Merciful God and the Problem of Evil in the Philosophy of Suhrawardi

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Abstract

In the philosophy of religion, the problem of evil is the question of how to reconcile the existence of evil with that of a deity who is, in either absolute or relative terms, omnipotent, omniscient, and omnibenevolent (see theism). An argument from evil attempts to show that the co-existence of evil and such a deity is unlikely or impossible if placed in absolute terms. Attempts to show the contrary have traditionally been discussed under the heading of theodicy. A wide range of responses have been given to the problem of evil in theology. There are also many discussions of evil and associated problems in other philosophical fields, such as secular ethics and scientific disciplines such as evolutionary ethics. But as usually understood, the "problem of evil" is posed in a theological context. Suhrawardi, with a distinctive approach to innovation and offer School of Illumination the problem of evil in this. The problem of evil in the human soul, according to taste and intuition and focus on trying to respond to questions and problems. This paper is trying to invent Suhrawardi in response to the problem of evil by the light of wisdom explained and by presenting a complete picture of his views on the subject, his shortcomings solutions analyze and assess the problem of evil.

Keywords: integrity, conflict, evil, free will, God

1. Introduction

Suhrawardi, the inventor or his interpretation of life is the light of wisdom, all ranks and degrees are analyzed in terms of light and darkness as well. It can be said on the basis of philosophical, good and evil are the basic concepts of School of Illumination and evaluations are very important and necessary. Topics include discussion of good and evil "light and darkness" are proposed to be scattered among the works of Suhrawardi are observed. Suhrawardi in various books and numerous to define good and evil, as well as the challenges and solutions of the problem of evil is, Suhrawardi addressing the problem of evil that arises following their optical system is a new approach that seems to him before one of these in this not been discussed. Suhrawardi in the light of wisdom, light and geometry of the universe to light and darkness and interpret it to perfection and imperfection innovative theoretical problem of evil and its justification by degree. The reading of this philosopher thought about the problem of evil can be thought of those who investigate new horizons ahead. . However, a brief look at the works of Suhrawardi, scattering his views on the subject of evil in his books show. While scholars often certain parts of your views and ideas to the problem of good and evil, his comments have been scattered in various works. Perhaps he thought that the foundation of good and evil, light and darkness or in other words, is this dispersion is justified and in fact, the philosophy of Suhrawardi, talk of good and evil. In this discussion we will examine and assess the nature of evil, then evil forms of Suhrawardi's view, and then independently solutions of Suhrawardi on the issue will be investigated.

2. Review and Evaluation of a Wide Definition of Evil from the Perspective of Suhrawardi

Suhrawardi approach in the definition of evil, like other Islamic philosophers before him, such as Farabi and Avicenna, the approach is not simplistic (Suhrawardi, 1996, vol. 3, p. 55) This conception of Plato divided by the presence or absence of charity and evil and evil can be considered in the definition of the view traditional view In contrast, the new thinkers of the West, the evil and the existence of objective facts known. Suhrawardi main

cause of evil in the world "darkness" articulates (Suhrawardi, 1996, vol. 2, p. 377). And in this respect it seems that the distance is Peripatetic But on a closer look, in fact, the same should be said, because he "darkness" as a result of the body of knowledge (as) and Peripatetic also know the material cause of evil. Avicenna considered at that world where evil forces have talent to each of the parties, ie what may have the opposite problem and if nothing is absolute not be evil (Beheshti, 2006, p. 392). It can be said that the "possibility of two sources of evil." (Suhrawardi, 1996, vol. 4, p. 128). Avicenna is rooted in the same foundation. Avicenna also inherent evil is a privation knows that only the absence or lack of perfection for substance ink (Avicenna, 1996, p. 670). Get rid of all kinds of Suhrawardi's work focuses on three kinds of evil, the evil metaphysical (Suhrawardi, 1996, vol. 2, pp. 225 and 235) Natural evil (Suhrawardi, 1996, vol. 4, p. 234: vol. 1, p. 78: vol. 4, p. 234) and moral evil (Suhrawardi, 1996, vol. 3, pp. 55 and 101). He divided his works would be presented in full of all kinds of evil. Of course, this division is made and clearly deduced from his ideas in his works did not come under this heading.

3. Assessing the Solution of the Problem of Evil from the Perspective of Suhrawardi

One of the difficulties of research in Suhrawardi's works about the problem of evil distribution of the content of this subject is their lack of markets. The issue also Suhrawardi solutions coherently and in a particular system are not considered material. But solutions can be set by him in the following four theories classified "theory of evil and darkness", "total system approach and superior good," "consummate evil concomitant theory" and "theory concomitant evil and free will of man."

3.1 The Theory of Evil and Darkness

One of the most traditional ways to deal with dualistic thinking that the solution to the problem of evil, "evil nihilism" is. It has a long history and its roots in ancient Greece Search Some experts doubt that despite the initiatives Plato is wise. The idea for the special rates, from the very beginning, the attention of many thinkers, including Muslim scholars were. Farabi rid of the "lack of perfection" Avicenna "which is without substance" have chosen to interpret this theory in the philosophy of Suhrawardi in the world of light and darkness is special arrangements. Suhrawardi's view of evil, darkness and the world of the universe requires enumerated and darkness and move from the area and dignity "poverty" can be achieved. In other words, throughout the universe, goodness knows Suhrawardi and for evil, not realizing the evil nature of the kind of entity does not, and there's no lack of good and evil is nothing more than not. For example, in the school of Illumination said the following: "evil and wickedness in the world of darkness and the darkness of parts and accessories for poverty movements and the lights of Cairo and Modabrah and therefore evil in the world of documentary and is caused by vehicle. And the Light of Lights delegation and zolamaneh Directions School of Illumination is impossible, therefore, from the Light of lights shall not be evil (Suhrawardi, 1996, vol. 2, p. 235). Reflecting on the ideas of Suhrawardi in a general look badly to the two categories of "evil essence 'or true evil and" evil accident "or the relative evil split. Suhrawardi implied in the phrases is the definition of evil, has been committed to this division, where he says, "but there is nothing evil or something or did something ... something perfection Snakes and scorpions are evil as well as the reputation of being a waste of evil things, and if they did not strengthen (Suhrawardi, 1996, vol. 3, p. 55). Or those brought here "does not inherently evil but perfection of nature or something (Suhrawardi, 1996, vol. 1, p. 78). Essentially evil plans. Suhrawardi inherently evil "and Ghavasq darkness" and evil by accident, "zolamaneh delegation." School of Illumination in mind the fact that "the darkness of evil and wickedness in the world is movement and movement of parts and accessories for poverty lights the darkness of evil in this world Cairo and Modabrah and therefore are documented and of rolling stock." (Suhrawardi, 1996, vol. 2, p. 377). Suhrawardi based on Platonic understanding of evil and privation not to interpret or define but essential evil and evil as evil Aristotle divides the accident. He denies the existence of any intrinsic evil is still evil in Patronameh relative defines and argues further that as soon as inherently evil denotes not something impossible and there is never appropriate is Dmsh. In the accident, and the relative evil know Suhrawardi also influenced by the teachings of his Initiation in this chapter along with its predecessors in that he believes that the attributes that objects are divided into two types: natural or essentially relative or accident, are . There's something one per se, such as life, fire, and a man there is nothing else. There is the real essence of things as they are and are not, but in relation to other objects can be called evil reasons. What is the real existence of the thing itself is good but added that, according to Suhrawardi relative of our reputation and our credibility are not real because there really are not in the system and are not real. That's why not only privation, but essentially evil about forging and belonging creation and creature of the accident is not. Suhrawardi look to the essence of all persons with disabilities is one of darkness and poverty, in a series of lights after Anwar light, there is darkness and poverty must accept the verdict of their disabilities. There is so much darkness that prevails in the material world also available at very low light and even seems invisible. This can be explained in the following Suhrawardi of the cosmos metaphysically evil another kind of law discussed. Metaphysical evil

creature creatures arise due to the limitations of their disabilities and the divine nature of such a defect is innocent. He Almshar Valmtarhat who brought the issue: "One of the things mentioned in some of the books is not essentially evil is a privation of the perfection of the object or object; and every creature that is called evil In the direction that leads to one of the non-existence, and if in any way whatsoever leading to the perfection of the object or not object, nor inherently evil and another evil rather than considered."(Suhrawardi, 1996, vol. 1, p. 472). Suhrawardi Emadi mentioned in the tablets can also be viewed on the nature of the non-existence of evil, "which does not inherently evil, as is well known, but he is sure to non-essential or non-perfection of nature because that is the that is good, as long as it did not need anything cancellation perfection. As his health deteriorated Zaid vicious life or disperse the associate that because he achieved little. And lack of it is not attributed to the lack of the subject except by accident. So there is no need to subject the two, there cannot be forced existence (Suhrawardi, 1996 vol. 3, p. 215). With regard to the perceived lack of definitions Suhrawardi is a simplistic way to get rid of the lack of identity is not allowed (Suhrawardi, 1996, vol. 4, p. 234: Suhrawardi, 1996, vol. 3, pp. 128 and 55). As mentioned above, this solution has its roots in Greece and traces of it can be seen among Muslim peripatetic philosophers, so it cannot take into account the initiatives Suhrawardi. It seems his plan of evil, the rational analysis and reasoning mind, and if the expression of specific cases and refers to the so-called inductive method can be seen in His Word to "approved after consolidation of the primary." because to explain evil, evil is a privation is enough to analyze the concept and expression of foreign examples and inductive help this conceptual analysis. And in such cases cannot be proved that such a thing uprising in the induction and experience more of him, or if not available, the evil caused by the lack of it was great. Some scholars of East and West to undermine the theory that is rooted in the mistakes that the "non-existence seemed evil" and "illusion and Oriented notion of evil. "Have phlegm. Undoubtedly philosophers that evil is a privation, they have accepted it as an undeniable fact that the real identity is not yet. Their blindness, deafness, oppression, flood, fire or other disaster that Balhs and Alyan thousands can be seen not deny. But their context is that there is a kind of evil is a privation and deficiency. The statement said that when the blind is not blindness has assumed a tangible reality, but the fact that a blind eye is a lack of vision. The whole universe is full of good and not as good, evil is called. So do not look for the source and the subject was evil because like any other, and thus indirectly is evil and false identity is not only a lack of good (Motahari, 1997, p. 125).

In summary, the proposition "evil is a privation" refers to the fact that "there is no evil" and evil does not negate the possibility of the system, but it is "not necessary" within the system's facilities. Though Suhrawardi of this theory claim that this approach eliminates the problem of evil in general, but also the question of "Why God is located in the gaps with things not being filled?" This question is discussed, as well as those John Mackie, who lack the good kind of know the evil remain (Makie, 1995, p. 202).

3.2 Perfect System and Superior Good, Theory

Perhaps the primary motif of his theory of relativity is based on the best system of the world and of charity in the world of design is great evil in the thoughts of Plato and Aristotle observed, which has a large following in the recent period and of course the theory of "privation seemed evil" is among the first responses to the problem of evil. From the perspective of Muslim philosophers, not from this world to the evil that prevails. For example, a large charity, which is the origin of the fire in the nature of some of the fatal fire, in front of it is a little charity. Accordingly, leaving no great evil for evil, few have considered large. In all cases where Suhrawardi deals with the problem of evil are dominated by two major philosophical basis of "best system" and "the majority of charity," he says. In his view, many charity world than the evil it and the military are not perfect and there is no pure evil. His philosophy of illumination universe with all its features the best system possible introduction that it is much less evil words, he wishes to bring the blessings of and commentator on this point arose because of the evil that emerged wicked world of sense and the property Defines and coordinates the creation of the world of sense and the different worlds very humble and little knowledge of the world of sense as unique evil on the part of the expression that "the universe is the way that all Lvaheq and functions and its requirements evil creatures there was little trust from charity [world of sense because that at least is the wisdom of the universe, and the universe, at least from the world of divinity. And evil in the world of sense and sense of evil in the world, unique in the animal and all animals are not vicious animal in the world is minimal sense of other good. (Heravi, 1984, p. 203).

He also expressed Almshar and Almtarhat relativity and well-being of the order of creation to explain the concomitant evils and good, a lot (Suhrawardi, 1996, vol. 1, pp. 472 and 467). The tablets of the same themes and phrases Emadi noted that it refused to prolong the word of mention (Suhrawardi, 1996, vol. 3, p. 165). Partonamh Suhrawardi in good shapes on top of the word and call it describes: "If that seems like a good over evil, as is stated that the people willingly desires and anger and ignorance and opting out of the Hereafter. . There

is more dominant alternative? Know that even people in the world three: the well-being of people around the world, an average of the financial and physical suffering is far and Safl the field. The sum of both types of this kind, but the middle is just more variety (Suhrawardi, 1996, vol. 3, p. 55). He said Eleanor structures of the highest paid in the world to introduce the world of reason and residents alleged, there is no evil in the world comes wisdom and perspective matter (Suhrawardi, 1996, vol. 3, p. 101).

4. Review Epistemological

Most of doubt about the evil Muslim philosophers through "best of the universe" and "multiply the charity world" has responded. In general the existence of opposites and the charity is essential and necessary evil in the world of disturbance and collisions between the creatures additionally, more than simply evil in this wonderful charity. Okay that seems this solution can is also accepting Correlation kind of for God created restrictions   and in conflict with absolute power is because Almighty God must be no numerous without evil Scarce to give would be creatures. Suhrawardi among responses to the problem of evil to the point, and he has worked with the relativity of good and evil and the good majority of the combined evil material world is scarce necessary to respond to forms. Of course, in the words of the theologian to the argument adduced proved an excellent system. Therefore, Qutb al-Din Shirazi, in his commentary on the wisdom of illumination teacher Ghazali argument on transport system is excellent. تقریر the proof of this is: If military superior to the existing order of the world and the ground may be and not found or by the origin of the superior system is not science or the default science to the power that the recreation or the assumption of science and power, obstruction in between the name "qualm" left not Grace clocks system should be issued. Because of the power and gift of the universe, unlimited, so no obstacle called ignorance or weakness or avarice is not in, or the perfection of knowledge, power and forgiveness that the universe was finite and exceptional compared with proved to be the best system of the existing system, would not be possible (Qutb al-Din, 2001, p. 496). Maybe it would be better for the sake more than this answer this point to added that the absolute power of God required that God any responsive able, but a work can necessity, or even the possibility that the work took the results but can tell the will of God subject to the interests and Wisdom. Perhaps the world without evil cannot mankind to an underground prison for considered for her. Forms and other criticism is that the theory is that the practical result of accepting the concomitant, cool man in the face of evil. Dealing with this expression of man's role in such a system, where good and evil are inseparable from the philosophy of illumination is neglected. Human creatures in this universe is the necessary evolution of the universe, only had to endure the suffering and the difficulties and shortcomings, and see the evil in the world, but his role in this system, compensation and fill gaps and eradicate The root of this deficiency (Motahari, 1997, p. 126). It must be acknowledged that the solution to the underlying problem and the problem of evil and there is no plan yet such unanswered questions, it's: "Is it the existence of evil that's really for the realization of no essential prove argument is? If it can be proved that any evil, no large and important leads?

5. The Theory of Evil and Perfection

It's origins can be found in the question of why the world is such that there are some things it lacks perfection of existence has led to the emergence of evil are abstract concept? Why the universe is not organized in such a way that all creatures are perfect, and harm to any creature does not reach perfection in the world, evil does not apply to foreigners? In response to these questions that nurtured the idea of perfection. By saying that creatures are not out of five, I have realized it's only two kinds: good and good as evil, coupled with scarce large. No mere creature outside the circle of movement is pure actuality and in all perfection that demands the development of its existence from the very beginning has been reached. So the evolutionary path that is not associated with conflict and clash and conflict. In contrast, the material that is being developed is not much more abundant than those of its existence in the realm of potentiality to actuality. It had to grapple with conflict and clash and conflict of scarce and aversion is (Javadi, 2006 vol. 3, p. 632). Suhrawardi, including those concerning the problem of evil in "conflict" has appeal and believes that endless series of things and events in the universe without opposition conflict is not possible. He believes that if there is conflict in the world, generation and corruption were not realized as a result of continuous and inexhaustible individuals are not to wear not implement and the beginning of without tafaol element of interrelationship. It was not possible (Ibrahimi Dinan, 1985, p. 162). Suhrawardi durability grace and mercy of God in the universe, including the result of disagreements and conflict knows that if the material based on the clash of evolution is not a new form is created, and thus the grace absolutism Fayyad not being renewed. This book Almshar and Almtarhat third Masher eleventh season under the title "The truth about evil and how the issue of the cause of action" referred to "the necessity of infinity requires that events in the world of generation and corruption exist contradictions. Heat and cold contrast is not the subject of a specific action necessary to their essence. If a conflict did not realize the generation and corruption, and decay if not infinite entities would not exist. The only element of the mutual action of various factors on

each other to arise, and reciprocity is the kind of conflict. It can be said if the conflict was not found grace in continuous and modern life. There were not many rational souls infinite, the universe remains open and may further element of life remains in a state of discussion. So what is evil according to the vision of a universal good? Because there is no good so that the system consisted of realizing it will not. And it is one that can be most eloquent. "(Suhrawardi, 1996, vol. 1, p. 466).

7. Principle of Contradiction

One of the laws that govern the physical world, disturbance and collisions and conflicts. Heraclitus argued for the first proof of principle, since there is a conflict between the worlds of objects, and if it is the conflict between them is preserved, but the way things are in motion. After moving objects because they are at odds with each other. This saying of Heraclitus thought brings us to the original conflict. Heraclitus Is there a reason to prove the existence of contradictions in his writings suggest that he has to prove such conflict creatures such concepts as "restricted place" and "time limit" as two of refuge, saying that in recent times are, in are each confined space. After these two entities are at odds (Barihi, 1996, vol. 1, p. 70) seem to believe in "the conflict" as one of the philosophical principles can be thought of Socrates are, see where the conflict as proof of life after death Work-win (Motahari, 1997, p. 165). In Aristotle's philosophy as well as discussions of "potentiality and actuality" and "decay" of the wise Greek belief in the "principle of contradiction" in the world. Muslim philosophers before Suhrawardi also to the principle of commitment, and that frequently a world that movement strengthens it, should contrast the ruling because "the absence not possible." (Avicenna, 1983, vol. 1, p. 300). The movement is inherent in the material world cannot be expected to accept the contradiction and conflict, but it does not matter. In this view of evil, the nature of matter and the universe is finite and essential object of counterfeiting and independent creation is therefore no need to forge forger because it does not cause substantial. Mulla Sadra writes: The fact is that in this world of evil is that the world of nature is a world of conflict means that you accept conflict and the acceptance of conflict is the source of evil, and that the evil and accept the conflict of charity opens after the conflict for good and for evil persons. But after the opposition says is false (Mulla, 1419, vol 7, p. 1: 7) This lack of information, lack of information and lack of a result of reduced innovation and existence of absolute time. But the evil of conflict and friction losses in the material world, so in the world of abstract minds and souls of the wicked It is not found, in the sense that because of the conflict due to the material world are both essential parts , malicious objects in the universe arises. The origin of this vicious conflict and conflict that led to Asthalat and developments and the Asthalat in turn leads to the occurrence of events and talent, and ultimately paved the way for the continuation of the grace of God. Mulla Sadra writes: "If the conflict cannot be a continuation of the grace of God was not merciful" (Mulla, 1419, vol. 7, p. 77) Mulla spoke about the relationship between conflict and imparted grace can be drawn in this way: Conflict and conflict = Asphalt= talent motajadedeh = Continuity grace =occurrence of accidents. Sure that the right connection with bad grace to say: Evil means the absence or lack of pure product are imparted and degradation and lack of perfection for the object or as the non-existence of evil means (such as ignorance and poverty), in which case, never owned a hoax, created and imparted located not, or would that lead to the existence (such as illness or pain), or additional means will be a relative issue and we know this is false (essentially) would not be, but the forging of the accident, so it is advertisement and for his own good, and in this respect belongs to the account comes to forging per se, but to the evil is-is no longer available. If evil into the world of conflict and contradictions that have led to the creation of Asphalt and we mean, these things are essential items for charity and non-fraudulent and indirectly involved in the divine and at the same time, it paves the grace of New recipients to have to say, because that would have continued grace and also due to some other benefits of the establishment of the charity are considered universal, so what evil does to those compatible with the principle of grace or grace and opposed Described no. (Rahimian, 2002: 234,238). Among the new philosophers also extremely important issue of conflict has turned some to extremism and denied axiom such as the refusal of an oxymoron. For example, "Hegel" on the principle of contradiction believes, "" or "becoming" No, there is not a lack, but a combination of the two. (Tabatabai and Motahari, 1989, vol. 4, p. 84), while the Muslim philosophers believe in the principle of contradiction not only them but did not lead to a denial of the principles of rational course for a major role in the conflict and development of respect and, Heracleitus among beings divine grace and try to solve the problem of durability requirements and have the problem of evil. In other words, Muslim philosophers explained that if the collision was not in the material world and the impact of, and changes would not have happened if the matter was not apart, should be deployed only if the material is a matter caught the same way If evolution were made in a way that does not occur and create new grace and grace could not continue.

8. Concomitant Evil and Free Will of Man

Suhrawardi in his written some moral evil mind and the source of this evil man is known to abuse of authority and wisdom and the prosperity of the atrocities the agony of Hereafter of the human abuse practice with all the evil eyes of many people caused by the misuse of disposal. And the reason for his action punishment of the guilty, not because of God's wrath. (Suhrawardi, 1996, vol. 3, p. 165). And the carrier torment his soul and no one wants to take revenge on him. (Suhrawardi, 1996, vol. 3, p. 55). Suhrawardi light structures which are also expressed in terms of innocent people and the inhabitants of the world of sense of moral evil. In this regard, clear examples of this kind of evil [MS]. (Suhrawardi, 1996, vol. 3, p. 101). He Emadi tablets are also phrases that reflect the role of the evil of man's authority is in place that Suhrawardi to explain some current of human evil because he could intrusive and would not is to be punished the origin of this Such evil within man's search. (Suhrawardi, 1996 vol. 3, p. 165). Basically, one of the most important solutions to the problem of evil, evil correlation theory of man's authority. In this view, human freedom is a necessary evil. So people responsible simply evil and should not be attributed to God. In other words, God will give him the man acts with free choice to do that this one of the highest perfection of human kind. This option requires that people sometimes had suffered abuse and is therefore wrong. But creating such times it is better to create human beings and human beings had no right to take the only way. Direct creation of universal moral values that govern the creatures that live in it are always the right way and the right not impossible for God, but evolution in free will and not lead to the result it cannot be World expect. The nature of authority in the other led to the release and summary, and if people had only action available to do well, the identity of. The material world, a world that was created for evolution its forms and all its creatures are not even tempted by Satan and his insidious provide a total system development, to achieve the necessary human and nice man to officials. (Javadi, 2004, p. 412). Proponents of this theory believe that a world which has beings and creatures have had their freedom to act will do evil no more than is absolutely no more valuable than the world is free of organisms. The prerequisite for the creation of autonomous beings that do good deeds is to be able to exercise their powers of evil. Therefore, God cannot be applied to the hands of evil men, but he stopped them from doing evil because it is incompatible with determinism. It seems fundamental critique of this view had the same expression that somehow God's power and ability to limit a religious view cannot be accepted that will not God's will be are subject to the current verbs universe. It should be noted that currently there is no feasible and transformation within the area of the power of God is able. In other words, when a person had evil theory is a complete theory that God's authority and will not be limited. In the words of Suhrawardi this explanation of evil and free will of man and the relationship between the two is not clearly be seen. Although the spirit of the intellectual system of illumination and inspiration he derived from garlic breathe and move Journey and human evolution may reflect this theory.

9. Conclusion

Suhrawardi main cause of evil in the world "darkness" articulates. (Suhrawardi, 1996, vol. 2, p. 377), he "darkness" as a result of the body of knowledge. In the meantime, according to the draws version of Suhrawardi of the problem of evil is the version re discussed below the light, he is that it is based on subtle nuances of light and darkness, in addition to certain look that intuition is created in the result word is something in addition to the antecedents of the results. He raised the problem of evil in all the works of two important philosophical foundation "best system" and "multiply the good" is emphasized. Suhrawardi saying that evil only in darkness, and the darkness inherent in the nature of the material is actually used and necessary for the existence of evil in the universe tries to portray a lot of detail and show the charity to leave abundant goodness Because little evil against the good of wisdom and mercy. He does not know the existence of evil as a violation against God and evil referred to are not trying to prove the false belief that evil is not essential to be a violation against God or damage the unity of the body and the belief of monotheism pollution the duality cleared. Suhrawardi believes that objects only in case of accidents or towards the person, considered to be evil, while the object is good in itself and with the same spirit, deny the intrinsic evil and evil is relative proved. In justification of moral evil and moral evil, he maintains that accompanied the outbreak of human freedom and the moral evil as the result of misuse of the provided knows. In an overview of all the solutions to the problem of evil Suhrawardi basic belief that darkness is the absence of light, he goes back to the roots of evil, and evil is not an entity other than the absence of light. Accordingly, we can say it has made him what about evil and solutions ranging from "theory of evil and darkness", "total system approach and superior good," "consummate evil concomitant theory" and "theory and the disposal of human evil." Totally respond to the issue knows evil and cannot be taken for its transposition.

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