) is not created by God, but evil is to deviate what something inherently is good. For example, Augustine said that blindness is not an existential matter, because what exists is the eye that per se is good, the evil of blindness here is the absence of proper function of the eye and with the extension of this principle, he believes that evil is: malfunction of something that is good per se.

When the universe was formed at the beginning of iodine and power of God had the perfect harmony that indicated the motivation and creative will of God. The universe has existed for more awesome and aware each one in its place was good. So how did evil emerge?

According to Augustine, evil in the beginning was due to the will which emerged: in the angels and human levels, some angels turned from absolute good that is the same God, and turned to smaller goods and rebelled against their creator; then they seduced and deceived the first man and woman (Adam and Eve) and resulted in their fall. Falling angels and humans was the origin of moral evil or sin. Natural evil like disease, earthquakes, hurricanes etc., is the result of the penalty of sin, because man should have been the caliph of God on earth and this human flaw distorted all the world of the environment. That is why Augustine asserts that "evil is sin or punishment for sin" (De Gensi Ad Litteram , Imperfectuslber , 1.3)(Hick, 100).

3.1 Divine Justice and Judgment

According to Augustine, at the end of the date will be the Day of Judgment, when many people will attain eternal life and others who took advantage of their freedom and denied the promise of God's salvation, will suffer from eternal torment.In his view, the happiness is for those who do not sin, the world has some perfection and for sinners is damnation. Therefore, to the perfection of the universe, prejudice is not inserted, and then through the punishment, profane sin is compensated.

The point which is understood from Augustine's the issue of divine justice is that (or derived) God has been made clear from any responsibility in creating evil and the responsibility for evil will generally be for creatures. Therefore, evil is the false use and treacherous error of freedom of creatures which is caused in a tragic act in a prehistoric period of human. Evil is an act which through the fall, incomprehensibility of some angels, most of which Satan are God's enemy, has been issued (the same page. 101).

3.2 Justice and its relationship with determinism and free will

Augustine has much emphasis for determinism; he believes that if the will is incorrect, the excitement of breath is also incorrect. But if the will is correct, the excitement will be not only flawless, but it will be commendable. Even the desire and joy are not anything but the will of agreement or things we love and fear, except the will or against things we do not like. So a man that lives by God, not by man; he must love the good and therefore should not hate evil; and
since that is not inherently bad, but everyone who is bad, vice is due to his evil and one who lives according to God, must have "full hate" from bad people, but not the man is assumed an enemy due to that vice and not the vice is assumed a friend due to that man; but he must love people, because by correcting the vice, what should be popular, remains, and something of what must be hated, does not remain. So, inherently Augustine does not consider human bad and sinful, because human has free will, he believes; later, human misuse of free will and has become bad and he has done vice and he has become sinful (Augustine, 2012: 580).

3.3 Divine justice and free will

Given that Augustin considers liberty and the authority the result of evil and finally considers free will as the cause of sin and fall of man, but individual freedom is denied and according to him, human in place of Adam was free, but because human selected sin and his punishment was death. Due to the presence of humans in Adam, all are partners in sin. Adam By doing so, they lost freedom for always not only on themselves but all human beings. The result was that no one now is free. All were evil and condemned to sin but God chooses among people. He helps some to get rid of sin and frees others to burn and destroy in sin. This choice is not influenced by any influential person and just determined by what God wants. In Augustine's opinion, as far as man is concerned both the belief in fate and belief in determinism can be seen. In the case of Adam, there was no determinism; he was free, but God knew even at that time what Adam will do and also he knew that he would not sin, thus, from the very first moment, he had taken his decision about who will save. These were people who were chosen from the beginning to salvation and others to eternal punishment. According to Augustine, the sin of Adam was hereditary and the future everyone fully determine from the beginning, and similarly, there has been this way since the beginning of the universe. The idea, to sin, first as was common in the early Christian era, which prompted Augustine as far as the individual was concerned, have faith by pure determinism and he believed that the future of mankind depends on human action and the free will of the person of God not by his actions.

Abelard did not completely agree with Augustine, but he believed that man is practically free to choose between good and evil, and intention of person in doing bad action for the guilty is important. So, when Augustine took all the right to choose from man, Abelard restored the right to choose to keep the reality of sin and to reinstate the punishment. However, Aquinas (Thomas) like Augustine had a view in main sin and he believed that the sin of Adam with the natural result has spread to all human beings. It is only the grace that can lead to salvation. When God wants that salvation is permissible for one, the intention and the will of the people must cooperate and because some will not accept the grace, therefore, they are already condemned to eternal punishment (Frost, 2013: 195-197).

Augustine about free will in the most important his work, the City of God, full opinion is presented which he states the will is free when there is not the slave of vice and sin, Gog forgave freedom to this will and now it will has lost the freedom to his error. Only the person, who early gave it, can return it. Hence, we read in the words of Allah, "then, if the son makes you free, you shall be free indeed" (Youhanna, 8: 36), that is, "If the son saves you, in fact you will be saved",
because he in this sense that is our savior, is our release as well. In addition, it was stated that human was in physical and spiritual paradise, Satan who was jealous and arrogant and had been driven from Allah, envied for the man and urged to deceive man, he came through the snake and first deceived the woman and then Adam deceived after following her husband, and in the Bible, it was not said from the language of the Prophet that the man did not sin, but says he is not deceived, but through one sin man entered into the world (Augustine, 2012: 593).

It is necessary to be expressed that some of the ideas of Augustine are not consistent with Islamic principles and cannot be a real justification for the cause of the fall of man or the cause of death. According to Allameh Tabatabaei, Adam was first created to live on the Earth, and his home in paradise has been only to test him and confirm his superiority to the angels so that God's vicegerent authority is proved and main factor of their fall is to eat from the tree that had been tempted by the devil. Legislation of religion has been after the fall, and before the religion, sin does not mean and the generation of Adam is not considered sinner to inherent sin (Tabatabaei, Almizan).

To study divine justice from the perspective of Shahid Motahhari

4. Statement of justice problem among theologians

Determinism and free will discussion proposes the discussion of "justice" automatically because there is a direct relationship between the authority and justice on the one hand, and determinism and negating the other hand i.e., it is in the case of will and volition that the task, reward and fair punishment system has concept. In other words, given the forced nature of man, by assuming determinism of man, the task and reward and punishment will be insignificant.

Islamic theologians on this issue are two categories: the group which is called seclusion from the beginning and they have been in favor of justice and authority and another group is the group of talk folk which are called poet and are in favor of determinism. However, those who deny justice have not explicitly said that they deny the justice of God, but divine justice has been interpreted in a certain way. And they said, justice is not a fact that divine acts are measured with him and basically they are measurement for divine action to put a rule and restriction to the will of God. So, it must not be said that what is justice, he does, but what he does, is justice. Or justice is not the scale act of God, but the act of God is the scale of justice. In contrast, seclusion people who were in favor of justice, said: Justice is a fact or reality and God in order of the mirror is righteous and just, he does his works with the scale and measurement of justice (Motahhari, 2004: 19-20).

According to the view of Shahid Motahhari derived from the Koran, justice is the social concept of the purpose of prophecy and the philosophical concept on the basis of Resurrection. Because the Quran says: verily, we sent our messengers with clear evidence, and we sent down with them the Book and the balance so that the people rise up for justice (Hadid/Iron, 25). And elsewhere, He said: scales of justice on the Day of Resurrection will not be wronged anyone (Anbia/Prophets, 47).
5. **Concept of justice**

A. **Rhythm and balance:** if we consider a series in which the various components have been used and special purpose is intended from it, certain conditions should be necessary in that amount, and every detail is maintained in terms of relationship quality components with each other and it is in this case that a set of series remains the aims is fulfilled. Here the components are not equal, but the extent is considered necessary. As the holy Quran says: (والسماء ورَفَعَها و وضع الميزان) (الميزان).

B. **The second concept of justice**

It is equality and rejecting any discrimination; For example, when it is said that a person is just, it means that there is no difference between people, so here justice means equality. In this case, it needs to be explained that if justice requires that no merit is respected, and all are seen the same, this is a specific oppression. The sentence "injustice is equal" been found from such theory. So, it is prohibited to equal justice. This view cannot be confirmed because differences and capacities are not considered.

C. **The third concept of justice**

The right of individuals and granted him the right to any competent authority. Therefore, the definition of tyranny and occupation is to violate the rights of other rights. The true meaning of human social justice is this section which the rights of members of the community must be respected.

D. **To respect merits in benefit of existence and refusal or perfection of imparted and mercy to what is possible:**

In the universe is each creature in each level, which has its own particular merits from the complete ability. The nature of divine being which is absolutely copious, to every creature what is possible for him and deserves, is granted to him. According to this theory, the justice of God is analyzed in the system of evolution which Islamic scholars, including Mulla Sadra, points out in the mode of existence of the universe, in the sense of divine justice that is under appeal to philosophers. However, this issue requires further elucidation including where the main cause of entitlements is which here there is no opportunity to discuss (Motahhari, 2013, pp 84-87).

6. **"Problem of evil"**

The problem of evil in its general sense has been one of the oldest issues that have preoccupied human thought. When a man has been born of the soil itself has been suffering embrace. As Mr. Plantingah has stated free will and evil in the Book of God, in ancient Greece, the problem of evil is discussed and in Christianity, in the first and second period which is famous in the era of fathers, evil is dealt with (Plantingah, 2005: p 29). Common problem of "justice" and "wisdom" of Lord is misery and destitution, and the more comprehensive term "wicked problem" and it can be presented with the statement. "Oppression" is open to criticism on divine justice. The indiscriminate phenomenon has been considered a violation of effective wisdom of God. For
example, when defense equipment of live creature is studied against dangers, this question is proposed that basically why should there be a risk to be the need for defensive system?

Based on the vision of divine philosophy, equality is with good, and evil is a relative and excessive matter and under every evil curtain lies good. Mr. Qaramaleki in book of the response to verbal doubts of the sixth book states divine justice from the view of Shahid Motahhari on the relation between temptation and human evolution; he considers necessary sensuality for human evolution and the existence of evil to achieve a good possibility and he knows the existence of virtue important and valuable when desire and invitation to excess is in human (Qaramaleki, 2012: p 1391). He clearly stated: "if the possibility of evil and corruption was not good in human, obedience was not there too, obedience is when man can obey and cannot obey" (Motahhari, 2009: p 276). But according to material vision, such a thing does not exist. Pessimism to the world is painful and irritating, that man will know the universe devoid of feeling and understanding and purpose, so, on the problem of evil that is the most important philosophical problems and has caused to emerge "dualism" "materialism" and "philosophical pessimism", which each group because of evil is gone astray and have not been able to provide more accurate view of evil. Dualistic believing in two origins of good and evil have been unable to explain. Materialism by analyzing their material have been unable to find a convincing answer and skepticisms of skeptical philosophers also, not only distorts them, but also any specific assistance in the analysis of evil is not performed to them, but let's see how to solve the problem (the same page, pp 89-90).

6.1 Dualism and the problem of evil

Dualism believes that since in the universe duality is dominated, so the origin of the creatures must be based on two sources. They have said two species in their essence: the existence of good and evil beings on the results of two origins and they wanted to exonerate God from bad, so they have considered for Him a partner. They have divided dualism of the world into bad and good parts, they consider evil superfluous and harmful and also consider them from another source against God. Dualism has failed to establish unity among the infinite power of God and destiny and absolute goodness and they have assumed God as a compassionate man, but incapable. But Islam and philosophers propose the question of good and evil, sometimes in the unity of God, to deny dualism theory and sometimes in the favor of the divine plan that is related to the effective wisdom and it is said that divine grace requires that whatever is available, is good and perfection. Islam considers the system available as a perfect system; all things are well documented to him. Even the devil and his temptation, and answer to the question of evil have mentioned in another way that will be expressed (Motahhari, 2013: pp 124-125).

6.2 Islamic philosophy and explanation of the problem of evil

There are few people who do not pay attention to the problem of evil and is not is not spoken about it. East-West Philosophers have given the problems of evil and according to Shahid Motahhari, they have not given a plausible answer to this problem. However, Islamic scholars and philosophers have analyzed the problem and coped well with the responses.
Divine wisdom of the Orient is the great and precious capital which in bright ray of Islam has been emerged and donated to humanity. Shahid Motahhari for few familiar with this great capital which some fanatics have been neglected and are unaware, had been very unfortunate. Because they thought that Islamic philosophers have only discussed about seven spheres and minds of ten. And because today seven spheres and minds of ten are become unfeeling, these people have thought that they are superior to Farabi, Bu Ali and Molla Sadra. The following solutions will be expressed.

6.3 Ways of solving the problems of evil and divine justice

People of faith: faith in God and in the light of faith and religion with a brief answer, their conscience is convinced and they have such a discussion: evidence that the presence of the Almighty, the Wise Knowing God is proven and based on it, evidence is said the Almighty, the Wise God do not oppresses. Unless God is an enemy with one that due to motivation of hostility, destroy and oppress the right for one, or unless He is needy that steals the right for one. Because motivation of despair is due to injustice obsessions or because of the requirements and needs and there is no such incentive in the Lord. So, He does not oppress and since He is aware, so, the universe is created based on a better system. There's no reason in the world to create a way that is contrary to the best and the fittest. If they see the currents that in their opinion, it is not justified, they justify it a kind of wisdom and expediency that is unknown to them and God is only aware of their secret, and it is correct evidence which this is the way of common people of the believers (Motahhari, 2013: p 88-89).

Group from the Hadith: since they are in favor of obedience and silence in the teachings of God, have refused to comment on these issues and they have gone the same way as common people. Poets have gone the way that have not had an issue to resolve and say what in the world is, it is an act of God, and the act of God is good.

Other speakers and supporters of empirical and intuitive method: they consider these solutions as divine justice in search of the secrets creatures, and benefits and interests.

Divine sages: they enter through a "collect" and in the preceding statement which was quoted they give an argument appearance and thereby enter a world because the world which is God's work it is as the shadow of God. He is absolutely beautiful and the shadow of beauty is beautiful. They discuss to analyze the nature of evil, and that evil is nihilist and false by accident, not both the necessity of evil; and also they prove the necessity of their evil inseparable from charity, in other words, non-degrading of the creation. And also the effects and benefits of evil are discussed, and evil and discriminations have been referred to these issues.

6.4 The response of Philosophers to the problem of evil consists of three parts

The response of Philosophers to the problem of evil consists of three parts which are explained as follows:

A. What is the nature of evil? Are evil existential things and are real or non-existent and relative?
B. Whether evil is based on existence or non-existence, are good and evil degradable or non-degradable? And assuming that it is non-degradable is the whole of the world with all the bad things and good things is good or evil?

C. Whether evil is based on existence or nihilist or whether is separable or inseparable. What is evil is it really evil? And is not there an aspect of good? Or within any evil, but good and charity is implicit?

In the first part, it is related to dualism which has accepted two types of the origin for the existence and previous pages, their opinions were expressed. And in the second and third parts as evil, which they are existent or relative evil have been answered.

Muslim philosophers, given that the great God has some perfections as infinite and mere good, God's grace that gets to His act, according to the origin of good and evil must be both good and there is no evil in it (Rahimian, 2002: p 160). Thus, in Islam, the problem of evil is solved in another way and it is true in one account, global affairs are of two kinds: good and bad, but in a different account, there is no evil in the universe. What there is, it is good, and the existing system is the best system, and more beautiful than it is, is not possible, because evil is creatures who real and original to be needed the Creator and the source. This shows that the evil is nihilist or relative.

6.4 Evil is nihilist

Some believe that evil has not had a real existence and it is nihilist and the origin of this thought was from ancient Greece especially in Plato. The purpose of those who say evil is a nihilist it is not what is known in the name of evil, so that it is known contrary to the necessity, because we see a blindness and deafness and diseases etc., that there is not, neither their existence nor their evil can be denied. Or that such evil is a nihilist, a good man does not have the duty to fight evil treasury, but these are the kind of loss. Their existence is of shortages and gaps, and they are evil because they are self-destruction or loss and void. Therefore, in the outside world, existence and the lack of two groups are not formed, nihilility is nothing and it cannot have a place against the existence. For example, blindness is not a specific object existing in the eyes of the blind, because blindness is the same absence and lack of vision and this is the meaning for philosophers who say that "evil" per se are not false but consequently are false.

6.5 Evil is relative:

Being relative is in contrast being absolute and sometimes it is in contrast being true, absolute is the release of circumstances, but relative depends on the circumstances. True is the existence of per se in creatures which they have not a real existence and they are not bad and for themselves are good, but for others are bad. Wolf is good for itself bit is bad for the sheep. Being evil is such as ignorance and helplessness of the real and non-relative, but they are nihilist, but they are evil that are existent. They are bad because they are sources of nihilist such as floods, earthquakes, biting snake, the evil for them are relative i.e., the snake compared to the snake is not bad or destructive, but compared to human which are destructive is bad. So, the good and bad are like being and nothingness. But basically the same good and bad are not the same, wherever it is said
badly, certainly there are nothingness and loss. "Bad" or it is the kind of nothingness or existence that requires a kind of nothingness. So when it is said that evil is relative, i.e., it is bad in comparison with the bad but the existence of per se in them is not evil. Snake is good for its own, but for human, it may be bad and destructive (the same, pp 125-134).

Molavi considers evil relative and says:

**Venom of snake for the snake is life, but for human is death;**

In the world, there is no complete and absolute evil, and we must also know that evil is relative.

So everything is good, itself is for itself, wolf is good for itself. Moreover, its being bad is in the existence (Zamani, 2007: 124).

7. **Discriminations**

Shahid Motahhari in the book of divine justice mentioned that the theologians had replied to the question of divine justice under this title "there were some differences between creatures not discrimination». The question is: given that creatures have the same rights, but why are they different? One is black and another is white, one is complete and another is in complete, why is that?

Answer: the answer to this question is two methods: brief and detailed. But it is briefly mentioned earlier, because we have known God to the features, wise, sage, rich, full and fair etc. So what actually appears, it is based on the "wisdom" and "interest". Although we cannot understand the wisdom and expediency, in fact, we are not aware of "the magnitude". In short, through the cause and perfection, they have acknowledged perfection with disabilities. The poetry of Hafiz of Shiraz points out that:

**Shaikh and guide said that in God's creation there is not wrong and should praise God that covers the sins (Hafiz, 1991: 248).**

But the detailed answer:

Shahid Motahhari has discussed in this issue entitled "Is the system of the world is the natural world?"

The main issue is that, is there a contract system or an inherent system? What is the meaning of creation in this respect? Does this mean that God creates total of objects and events, while there is no actual relationship between them? And put them one after the other and of the contract, the tradition and the introduction and conclusion can be found. Or that the cause of disabled or arrangements relations with the results is such that exposing for every cause and results for each disabled in its introduction is the same existence, and in fact, "the degree of every existence within the length and width system of the world is an introduction to its essence."

Now let us see, how is the causes and effects, instrument, introductions and conclusions? Are they are created once and, once again, place and time is put for them? Or that their existence is equal to the order in which orders have been placed. For example, is Sa'adi created and then
placed in special conditions? Or is equal Sa'adi's existence with that certain degree that if we separate Sa'adifrom time and place, it means that we separated.

There is an interesting discussion of the system of the existence, some believe, if the existence and placement of each person with disabilities in its place are a necessity to know, they have placed a limitation on the power and the will of God Almighty, unaware that the word is not that something other than the beings of the world is in the world that ought to be and it is not a violation and it is the same system and order of creatures that are the same their existence benefited from God. That is the will of God who has given then the system, but not in the sense that with a will, they have been created and by another will, the system have been given to them so that it is assumed if the will to the system has been removed, the will and volition will remain in the principle of their creation. Since the existence of creatures and position of them are the same, their will of existence is the same the will of the system and the will of the system is the same their will of existence.

Therefore, the will of God Almighty to every object is performed only through the way of the will of the existence, and about Divine, in this infinite power and will, and at the same subdued by the military, which is not created, both wisdom and expediency are applied, wisdom of Divine is that things are obtained to their existential perfection, but the concept of wisdom in human action is that a work is performed to achieve his goal of perfection. So, God has created creatures with a will, and on the basis of the same will a specific system is created for them and creatures are distortions of God to simple forge not combined forge (Motahhari, 1994: pp 145-158).

8. **Evil from the perspective of the principle of divine justice**

So, according to the description, it was found that the non-existence of evil is not their full justification but rather it is the first step and the first step. But in terms of divine justice, the problem of the evil, has a different from, and in this sense, it is not in the way of things, whether objects are two species, or one species, why have deficiencies, annihilation and nothingness started in the existence system. Are not this inexistence avoidance of grace, or is not avoidance of grace a kind of oppression?

Through a closer look reveals that things in terms of good and evil have public balancing. There are ups and downs that they are all necessary. If there is not discrepancy, then we will not be aware of the plurality and diversity and different animals would not exist, the set and system does not make sense anymore, not a beautiful and not ugly collection. Vices are integral not only from this perspective which is a part of the world and total existence depends on them. However, the ugliness are to represent the beauty, and the difference of creatures is inherent nature of creatures and these differences are innate. First, all things were not equal, then some were perfect and some were not perfect. But every creature is inherent in any way whatever it is.

In the response of Pharaoh that asks who your Lord is, Moses answers:

زَبَنَّا الَّذِي اعْطَى كُلْ شَيْءٍ خَلْقًا ثُمَّ هَدَى

http://www.ijhcs.com/index.php/ijhcs/index
However, evil is determined according to divine justice on this basis, which each creature of the universe, and every detail of the parts of the world have received his own right as it is possible to receive, hence, we should not rely on to the difference of creatures and justify evil on the basis of the difference.

Factors such as plague are a mercy for sincere servants of God, and evil is the effect of education including the growth of human talent and awareness of people and they cause to create the feature of satisfaction to Divine and progress achieves human welfare and they are the results and benefits of evil. Therefore, evil has some benefits for human and it should justify evil on the basis of realities and according to Shahid Motahhari, evil is inherent in the material world and in the universe is inseparable.

9. **Benefits of evil**

Philosophers have pointed to these benefits under three arguments of proof, aesthetic argument and the argument from evolution.

9.1 **Proof of wisdom**

God is wise and wisdom dictates an honesty that all creatures reach their perfection and goals and wisdom manifests honesty in His actions, so the divine action is not in vain.

9.2 **Aesthetic proof**

Since ugliness is a part of the world total and the entire system is completed with them, and there is beauty and ugliness required to appearing and Shahid Motahhari said on this that: "If between ugliness and beauty were not simultaneous, not ugly is ugly, and not beautiful is beautiful, and none was in the world" (Motahhari, 2013: p 150). This type of contrast is is related to cognitive science, i.e., to identify and understand the beauty, ugliness is necessary.

9.3 **Proof of evolution**

From the perspective of the proof of evolution, evil is necessary and useful in making the universe, and this world with some evil is better than the world who have no evil and the contradictions in the world play an important role in changing, moving and evolving. If there is no conflict there was no shifting and moving (the same).

Here we should point out a few due to the inherent characteristics of the material, some natural evil occurs in the material world, it has features of fire burning and it should be in this way. But if this fire is due to human error and burns something, it is evil and if it gives us, it is good, and as Shahid Motahhari has said in the book of lessons of the Pentateuch, Vol. 2, world objects are the subject of moving and changing. Therefore, evil is not appeared. According to the names or inherent traits and perfection of God, it seems as both the sage (Augustine and Shahid Motahhari) also acknowledge that evil has no real existence in the universe, and it is away from
God creating evil. Affairs which apparently are evil should be justified including: 1. Necessary evil is an inherent characteristic in material. 2. Evil is the result of holistic of human being. 3. Moral evil is caused by not having authority to humans. It is the problem of evil indicating being relative and nihilist of evil.

Conclusion

Divine justice has been pleasant topic for scholars and religious religions and each theologian or philosopher has asked to talk about divine justice and its related issues or at least find his answer to questions and supply it to others, because one of the issues that caused this talk about is to see the appearance of evil or defect that is observed in the universe.

According to Augustine, evil is nihilist, although this solution is attributed to Plato, he has used this theory, and has established its analysis from the nature of evil. He said that evil is relative and are in favor of the universe, and he shows coordination in the creation, so the Divine destiny reminds us that we do not condemn out of ignorance and unawareness something, but we should also attempt so that we can find its benefit, and if our intellect had not the ability to understand benefits of such things, or if our intellectual disability was incapable of realizing these benefits, at least we believed that the same thing that existed, there was a hidden benefit, but we have found it, if there are some other affairs that all the people have not realized the benefits, because being hidden the benefit of things increases our humility and decreases our pride. Therefore, there is no evil in nature and this name only refers to the lack of something.

One of the good ideas for Augustine was that the world (all the universe and people of all creatures of God) is good. Evil is a fact realized in the world, but it is nihilist in the principle of lack of good (evil is a nihilist nature). On the other hand, because the world is created according to his idea and other speakers from nihility, and the presence or existence is not essential, flexible, integral and exhaustible. This has led to the first good in the emergence of evil in the world to ruin and evil arises. The third point is that of Augustine's thought that human and some of angels have an important role, because the abuse of their volition caused them to sin and evil experience. And according to his idea, the fall in Christianity seeks to explain the theory that the creatures in the universe initially were full of defects, but due to Adam and Satan's sin, evil in the universe expanded. The fall of the angels and human is the origin of moral evil or sin and natural evil is the result of the penalty of sins.

Shahid Motahhar by writing the book of divine justice which in fact it was a symbol of a new theology has a very important role in justifying evil and he has emphasized on the role of humans in order to reduce emphasis perversity and evil. After define the meaning of the Quartet, to justice he has said that divine grace is necessary that whatever is available is good and perfection, and the existing system is the best system. Therefore, evil is the failure to hit a better system, they should not be available while are available. If the concept of justice places against the "cruelty" and deserved to signify compliance is not meant to balance or equality. Observance of entitlement about essence of God is such that philosophers have understood not what is well known among the public.
And at the end, he has said: factors such as plague are mercy for sincere servants of God, and the evil and bad of the effect of education, including, they lead to the growth of talents of human beings and awakening humans and they are caused that feature of satisfaction is created to the divine, the progress and welfare is achieved in human. They are the results and benefits of evil. So, evil has some benefits for human and should be justified on the basis of reality, and according to sayings of Shahid Motahhari, evil is inherent in the material world and are inseparable the universe of good.

Differences and similarities

Similarities and differences in the views of Augustine and Shahid Motahhari, evil can be stated succinctly: both of them considers evil as relative and nihilist. They believed that God is in all goodness and perfection. Augustine knows human as the cause of some evil, knowing relative and nihilist of evil. So whatever it is, it is good and evil has no substance and dignity. All creation of God is good and proper. God created all creatures equally, each of them are individually good and all together are very good. But noteworthy difference is that Augustine knows humans and some other animals (Satan) a cause for a natural evil, but Shahid Motahhari considers evil as relative and nihilist, it is a need for the material world and against many charities, it is known very little. It should be noted that he has emphasized in order to reduce perversity and evil on the role of human. Both of them also believe in God's grace and eternity.
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