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### ANALYSIS AND COMPARISON OF LEIBNIZ AND ALLAMEH TABATABAI'S APPROACH IN SOLVING THE PROBLEM OF EVIL

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#### ABSTRACT

Evil in the material world is one of the most difficult and stubborn problems that human beings have faced for many centuries and because of the effects that the existence of evil in the universe has on their beliefs, they have tried hard to solve it. Leibniz and Allameh Tabatabai are among the philosophers who have studied and explained this case in a partial and far-sighted way and they have considered the evil of the world much less than its goodness, so that they have considered the existence of this minimal evil as a prerequisite for achieving more and greater goodness. Therefore, comparing and analyzing the ideas and solutions of Leibniz and Allameh Tabatabai in solving the problem of evil can help us to answer many questions and doubts in this direction and acquaint with the wisdom of transcendence in the creation of the world and its creatures. In this article, with a descriptive-analytical method and with the help of reliable library sources, first the nature of evil from the perspective of Leibniz and Allameh Tabatabai is examined, then the subject is continued by presenting different types of evil and solutions to the problem of evil from the perspective of these two world famous philosophers and finally, by comparing and analyzing the views of these two philosophers in order to better understand their views on the problem of evil, the issue ends. Leibniz and Allameh Tabatabai consider God to be a wise, knowledgeable and absolute good creator who, with his plan for all matters including the creation of worlds, created the material world in a good and different way from other worlds in such a way that the existence of evil, at least they do not interfere in its affairs, but they are necessary for this superior and good system.

#### 1. INTRODUCTION

The problem of evil is one of the cases that can be considered the base of atheism; because many atheists have used this problem to put their thoughts and ideas in a chair that contradicts the beliefs of the theists. In the most optimistic way, the existence of evil in the world is considered a factor in the lack of attributes of wisdom, justice and benevolence in the creator of the world and the spread of such ideas in the world has included

the reaction of theistic thinkers such as Leibniz, Swinburne, Allameh Tabatabai, etc.

Leibniz, as a Christian and God-fearing philosopher and thinker, has studied the problem of evil and considered the existence of evil necessary for the good system, considering the suspicions that have created the existence of evil in the universe and have led to the denial of the existence of God and His attributes. Also, Allameh Tabatabai, as a Muslim and God-fearing philosopher who believes in the existence of a one God with absolute and perfect attributes, has never been able to remain silent in the face of the problem of evil that leads to atheism among Muslims and theists and for this reason, he has carefully studied the issue of evil and has considered most of them as the result of man's misuse of his will.

### **1-1 Discussion Background**

One of the most difficult and powerful topics that can be mentioned in philosophy and theology is the problem of evil, which has a very long and historical background due to the much attention it has attracted. This issue has been so important for centuries and among the followers of different religions that there are few philosophers and theologians who have not dealt with this issue and he has not explored it in order to use it either to deny the existence of God or to prove His existence. Leibniz and Allameh Tabatabai are also world-renowned philosophers who have taken full advantage of this issue to prove the existence of God and have given very precise opinions and explanations.

So far, no work has been written that examines and compares analytically the views of Leibniz and Allameh Tabatabai on the problem of evil and this is the first study that fully and comprehensively, first examines the views of each philosopher separately and finally offers a comparative analysis of the explanations and interpretations of the two philosophers about evil to give the reader a deeper understanding of the views of two world-renowned philosophers on evil. Relevant research that has been done so far in this regard has either examined the views of each of these philosophers separately or compared the views of each with the views of another philosopher, and in these articles, the views of these philosophers are less analyzed and a relatively limited picture of each philosopher's interpretation of evil is presented. Such works include; "Study of the problem of evil in Leibniz's thought, written by Ali Fateh Taheri" or "Comparative study of evil in the philosophy of Mulla Sadra and Leibniz, by Abuzar Nowrouzi and Reza Berenjkar" or "The Relationship between Moral Evil and Natural Evil from the Perspective of Augustine and Allameh Tabatabai, by Amir Abbas Alizamani and Fatemeh Daneshpajoo".

### **2 -1 Problem Statment**

People have always been faced with various issues that have occupied their minds and led to questions being asked by them. Sometimes these issues are targeted by their beliefs, from which the basic principles of every person's life are derived, which is the issue of evil in such discussions. And it has led the adherents of many divine religions to doubt and confusion in their beliefs in the existence of God and the goodness of the system of creation. Confusion in such matters, which are the basic

principles of the divine religions, can create great problems for them. Therefore, many philosophers and theologians have studied the problem of evil and have tried to provide logical solutions to the problem of evil with accurate and correct explanations and analysis, many of which have been successful in this regard and have been able to many minds to convince them of the necessity of the existence of evil in the world. Leibniz and Allameh Tabatabai are such philosophers who, by spending a lot of time examining the problem of evil, have considered them very few in the existing world, and this small amount is necessary to create greater charity and to show the power of human authority.

In examining and comparing the thoughts and ideas of Leibniz and Allameh Tabatabai on the problem of evil, the aim is to answer such questions;

What is the philosophy of the existence of evil from the point of view of Leibniz and Allameh Tabatabai? Is the existence of evil necessary for a good system? Who creates evil? How many types of evil are there according to Leibniz and Allameh Tabatabai? Can evil types relate to each other? Are evils real or relative? Can not evil be removed from the world of creation? What solutions have Leibniz and Allameh Tabatabai offered to solve the problem of evil?

## 2. THE NATURE AND DEFINITION OF EVIL

**1-2 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).

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 the 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 states: "God has three attributes of goodness, knowledge and absolute power, and by 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 states: "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 evils 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. In this regard 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.

**2-2 Allameh Tabatabai:** Allameh Tabatabai believes that existence is of two kinds;

1. An existence whose existence is in itself and this existence is called a predicate or soul independent being.

2. A being whose existence is other than him. This being is called the existence of link (Tabatabai, 1982, 323).

From Allameh Tabatabai's point of view, all beings and creatures are the existence of a link whose existence depends on the divine will. In the case of evil, with the same division, he states that there is no existence, and that evil is merely a mental thing that has no external existence.

According to Allameh Tabatabai, only God has a real existence and the rest of the beings do not have a real existence; therefore, there is no evil in the universe. According to him, the absolute existence and truth is only God and the rest of the beings are not real and therefore evil as such, will have no truth.

According to Allameh Tabatabai, evil is made and dealt with by the human mind, and there is no such thing as "evil" in the outside world, and it is man who causes evil by misunderstanding things and misunderstanding the root of things and in fact there is no evil in the world.

Allameh Tabatabai believes that evil is a non-existent thing that does not exist at all. He says in this regard: "Evil is nothing but the absence of good" (Ibid). This statement of Allameh Tabatabai is taken from the thoughts of Ibn Sina, who explained evil as the lack of perfection and goodness.

The non-existence of evil from Allameh Tabatabai's point of view is non-addition, not absolute non-existence. In this regard, Allameh Tabatabai says: "The evils in the universe due to their connection to other events in the universe will be non-added, not absolute non-existence. Therefore, evil has no benefit of existence and occurrence, just as losses, defects and deaths, etc, have no share in existence. With this statement, evil is placed in the divine judgment, but this presence of evil in the divine judgment is transcendent and not in essence, because what we know as non-existence has no more than two forms; or it is absolute non-existence that is the opposite of absolute existence or that thing is absolute non-existence, which is the opposite of absolute existence, or it is added, that is, the imperfection of existence from something whose dignity is existence, like blindness, which is lack of sight" (Ibid, 187).

According to Allameh Tabatabai, God is the absolute existence and the ultimate good and evil is not issued from Him and evil can not be attributed to God because God is pure good and only good is issued from good that God is pure good. On the other hand, he states that evil can not restrict and limit the divine attributes such as justice, benevolence and absolute wisdom, and God did not create evil, but it is man who commits sin and transgression by disobeying divine commands and orders and causes evil. According to Allameh Tabatabai, the existence of God is ultimately clear and distinct, and man instinctively accepts the existence of God, and with evil that does not benefit from existence, man can not deny the existence of God or consider His attributes as limited.

On the other hand, according to Allameh Tabatabai, God created the world of creation in the ultimate goodness and beauty, which is a system full of goodness and all its components and elements are in their proper place that evil can not challenge this good system and this great creation

and to make this great creation of God appear infinite. Allameh Tabatabai, on the other hand, has stated that evil is one of the means of proving will and authority in human beings that by choosing between good and evil, a person's authority is proved that if he chooses good and does it, he has actually committed good, but if he chooses evil and sins, he has actually committed evil.

### 3. DIVISION OF EVIL

**1-3 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 Berenjkari, 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 states: "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 and it is a beautiful parable that 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 physical 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.

**2-3 Allameh Tabatabai:** According to Allameh Tabatabai, evil is divided into two general categories;

1. Evolutionary evil which is evolutionary in contrast to good and is of two types, or it is non-existent, such as lack of existence and lack of grace, such as poverty, ignorance, helplessness, etc, or it is an existential matter that has existed due to its specific causes and factors like floods, earthquakes, wars and so on.

2. Legislative evil which is against legislative good and evil is what God Almighty has been subjected to and good is what God has commanded.

According to Allameh Tabatabai, what is pleasing to God is evil, and what is approved by God is good. These expressions are derived from the system of divine creation, which if a phenomenon or object has a defect from inside or outside, it is evil, and if it has perfection, it is called good. Evil is also ugly and bad because it has a defect and does not deserve perfection (Vahidi et al, 2013, 99).

Allameh Tabatabai in the discussion of citing good and evil to God speaks of its different examples in different periods and states: "Humans first used goodness for the beauty of people. In this usage, goodness was to place each part of the face in its proper place. After a while, the meaning of goodness spread and reached the actions and meanings of titles that had a social aspect, such as the happiness of human life and the enjoyment of life and the lack of gentleness. Therefore, justice is good, and so is benevolence to the deserving, just as education is good, and oppression, aggression, and the like are evil, because the first examples are compatible with human happiness, and the second examples are incompatible. In this case, goodness and what is placed in front of it are a function of action, which is characterized by gentleness with the purpose of society. Therefore, some actions have a permanent goodness such as justice, and some have a permanent ugliness such as oppression (Tabatabai, 1983, vol 5, 9).

According to Allameh Tabatabai, evolutionary evil is a comprehensive metaphysical and physical (natural) evil, which includes both in terms of lack of perfection (metaphysical evil) and also has factors and causes (natural evil). The first part of the division of evil by Allameh Tabatabai states that evil has no external existence at all and what is called only evil is a mental thing that is the estimation of human thought in order to explain things and there is no evil in the world of creation. The second type of evil from the point of view of Allameh Tabatabai also expresses the



moral evil created by man, of which war, murder, adultery, slavery, etc, are examples. In fact, according to Allameh Tabatabai, evolutionary evil refers to any action that is done by a person in order to depart from the divine commands and commit sins, and evil in this sense is nothing but a sin committed by a person.

According to Allameh Tabatabai's point of view, there is no such thing as evil in the world of creation, and what is called evil has no more than two states; either it is not evil at all and the poor man's thought considers it evil, or it is the product of man's will and action, which is derived from his misuse in doing things that causes sin (evil) and creates oppression among human beings. According to Allameh Tabatabai, God did not create evil and this is the man who always causes evil by his own will.

#### 4. SOLUTIONS TO THE PROBLEM OF EVIL

**1-4 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;

**1-1-4 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. 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).

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).

**2-1-4 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 states: "If it were not possible for sin to be overcome in the moral realm, our character would be weakened. In the realm of nature, too, the absence of calamities, sufferings, and hardships required such irregularities in causal laws that prevented the possibility of science and engineering; just as in the realm of aesthetics, the whole should not be judged by looking at a small part of it. Looking at a painting, it may seem that a bunch of colors are ugly and meaningless 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.

**3-1-4 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 one 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.

**4-1-4 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).

**2-4 Allameh Tabatabai:** Allama Tabatabai, as a Muslim philosopher, has tried to solve the problem of evil in a way that does not contradict the divine attributes and also does not deny the existence of God. On the other hand, he has tried to explain evil with the aspect of the goodness of the world of creation, and in this way, he has shown that evil is an inseparable thing from the material world. Allameh Tabatabai has stated these solutions in order to solve the problem of evil;

**1-2-4 Evil Is Non-Existent:** All of God's creations and all things that may be created are good, and if we assume that it is impossible for the evil of the evils of the universe to belong to creation, that evil will be like other beings after its existence. That is, no trace of evil and ugliness can be seen in it unless its existence is superfluous and has a relation to another object and based on that relation, evil appears (Bahrami, 2006, 7 - 8). According to the divine holy essence, good is coveted and evil is subject to it; that is, good equals existence and evil on the other non-existence, which manifests itself in the form of lack of essence or lack of perfection of the perfections of existence. According to God, evil in both meanings is basically non-existent and does not need a forger and creator, and thus the doubt of duality is removed with this solution, and there can be no room for evil.

From Allameh Tabatabai's point of view, evil is a non-existent thing and its existence and nature cannot be considered. In this regard he states: "There is no problem in attributing the non-existence of evil to God, because only God possesses good and non-God does not own good. Consequently, if he bestows something good on someone, it is only his command, and he's thankful, and if he does not bestow or forbid it, no one can object to why God has not given him good, or that not giving it is oppression, because giving and not giving good is done according to the interests" (Tabatabai, 1983, Vol9, 80)

**2-2-4 Evil Is a Requirement of Human Free Will:** According to this solution, man shows his free will by choosing evil. If man wills charity in all circumstances and strives to acquire them, he is no longer human, but

an angel, and God had created such a creature before the creation of man. By choosing evil, human free will is proven, because he may have difficulty in choosing or recognizing good and evil, and he may make wrong choices, and this choice is one of the means of free will.

One of the blessings of God on man is the power of will and ability to choose between good and evil. In other words, unlike the angels, man does not have a will, but has a will and authority, and one of the tools of evil is that man can choose between good and evil with his will, and if he obeys the divine command, he has actually willed good and if he deviates from the divine laws and commits sin, he has in fact committed evil.

Allameh Tabatabai believes that evil is necessary for human free will, which proves human will and free will. In this regard he states: "The occurrence of the events of the world of creation is to some extent subject to the actions of the people that if a nation deviates from the nations through nature and as a result stays away from the happiness that God has ordained for it, the natural causes to which the environment belongs and to which it belongs, are disturbed, and the adverse effects of this disturbance go back to the nation itself. Disputes such as moral corruption and cruelty of heart and the disappearance of subtle emotions destroy human communication and destroy the onslaught of disasters and the concentration of calamities. The sky refrains from seasonal rains and the earth from growing crops and trees, and instead the non-seasonal rains, floods, storms, thunderstorms, etc, occur, and the earth swallows them with earthquakes and the like" (Ibid, Vol2, 258).

**3-2-4 Evil Is Relative:** Relativity is another solution to the problem of evil. According to this theory, evil is a relative thing and may be an evil phenomenon for some people and the same phenomenon may seem good to others, and we should note that relativity is against to the truth. Also, the conditions and situation of time indicate that the evil is relative, because in a certain period, it is possible for a phenomenon to be evil for a person, and in another period and time, the same phenomenon appears as good. Although ignorance of evil solves the problem of many evils due to not attributing existence and aspect of existence to it, but nevertheless some natural evils such as floods, earthquakes, physical pain and the like remain, which cannot be solved by knowing the evils in vain, and the sages have acknowledged the relative nature of this group of evils to solve the problem.

According to Allameh Tabatabai, evil is relative and a phenomenon may be good for one person and the same phenomenon may be bad for another, and evil is not real but relative. To explain this, Allameh Tabatabai refers to the assassination of Mansour Hallaj, in which two groups of Muslims were present when he was hanged, one group rejoicing over his death and the other group mourning. In this regard he states: "The existence of objects without additions to others is good and not evil, but if this creature is related to something else and as a result of this connection, corrupts and disrupts a system of just systems and causes a group of beings to be deprived of goodness and happiness (Tabatabai, 1982, 34).

Therefore, from Allameh Tabatabai's point of view, evil is a relative matter that may be a phenomenon for one evil and good for another, such as rain, which is good for the farmer because it causes his crops to grow, but

because it destroys the earthenware pottery, it is considered evil for the potter.

**4 -2 -4 Good Is Great and Evil is Few:**One of the most important arguments put forward by some thinkers as an answer to the problem of evil is the dominance of charity over the evil of the universe. According to this idea, although evils are realized in the world and some of them, like earthquakes and floods, are the product of nature and some, such as murder and slavery, are the result of human malice, but it should be noted that the charity of the world is much more than its evil, and we should not ignore the many charities and simply consider the evil as the absence of charity. This view was first proposed by St. Irenaeus and later developed by other thinkers.

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

1. The evil that happens is logically necessary for some good.
2. These good things are superior and greater than evils.
3. It is not possible to create other alternative virtues in the absence of evil or with the occurrence of smaller evils (Wainwright, 1999, 75).

Allameh Tabatabai, among the divisions made by Aristotle into the world with many good and few evils, believes that this minimal aspect of evil is also necessary for achieving good. In this regard he states: "The little evil that accompanies things requires their abundant good, which is in fact the good of evil and the little evil. Since the material world is a world of contradiction and interference of various causes and movement and change from one form to another, the evil can not be separated from it" (Tabatabai, 1982, 85).

## 5. COMPARISON

Many people, when they look at the world around them, think that there are many shortcomings and defects in it that, in addition to harming nature and animals, lead to many hardships for the human race. The existence of issues such as floods, earthquakes, the death of loved ones, etc, which are referred to as evil in philosophy and theology, have led people to have doubts about the existence of God and the goodness of the system of creation. Hence, many philosophers and theologians have studied this issue and tried to solve it.

Leibniz and Allameh Tabatabai are two great philosophers in Christianity and Islam, and although they grew up in two different schools and had the same beliefs as their religion, they achieved almost the same result in the case of evil. They believe that the existence of evil in the material world cannot be a reason for violating the existence of God or even violating His attributes. Leibniz considers the existence of evil to be non-existent, but at the same time considers the existence of evil to be minimal and believes that if there is evil in the universe, it is greater to create charity, which means that he considers the existence of evil necessary to create charity and he believes that these evils were not created to harm people, but to bring good and benefit. He also considers the existence of this evil to be minimal compared to the charity in the material world and believes that the charity in the world is much more than the evil. Therefore,

from his point of view, although there are evils, their existence is minimal, and the existence of this evil is in front of the true and perfect essence of God, which is revealed, and this is a matter of truth; because God, the Creator of all existing worlds, must have a more complete and perfect existence than other beings. In this regard, Allameh Tabatabai also agrees with Leibniz and considers the existence of God as an independent existence of Himself, but he considers the existence of other beings in the universe to be dependent on the existence of another being (God) and he believes that the existence of weakness in beings is something that does not disrupt the world of creation. He also stated that evil is one of the means of proving the will and authority in man that by choosing between good and evil, a person's will proves that if he chooses good and does it, he has actually done good, but if he chooses evil and sins, he has actually committed evil. Leibniz also addressed this issue and attributed much of the evil in the world to human will. Therefore, according to the beliefs of both thinkers, evil in the material world is non-existent and can not interfere with the goodness of the system of creation; because the existence of evil in the universe is non-existent and mental, and despite these mental matters, it is called the good system and is different from other worlds.

Leibniz and Allameh Tabatabai have each presented a division of evil according to their point of view. According to Leibniz, there are three types of evil in the material world: metaphysical, physical, and moral. Metaphysical evil is that which exists in the being and the essence of beings from the beginning of existence, of course, this kind of evil shows the finiteness and imperfection of the world relative to the infinity of God; because every finite being has limitations in comparison with the perfect and infinite existence of God. He considers physical evil in the events of the natural world and moral evil also comes from the will of man and believes that man voluntarily creates evil. Although Leibniz divides evil into three categories, he practically considers them to be related to each other, that the two metaphysical and physical evils are the result of moral evil, in that physical evil is the result of human sin, which lead to such evil in the world and he considers metaphysical evil to be an unlikely result of his misuse of human will.

In addition, Allameh Tabatabai has divided evil into two categories; evolutionary evil and legislative evil. According to this division, evolutionary evil includes two types of physical and metaphysical evil according to Leibniz, and legislative evil also includes evils, which can also be considered as moral evil according to Leibniz's division. Thus, the division that these two philosophers have presented of evil is related to each other, with the difference that Allameh Tabatabai puts physical and metaphysical evil in one category and moral evil that leads to the creation of two other types of evil, and more than the other two evils emerge and are placed in a separate category and perhaps the same kind of division can be considered a factor in the multiplicity of moral evils compared to other evils.

These two famous philosophers have offered solutions to solve the problem of evil and show the compatibility of evil with the good system, all of which can help the human race to better and more correctly understand the existence of God and the goodness of the system of creation. Leibniz

and Allameh Tabatabai have both considered evil as non-existent, and by presenting this solution, both far-sighted philosophers have sought to disprove the duality and prove that evil does not need another creator and that the world has a creator, which is absolute good and from absolute good, only good is issued, so God has not created evil in the world and everything that appears evil in the material world is due to the incomplete existence of God in comparison with the imperfect beings of the world, the short-sightedness of human beings and the misuse of man's will. Therefore, everything that does not have existence and nature does not need a reason or a creator, who are also evil. Another solution that Leibniz has presented to solve the problem of evil and is tied to the solution of the existence of many good and few evil by Allameh Tabatabai, is the need for the existence of evil to achieve many good deeds that the few evil in the world is a factor in achieving greater goodness and they know more and believe that more charity cannot be achieved without some evil. These two solutions can be considered as an introduction to the efficiency of the creation system from the point of view of these two thinkers; because in spite of the small number of evils and the creation of many good deeds due to them, the system of creation can take on the meaning of being good and look different from the previous worlds. Another solution proposed by Allameh Tabatabai to solve the problem of evil is that he considers the existence of evil as a requirement of human authority and believes that human beings lead to moral (legislative) evil in the world through the abuse of their will, which that same moral evil creates a great part of metaphysical and physical evil. He also considers all evil to be relative matters that vary from person to person and from time to time, and may be good for person A and evil for person B, and at another time, the same thing may appear evil to person A that has been good to him before, which is due to the relative nature of the evil. There is another solution to the problem of evil, which is the elimination of evil, which has been proposed by Leibniz, and many critics and philosophers have criticized this solution, and they have stated that with the elimination of evil, the world will no longer be the old world, and in this case, the world can not be imagined as it is and of course, this criticism of theirs is appropriate, and if Leibniz presented this solution, it was because of his efforts to solve the problem of evil and to know the creation system as good. However, a theory and solution that has had many opponents and critics, can not be a factor in invalidating his other solutions and explanations about evil; because his other interpretations and solutions about evil are very logical and acceptable.

Finally, it should be stated that despite the solutions and explanations provided by these two great philosophers and other philosophers of the divine religions, evil can not be considered a factor in violating the infinite and complete existence of God, but this evil is a factor in the goodness of the creation system.

### **6. Conclusion**

Leibniz and Allameh Tabatabai, although educated in two different schools, but since both philosophers have formed their ideas according to the teachings of the two divine religions, they have formed their own ideas and have had similar thoughts in solving the evil problem. These two



famous philosophers of Christianity and Islam believe that the existence of a minimal evil in the material world, of which man creates a large part of it by abusing his will, is itself a factor in the goodness of the creation system, and these evils have differentiated the existing world from other worlds and given it a new meaning.

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