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A COMPARATIVE STUDY OF THE VIEWS OF LEIBNIZ AND ST. AUGUSTINE ON THE PROBLEM OF EVIL

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ABSTRACT

The issue of evil is one of the important theological and philosophical issues which, since it has raised doubts about God and the good system, has always been discussed and researched by thinkers in different religions and schools.Augustine considers evil to be non-existent and believes that evil is the lack of good and that the object is considered evil because it lacks good.Leibniz also believes in non-existent evil and acknowledges the minimal role of evil in achieving good. Examining and comparing the ideas of Leibniz as a contemporary philosopher of Christianity and Augustine as a pioneer of Christian theology about evil is something that can acquaint us with their views and solutions to solve the problem of evil and explain their differences of thought. This article uses a descriptive-analytical method to examine the nature, types, strategies and answers of Leibniz and Augustine about evil, and finally compares and expresses the similarities and differences of thought of these two philosophers about evil.Leibniz and Augustine believe that the existence of evil can not deny the existence of God and exaggerate the world of creation, but with a correct and logical understanding of the problem of evil, we can better understand the divine wisdom and accept the goodness of the world of creation.

INTRODUCTION

The issue of evil is one of the issues that some anti-religionists and atheists have always used and have used it to deny the existence of God or to limit His attributes such as wisdom, justice and absolute benevolence.In modern times, apostates such as J.L. Mackey and William Rowe have used the issue of evil and expressed evidence to deny the existence of God and have provided the hardest evidence to deny his existence, which this has led to the reaction of theologians such as Plantinga and Swinburne.

Augustine is one of the forerunners of the Christian Church, whose works have greatly influenced religious debates in Christianity, and he has been influenced by many great Christian philosophers and theologians.Augustine has dealt with the issue of evil in his writings, and he

has discussed it much, especially in his book "Confessions".On the other hand, Leibniz, considering the criticisms and evidences made of evil in order to deny the existence of God, paid attention to the issue of evil and tried to explain the compatibility of God's existence with evil in his works, And on the other hand, show it in agreement with the good world.

Discussion Background

The issue of evil is as old as the history of human thought, because man has always faced natural disasters such as floods, earthquakes, or pain and disease that have plagued him and affected his soul and body.But in writing, for the first time in the book Rig Veda in Hinduism, the evil is discussed, and then we can refer to the Avesta in Zoroastrianism, the Testaments and the Holy Quran.

In ancient Greek philosophy, philosophers such as Plato, Aristotle and Xenon discussed evil and tried to find solutions to the problem of evil by contradicting it with religious principles. In Islamic philosophy, many philosophers such as Ibn Sina, Farbi, Suhrawardi, Mulla Sadra and other thinkers have discussed evil and have discussed it in detail in their works.

So far, no comprehensive work has been written comparing Leibniz and Augustine's thoughts on evil, and this is the first work to examine and compare Leibniz and Augustine's thoughts on evil.In several works such as "Study of the problem of evil in Leibniz's thought, written by Sadeghi" or "The problematic position of free will and divine grace in Augustine's thoughts of the problem of evil, written by Moradi and Sefidkhosh" independently examine the problem of evil in Leibniz and Augustine's ideas have been noticed.But most of their content revolves around the nature of evil and various interpretations of evil by these thinkers or its critique from the point of view of other thinkers, and does not address the types, strategies and answers given by Leibniz and Augustine about evil.The distinguishing feature of this research from previous researches is first a comprehensive study and comparison of Leibniz and Augustine's thoughts specifically on evil and then focusing on the aspects of nature, types and solutions given by these philosophers to solve the problem of evil.

Problem Statement

Man has opened his eyes to the world and tasted and understood pains and sufferings, and has faced hardships such as the death and illness of loved ones, floods, earthquakes, and other natural disasters, mental and physical pain, and so on. The fundamental question is who really created the evil?What is the philosophy of the existence of evil in the world? And what are the benefits for evil?The followers of the divine religions, who consider God to be the Absolute of all things, are also faced with a bigger problem which, in a different interpretation, may be in conflict with their accepted religious principles, and that is:How can evil be issued from God, who is absolute good?The existence of such questions has long occupied the human mind and has been the subject of debate among various schools and religions.

Augustine also tried to solve the problem of evil according to the background of evil in Greek philosophy, and Leibniz, considering the importance of the issue of evil in the present age, which is considered the

"refuge of atheism", has tried to express the existence of evil as a prerequisite for the existence of this good system and to show the existence of God as free from evil.

In examining and comparing Leibniz and Augustine's thoughts on the problem of evil, the aim is to answer these questions using credible sources and appropriate analyzes and comparisons;

What did Leibniz and Augustine say about evil? Is evil existential or non-existent? What is the existential philosophy of evil from the point of view of Leibniz and Augustine? Who created evil? What are the types of evil? Can the existence of evil violate the world and deny the existence of God?What solutions did Leibniz and Augustine have in order to solve the problem of evil? What are the similarities and differences between thouths of Leibniz and Augustine about problem of evil ?

THE NATURE OF EVIL

Leibniz: Leibniz acknowledges the existence of evil, but argues that the evil that exists is the minimum necessary for the existence of good and far less than the existing good. Evil is therefore a cost that is paid for the many benefits of good.In this theory, it is assumed that good can exist only in opposition to evil, but what is true about phenomena that require opposite aspects, is not true about good and evil (Eskandaridamaneh and Nasri, 2014, 47)

Leibniz says:"The problem of evil is in fact the most important, the most difficult and the most stubborn problem that has always offended human thought and ultimately has not found a decisive and convincing answer "(Leibniz, 2005, 202).

According to Leibniz, the world system has an orderly and efficient mechanism, and the evils can not disrupt this complex and good system.He says:"Since evil is necessary for the existence of greater goodness, God has given consent to their existence. God has never willed evil but has consented to its existence" (Leibniz, 1985, 160).

Leibniz believes that evil arises from a kind of limitation because monads are all created and limited to the central monad, and that is why metaphysics is the limitation of evil, and other forms of evil that are moral and natural evil are somehow rooted in metaphysical evil. According to Leibniz, the existence of this limitation is necessary for the harmony and order of the world of creation.

According to Leibniz, anything created by God is good, and although we may consider them evil given our weak perceptions, their existence is necessary for the world, and this world has a true system and this world has a real system that cannot be considered crooked or wrong, because this real system is the best system.

According to Leibniz, God is able to create evil, but evil is never issued from Him. On the other hand, the good spirit of God must be considered obligatory.Thus the special possibility of existential propositions will ultimately be based on the premise that God's goodness is not necessary.According to Leibniz, the goodness of God focused his will on creating good, his knowledge revealed the best possible thing to Him, and His power enabled Him to create it (Russell, 2012, 82).

Leibniz believes that God is good and nothing but good comes from good, in the sense that there are many possible worlds for God, and since God encompasses all of them scientifically, the good and evil of each are same and so clear to God.And since God is the absolute good, he can not choose except the best. After the absolute good, nothing but good is issued, and therefore God's choice has been the best. So this world is also the best possible world (Eskandaridamaneh and Nasri, 2014, 33).

According to Leibniz, God has done what is best for the world, and this universe is the best system that God has created in the most perfect and beautiful way, and there should be no small evil that is in fact the introduction of charity in the world. And evil should not be considered in conflict with some divine attributes such as justice and benevolence.

Leibniz says:"God has three attributes of goodness, knowledge and absolute power, and considering these three attributes, we conclude that God has done the best possible in the world, because, if otherwise he does not want to do his best and lacks good will, his goodness and benevolence will be limited.And if he does not have the necessary knowledge to know and distinguish the best or has knowledge but does not have enough power to do it, his wisdom and power will be questioned; then the existing system is the best system" (Leibniz, 1985, 190).

Murray says:"According to Leibniz, the fact that God created the best possible world does not mean that the world is absolutely perfect and there are no defects in it. Although he speaks of the various perfections of this world, he is convinced that this world is only a part of Absolute perfection benefits.In order to be a creature, this world must have a perfection less than the perfection of God, because otherwise it will not be different from God. That is why it considers metaphysical evil as the essence of every creature.However, according to Leibniz, although there are some villains in the world,but it is the best possible world.Different views have been expressed about Leibniz's criterion for the supremacy of this world; some consider the best world to be a world that has the maximum virtue for rational beings.Some have considered the existence of maximum nature as a criterion of superiority" (Murray, 2005, 28).According to Leibniz, according to the attributes of goodness, knowledge and divine power, the existence of evil can not be considered a defect for God, and this view does not contradict the divine attributes.About this he says:"From the attributes of goodness, knowledge and divine power we conclude that God has done the best possible thing, because otherwise if he does not want to do the best and lacks the will of goodness, his goodness and benevolence will be limited, and if he does not have the necessary knowledge to know and recognize the best, his wisdom and power will be questioned" (Leibniz, 1985, 190).

Leibniz considers evil as an opportunity for a person to take advantage of goodness and recognize charity. In his view, the existence of some evil is the beginning of the descent of charity and the existence of evil in this regard is obvious and necessary. Leibniz, on the other hand, considers evil to be inherent in the world, and it is obvious that his statement is more focused on physical evil or natural evil.

Augustine: Augustine considers evil not essential, but transcendent, which has no essence and matter, and means the absence of perfection in the object. Augustine considers evil to be non-existent, which is why it is not worthy of having a cause, because the first and most important condition for the existence of an object is to have a cause.The essence and reason of the existence of every object must be according to an aim so that the object exists for that reason and is not non-existent, but evil because they have no cause and no reason can be considered for them, because they are non-existent and as a result, they lack the first cause for existence and are a kind of lack of goodness and perfection.Any object or phenomenon that has the degree of perfection and is useful is the same as good, and if the object lacks the degree of perfection, it can no longer be called good, rather, it is an evil that has no cause, and because it has no cause, it does not exist, and as a result, it is non-existent.

In definition of evil, Augustine says that "evil is the misuse of good things "(Augustine, 2006, 79).His interpretation revolves around the axis of free will, and its content is turning away from the higher god to the lower being in order for the soul to be satisfied :"I realized that evil is not the essence, but the destruction of the will that turns away from the higher essence; it turns away from you, my God, until it throws itself on the lower objects" (ibid. 188).In this interpretation, which is equivalent to the moral meaning of evil, the model of the first definition has been used, because although evil has a factor here, that is, human will plays a role in its occurrence, but evil is considered a kind of absence or non-existent thing without essence. (Moradi and Sefidkhosh, 2015, 77- 88).

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

Augustine considers God to be an obligatory being full of goodness and absolute goodness from which nothing but good is issued and evil cannot be attributed to him because God is good and evil is harmful that can not be attributed to God.On the other hand, God is the absolute benefactor and wants nothing but the good of His servants, and it cannot be believed that He created evil to put His servants in trouble, but that the human will should be considered the source of evil,which is used in a way other than its correctness.

Augustine's divine justice sees God in relation to His creatures in the form of impersonal relationships. God's forgiveness, the abundance of which is abundant in the bestowal of existence, depends on a realm. On this basis, man has been created as part of a hierarchy of forms of existence that would be incomplete without him(Mohammad Rezaei and the village of Patpeh, 2018, 182).

Augustine accepts the Neoplatonic theory that evil is the deprivation and absence of existence, and says that the lower the existence of the hierarchy of existence, the lower its degree of existence.Therefore, evil has no objectivity as a cosmological thing and is the same as non-existence (Ilkhani, 2010, 108).

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

TYPES OF EVIL

Leibniz: Each type of evil in Leibniz's thought has its own nature and characteristics that make it different from other types of evil. Based on his specific philosophical ideas as well as being inspired by the ideas of St. Augustine, he has divided and presented his views on the types of evil and divides the evil into three categories: metaphysical, physical and moral.

Although Leibniz divides evil into three categories, he considers them to be completely related to each other.Leibniz acknowledges that evil cannot be a real thing against God's goodness, but even if evil is nothing but a lack of goodness, it still seems to contradict God's perfection and needs to be explained (Eskandaridamaneh and Nasri, 2014, 31).Leibniz's answers generally consist of the Augustinian method, which consists of three parts;

A. Evil as the absence of good;

B. Human beings have the will and authority (justification of moral evil)

C.God can remove good from the will of evil (Bahreini, 2011, 20).

One of the types of evil categorized by Leibniz is metaphysical evil. Metaphysical evil is actually the evil that lies at the root of people and objects and has a potential in them.

Metaphysical evil is the absence of absolute perfection, which is inherently devoid of it.Broad argues that it is metaphysically necessary that every created world must contain some kind of metaphysical evil, because in the created world there is a monad, and every monad has a degree of ambiguity and therefore a degree of metaphysical evil (Broad, 1975, 160).Metaphysical evil is a mere defect; that is, evil is a defect that requires a finite existence in itself. The existence of the creature is necessarily finite, and the finite being is necessarily imperfect, and this defect is the root of the possibility of error.Where should we look for the source of evil when we derive our whole being from God?The answer is that the source of evil must be found in the nature of the creature's soul, since this nature is contained in the eternal truths which are in the knowledge of God independent of his will, because we must note that there is an initial defect in the creature before committing sin. And what creature is limited to its essence and as a result can not know everything and may be misled and make other mistakes (Nowrouzi and Berenjkar, 2014, 103- 104).

Metaphysical evil means the absence of absolute perfection that is woven into the mite of the whole possible world. Metaphysical evil is necessary for the creation of the universe of possibility.The evil that pervades the universe is the limitation and imperfection of the universe relative to the infinity of God.In other words, metaphysical evil is the evil

with which all possible beings and creatures of God are affected and cannot be separated from them, and it means limitation and in Mulla Sadra's words "existential poverty" of all possible beings in front of God's infinite perfection. Because every limitation is considered a defect and weakness and every defect is considered as a kind of evil; therefore, limitations are poverty and the possibility of the existence of evil (Alizamani and Sadathashemi, 2014, 98).The metaphysical evil of the universe has occupied both possibility and matter, and the reason for this is the limitation of the universe to the infinite God. In Islamic philosophy, this evil is called absolute imperfection, which is like non-existent evil.

Physical evil is the same as the events of the world of nature, such as floods, earthquakes, storms, tsunamis, etc, which may always occur in different parts of the world and their existential roots go back to nature, although human manipulation should not be ignored in their creation.

Physical evil is one of the characteristics of the natural world that is always happening and happens many times in different places. It seems that this group of evils have an inseparable existence with the system that rules nature. Some believe that physical evil is the same It is a manifestation of metaphysical evil in the natural world.

Leibniz says:"Concerning physical evil, it can be said that God sometimes intends it to punish sin and sometimes as a means to an end, that is, the source of greater evil or the attainment of greater good.Punishment is also a source of correction and lesson. Evil often makes us better understand good, and sometimes it contributes to the development of the person who endures it. It is a beautiful parable used by Christ himself" (Leibniz, 1985, 140).

Regarding natural evil, Leibniz believes that pain is part of the natural system, and that in the whole natural system, natural good is much greater than natural evil; in addition, many natural evils are the result of human moral evil, and at the same time for achieving good ends is useful (Wall, 1991, 81).Leibniz says that natural good in the world is more than natural evil. In addition, natural pain is the result of moral evil and is a useful way to reach many ends, because they serve as a punishment for sins as well as a means to complete good.(Copleston, 2009, 417).

According to Leibniz, the last type of evil is moral evil, which is the source of the creation of a person who commits sin by following his whims and avoiding divine commands. In fact, moral evil is the same as man's obedience to It is the devil inside and out that causes evil among human beings.

According to Leibniz, moral evil depends on the will of human beings, and its emergence requires that a person will do evil, for example, lie, commit murder, or commit any other evil. In fact, as long as one does not want to, no moral evil does not occur and the appearance or non-appearance of such evil depends on man and his action.

Leibniz, however, divides evils into three categories; in practice, he considers them to be quite related to each other.In his view, moral evil often causes physical evil, and many of the sufferings that are caused to man are due to selfishness and improper human actions.Like Augustine, he considers many natural disasters to be the result of man's sin and his disobedience to God almighty.Leibniz also believes that metaphysical evil

is an unlikely cause of moral evil and therefore physical evil (Fathtaheri, 2010, 111).

On the other hand, sometimes some evil is a combination of physical and moral. For example, if we cut down trees, as a result, when it rains, the probability of flooding increases, or if an earthquake occurs due to rockets and the pressure to hit the ground, it can not be considered as a perfect example of phisical evil, but also the human factor has been involved in it and in fact it has been a combination of moral and physical evil.

Leibniz believes that the types of evil, despite their differences, are quite related to each other, because on the one hand metaphysical evil for moral evil is an unlikely cause that is related to man's relationship with God and potential affairs, and on the other hand the result evil is physical and natural.

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

Augustine attributes some of the evils to man's lust and evil inclinations, which ultimately cause the human will to expel the villain, and in fact evil in that sense is sin in Augustine's view.He also considers some other evildoers as punishing man for his descent and expulsion from heaven.In this regard, he says that evil is rooted in the rebellious use of free will, and other evils that man experiences are due to the punishment of man for his downfall (Augustine, 2006, 203).While Augustine acknowledges moral evil and considers it to be the result of the original sin of mankind through the abuse of his will, the belief in the grace and salvation of Christ leads him to ultimately do good in the same moral aspect(Sultan-Algharaie et al,2010, 94).

According to Augustine, evil exists only morally, which is also the cause of sin. The cause of moral evil is not the Creator; it is the will of the creature and the cause of other things is divine good. Returning evil means turning the creature's will away from unchangeable and infinite good (Copleston, 2009, vol2, 107).

According to Augustine, this same moral evil caused evil in the world, and that was not following the divine command and eating the forbidden fruit, and the starting point of moral evil should be considered important that natural evil appeared in its sequence. Augustine is trying to

theories It is based on the teachings of Christianity and that is why it links moral evil with the subject of original sin and the salvation of Christ.Although Augustine acknowledges the predominance of moral evil and acknowledges that the majority of evil in the world is created by human will, exemplified by wars and killings, he believes that the grace of God and the salvation of Christ is so great that there is no fear of charity in this evil.And every moment that a person stops being honorable and prevents the creation of evil, at the same time he has turned to charity, and this can be considered as the beginning of a suitable beginning for benevolence and going towards goodness and benevolence is the same as seeking God, because God is absolute goodness, and when we seek charity, we actually adhere to God's commands and seek Him.Although Augustine considers man as the only cause of evil in the world, but on the other hand, he considers the existence of evil as a necessity for gaining charity and believes that sometimes man's perversion causes charity in the world that can not be achieved by any good. For example, original sin led to salvation by Christ, which, if original sin had not occurred, would not have resulted in salvation.From Augustine's point of view, the necessity of evil in the moral sense stipulates that one should no longer use one's will to acquire and create evil, and to walk in the direction of good, just as the salvation of Christ does not apply if one does not repent and confess.

EVIL PROBLEM SOLVING SOLUTIONS

Leibniz: In dealing with the problem of evil, thinkers fall into two categories; some, such as Plato, Plotinus, Augustine, Leibniz and all Islamic philosophers, have tried to make the problem of evil a violation of attributes by recognizing the existing system and offering various solutions and arguments and tried to solve the evil problem.On the other hand, thinkers like J.L. Mackey and William Rowe, considering the evil as irrational, have stated it as a reason for denying the existence of God and have made the issue of evil a refuge for their atheism (HosseiniEskandian and Rajabnezhadian, 2020,117).

According to Leibniz, in his "Theodicy of Divine Justice", he has proposed four solutions to solve problem of evil;

- **Evil is Non-Existent:**Leibniz's first solution to the evil, which is based on the pre-Christian foundations and is rooted in Augustine's thoughts, is that evil is non-existent.According to this solution, there is no evil at all for which titles such as "disrupting the good system" or "violating the divine attributes" can be considered, and evil is a non-existent thing to which there is no existence.

Leibniz believes that evil is non-existent and without cause, because in his view, cause belongs to things that exist, and evil, since it is non-existent, does not exist so that it can have a cause and a cause. The essence of the object returns that evil lacks the essence and existence to which the cause is based.

Leibniz, recognizing the necessity of metaphysical evil and basing it on physical and moral evil, concludes that evil and sin are purely negative and non-existent, because they arise from metaphysical evil, and this kind of evil is also non-existent (Broad, 1975, 159). a loss and says that evil is

not a productive reality but a loss, just like the hole inside a cake which is only the absence of a cake. Therefore, evil has no active cause and is a kind of loss(Leibniz, 1985,222).

Knowing that evil is non-existent, rather than trying to solve the problem of evil, seeks to disprove the duality.According to this view, because evils are non-existent, they do not need a creator. Therefore, because there is one type in the world that is charity, then we have only one creator and the idea of polytheism and dualism is false (Motahari, 1983, 154).

Copleston says :"According to Leibniz, God previously willed only good, but since imperfection is not related to divine will but to the nature of the creature's soul, it was not possible for God to create at all without creating imperfect beings.Nevertheless, God has created the best possible world, and if the issue itself is taken into account, the divine will wills only the good;but later, when the divine will for the creation of the universe became certain, it wills the best possible; but it was not possible for God to will the best without the will of imperfect creatures; even in the best possible universe, there must be defects in beings (Copleston,2009, 416).

- **The Necessity of Evil to Achieve Good:**This view has an ancient history among the philosophers of the West and the East like the Stoics. Adherents of this theory, by accepting and acknowledging the existence and establishment of evil in this world, consider it necessary and inseparable from the world, which includes many superior and many good things, to the extent that the small evil of the world was to be ignored. The creation of the principle of the existing universe must also be abandoned.Proponents of this solution cite examples to prove their claim.For example, the existence of fire, which no one doubts is good, sometimes causes a lot of harm and evil, yet no one objects to its existence.Therefore, God's main purpose in creating fire is its innumerable benefits, but the harms and evils that result from it are intended by God. This view is composed of the following three pillars and introductions;

A. The multiplicity of good and the smallness of evil

B. Do not separate evil from charity

C. Equality of leaving many good with many evils (Swinburne, 2009 , 101).

Leibniz's other solution to the problem of evil is that it is necessary to achieve good. In other words, the existence of some charity requires the existence of evil, and that charity cannot be achieved unless it is evil.From Leibniz's point of view, there is a lot of charity in evil, and when that evil occurs, we realize that charity.

Ross says :"If it were not possible for sin to be overcome in the moral realm, our character would be weakened.In the realm of nature, too, the absence of calamities, sufferings, and hardships required such irregularities in causal laws that prevented the possibility of science and engineering; just as in the realm of aesthetics, the whole should not be judged by looking at a small part of it.Looking at a painting, it may seem

that a bunch of colors are ugly and meaningless put together, and also in music, a particular instrument may be a scratch on its own, but its existence is necessary for the overall harmony "(Ross, 1984,104).

Leibniz believes that the good of the world is much greater than its evil, but there are two reasons why human beings consider evil more than good;

1.Evil attracts our attention more while we do not pay so much attention to the existence of charity, and when we lose that charity, we realize their value. He says that evil attracts our attention more than good, and that is why that proves evil is rarer.

2.Man is a holistic being, and if he sees evil, he includes it in the whole universe, arguing that the whole universe is full of evil and misery, while carrying only its own difficulty and hardship over the whole universe (Leibniz, 1985, 43).

Leibniz believes that with a superficial view, we should not consider every seemingly evil thing to be harmful to us, because in its essence it may be full of goodness for us and we may be unaware of its nature.The same trend continues in the universe, and natural phenomena, although they may cause harm to us and to nature itself, but the benefits of that natural evil far outweigh the harms to us humans and nature.

- **Eliminate Evil:**Leibniz's third solution to the problem of evil is to eliminate evil in the universe and replace it with good. Leibniz's view has been criticized by some thinkers as very optimistic.

The most important critique of Leibniz's optimistic view is that the existing world could not be the best possible world, because figures such as Hitler and other prominent human beings have made the face of this world ugly. It is natural that God could have created a better world by eliminating evil. Why didn't God create kinder figures like Mother Teresa instead of creating Hitler?Here it is thought that figures like Hitler can be removed from the world without major change in the world.This means that this world can be the same without Hitler, but according to the above principles, it is impossible to remove Hitler from this world and replace him with a better person like Mother Teresa, because part of Mother Teresa's concept is that she dies 52 years after Hitler's death.Anyone who does not carry this burden will not be Mother Teresa. Therefore, if Hitler is somehow removed from this world, Mother Teresa will not be Mother Teresa, and from here a clear contradiction is needed, because Mother Teresa dies 52 years after Hitler's death.As a result, Hitler could not be removed from the world without being changed by Mother Teresa or anyone else.With the removal of Hitler, this world is neither the previous world nor Mother Teresa the same as Mother Teresa, and this is also true of any other person or event in this world (Fathtaheri, 2010, 122- 123).Leibniz believes that with the elimination of evil, no major change will take place in the world, but it should be noted that the universe, despite this evil and its solidarity, is next to charity, which means and without them can not be many Charity was achieved.

- **Evil is Necessary for a Good System:**Many thinkers believe that the evils in the world are not only a violation of the good system, but on the contrary are an integral feature

of the current system.The world is in spite of evil, which forms the same good system, otherwise the world without evil was created by God before the creation of this world, and if this world was created without evil, there would be no better place for this world and the existence of evil. In this world, it is a kind of groundwork for the exaltation of man in the correlation between good and evil, so that he can be charitable despite this natural need and avoid creating evil.

The vast majority of Islamic thinkers and some Western scholars believe in the researcher of the "best system" and the best possible world, which means that all the worlds that God has created and the existing material world are the best possible worlds.In other words, the world we see, which consists of charity and evil, is one of the best products of the factory of divine creation, which is better than it can be imagined in terms of quantity and quality. The reason for the proponents of this view is summed up in the statement that since God is wise, omnipotent and absolutely benevolent, He has no claim or motive to create evil, and everything that is imparted from an infinite source is all good.But what we see from the evils and misfortunes in the mirror of the world are all the consequences of the movements and contradictions of the material world, which, whether we like it or not, endanger the interests of some and cause the loss of others. But in order to study the innumerable benefits of this world, there is no escape from this evil (Swinburne, 2009, 112).

Leibniz says this in explaining the theory of the good system :"In fact, "A" alone can be possible, as can "B", but not all possible things can happen because not all of them are possible together.The set of possible ones together form a possible world, and infinite possible worlds can be assumed.But among them, God chooses only the world in which the greatest good is for most people, and this will be enough to make that world a reality. By definition, the world may be a world that does not contain contradictions.That is, there should be a possible relationship between its components, not a refusal relationship, and that world will be the best world in which the largest group of "possible" have gathered, because God has created as much as possible and created a world that to the fullest extent possible.Thus the present world is made up of the largest group of " both possibilities" " (Russell, 1986, 184).

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

- **Evil Is Non-Existent:**The root of this solution to solve the problem of evil by Augustine should be considered in his turning away from Manichaeism and his acceptance of Christianity. Based on Manichaean beliefs, we see the presence of the God of Good and the God of Evil, who in turn He is the creator, and for this reason there is both good and evil in the world of creation, and each has its own creator.This is the same dualism, and Augustine, based on his single belief in God, tried to show his separation from Manichaeism and acceptance of the one God by covering up the non-existence of evil.According to the non-existence of evil, there is only one creator who rules the universe, who is ruled by all creatures, and the idea that he creates a good god and another god is evil is imaginary and impossible, and there is no evil at all that no other god can create, but evils are non-existent.

All of God's creations and all that may be created are good, and if we assume that it is impossible for the evil of the evil of the universe to belong to creation, that evil will be like other beings after its existence; that is, a trace of evil and ugliness in it cannot be seen unless its existence is superfluous and related to another object, and based on that relationship, it appears evil (Bahrami, 2006, 7- 8).According to the divine holy essence, good is eager and evil is subject to it; that is, good is equal to existence and evil is on the other non-existence, which is manifested in the form of lack of essence or lack of perfection of the perfections of existence. Its two meanings are basically non-existent and do not require a forger or creator, and thus the doubt of duality is removed with this solution.

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

Hick says:"Augustine's main philosophical position is the nature of the non-existence of evil. Augustine separately believes in the Christian-Jewish belief that the world is good, that is, that the created world is a virtuous God who created it for a good purpose.According to Augustine, the great and omniscient goods, bigger and smaller, exist in abundance and in various forms.In any case, everything that has existence has the benefit of good, unless it has been destroyed or corrupted.The will of evil was not created by God in the universe, but evil is the perversion of what is inherently good. For example, Augustine refers to blindness; blindness is not an existential thing, and the only thing that exists here is the eye itself. It is good and the evil of blindness is the lack of proper eye function "(Hick, 1993, 93 -94).

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

- **Evil Is Necessary for Charity:**Augustine considers evil as a means to show charity and believes that the existence of evil

is necessary for a person to realize charity.He also believes that the things we consider evil are solely due to man's downfall and sin,and this belief is derived from the Christian tradition that he linked the issue of evil to his beliefs.Based on this solution, we sometimes realize the goodness of some phenomena through evil, and with this realization, we try to protect and fortify them as much as possible. For example, disease is a kind of evil by which the importance and we realize the value of health or hunger that makes us realize the blessings of satiety.Motahari says :"Ugliness has the greatest right over beauties. If it were not ugly, beauty would not have manifested and flourished, and beauty has taken its meaning from ugliness" (Motahari, 1983, 154).

In fact, many charities are obtained for us by evil.In other words, some evils are the prelude to acquiring charity, and it is with the occurrence of that evil that we attain or realize charity, and we work harder to preserve it.For example, unless there is a disease, we do not realize the importance of health.Thus, although evils may seem harmful in appearance, they will either direct us to charity to try to pay more attention to their preservation, or it will lead us to newer charities.A bomb blast in the mountains for mining may kill a number of nearby animals and insects, such as ants, but ultimately give humans access to a mine of reserves that can meet the needs of many humans in some dimensions.

Ross says :"If it were not possible for sin to be overcome in the moral realm, our character would be weakened.In the realm of nature, too, the absence of calamities, sufferings, and hardships required such irregularities in causal laws that prevented the possibility of science and engineering; just as in the realm of aesthetics, the whole should not be judged by looking at a small part of it.Looking at a painting, it may seem that a bunch of colors are ugly and meaningless, and also in music, a particular instrument may be a scratch on its own, but its existence is necessary for the overall harmony". (Ross, 1984, 104).

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

- **Evil Is Few and Good Is Great:**The thinkers who have given this answer to the evil question believe that this argument can be complete and acceptable if it meets these conditions;

1.The evil that happens is logically necessary for some charity.

2.These good deeds are superior and greater than the evil ones.

3. It is not possible to create another alternative good in the absence of evil or with the occurrence of smaller evils (Wainwright, 1999, 75).

Many philosophers believe that the evil of the universe, with the above characteristics, will provide the interests of human beings. John Hick has stated that this world, with all its evils and misfortunes, ultimately

contains a remarkable good, and that is the fact that the world is a valley of soul-building and self-training (Hick, 2010, 313).

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

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

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

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

The reason for the relativity of evil is that if we consider a creature to be evil, it is either evil for itself, or for its cause or effect, or for others. If evil is evil for itself, it must destroy itself, and such a thing will never exist. If it is evil for its cause, then it will not be the same with it, and this is contrary to the nature of cause and effect.If it is evil for its effect, it will repel it, and this is contrary to the assumption; therefore, the evilness of an

object for its non-self is its cause and effect (Javadi Amoli, 1997, vol2, 157).

In the theory of the relativity of evil, Augustine has emphasized the order, beauty and harmony of the universe.If something is considered evil, it is relative and in relation to the totality of things and in the whole world, if it is considered, it is not evil (Ilkhani, 2010, 108).

The relativity of evil has two meanings in Augustine's thought; the first meaning is that the object may be evil for one person and the same object may be good for another.About this,Augustine says :"If we look at the components of the universe separately, we consider their incompatibilities with others to be evil. While they are in harmony with others and therefore good, but in fact they are good in themselves and towards themselves (Augustine, 2006, 216).Another meaning is that objects are considered good in comparison with the whole universe. Augustine says that when I looked at objects well, I found two different kinds of beauty: 1. The beauty of an object when it is considered alone and in its entirety 2. The beauty of the proper fit between independent objects is like the proper balance between the whole body and each of its components (Ibid130).

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

COMPARISON AND CONCLUSION

The issue of evil is one of the oldest topics in philosophy and theology, and the existence of doubts about it over the centuries has led to discussion and thinking and solutions by various thinkers to solve the problem.Among the earliest sources that mention the existence of evil, we can mention the Rig Veda in Hinduism, the Avesta in Zoroastrianism, the Testaments in Judaism and Christianity, and the Holy Qur'an in Islam that in the philosophy and theology of each religion many philosophers and theologians have discussed about evil.

In Christianity, Leibniz and St. Augustine are among those who have tried to explain the issue of evil on the basis of their religion and concepts such as original sin and descent, but the existence of this religious similarity does not differentiate their thinking in some cases.Augustine believes that evil is a non-existent thing that does not exist and is the use of doing bad things and returns the main role in creating evil to human will. Leibniz, like Augustine, believes that evil is non-existent. The difference is that he also states the minimum constraint for the evil in such a way that the existence of the minimal evil that man creates is necessary to achieve good.Although Augustine believes in the role of some evils as a prelude to achieving many good deeds, in this regard, he also considers evils as non-existent and interprets the minimal role as good for the charity, because in his view, whatever causes the hand Flfinding good is good, and if something that looks evil but is the cause of achieving good, it will also be good.

Augustine believes that God is absolute good and that evil is not issued from Him, and that is human one who, by abusing his will, causes evil in the world, otherwise God has not created evil.Leibniz also considers God to be the absolute good and, like Augustine, believes that God did not

create evil, and the difference between the two is that Augustine tried to explain the creation of evil in the world by human will. But Leibniz emphasizes the role of this evil man in achieving charity, which ultimately leads to the achievement of charity.

Leibniz and Augustine consider the world of creation to be the best system that has maximum good and minimum evil. The difference between the minimal meanings of evil in Leibniz and Augustine's thought was mentioned above, and these minimal evils are necessary for the attainment of charity.In other words, both thinkers have approved of the fivefold division of the universe by Aristotle, and among them they believe in a world with many good and few evils.

In the classification of evil, both philosophers refer to moral and natural evil, but Leibniz mentions another type of evil called metaphysical evil, which means the evil that lies at the root of people and things. Augustine suffices with the mere expression of moral and natural evil and considers man as the absolute cause of moral evil and nature as the absolute cause of natural evil in the world of creation.

Both philosophers have stated that the non-existence of evil is one of the ways to solve its problem and the reason for this is to prove the absolute existence of God and dress the world of creation from any polytheism and atheism. The need for evil to achieve charity is another common solution of these two philosophers to solve the problem of evil.Augustine, on the other hand, points to the relative nature of evil, which Leibniz does not mention in expressing this solution to the problem of evil.Elimination of evil is also one of the solutions stated by Leibniz and is contrary to Augustine's views, because from Augustine's point of view, the minimal role of evil in appearance, which is the esoteric charity, cannot be ignored for good,and their minimal role should be accepted and they should not be excluded.

Finally, both philosophers have emphasized that the existence of evil can not contradict the existence of God or restrict His attributes, but with a correct understanding of the problem of evil, we can better understand God and believe in His existence and His wisdom in creating the best possible world.

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