



Research Paper

The interaction between moral and natural evil from the perspective of Allameh Tabatabai and Fakhr al-Din al-Razi, based on Al-Mizan and Al-Tafsir al-Kabir

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Abstract

The present research addresses the issue of what the views of Allameh Tabatabai and Fakhr al-Din al-Razi are regarding the relationship between moral evil and natural evil based on Al-Mizan and Al-Tafsir al-Kabir. How do these two types of evil affect each other? Can natural evil cause or prevent moral evil? Conversely, can moral evil lead to the occurrence of natural evil? In the history of philosophy, the nature of these two types of evil has addressed, and theistic philosophers have attempted to explain these evils. Allameh Tabatabai and Fakhr al-Din al-Razi have also discussed this issue in their commentaries. Therefore, we will first define evil, then identify the types of evil. In the final stage, we will examine the parallel or correlation between moral evil and natural evil from the perspective of Allameh Tabatabai and Fakhr al-Din al-Razi. These two thinkers, especially Allameh, assert a direct connection between moral evil and the occurrence of natural evil. According to the interpretations of these two thinkers regarding the verses of the Quran, natural evil may prevent the occurrence of moral evil. Additionally, while God is the efficient cause of natural evil, moral evil is one of the predisposing causes of natural evil and has a direct impact on the occurrence of natural evil, but it is not the only cause for the occurrence of natural evil.

Extended Abstract

1. Introduction

The problem of evil is an important topic in contemporary philosophy of religion that has received serious attention from researchers in this field. Philosophers have divided evil into two categories: moral evil and natural evil. Allameh Tabatabai and Fakhr al-Din al-Razi have addressed the issue of evil in their works, Tafsir al-Mizan and Tafsir al-Kabir, and they maintain a direct relationship between natural and moral evils in the world. This research examines the question of how, according to Tafsir al-Mizan

and Tafsir al-Kabir, the mutual impact of natural and moral evil is viewed by Allameh Tabatabai and Fakhr al-Din al-Razi. What is the parallel or correlation between moral and natural evil ?

2. Research Method

Qualitative method including comparison and philosophical analysis

3. Results

Based on the views of Allameh Tabatabai and Fakhr al-Din al-Razi in Tafsir al-Mizan and Tafsir al-Kabir, moral evils can be divided into two categories: doctrinal moral evil, which relates to human beliefs or mindset, and practical moral evil, which pertains to human behavior. Additionally, natural evils can also be categorized into two groups. One group consists of evils that have a corrective and punitive function, while the second group includes evils that have a retributive and destructive function .

Regarding the impact of natural evil on moral evil, both thinkers agree on the deterrent role of punitive natural evil for moral evil, but they specify that the deterrent effect of such evils is probabilistic and low. This is because both thinkers believe that natural evil only has the potential to prevent moral evil. For this reason,



their influence on the prevention or cessation of moral evil is merely probabilistic.

Regarding the impact of moral evil on natural evil, both thinkers emphasize the causal role of moral evil in the occurrence of natural evil and, based on the verses of The Holy Quran, believe that moral evils are undoubtedly the direct and immediate cause of natural evils. Two characteristics of moral evil influence the occurrence of natural evil: one is the nature and type of evil, and the other is the frequency and prevalence of evil. Concerning the type of evil, the result of this research is that the moral evils that influence the emergence of natural evil are different. Various types of evils, such as oppression or injustice, corruption, immorality, atheism, etc., each provoke specific instances of particular evils.

In addition to the type of moral evils, the scope and frequency or recurrence and duration of them also affect natural evils. Thus, the broader the scope of moral evils and the more individuals who commit them, especially the more frequent or longer-lasting the moral evils are, the greater the likelihood of the occurrence of natural evils of a punitive or destructive nature.

4. Conclusion

Based on the views of Allameh Tabatabai in *Al-Mizan* and Fakh al-Din al-Razi in *Al-Tafsir al-Kabir*, the impact of natural evil on the occurrence of moral evil is assessed positively. This means that it is explicitly stated that there is a deterrent effect of natural evil on moral evil and a corrective influence on moral evil, but such an effect is merely probable and possible. Regarding the impact of moral evil on the occurrence of natural evil, both Allameh Tabatabai and Fakh al-Din al-Razi, with greater emphasis by Allameh, assert the direct influence of moral evil in the occurrence of natural evil and consider moral evil as one of its antecedent causes. Natural evil exists "potentially" and is "possible to occur," depending on conditions, one of which is intertwined with human life. This means that one of those conditions relates to human behavior.

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