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**Evil Thought and its
Approaches with an Emphasis on
Swinburne`s Theodicy of Divine
Justice**

Abstract

One of the issues that has always been studied and researched from the beginning of human life and has been approached by different thinkers and different religions is the issue of evil. Swinburne, a Christian thinker, explains and examines the issue of evil in "Theodicy of Divine Justice". Swinburne considers evil to be the lack of perfection that prevents the goodness of an object. He believes that the root of evil should be considered in the improper will of man and should not be attributed to God, because God is absolute good and evil is not originated from absolute good. The study of the nature of evil and its explanations by Sweeney Berne in order to get acquainted with and study his thoughts, and on the other hand, the study of the problem of evil as a theological and philosophical issue, is something that requires research on this subject.

This article uses a descriptive-analytical method to examine the theology of divine justice, the nature, types, benefits and solutions of evil from the point of view of Swinburne. Only then can we feel God better and have true faith in His justice, benevolence, and absolute wisdom.

Keywords: *Divine justice, Swinburne, evil, God, good system*

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Introduction

Ever since a man opened his eyes to the world of existence and set foot in the valley of this world, he has always witnessed many joys and hardships in this world, and in each of them he faces many hardships and problems. The guilt and aggression of human beings, natural disasters such as earthquakes and floods, and mental and physical problems, etc., are all examples of hard and exhausting things in human life that are referred to as evil. Since in religions, especially the Abrahamic religions, God is described as an absolute benefactor, the question arises as to how evil comes out of absolute good? Or who created evil at all? Different thinkers have taken different approaches and tendencies in explaining and examining the issue of evil, and some have even used it as a pretext for atheism and denial of the existence of God. The thoughts of St. Augustine are greatly influenced. In order to explain the problem of evil and to express its compatibility with the divine attributes, he has expressed his 'theory of divine justice' in which he has discussed the nature of evil, the benefits and possible solutions to solve its ambiguity with the divine attributes.

According to Swinburne, the issue of evil has no contradiction with the divine attributes, and on the other hand, it does not disrupt the good system, but evil is a necessary part of this world and an inseparable part of it, without which this world cannot be imagined and this world without evil is the same. It is a world that God created a long time ago. Swinburne believes that evil exists in a minimal sense in this world so that they can be used to achieve charity, because without evil, the nature of many charity remains unknown and man can not benefit from it. Therefore, evils are necessary to achieve charity, and evils should not be considered non-existent, but should be accepted as minimal. Swinburne's view of evil is contrary to the tradition of Christian theology, because one of the solutions to the problem of evil has always been expressed by thinkers such as Augustine and Aquinas, the non-existence of evil. Although in articles such as "A Deontological Theodicy? Swinburne's Lapse and the Problem of Moral Evil" wrote by Eric Reitan or "Swinburne's Providence and the Problem of Evil" wrote by Philip L.Quinn, the subject of evil has been somewhat addressed in Swinburne's thought, but in these articles, only Swinburne's

views on evil have been considered, and his intellectual influences from other thinkers or his intellectual differences in some cases with the thoughts of previous thinkers have been avoided. Also, in these articles, the full expression of Swinburne's thoughts about evil is not considered and the interests and solutions of evil are considered the same by Swinburne, while the interests of evil should be considered different from its solutions, because the first related. The usefulness of the discussion and another related to its efficiency and functional aspect. On the other hand, the analysis of the problem of evil in Swinburne's thought with emphasis on his theology is a novel thing that is not found in previous works. In this work, we will try to study and answer these questions;

What is Theodicy and what was Swinburne's purpose in presenting Theodicy of Divine Justice? What is the reason for the importance of the issue of evil from Swinburne's point of view? In expressing the nature of evil, what is the difference between Swinburne's thought and previous thinkers? What types of evil does Swinburne distinguish? Do evils have an interest in them? What solutions has Swinburne proposed for the problem of evil? What inspirations has Swinburne had from previous thoughts to solve the problem of evil, and in what cases does it differ from them?

Swinburne's Theodicy of Divine Justice

Before justifying evil and possible solutions to it, Swinburne presents his views on the axis of evil in a theology called 'Divine Justice', which includes views, perceptions, analyzes, and solutions. He is about the problem of evil in the universe. Swinburne's Theory of Divine Justice although his ideas are based on evil, Augustine's influence on Christianity and its Christian teachings is evident in Swinburne's influence on Christian theology.

In the rational paradigm, the existence of evil in the world creates two kinds of problems, which are known as the logical problem and the symmetrical problem of evil; Found in which God and evil coexist. Obviously, the answer that theology must give to this question is a matter of its own; that is, it is only necessary to resolve the alleged inconsistency and contradiction in such a way that it finds a logically

possible situation and compatibility in which there is also God. And evil; this answer is called Defense. The symmetrical problem of evil also begins its claim with the abundance of exaggerated and unjustified evil in the world. Therefore, the problem of evil is a parallel to the existence of God. It is clear that the answer to this problem is also a problem of its own kind, in the sense that one must find the reasons and motives of God to justify evil rather than exaggerated evil without justification. They do not exist and do not make a comparison against the existence of God. (PoorMohammadi 2013: 21-22).

One of the aspects of Swinburne's influence on Augustine in expressing the theory of divine justice is his avoidance of dualism, because after turning away from Manichaeism, Augustine no longer explained evil solutions in terms of duality, but in terms of Christian doctrines and His particular intellectual ideologues expressed other solutions, such as the non-existence of evil and the necessity of good for evil. And he rejected dualism in solving the problem of evil, and the same idea runs through Swinburne's theory of divine justice.

In his theory of divine justice, Swinburne seeks, above all, to show that the existence of the least evil in the world has no contradiction with its good system, and it cannot be considered a defect for the good system.

Before entering into the subject of divine justice in his theology, Swinburne expresses his understanding of God and says: God is a being who is essentially eternal, omnipotent, omniscient, creator and maintainer of the universe, as well as omnipotent good. Who knows all that is logically possible to know, and whatever the description of knowledge does not require contradiction. God is aware of everything that has happened, everything that is happening, and everything that can happen (Swinburne 1998: 5).

Describing his theory of divine justice, Swinburne says: I do not mean the theory of divine justice to give an explanation of God's real reasons for enduring a bad situation. Yilka is a description of one of the possible reasons that could have been meant by God, that is, the reasons that may be the basis of God to allow bad situations, regardless of whether such reasons are really the main motive for that bad state of existence or not (Swinburne 1998: 5).

John Hick about Swinburne's theory of divine justice says: The theory of divine justice to which Swinburne is committed is a teleological theory, because in his words, the evils that are present now will lead to the attainment of good in the future, and the occurrence of evil is justified by invoking the virtues of superiority which will follow (Hick 2000: 47).

In Swinburne's theory of divine justice, it is explained that the existence of few evils in this world is necessary to achieve many good deeds, because in order to achieve or understand good deeds, we sometimes need some evil people, and in this case it is said. That evil is the prelude to charity.

Although we are witnessing some sufferings and pains, but we must note that we should not prefer the small evil to the great good, because in any case, the good of this world is much more than its evil, and evil is very small compared to good and this is the limited horizon of a person who does not realize the many good deeds and makes the small evil appear greater than it, and only realizes the good deeds when he has lost them and can no longer regain them.

The nature of evil from Swinburne's point of view

According to Swinburne, the existence of evil is a necessary thing for a good system, and without the existence of evil, there will be no good system, and evil is necessary for the existence of this world.

Swinburne says: From now on, I will put good versus bad when talking about the actions of the perpetrators and their characteristics, and when talking about the state of affairs in general. I use the state of affairs in its causal sense, that is, the events that happen to people and their intentional actions. Suffering and other afflictions and conditions of affairs are bad and it does not seem right to call them evil, even if the factor that caused or prevented their occurrence. Although the issue we are dealing with here is called the 'problem of evil', it is in fact a matter of bad situations, as it is not permissible for a factor that can prevent them from occurring (Swinburne 1998: 3).

Swinburne does not accept the wickedness of non-existence and believes that evil is the absence of a state of abundant goodness, the removal of which makes it possible for charity to exist.

According to Swinburne, suffering and other false traits and desires are simply due to a lack of goodness, but pain is not just a lack of pleasure and evil deeds, it is not just a lack of good deeds, and the world can be depicted without suffering and evil. For this reason, his view of the nature of evil is at odds with its non-existence. Swinburne says: The problem of evil is not a problem that is related to the problem of lack of many good states, and a large number of evil people are positive because of the bad state, and if God wills, He can eliminate them (Swinburne 1998: 32).

Swinburne believes that we should consider the good and bad deeds of God in relation to the consequences of those deeds, because a phenomenon or thing may seem evil to us, but its essence is all good and we are. Let's be unaware of it. Therefore, we should not look at things superficially, and perhaps the things that we consider evil are all good and blessed for us, and this is the result of an action or that phenomenon that determines good and evil. So God, who is absolute good, He always bestows good on His servants and protects them from evil.

Swinburne in Providence and the problem of Evil says: Likewise, in the case of God, who is omnipotent, absolute goodness cannot be defined in this way, for He often has an infinite range of actions at His disposal, and from whomever He chooses, one can still do better than It imagined his power. By the same token, any world full of intelligent creatures created by him is still conceivable that he can create a better world. In this case, nothing positive can be said about what an absolute good god can do. (Swinburne 1998: 9).

Swinburne believes that God, since he is the absolute good, always receives good from him and can not be considered the source of evil and says: I accept that the omnipotent being can prevent the occurrence of any bad state that can be logically avoided, but I do not accept that a being that is pure good also chooses the same. What happens must have the right to allow that to happen (Swinburne 1996: 30). He also says: God cannot accomplish many good deeds in the absence of bad things. The most obvious example of this rational restraint that God is responsible for is that God cannot give us free will, which means that we can choose between good and

evil, without the natural possibility of doing evil. The fact that human beings have the ability to create important evils is a logical consequence of the fact that they have a free and responsible choice; even God cannot give us this choice without the possibility of obtaining evil (Swinburne 1381: 158).

Swinburne believes that the impossible is beyond the power of God, and that God, who is omnipotent, cannot do two impossible things, and that he is also unable to accomplish, for example, two incompatible good things at the same time so that human beings can do it. Take advantage. Swinburne says: It is logically impossible for God to create good by any morally permissible means other than allowing evil to be accomplished. For example, it is logically impossible for God to give us the free will to choose between good and evil, and at the same time to cause. That we choose the good, and that it is logically impossible for God to achieve our good with such a free will, without the evil of a bad choice being realized (Swinburne 2008: 56).

Swinburne considers the creation of impossible things to be outside the power of God, and by the same token believes that God is not the creator of evil, and that it is man who, by abusing his free will, causes evil, and that which we know to be evil. We attribute to God that they are inherently harmless and full of goodness and virtue.

Evil types from Swinburne's point of view

In his works, Swinburne mentions moral, natural, and compound evil, and considers the types of evil to be limited to these three (Swinburne 1998: 5).

1_4: Moral Evil: Swinburne considers moral evil to be the result of human abuse of their free will. In his theology, he emphasizes the value of free will in human beings and considers free choice between good and evil as a great good. Swinburne sees the justification of moral evil in goodness and believes that without the possibility of moral evil, not only will people be deprived of the great good of choosing between good and evil, but they will also lose the opportunity to love God to the fullest. Swinburne also acknowledges that the existence of moral evil is much greater in the presence of an omnipotent, omniscient, and pure good than in the absence of a god, but that the same moral evil exists in the presence of an omnipotent,

omniscient, and pure good. It looks more like when there is no god but the very existence of moral evil leads to a much higher purpose, and that is nothing but to provide the possibility of a special kind of complete and complete love for God (Swinburne 1998: 124, Solgi 2008: 150).

"My view of moral evil is all the bad things that people actually do when they either know that what they are doing is bad and especially wrong, or that they are negligent in doing it" says Swinburne. Giving what they believe is good and especially mandatory remains open (Swinburne 1998: 5, 6).

From Swinburne's point of view, assuming we are free, we certainly have free and responsible choices. Humans can change themselves, others, and the world. Humans have opportunities to provide pleasurable feelings for themselves and others, and to pursue worthwhile and rewarding activities. For many actors who have the choice between good and evil, there is a high probability of moral evil. Therefore, in order to choose between good and evil, actors need to have some knowledge in advance, in the sense that They want a series of things that they rightly believe are evil (Pourhassan and Eskandari Damaneh 2014: 14). Swinburne says: "I emphasize on the basis of voluntary defense that the natural possibility is moral evil, which is a necessary condition of many good, not actual evil itself." (Swinburne 2002: 159).

Plantinga says: According to Swinburne, the core of the theory of divine justice in dealing with moral evil must be "voluntary defense". In voluntary defense it is said that human beings have a certain kind of free will, which is called free and responsible choice, and it is a great good. But if human beings are free and responsible, the possibility of moral evil will be necessary. The creation of creatures capable of doing good deeds is to have power over human deeds as well. God cannot give human beings the power to do evil deeds, but He prevents them from doing so from the beginning. Evil can be prevented (Plantinga 1974: 166).

Swinburne considers moral evil to be entirely under the sphere of man's will and free will, which God has no role in motivating man's will to do. In other words, Swinburne believes in the complete free will of man that with this free will he can do good and also can cause evil by abusing and crookedness. Swinburne considers the existence of moral evil in the world and its creation by man as one of the reasons

for the existence of absolute free will in man, which, contrary to the previous view, does not play a role in determinism and supernatural forces.

2_4: Natural Evil: This type of evil is the same events in the natural world as floods, earthquakes, storms, tsunamis, etc. that may always occur in different parts of the world and their natural roots go back to nature.

Swinburne says: Natural evil is all evil that human beings did not intentionally create, and their occurrence was not the result of human negligence. Natural evil includes both physical and mental suffering, and it does not differ from humans and animals; all the effects of the suffering of patients, natural disasters and unexpected events that result from human beings in their lives. Sit down, evil is natural (Swinburne 2002: 154). Swinburne believes that God created natural evil to do good, and writes: I will try to show how natural evil makes many good things possible. Natural evil dramatically increases the range of good desires that agents have or are prone to cultivate in themselves for agents such as human beings who are free (Swinburne 1998: 160).

Swinburne considers natural evil to be the opposite of moral evil, which, on the contrary, is a product of nature and human beings have no role in their creation, and human will is neutral in their creation. Evil becomes natural, otherwise today, with the spread of technology and human manipulation in nature, it plays an important role in creating natural evil and has de-balanced it.

3_4: Compound Evil: Swinburne considers the greed of human beings to gain more benefits that cause damage to nature and the environment as a compound evil (Swinburne 2002: 162-163). In fact, evil from Swinburne's point of view includes evil that is a combination of moral and natural evil, but its nature is natural and the evil will of man is involved in its creation, such as cutting down trees that cause floods or forest fires by humans.

In fact, compound evil is a new look at the division of evil that was first expressed by Swinburne, and it is the result of a very modern human manipulation of nature that has caused it many problems and dangers.

The Evil Benefits From Swinburne

From Swinburne's point of view, evils are not completely harmful to us, but there is a lot of charity hidden in them that we do not pay attention to this fact at first, and with a superficial view, we consider it inherently evil, while it can be an introduction to charity for us. Be and get the ultimate good from seemingly evil things.

Swinburne says: Evils are not mere losses and they are also charitable. For example, if I suffer as a result of an intentional act that you have chosen voluntarily, that suffering is not mere harm at all and it is good for me in a special way, just as natural evil is the range of good desires that agents have or are prone to cultivate; the actions that they have access to do and the range of actions that agents can freely decide to do Increase their catch for actors like humans who have freedom. Pain as a natural evil makes it possible to perceive compassion for the sorrows of others and to help the suffering (Swinburne 1998: 161).

From Swinburne's point of view, the existence of some pains in the world of possibility increases the confrontation between human beings and gives meaning to moral concepts and values such as self-sacrifice. For example, if there is no pain and disease, then the efforts of nurses And there will be no doctors to save the lives of other people, and the concept of kindness, love and self-sacrifice will fade among them. Swinburne says: Compassion and courage are good actions that occur when natural evils occur, such as pain and suffering. But in the latter case, the accumulation of affairs does not justify the wrongdoing of the agent, because if the wrongdoing of the agent was to be justified because it was directed to a greater good, it is no longer considered a wrongdoing (Swinburne 1998: 165). And too says: The world will be a better world in spite of this pain and care. If a person is generous, they should not be treated at all, let alone expected to be thanked (Swinburne 1998: 161).

Swinburne also believes that charity can be achieved in spite of evil and he seems to have inspired this view from Thomas Aquinas because Aquinas made the existence of evil prerequisite for happiness (Bani Saeed Langroudi and et al, 2020: 98-100)

Swinburne believes that God created the world and all its complexities for the sake of sublime goals and intentions. Some of these good intentions have been achieved so far and others are being realized. But most traditional theists believe that those next goals will either be achieved in this world or in the Hereafter, and that everything that is happening in the world today is a necessary step forward in achieving those goals is next. These good intentions include the perfection of this world in all its aspects and the praise of God in the Hereafter by those who voluntarily choose that way of life. Some of the good intentions of God are directed at all creatures or all human beings. It is called the general providence of God. And some intentions are also aimed at special people, which are called special divine providence (Yazdani 2013: 149). Thus, from Swinburne's point of view, evils have ends and intentions that we may find harmful at first, but over time we will realize its benefits for ourselves and others. Which lies in their nature and will gradually benefit man.

Evil solutions from Swinburne's point of view

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. Do not express God and try to solve the evil problem and on the other hand, people like J.L. Mackey and William Rowe, considering the evil as irrational, have stated it as a reason to deny the existence of God and have considered the issue of evil as a refuge for their atheism. From Plato and Augustine, he did not contrast the wicked with the divine attributes of benevolence, justice, and wisdom, and sought solutions to the problem of the wicked.

Swinburne believes that despite evil we can achieve many good deeds. In fact, evils are necessary to achieve some good deeds and small evil should not be preferred to great good.

Swinburne believes that evils come into being in order to achieve superior goodness. He says this about how a pure God might allow evil to happen:

If a god who is pure good allows a bad state like E to occur, then;

- 1) He must have the right to allow this bad mood to happen.
- 2) Allowing E to occur is the only morally probable way to achieve a good state like G.
- 3) God does everything else through which G can be obtained.
- 4) values expected in prescribing E are positive; that is, they are worth allowing the initial evil to occur (Swinburne 1998: 3).

According to Swinburne, God does not allow evil to occur in the universe except because the existence of that evil is a source of good for man and by its occurrence, provides a lot of good for man. In fact, evil does not happen by divine will and if they happen, they have so much good and blessing with them that it should not be referred to as evil, but it should be considered as a lot of good from pure good. Swinburne believes that the problem of evil is not the lack of many good states, and that although God creates a lot of good, he can create more good. For example, that death is not evil in itself, death is the end of a good state, that is life. Death may be evil if it arrives late or causes great sorrow for others, but death itself is not evil (Solgi 2008: 155). Therefore, Swinburne believes in a large number of evils, that is, positive and positive states that God can eliminate (Swinburne 1998: 47).

From Swinburne's point of view, beauty is not achieved in detail. When we look at only one part of a painting, that part may not look beautiful to us, but when we consider the whole painting, then that we can see its true beauty and it is with a holistic view that one can realize the ultimate beauty. The same is true of music, as a note can not be so pleasing, but when the set of notes are put together in a certain order, it can be uplifting and refreshing for us (Swinburne 1998: 49). According to Swinburne, the universe is also mixed with good and evil, and without the existence of evil, this world will not have its supreme beauty, and the existence of evil is necessary for the good system of this world. Another of Swinburne's solutions to the problem of evil is to create goodness and compassion for evil. One might say that if sympathy is desirable in a situation of suffering, then it is better than a situation in which there is no pain at all, do not have but Swinburne believes that a world with such suffering and such a feeling is at least as good as a world without suffering and without basis and emotion, because it is good for us to have deep concern for others.

Man can not worry about the condition of others unless something bad happens or is probably bad, if things are always good for humans, there will be no opportunity for deep worry (Yazdani 2013: 152).

In his works, Swinburne has also offered a solution to the problem of moral evil. Swinburne's argument is that in order for human beings to cause or prevent moral evil, it is necessary for them to acquire knowledge and if human beings are to acquire knowledge, natural evils must necessarily occur because certain knowledge of what will happen in the future can only be obtained by inferring from examples that occurred in the past. The human beings seek to create a situation through their actions or ignorance that causes or avoids evil consequences in the long run, then they must know the consequences of their actions, Acquire knowledge, and the most certain knowledge can be obtained from a person's past history (Yazdani 2013: 154).

According to Swinburne, by acquiring knowledge about moral evil, we can prevent them from committing subconsciously without being aware of the evil of these acts. Swinburne believes that acquiring knowledge is a fundamental way to prevent evil, It is moral.

Conclusion

The issue of evil is one of the most important topics discussed and analyzed in Christian theology, and many thinkers and theologians have explained and solved the problem of evil in Christian philosophy and theology. Swinburne is one of the thinkers who, with his adaptation and inspiration from Augustine and his commitment to Christian intellectualism, avoids equating the issue of evil with the attributes of wisdom, justice and absolute benevolence of God, and the origin of evil to others, God attributes. Swinburne in his Theology of Divine Justice tries to show the compatibility of evil with divine attributes and believes that evil exists not in the maximum but in the minimal sense in the world, but the goodness of this world is much greater than its evil. He accepts the wicked and does not consider them non-existent, and this is against Augustine's thinking, because Augustine stated that one of the ways to solve the problem of evil is its non-existence. According to Swinburne, the existence of evil is one of the requirements of this world, which we call the good

system, and without the existence of evil, no good can be considered for this world, because this world is a different nature from its current state, which is at its best, takes over. Swinburne considers the existence of evil as an object or phenomenon in the absence of goodness and perfection in that object or phenomenon, and believes that evil is a kind of lack of goodness in the essence of an object that is deprived of it and therefore appears harmful. Swinburne considers the creation of the power of evil in objects and phenomena to be free from God and believes that man's ill-will causes the creation of evil, and natural evil is in another way the result of the punishment of human sins. Swinburne considers the creation of impossible things to be outside the power of God and believes that evil does not emanate from good, and that God, since absolute goodness, it is impossible for evil to emanate from him. Swinburne divides evil into three categories: moral, natural, and compound, and attributes moral evil to man and natural to nature, and considers compound evil to be a combination of the will of man and nature to create evil. Combining evil with the intellectual distinction of Swinburne with the old tradition of Christian theology, because it speaks of metaphysical, physical, and moral evil, and the combined expression of evil by human will and nature from the point of intersection of Swinburne thinking with Augustine thought. Swinburne believes that although we may think something is evil, our evil is due to a lack of awareness of the nature of the object, otherwise many seemingly evil things are necessary for charity. From Swinburne's point of view, many moral concepts and values, such as self-sacrifice and obedience, fade away without evil, just as if there were no disease or pain, human help and sacrifice would be meaningless and meaningless. Berne considers the existence of evil in the universe to be the end, which ultimately leads to great good for man.

Swinburne considers the existence of evil to be a necessity of this world and not only does not consider it a factor for atheism, but also believes that by properly understanding the problem of evil and gaining knowledge, one can have more certainty about the existence of God, who is absolute good and directs evil. Achieving goodness has put man in the path of evil, of course, which are inherently good and good, and no harmful aspect can be considered for it.

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***Злое мышление с акцентом на теодицею божественной
справедливости Ричарда Суинберна
и его интеллектуальные подходы управления
(резюме)***

Проблема зла - одна из проблем, которая всегда изучалась и анализировалась с самых первых дней человеческой жизни и по-разному принималась разными религиями и мыслителями. Ричард Суинберн - христианский мыслитель, который объясняет и исследует проблему зла в теологии божественной справедливости. Р.Суинберн видит зло как недостаток совершенства, что мешает телесно быть хорошим.

Он подчеркивает, что надо искать корень зла в неверной воле человека и не должен относиться Богу. Потому что Бог определенно добр, а абсолютное добро не создает зла. Изучение природы зла и его объяснений, а также взглядов Р.Суинберна в этой области и, с другой стороны, изучение проблемы зла как богословского и философского предмета, обуславливает необходимость исследований по этой теме.

В этой статье, применяя описательно-аналитический метод, мы изучили теологию божественной справедливости, суть, виды и способы решения зла с точки зрения Ричарда Суинберна. Хотя Суинберн не рассматривает зло прибежищем для атеистов, он чувствовал Бога благодаря правильному объяснению и пониманию проблемы зла и верил, что они будут иметь истинную веру в Его справедливости, доброту и абсолютную мудрость.

Ключевые слова: *Божественная справедливость, Ричард Суинберн, Проблема зла, Бог, Совершенная система.*

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Riçard Svinbörnün ilahi ədalət teodisiyasına vurğu ilə şəri düşünmə və onu idarə edən intellektual yanaşmalar
(xülasə)

İnsan həyatının ilkin çağlarından bəri hər zaman araşdırılıb, təhlil olunan və müxtəlif dinlər və fərqli düşünlər tərəfindən fərqli qarşılanan məsələlərdən biri də şər problemidir. Riçard Svinbörn, ilahi ədalət teodisiyasında şər problemi izah edib və araşdıran xristian mütəfəkkirdir. R.Svinbörn, şəri cismin yaxşı olmasına mane olan bir mükəmməllik çatışmazlığı olaraq görür.

O, şərrin kökünü insanın düzgün olmayan iradəsində axtarmağı və Allaha aid edilməməli olduğunu vurğulayır. Çünki Allah mütləq xeyirdir və mütləq xeyirdən şərr yaranmaz. Şərrin mahiyyətini və onun izahlarını araşdırmaq, həmçinin R.Svinbörnün bu sahədə fikirlərini öyrənmək və digər tərəfdən, şər probleminin teoloji və fəlsəfi bir mövzu olaraq araşdırılması, bu mövzuda tədqiqatın zərurətini şərtləndirir.

Bu məqalədə təsviri-analitik metoddan istifadə edərək, ilahi ədalət teologiyasını, şərin mahiyyəti, növləri və həlli yollarını Riçard Svinbörnün baxımından araşdırmışıq. R.Svinbörn şəri ateistlər üçün sığınacaq kimi görməməklə yanaşı, şər probleminin düzgün izah olunub, başa düşülməsi vasitəsilə Tanrını daha yaxşı hiss edib və Onun ədalətinə, xeyirxahlığına və mütləq hikmətinə həqiqi inam sahibi olacaqlarına inanır.

Açar sözlər: *İlahi ədalət, Riçard Svinbörn, Şər problemi, Allah, Mükəmməl sistem*

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