

Comparison of Good and Evil in the Mystical Literature of Islam with other Religions

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ABSTRACT: In one account, the evil in Islamic view is that, the world is divided into two categories: good and evil. But in another account, there is no evil in the creation, what is there is good or to achieve good. A very common argument is that evil is necessary to create a good. God sent a Holley book in which the subject of good and evil is quite clear. So, adopt a good way to get led and give up the evil till to stay in a direct path. In other religions, such as Hinduism, Zoroastrianism, Christianity, Buddhism, Jayny, and Confucianism there are certain ideas about good and evil. Hindu religion says that evil is ultimately unreal. Christianity says that evil is something that can be ignored. Buddhism says that evil is also real. Zoroastrianism and Jayny say half of the being is evil, Confucian religion says there is not much evil in the world. Basically most people regard good and evil based on subjective natural human reaction to an object.

Keywords: Good, Evil, Mystical Literature, Religion.

INTRODUCTION

Wisdom and grace of God requires that the world would have meaning and purpose. What is existed actually is good. There exist two issues in the universe good and evil (bad). It is wrong to think that a certain class of objects that are evil in nature and they are not any good, or good is another group, in turn, distinct from evil. So being evil per se is not inclusive in object but it is an addition to it. The original formula of creation is a conflict formula. So it is correct to say that the conflict (good and evil) is the origin of good and a firm foundation of the world (Motahhari, 1982). Most evils can be attributed to human agents which are moral evils. But in a world where evil is contained, human being is able to sublime and reach perfection. Allah Almighty in the Holy Quran says to the people: What has your Lord sent down? They say good: God grants wisdom to whom he wishes, and whomever is granted wisdom, most certainly he is granted good (Toshihiko, 1999). Good and evil affairs entirely find meaning in relation with the man. Imam Ali (AS) says: Whatever becomes good would never think evil of it and would never look upon good and evil with the narrow view. Good and evil of things are measured by reward and punishment hereafter as it is said in the Quran: There is something may be not good for you, and perhaps you love a thing is bad for you and God knows you do not know however we must know that evil is in within us. The most important factor in the emergence of evil in our lives is following the sensuality (Reshad, 2001). In mystical literature such as Ali Ghaznavi, good and evil are created by God. Evils in the world are borrowed and are not, in essence, evil. He insists upon pure goodness of being (Zarghani, 1999). Attar has emphasized the general mercy of God. He understands all creatures as good and describes them beautiful (Shajie, 1994). Rumi states good and evil of universe are relative rather than absolute (Zamani, 2004). Hafiz says being is either an absolute good without any evil such as heavens intellects or good prevails on evil in him. He insists that there is no absolute evil, or prevailing evil, or equalized evil (Khorramshahi, 2004).

RESULTS AND DISCUSSION

Discussion

Good and evil in Islam

Good implies fortune and happiness in the life of this world; on the contrary, evil is utilized for misery. God says in the Quran: Man does not weary of asking good and if he received an evil he would be disappointed. And if, after he has reached the desperation we grant him of our own mercy. Man says: This is good and I do not think that the judgment. In Islam and the Qur'an often happiness and misery in this world is a test by which God identifies the true believers and infidels. God also says: You are tested with good and evil and you will be returned back to us. (Toshihiko, 1999).

Good and evil affairs in the world in relation to human and destiny is measured by his fortune and misfortune. Humans in terms of his view of the world are different. This makes their views of good and evil varied. Imam Ali (AS) says: A good which is followed by the fire is not good; an evil which is followed by the heaven is not evil. An event could seem good or evil to someone in normal circumstances such as eating cats and dogs meat which is evil in normal circumstances, but in emergency not only it is not evil but good. Human perfection is the most important nominee to receive the title of good. People can benefit from it if it brings about pleasure for the people. So the true goods and evils are, in fact, fun, joy, pain and suffering. The ones that we know them as good and evil, are not good or evil, but the result of a true good or evil that they create, are characterized as good or evil. Natural evil, like earthquakes, floods and volcanic eruptions, which then come under the title of evil is followed by suffering. Thus the world itself is neither good nor evil, but good and evil depends on how we take the advantage of it and how we like it. Imam Ali (AS) says about the good: The good is not that increases wealth but knowledge. Blessings are not always good as they are neither good nor evil. Good and evil of the blessings are the instrument of disaster. Blessings are good if we understand the real blessing; we thank God and become obedient. All are in the knowledge of God in advance. It is true that good and evil is in the hands of God, but he creates good and evil upon our deeds and interests. Also reason is the man's biggest capital which is the source of every good. On the contrary, ignorance is man's greatest enemy that is the source of all evil that sometimes dwells in him, as Imam Ali (AS) says: Ignorance is the root of all evil (Reshad, 2001).

Good and evil interpretation from a viewpoint of a believer who believes in resurrection and origin is that whatever that sublimates human and leads him to Allah is good and what's causing the decline and fall away from God is evil. Perfection is good and lack of it evil. God sent the Holy Qur'an describing the good and evil of the universe (Khadem Al Zakerin, 1998).

Islam says: Evil is relatively unrealistic because it is contractual and there isn't much evil in the world. So evil is more among non-Muslims who have not submitted to God. Yet, this is exactly God who is doing everything. No one is supposed to have responsibility in front of Allah. Everyone can attain heaven with surrounding to Islam and inevitable determination of God and by the enforced propagation of faith (Hume, 1994).
Good and Evil in other religions:

Christianity says: The just God is responsible for righteous rewards and punishment of people, but not the re-incarnation of the spirit. An important principle that prevails in the world is that the grace of God, God's Jesus and any man who is able to get himself an honorable place is able to attract sinners into God's satisfaction. Christianity, among all of the world religions, is the most prominent composition of negligible evil and great satisfaction which are attainable offers a comprehensive and coordinated salvation program. Christianity is a religion far beyond a cynical religion.

However, more than any other religion in the world Christianity sees many evils which are controllable and could convert to positive factors. Different religions have responded differently to evil; For example, Christianity says: Evil is something that can really be overlooked and then continue saying: The evil is a terrible truth and widespread in human life and human is potentially good. However, not all people are capable of being evil and they commit sin against God, other people and themselves. God is responsible for the possibility of existence of evil in the world by granting free will to the people. Human social organization is responsible for the transmission of hereditary and non-hereditary evils. Each individual personally is responsible for choosing evil in lieu of good. Evil are as follows: Any selfish use of God-given free will, and any harm that comes to moral character (Hume, 1993).

Zoroastrianism says: there is only one God worthy of worship. Power of light, life, truth, goodness, is the specific name of the God Ahura Mazda. Creator Ahura Mazda, bright, glorious, the greatest, best, most beautiful, most stable, most wise, is the most complete and most generous soul. Condemnation of evil and impurity are the basic concepts of religious texts and teachings of the founder of Zoroastrianism in subsequent time. Half of the being is evil in Zoroastrianism. In short all darkness, lies, mistakes, death and the devil are solely responsible for all evil in the world. Simply and through various natural routes there is an active duality between good and evil forces

in the inherent nature of the world. Through submission to good God, especially by Good thoughts, good words and good deeds evil is destroyed (Hume, 1994).

Zoroastrianism says God does not admits evil however, evil is the fact that God does not prevail in the course of it, but eventually God will come out triumph (Heneals, 2004).

Hindu religion says: Evil is ultimately unreal; because it is an imagination, and in fact there is no evil. It is only a temporary mistake. No one is responsible for it, neither the transient man nor eternal Brahma. In the Hindu religion, quite apart from Brahma or any other god, the belief in the existence of a fair power in the world by the name of (karma) is recognized (Hume, 1994).

Buddhism says: real evil also does exist. All existence is evil; being is miserable and no one is responsible for evil in the world. Evil is the inherent instability of desire, miserable results of all selfhood and type of activity (Hume, 1994).

Jayny religion says: half of the existence is evil. Substance in distinction from the soul, basically, always is evil. And no one is responsible for the existence of evil. The world by itself inherently and by inertia is binary and evil simply means imposition of a material body on the eternal soul of every person (Hume, 1994).

Confucian religion says: There is not much evil in the world. Man is inherently good. Superiors about the lack of proper superiority and inferiors about the lack of adequate subordinate are responsible. The fundamental evil stems from the lack of proper social behavior (Hume, 1994).

Judaism says: Evil, pain and suffering is the punishment of human, and it is the sign of better things to come. So it should be endured with patience. It should not be regarded as contemptible. Jewish religion emphasizes on moral values of evil.

God consciously allowed the existence of evil so that it may create possibility to develop and reform moral in the world so that people have the opportunity to exercise their free will. If only there was good, there would not be any possibility for the ethical effort by man (Nivari, 2002).

Good and evil in the mystical literature:

Sanai says: There is no evil in the universe as all is pure good. If something is misrepresented to someone in this world, it is because of his inner weakness to comprehend it. These incorrect understandings in the world are due to humans' dual actions.

There is no good and evil in the world at all. There is nothing hidden from him at all. His ruling and destiny is not evil. Whatever comes is nothing except grant (Moddres Razavi, 2004) Attar says: Mercy and grace of God, is like a sea which is for everyone in the world. Also Attar describes all creatures in the world as divine goodness and beauty (Shajii, 1994).

Rumi says: The evil comes from God, but it is not symbol of imperfection of God (Ebrahimian, 1998). In Rumi's opinion there is no absolute evil in the universe, in fact, good and evil is relative.

So there is no absolute evil in the world Know it that also it is relative (Ebrahimian, 1998) Hafiz says: error is the opposite of correct; the error means evil, whether it is moral or genetic and natural evil. According to his view God has not created evil. This quote is in accordance to official Muslim believers including Motazely, Ashari and Shiites. The Hafiz's opinion there is no evil in the creation, or if there is it has been issued by God or, if it has been issued it has not been in error, it has been derived from divine knowledge. He accounts evil insignificant amongst many good in the creation. Even he regards evil as good having many benefactor aspects. He brings up floods as an example which with all destructive aspects they are the origin of good and blessing, in general (Khoramshahi, 2004).

CONCLUSION

People consider anything useful in lives as a blessing and treat anything harmful as evil. Being good and evil of a matter is subjective, based on a mental natural human reaction to that object. And among all of this whether mysticism or philosophy of the various religions of the world believe that there is not much evil in the universe and if there is, is relative. Having lots of good around us evil can be overlooked. And also the most important cause of evil in human life is to follow human sensuality. In the view of Islamic mystics in the field of literature, science and Will of God is mere good. It is reckoned the most basic foundation of the people's world view. So, in fact, God created everything in place to have coordination between them. God regards his creations ultimate good. At the end, whatever God does, he does it sweetly.

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