CHAPTER III
CONCEPT OF EVIL IN DIFFERENT RELIGIONS

The term religion has been derived from the word 'religere' which means bond. So religion means a bond which unites the human social life. Religion is a matter of individual faith. Religion is the central element in the life of civilization whose very existence will be endangered if religion fails. According to Mahatma Gandhi religion is a force that keeps one true in the face of greatest adversity. The human aim shows itself in the pursuit of what is true, what is beautiful and what is good. Religion is concerned with morality in its highest sense. Pursuit of truth and beauty is the manifestation of religious consciousness. Religion combines the true, the beautiful and the good.

A study of living religions would bring nearer to the nature of religion. “Mutual understanding of men belonging to different faiths means taking full cognizance of their conviction, commitment and existence decisions involved in their practice and beliefs. For reaching this kind of understanding a high degree of discipline, imagination is necessary by virtue of which one will be able to enter in sympathy with others by transporting themselves into their inside”.¹

The problem of evil is a question, which has puzzled man from the earliest days. Religion generally conceives God as an omnipotent, omniscient, all-loving persons. So it becomes a hard task to harmonise the presence of evil and suffering in the kingdom of loving God. To many, the powerful positive objection to belief in God is the fact of evil. Probably it is the appealing depth and extent of human suffering, that makes the idea of a loving creator, so implausible. Generally, three classical attempts at ensuring the difficulty have been forthcoming; (1) the Hindu conception of faith that evil is in some sense unreal; (2) the Persian theory of Dualism and (3) the doctrine of man's free will

¹
and fall. In some respect, however evil is a problem only where an explicit belief in a good God is held.

III.1 Hinduism

Hinduism is perhaps the oldest of all the living religions. It has neither any definite date of its origin nor has it any definite founder associated with it. It contains within itself the influences of many cultures and the body of Hindu thought thus offers as such variety as the Indian Nation itself.

Hinduism has absorbed the customs and ideas of peoples with whom it has come into contact for which it is difficult to find a common feature of this religion. It is a museum of beliefs and rites. “The whole culture possesses some vitality. It is no more necessary to dissect Hinduism than to open a tree to see whether the sap still runs”\(^2\).

“Beliefs which promote the spiritual life of the soul must be in accordance with the nature of the laws of the reality and it is their aim to bring them into harmony.”\(^3\)

“The character of Hindu ethics have been elasticity rather than exclusiveness and infinite complexity rather than well defined simplicity.”\(^4\)

The main groups of religious literature in the Hindu tradition are

(a) The Vedas and the Bṛahmanas.
(b) The Upaniṣads.
(c) The Epics and Purānas.

“The emphasis on ceremonies and sacrifices resulted from the tendency to interpret the scriptures literally. This literature with its stress on occultism and sacrifices are by no means the only approach to the ethico-religious goal”\(^5\) The essential element in Vedic ethics is that of complete submission when love and worship offered to the Gods. Magic and sacrifice, the means employed to express the worshippers submission and faith. The Vedic concept which perhaps introduced in to later Hindu ethics is the concept of Tapas which occurs in the Rgveda itself. The later Hindu ethics whether it be that of the
Upaniṣads or of the Gitā or of any other source presupposes the Vedas and it built on Vedic foundations. No section of Hindu religion or ethical literature did ever tried to depart from or contradict the Vedas. In the Vedic times the highest goal was eternal happiness in heaven, as it had been for the common man during that time. But in the Upaniṣadic age, it was the liberation from the trammels of transitory existence of re-attainment of the inner essence of the soul.

“The acts performed by man exist, once performed for over carrying their latest potential (Karma) to a new scene where they will materialize in new circumstances for man to live in Sanśāra”.  

Mokṣa is the Supreme Goal in the Upaniṣadas, i.e. release from the cycle of birth to death (Sanśāra). On the other hand it implies the recovery of the true nature of the soul, the knowledge of which is obscured by Māyā or cosmic ignorance. Mokṣa does not mean inactivity or immorality it is the continuous moral effort through a series of life and death. There was the need for an ethics of faith and love through which the devotee could come into a personal relationship with the personality of the supreme and benevolent God. The seeds of this ethics are contained in the Vedas and therefore this development was not abrupt or discontinuous with the past. The popular heroes like Rāma and Krishna were regarded as the incarnation of God who were believed to have taken human farms in order to get rid the universe of its Adharma. The theological presuppositions of this cult with some differences resemble those of Christianity. Gitā says about complete loving submission to the will of a god whose mercy is the only means to deliverance “Come to me as your refuge; I will release you from all sins” declares Sri Krishna. We should never be attached to the fruits of actions and at the same time we should never be inactive. Actions are only our sphere, but fruits are not our concern.

Evil in Hinduism:

Evil or suffering is more practical than theoretical in Hinduism. According to it suffering is attributed to one’s own past karmas rather than to any
other agency. Our own past karmas are responsible for our birth and all consequent suffering. So no one else can be held responsible for that. Even if God be taken as the creator of this world, as it is held by theism, God can not be held responsible for our suffering, because he creates this world in accordance with the past karmas done by people on their previous lives. God never avoid the law of Karma. But He works in accordance with it. Karmas are all due to attachment (Kāma) and attachment is due to ignorance and ignorance is the root cause of all suffering. In Hinduism it is accepted as the general outline of the problem of suffering. But in ancient Vedas and Upaniṣads, we find different forms of the understanding of suffering of a man which is the consequence of some activity of a God. But in Vedas too, it is stated that all suffering is not taken to be the consequence of some arbitrary action on the part of the God. The concept of Karma seems to be prevented there. The God Varuṇa seems to be the custodian of the law of Karma. The Vedas also seem to account for evil as a cosmic problem. Evil is due to certain forces which are called demons (asura). These demons act against the forces of good, the Devas or the gods. There is a constant conflict between these two forces in which ultimately God or the forces of good wins the battle. The conflict between two forces are known in the Vedas in the form of the mythological story of Devāsura Saṅgrāma. In the battle of these two forces the Devas proved victorious. This insight of the problem of evil by the Vedas seem to have some similarity to some extent with the Zoroastrian understanding of the evil.

However, the problem does not imply a basic dualism in Hindu Godhead. Though apparently we find two basic principles, in reality they are aspects of a single entity viewed from two different sides or angles. The clearest example of this lies in the fact that in Hinduism all the gods who represent evil also represent the opposite quality, good. It all depends upon how one looks at them. For example Yama the Lord of death, is dreadful in appearance, but he is at the same time handsome too. As it is said in the Padma-purāna to the upright man Yama appears gracious to the evil doer he looks ferocious. It all depends upon
how one looks at death or what type of person one is. Another example, Siva is fearful and is regarded as the destroyer of the world. But he is at the same time very auspicious and kind hearted. Kāli has also dual aspects. She is to be feared but only from the point of view of attachment.

It can be said that the Vedas have somewhat a complex understanding of evil and suffering. In every man’s life there is evil and suffering and every man has to experience it. So it depends upon more how one takes life. So evil and suffering are like instruments which help the human beings to be free from the objects of attachment and persuade them to good actions. By experiencing evil and suffering of this world human being become able to find out the difference between good and evil. It is thus instrumental in inducing dissatisfaction and initiating quest for Mokṣa or ultimate liberation.

According to the Upaniṣads the root cause of suffering is ignorance regarding the real nature of Reality. Due to ignorance we create duality in Reality. This ignorance of real nature of Reality is the root cause of all tension, conflict and suffering, i.e. evil.

The three vices — ignorance, covetousness and hatred or antipathy are the root cause of all evils. There are, of course, simpler commandments, such as not to take life, not to steal, not to commit adultery, not to tell a lie and not to take intoxicating drinks, dishonouring one’s teacher’s bed, and killing Brāhmans are also prohibited in the Chāndogyā-Upaniṣad. But the Gitā does not even mention the word that ignorance is the root cause of all evils. In the Gitā it is taken directly from attachment and desires (Kāma). The Vedānta system of thought, as interpreted by Saṅkara traces the origin of the world with all its evils to ignorance or neiscince (Avidyā) as an indefinable principle. The Yoga traces all our phenomenal experience to five afflictions, ignorance, attachment, antipathy, egoism and self-love and the last four to first which is the fountain — head of all evil afflictions. “Avidyā really means an erring mind, befogged intellect and sailing of the inmost being of man, called his soul, physical pain is also evil, because it weakens the will and prevent the promotion of good.
Without a good physique, even yogic exercises are not possible. Supernatural pain or evil is that which is beyond human control, e.g., flood, cyclone, earthquake, and so on.\(^8\)

According to Brhadāranyaka Upaniṣads the self is one and the same in every mind and every body, passes through this life and the next life in the body, and seems to think and seems to move. The same self, entering the dreaming state, passes beyond the world of waking experiences. "Yajnavālkya said: This same self after rejoicing and expatiating in its dreams and seeing good and evil, passes in to the peaceful state of dreamless sleep, and thence again flits back into the place of dreams it came from back to other dreams. It is not followed by the good or evil that it sees itself do in its dreams, for the Self is not really in union with the bodily organs"\(^9\).

The basis of Upaniṣadic ethics is to be found in the conception of evil, not as offending against the will of the Gods or swearing from sacrificial procedure as in the earlier period, but as the result of a metaphysical error which sees variety alone where there is also the unity of Brahman (Reality). Evil is due to the mistaken view of Reality as finiteness or failing to grasp the ultimate Reality. All evil is able to be traced to ahamkāra, the affirmation of the finite self, and the consequent tendency to live not in harmony with the rest of the world. But in opposition or at best in-difference to it. The moving force behind this ahamkara is not in itself bad and does not need to be wholly suppressed. The instinct to live or to strive to be which is, what ahamkāra signifies, is a common factor of all animate existence and is only a manifestation of the desire for self-realization.

According to Kaṭhā Upaniṣad pure being can be apprehended only by those whose nature is purified. In its inmost being Reality is neither good, nor evil, neither moral nor non-moral, neither coloured, nor colourless. As good and evil belong to this world and as the real is beyond good and evil, the problem for man is to pass from symbols to reality. When he succeeds in his attempt he is beyond good and evil.
In *Brhadāranyaka Upaniṣad*, it is said that man’s future existence is made for him by his previous acts. As a goldsmith taking a piece of gold turns it into whatever newer and more beautiful existence, be it the existence of men, of the demi-gods, of the Gods, or of any other beings that pleases, man’s knowledge and work follow him a future existence. As a man had acted and behaved so he shall be in a future state of existence. He becomes pure by pure deeds and sinful by sinful deeds. As a man desires in his life, so does he will, and as he wills, so does he act. It is in the fitness of things, therefore that a man should resolve to good deeds in this life so as to secure for himself a future worthy state of existence. A person who knows this becomes quiet, satisfied, patient and looks upon everything as identical with the self. Evil cannot overcome him for he overcomes all. Evil cannot burn him, for he burns all. Free from evil, free from spots, free from doubts, such a person truly realizes the true nature of reality.

The fundamental idea of the *Gitā* is that a man should always follow his own caste-duties, which are his own proper duties or Svadharma. According to Gitā, No sin can come to a man who performs his own caste-duties. Even if one’s caste-duties were sinful or wrong, it would not be wrong for a man to perform them; for, as there is smoke in every fire, so there is some wrong thing or other in all our action.

When one can perform an action with a mind free from attachment, greed and selfishness, from a pure sense of duty, the evil effects of any action cannot affect the performer. The evil effects of any action can affect the performer when in performing an action he has a motive of his own to fulfill. A man should therefore surrender all his desires for selfish ends and dedicate all his action to God and be communion with Him, and yet continue to perform the moral duties of his caste and situation of life. But so long as we have our bodies, the necessity of our own nature will drive us to work. To give up work can be significant only if it means the giving up of all desires for the fruits of such actions.
The teaching of Bhāgavad Gītā presupposes that man is free to choose the path he likes. But it appears that he can only follow the love of its nature (prakṛtī) and when that is predominantly evil, it may be said persuasion to adopt the right path will be of little avail. In meeting this objection the Gītā first points out that how the disposition to act in an evil way operates. According to Gītā in respect of every object of sense, there is always love or hatred. One should not come under the sway of either, for they are one’s foes. That is, an evil disposition operates not automatically, but invariably by appealing to our lower self, or sensuous self. We are not driven to do evil against our desire as Arjuna wrongly assumes. So it can be said that Hindu solution of the problem of evil and suffering, mainly consists in holding that man himself, and not God, is responsible for his suffering and he can remove it by his own efforts. The action of the seer is of different kind. It is creative living where external authority gives place to inward freedom. The liberated individual is lifted beyond the ethical distinctions of good and evil. In Upanisada it is said that Moksa is the supreme goal, i.e. release from the cycle of birth and death. It implies the recovery of the true nature of the soul, the knowledge of which is obscured by cosmic ignorance.

III.2 Sikhism

Sikhism is one of the latest religions of the world. Though Guru Nanak is regarded as the founder of Sikh religion, the whole of Sikhism can in no way entirely be taken as his contribution. Guru Nanak was followed by nine Gurus, the last was Guru Govind Singh. The distinctive feature of Sikhism consists in its strict monotheism. It has originated on the Indian soil and flourishes for the most part on this soil itself. The rise of Sikhism is seen by many as a protest against both Hinduism and Islam Guru Nanak regarded himself as a humble servant of God called upon to remove the ignorance, superstition and evil practices of his contemporaries. “A Sikh does not regard fasting, austerities,
pilgrimages, alms-giving and penance as important thing to Simaran or contemplation does not come of its own accord. It has to be deserved by submission to the Guru. It is only when his grace is earned that the Name dwells within the heart, conferring infinite bliss.10

(3) Basic features of Sikhism as a religion

(1) Sikhism is strictly a monotheistic religion. The oneness of God is emphasized by all of them with one voice.

(2) The one and only one supreme God is regarded as Creator, sustainer and destroyer of the world.

(3) Creation is neither ex nihilo nor form materials lying outside God; it is the result of divine self-revelation.

(4) God is thus both immanent and transcendent. As the inner dweller of the world, he is immanent, but as eternally existing form before creation and as creator of the world, he is also transcendent to it.

(5) Creation is fully real. The worldly life gives us an opportunity to perform righteous actions. Worldly existence, therefore, is not to be despised, rather it should be fully availed of and utilized in improving one’s lot.

(6) Sikhism believes in the greatness of man in his true nature. He has a divine element in him in the form of his mana or Ātman.

(7) The Ātman or self is, therefore, to be purged of the evil passions, the haumai, so that it can be purified. Without it man cannot attain his real nature.

(8) Like Hinduism, Sikhism has a firm belief in Karma and transmigration.

(9) Sikhism also believes in the possibility of salvation. Negatively, salvation means freedom from the cycle of birth and death and positively, it means reunion with God.

(10) Amongst other things, performance of righteous actions, Nama Simaran (Repeating the name of God), Bhajan and Kirtan (Corporate singing of the praise of God), etc. are taken as means to liberation.
(11) According to Sikhism, liberation is not possible without God's grace and the helping hand of a Guru. The importance of Guru as a spiritual guide is much emphasized in Sikhism.

(12) As a religious discipline, Sikhism much emphasizes the inner purity of mind and heart and denounces all sorts of externalism. Nama Simaran and Kirtan etc. are also of no consequence if they are mere mechanical repetitions. They have religious value only if the words come from the core of one's heart.

(13) Sikhism is also opposed to casteism. It strongly denounces the Hindu caste system.

Evil in Sikhism:

Man is not naturally and potentially weak or evil. He is born with certain divine and progressive tendencies. But in many cases, the temptation of evil is so strong that man does not come up to the standard of virtue expected of him, namely to speak the truth, to avoid sin to be fair and just to others. Guru Govind Singh says that the inspiration and aid come from the guide or the Guru. In moments of difficulty or in the face of evil, the Guru enables the disciple to make the right choice and to tip the scales in the direction of Success. Moreover, virtue is to be supplemented by a spirit of sacrifice in order to get the best out of life. Selfishness and egoism cut at the very roots of social progress. It is for this reason that the Guru insisted on Sewa, acts of love and charity — "The Brahmagnani delights in doing good to others". These acts in themselves are not religious acts or deeds meriting spiritual grace, but they are definitely helpful in preparing the ground for the elimination of selfishness and egoism. They show our love for humanity and help in relieving distress and misery.\footnote{11}

Sikhism was destined to uproot the superstitions and false notions that had crept into Hinduism and Islam. Many Hindu omens were exposed by the Sikh Gurus. Guru Amardas says that Good or bad omens are the invention of an ignorant mind. Drawing omens from meeting a widow or a corpse, form a
conjunction of stars or constellations, or worshipping tombs and dead bodies of heroes and ancestors, drawing conclusions from cries of animals or twittering of birds, belief in impurity (Sutak) at birth and death, all these were denounced by the Gurus. They showed the right path. Real impurity is that which pollutes the heart. It is lying greed, lust and vice. “Real impurity is not associated with physical matter, but lies in forgetting God”\textsuperscript{12}. “It is the evil and distortion within ourselves. That keep us from seeing God’s perfect world call him an evil spirit who hankereth after Māyā, lust, anger and pride\textsuperscript{13}.

Guru Nanak says that we sin when we fail to follow the divine law of love. We sin when we trespass on the rights of others for our selfish ends, when we cause any harm. Sin in committed either by neglecting what is enjoined or doing what is forbidden. A deed done from a sense of duty or by mistaken notion of the individual. It has however to be atoned for through suffering but it does not degrade the character of the individual.

The Cardinal vices are five, which causes evil:

These five vices create evil.

a. **Lust** — Lust leads to immodesty and vulgarity in words and deeds. Lust is a grave sin and produces nothing but shame and misery. Lust can be avoided if the mind rejects an unholy thought. Guru Gobinda Singh says, “Increase love with your wife, but never dream of another man’s wife”.

b. **Anger** — Anger is excitement of the mind due to some insult or supposed injury. It leads to quarrels, violence and sometimes to murder. Anger can be controlled by the exercise of patience, humility and love. Gobinda Singh says that hatred cannot be conquered by hatred, it can be conquered only by love. If we return good for evil, we will surely win over our worst enemy. We should not cause pain to others.
c. **Avarice** – It is desire for money or love of gain. Guru Nanak says that the root of suffering is evil the greed of self which burns life in unquenched fire; the more it is fed, the stronger its flames rise. If people do not give it up, the root cause of suffering remains in this world. Guru Arjan says that evil has no respect for friends or relations. A greedy man is out to bleed his nearest and dearest ones, and shakes no consideration for his kith and kin. Avarice can be conquered by contentment.

d. **Attachment** – Excessive love of worldly objects is called attachment – (moha). Fondness for any pleasure or enjoyment will make one neglect God. The cure of worldly love lies in the practice of renunciation. Guru Gobinda Singh says that we should regard our near and dear ones as objects of trust. They cannot be ours for long.

e. **Pride** – Pride is the blackest and the vilest of the five vices. Pride implies excessive conceit or self-esteem. It leads to a spiritual fall. According to Guru Amardas variety is the root of all evils. Guru Nanak remarks that an evil deeds can also be cleansed and purified; Just as dirt stained hands and feet can be washed by water. When urine pollutes the cloths, then can be rinsed in soap and can become clean. But if mind is polluted by sins it can be washed only by the love of intoxication of sacred name of the Holy Lord. It is clear that Lord has granted a man freedom of choice, freedom of will and independent reasoning. According to Nanak it is man’s glory in the world. If a man knowingly does bad deeds and sows bad seeds, then he will never be able to get rid of the cycle of birth and rebirth. In this way man’s weal and woe are the fruits of his own actions. Hukam is only rendering justice and injustice.

However, Sikhism maintains that evil is a gift of God in order to correct human beings. This gift is meant for correcting people. So God is responsible for dragging people in ignorance. Sikhism here, concede evil as a gift
of God. “Man are endlessly affected by pain an hunger, but even these, O Beneficent one, are Thy gifts”\textsuperscript{14}.

Sikhism accepts the law of Karma like Hinduism. If a man does evil, he will have to ready for severe punishment. After the punishment he will take birth into lower animals. Then he has to work out his salvation by prayers, meditation and self-surrender to God. It may be pious forbearance to take evil as Gods gifts, but this does not form an explanation of the point. However the important point in Sikhism seems to be that evil is the product of wrong perspective. God is not responsible for it.

Sikhism maintains that God is continually working in this world and it is not the place of hatred and defiance. The world is like God’s garden where man finds an opportunity to act righteously. It is said in the Adi Grantha that “Man is blessed with the light of reason and discrimination”.\textsuperscript{15} So he has the capacity to resist evil. Man can free himself only with the grace of God and for this he is required to engage himself in prayer, meditation and selfless service to mankind. A sikh is expected to observe hard honest work, sharing the wealth with others and reciting the name of God. If all these are observed by a sikh and the above mentioned five evils of lust, greed, attachment, anger and egoity are removed, man will be freed from the sufferings of life. If a man does not use his reason for knowing his ultimate aim of realizing God then he will be responsible for his evil and continuance of misery of endless rebirths. So turning away from divine presence for the greater allowance of beastly pleasure is the source of evil. According to Sikhism evil and suffering is due to ignorance. Due to ignorance we are attached with various passions and cling to worldly objects. All evils in this world is due to egoism and self centredness (Haumai). So when it aims evil also aims. This world can be a beautiful garden or a place of evil and suffering in accordance with one’s outlook towards it. However Sikhism maintains that evil is a product of wrong perspective. But the important point is that though evil is there in this world God allows evil as a corrective measure. Sikhism except civil as a gift of God. God send sufferings so that man may turn God word. Evil is a
result of man's past karma and so God is not responsible for evil and his worldly existence. But by purity of heart and God realization man is able to be free from evil. God realization depends on the grace of God and devotion to God is most necessary for God realization.

III. 3 Islam

Islam is the name given to the religion founded by Mohammad. Islam means surrender. It is complete resignation to the will of God. The Persian commentaries to the term is said to be that the term Muslim means submission or "Obedient to orders". Therefore a Muslim is one who keeps the outward works of the law. "The true believers are only those who believe in Allah and his apostle and afterwards doubt not"16

(2) Basic features of Islam as a religion

(1) Islam believes in one and only one God, called ‘Allah”. It is, therefore, out and out a monotheistic religion.

(2) It believes in the reality and authenticity of prophets who are regarded as carrying the message of God to people.

(3) It believes in the sacredness and authoritativeness of many scriptures such as the Torah of the Jews, the Gospel of Jesus, etc., but it takes Quran as the greatest and the most sacred.

(4) It believes in the existence of angels and spirits, both of good and evil dispositions. Angels of good disposition always stand at God’s call in heaven to carry out his orders. Besides good angels, Islam also believes in one fallen angel Iblis and his companions. Iblis is the ruler of the hell. Besides angels, Islam also believes in good and bad jins.

(5) Islam believes in a life after death comprising of the resurrection of the dead on the Day of Judgment and retribution of reward and punishment by God in the form of membership of heaven and hell.
(6) Heaven and hell and regarded by it as permanent abodes of the righteous and the evil doers respectively after their physical death.

(7) It is out and out a legalistic religion providing its followers with definite codes of ethical, religious and other individual and social conduct.

(8) It is totally opposed to polytheism, ritualism, idolatory and priesthood.

(9) It believes in the absolute decree of God and therefore fatalism and predestination seem to be the primary overtones of Islamic faith. But free will and human responsibility are not absolutely denied.

(10) It teaches an ethics of perfect purity, service of humanity and brotherhood of man.

(11) It also seems to preach a holy war (Jihad) against all those who are unbelievers.

(12) Amongst many ethical and religious duties as prescribed by Islam, absolute submission (Islam) to God in perfect piety is regarded as man's primary duty.

Evil in Islam:

The Quran says that people against lehon it is established that they have been guilty of leadness should, of course, he punished according to law. but if, they have undergone the punishment, they beg the forgiveness of God and reform themselves, they should be left alone and no ill-will should be born against them for the Lord and Master against whom they had, in truth, Sinned is Himself most for giving to these who repent after going astray and treats then with fineness.

Islamic religion includes function like the propagation of faith, religious preaching and instruction, the rendering of assistance to the sacred cause, the acceptance of trial and suffering in its path, the making of sacrifices for its victory and the forbidding of evil and the ordering of good deeds which are in reality the province of the prophets. When men other than them make these duties their own they get elevated to the Status of the deputies and agent of the
Divine apostles. They, then, operate as successors to the holy mission of those chosen servants of God. The deeds are very pleasing to the almighty and there can be no doubt about the great reward that is on them. Forgiveness and the hiding of the faults and sins of others are divine virtues and we are required to produce them in ourselves as well. The same is the case with either excellent moral qualities, modesty, temperateness, beneficences, charity, generosity, justice and fair mindedness and the capacity to admire what is good and to despise what is wicked. All these are Divine qualities which are called upon to furnish ourselves with. These are an essential condition of faith, and as much indispensable for the saving of the soul to develop moral qualities and avoid moral evils. "The acquirement of virtues on which special stress has been laid in the Quran and the traditions like fortitude, the reposing of trust in the will of God, truthfulness, honesty and integrity the keeping of promotes, sincerity, geniuses and whole-hearted love of God and the prophet, wishing well and thinking nobly of others and maintenance of secrecy over their faults and misdeeds and compassion, forgiveness, suppression of anger, generosity, justices, fair-mindedness humility and meekness and love and hatred not for self-satisfaction but for the sake of God. In the same way, it is of utmost importance to purge oneself clean of the reverse qualities known in common parlance, as vicer.”

As cause of evil, Zoroastrianism and all the Semitic religions tend to hold a devil with all his evil spirits responsible. In Zoroastrianism, this devil is named Ahriman, in Judaism and Christianity Satan, and in Islam Iblis. Islam shares in its explanation mainly with Judaism. Amidst many other explanations, Judaism holds that evil is a mystery, the real secret of which is known to God alone. In the main, exactly this explanation is given by Islam also. Further, both Judaism and Islam hold that God has allowed evil and suffering to test the intensity and sincerity of faith that man posses towards him. God rewards those who amidst all suffering do not disbelieve in him, and bear the pinch in utmost piety. Thus evil is a test of moral and religious strength of man. A more or less
similar view is expressed by Sikhism also when it asks its followers to take suffering as God's gift and bear it with a sense of piety.

Within the years of the Quran, Islam was not called to those dimensions of patience in which suffering knows itself perpetual and finds its victory, actual and perspective, in the very fact of knowing it without hate. For Shiah Islam, in its subsequent experience of unrequired evil, developed its own unique relation to the mystery of tragedy which the rest of Islam eluded by the very philosophy and attainment of vindication. According to Islam many evils are caused by man's disobedience to God by lying and cheating his fellowmen. So man should avoid lying and cheating. Islam holds that these evils to test men so that they may turn to God for getting their suffering redressed. One who disobey God are punished in this world. "He multiplieth in creation what he will". 18

Dr. Iqbal insists that God has created the world without any free will. God made the world so that it may evolve into something better and higher. He is who appointed the Sun a splendour and the moon a light and measured for her stages, that ye might know the numbers of the years and the reckoning .......lo ! in the difference of day and night and all that Allah hath created in the heavens and the earth are portents, veily, for folk who ward off (evil)”. 19 So creation have a good purpose which shows God's glory. God created the Sun and Moon so that man will know about the laws planted in the world.

Everything is created in the world for the benefit of man. But the question arises why does God permit man to do evil. The answer to this question according to Islam is that God has permitted evil but has not willed evil. "If ye go good, ye do good for your own and if ye do evil, it is for them”. 20 Man has been given freedom of will. If he obeys the commandments of the Lord, he will enter paradise. So he may choose the path of either good or evil. The free will of man is a special gift of God to man. Islam also maintains that many of evils are due to the machinations of Devils (Iblis) who is disobedient angel. But Gods mercy has allowed man to save his life. “No matter whichever be the evil which befalls
man, the faithful are asked and expected to remain firm in their faith. No doubt
there are evils which test the loyalty of the faithful”. So if man have firm faith
 upon God he may live away from evil. Faithfulness and obedience may save man
 from evil. Kenneth Crag say in The Event of Quran that “There are passages in
 the Quran which show that this other, and larger, dimension of sabr was present
 in the perspective of the whole, and that its potentialities are present even through
 they do not control the final pattern. Surah 28:54, already cited, joins to its
 celebration of the patient the words ‘they turn back evil with good’, and 41 : 34-5
 lay down the obligation to ‘repel with what is better’, or ‘faiere’, noting how
 thereby a sundering enmity may be transformed into a loyal friendship. None, it
 adds, can come by this retrieval of evil by good except those who practice Sabr.
 Surah 60:7 is careful to insist that retributive action is right only in respect of
 explicit enemies and allows no state of hostility against those innocent of such
 enmity themselves”.

As for the problem of evil, Al-Ghazati takes the position that evil is
only privative. The Muslim Philosophers before him had argued that Allah
causes the evil and the good alike, the former for the punishment and or
correction of those who try to oppose him and the good as reward for those who
submit to his will (Islam means surrender). It will be remembered that is relative
in a graduated scale between the farthest wrongdoing and the ‘visio deae’. The
only evil is sin, not the contrary, for God could not create things evil in
themselves and sin is a matter of the human will only.

According to Islam, a man’s true wealth is the good he does in this
world to his fellow men. When the man dies people will ask that what property
has he left behind him. So every human should try to do good and shake evil.
Allah gives reward far good works and punishment for evil works. Every good
act is charity for Islam. An exhortation addressed to your fellow men to do
virtuous deeds is equal to alms-giving. Putting a wanderer in the right path is
charity; assisting the blind is charity; removing stones and thorns and othet
abstractions from the road is charity ; giving water to the thirsty is charity’ (Ali

69
Amir Syed. The spirit of Islam P 135) The follower of Islam is called upon to pray five times a day at set hours and in prescribed words and also and to fast one month in each year the month of Ramjan, from sunrise to sunset without partaking of any food. If a Muslim maintain all those then he could remain free from evil knowledge enables man to distinguish what is forbidden from and what is not what is good and what is evil. So knowledge light the way to heaven and it is our friend in the desert. So knowledge guides us to happiness and it is the path which leads us to stay away from evil. The servant of God rises to the right of goodness and attains perfection of happiness with the help of knowledge.

III. 4 Zoroastrianism

It is the religion of ancient Persia and Parsees all over the world. Prophet Zarasthustra, also known as Zoroaster in its latinised version, is regarded as the founder of this religion. Zendavesta is its basic sacred text. It allows a big status to man by giving him a significance status of being a partner with God, and establishing complete good in the world by defeating the force of evil.

Basic features of Zoroastrianism as a religion

1. Zoroastrianism is a monotheistic religion with a kind of internal dualism in Godhead.

2. Ahura Mazda is the one supreme God who is regarded as all-powerful, all-wise and all-good. He is also regarded as the creator and ruler of the world.

3. God is subtle and therefore he is not be to given to ordinary knowledge of human beings.

4. The world is pictured as a battleground of two forces – the force of good as represented by Spenta Mainyu and the force of evil as represented by Angra Mainyu or the evil spirit, which is also called Ahriman. The battle will go on and on until finally the force of good prevails over that of evil.
Man has been granted free will and he is to exercise his freedom of choice preferably by choosing the side of the force of good fighting against that of evil.

Zoroastrianism believes in a future life, i.e. in a life after death. In this life man’s place is determined strictly in accordance with the law of retribution.

However, damnation to hell is not eternal and Zoroastrianism promises an ultimate happy and good life to all.

It also believes in the existence of angels who always stand surrounding God and wait for his orders.

There are also evil spirits who accompany Ahriman in his spreading of evil in the world.

It is a religion of perfect ethical purity and dedication devoid of petty ceremonialism.

Although some prayer or worship of Ahura Mazda is prescribed in Zoroastrianism, in the main, religious life consists in the cultivation of moral virtues.

Fire is regarded as very pure and is treated as a symbol of Divine purity.

**Evil in Zoroastrianism**

The ethical dualism of the Gathas, if it may be so called, hardened in time into a theological dualism, in which an evil being of supernatural power stands over against Ahura Mazda. According to the Zoroastrianism, there are two principles in the universe, a good divinity and an evil divinity. The former called Zerus or Oromasdes, the latter Hades, or Areimanions. To Ahriman the later Zoroastrian writings attribute the creation of all evil things, and he has his ministers, with the Evil Mind as Grand Vizier, each standing over against one of the beneficent ones.

"Ahura" means ‘the Lord’ and ‘Mazola’ means ‘the wise’. Hence Ahura Mazda means ‘the wise God’. According to Zoroastrianism, Ahura Mazda
is transcended immutable and absolute unity. On the other hand Sparta Mainyee is the manifestation and projection of creative will and thought of Ahura Mazda. Ahura Mazda is the unmanifest and Sparta Mainyu is its manifest form. Zoroastrianism believes that Ahura Mazda is absolutely good and therefore cannot be the author of any kind of evil, natural or moral. “All the evil in the world is the work of a power hostile to God and his good creation. Vahu Mano is in this world the special guardian of faithful. Good mind is in a way embodied in them, so that when one of them has contracted uncleanness and is purified by the peculiar disinfectants prescribed in the “antidemonic law”, it is said that the Vohu Mano (i.e. the man) is purified. He is also the guardian of the flocks and herds, with which the religion is hardly less concerned than with human beings. He receives the righteous at the gates of paradise; and the significant name of the state of blessed is “the blessings of the good mind”, as hell is the abode of the evil (or the worst) mind.”

According to Zoroastrianism, the world is a great battle-field between Ahura Mazra and Angramainyu. “Every man is by his own choice arrayed under the one banner or the other, contending for the triumph of the good world or the bad. The whole conflict is moral; the strife of the productive and the destructive agencies in nature is not the play of physical sources guided by blind laws or blinder chance, but the warring of benevolent and malevolent wills. Men, animated by Good Mind or by Evil Mind, battle for the truth and right and goodness or for falsehood and wrong; and their contending is not alone with flesh and blood, but with the “world-rulers of this darkness, the spirit hosts of wickedness in the heavenly places”. This conception of life as a war with the demons gives its peculiar colour to the religion morals, and customs. In many particulars these resemble the lower religions in which self-defence against evil spirits is the principal features but the control theistic and ethical ideas give then a different significance.” If it is said that Ahriman is not an independent force and he is fully under Ahura Mazda’s control, Ahura Mazda may be in allowing evils becomes directly responsible for evil. “The explanation for evils then in
Zoroastrianism will be the same as it is later on to be found in Judaism and Christianity. Ahura Mazda is fundamentally responsible for all evil, but then he has allowed them for ethical purposes. He has deliberately brought about the strife between forces of good and evil so that men may have an occasion for utilizing their freedom for either of them. However, God has so ordained the course of nature that ultimately it is the good which will prevail and the force of evil will be annihilated for ever. Thus in accounting for evil by attributing it to Ahriman in a bid to save the all-good God Ahura Mazda from the responsibility for it. Zoroastrianism either lapses into a clear dualism or does not really become able to free Ahura Mazda of all responsibility for evil.\textsuperscript{25}

The problem of good and evil constitutes the essential philosophy of Zarathushtra that at first two Mainyas (Spirits) were created by Ahura-mazda. They were opposed to each other. Zoroastriachism reorganizes the absolute and unqualified superiority of the good spirit over the evil one. "The universe in its ultimate analysis is therefore to be regarded as the expression of the goodness of God. The evil is only a temporary phase in it, while evil is there conflict is in exorable. On this Zarathushtra is very emphatic. The whole ethical structure is securely based upon the sharp distinction which is established between good and evil, the forces of life and the forces of death.\textsuperscript{26}

According to Zoroastrianism Angra-Mainyu is merely an illusion, a negation. So also is evil a negation. Due to ignorance one cannot see the real thing. Just as the light and shade are found together so also are the good and evil associated together. So long man remains in shade he cannot see the light. It is taught in Zoroastrianism that all good things can be done by co-operation with the good mind. The ethics of Zarathushtra are not a simple pure transcendentalism. Zarathushtra associates happiness with the good life and punishment with the evil. The prophet Iran gave three commandments to man to lead perfect life these are good thought, good word and good deed.

According to Zoroastrianism a perfect practical purity is the Keynote of morality. So purity in evenly action of personal life may keep man
free from evil. There, as in every other ancient faith, there was no gap in the universe, no empty space no place where spiritual beings were not working. In Zoroastrianism religion Ahura-Mazda holds the same position as the manifested Brahma of the Upanisads who is the source of life to man. Spento – Mainyush and Angra- Mainyu are two principles that road their root in Ahura-Mazda. The word good and evil are used to describe these two principles. Good and evil may be said to come into existence only when man during his evolution gains knowledge and the power of choice. For this religion the duality is not of good and evil but of spirit and matter of reality and non-reality of light and darkness. Good and evil are the two poles between which the universe is woven and without which no universe can be. Good is reality and evil ‘call them, if you will, good and evil, but good and evil are not fundamental names ; the choice is made between the spiritual and the material’.

Man has the power to choose one, either good as spirit and evil or matter. It is said that the so-called evil spirit is the death by which the body of man is struck away. The destruction of form means the passing on of life in to higher conditions – not the work of any evil power, but the liberation of the soul, and therefore a part of the divine manifestation of the universe. “Purity is the best good. Happiness is to him, namely to the best pure in purity.” Zoroastrianism declares that if man maintains purity, he is able to forsakes evil thoughts, evil words and evil deeds. Truthfulness, chastity, obedience to parents, hospitality, honesty, kindness to domestic animals are virtues which are required for goodness. If man can not afford to do so he may falls in evil. Charity is also made an essential part of goodness. According to Zoroastrianism there are certain vices or evils such as, for the priestly class, hypocrisy, cautiousness, negligence, slothfulness, attention to Zoroastrianism trifles, so unbelief in religion. The warrior must above oppression violence breach of promise, ostentation, arrogance and insolence. The husbandman must keep away from ignorance, envy ill will malice and the artisan must avoid incredulity ingratitude, rudeness and slander.
For Zoroastrianism the embodiment of good thoughts, good words and good deeds helps man to cross the bridge of the judge safely and reaches heaven. On the other hand the soul who is the embodiment of evil thoughts evils words and evil deeds, fails to cross the bridge and falls in to fire. Man has given freedom to choose the path of good and evil in Zoroastrianism so they can overcome evil according to his own free will.

III. 5 Judaism

Judaism is the religion of the Jews, and is based on a revelation made to the prophet Moses on the Mount Sinai. It is the classical paradigm of a God-made religion. Judaism is the parent religion of both Christianity and Islam. It teaches strict obedience to the Laws, Statistics & Ordinances of God. It teaches justice, righteousness and holiness in the life and conduct of the people.

1. Basic features of Judaism as a religion

   (a) Judaism is a classical example of a revealed religion in which God himself has given the entire body of religion to his “Chosen people”. It is an example of the fact that God speaks to man giving him the clues to the road he must follow for his redemption.

   (b) It is strictly monotheistic religion, believing in one and only one God. God has a personality, of course, not in the ordinary human sense. He is a Person in the sense that he has got consciousness and will and he listens to and answers to the peoples’ prayer etc.

   (c) Besides having the metaphysical attributes of omnipotence, omniscience etc., God is pre-eminently imbued with such moral qualities as justice, mercy, kindness, love, holiness etc.

   (d) With its God being pre-eminently imbued with moral qualities, Judaism is primarily an ethical religion giving out moral rules of conduct and a way of life – of justice, mercy, humility, modesty, etc. god, of course, requires man to serve and to pray him, but the least of
service that man is required to do is in the form of the observance of the torah (the Law) and the commandments given to people by God.

(e) The world is created by God and is dependent upon him, but then it is real. The world is not to be treated as a peace of scorn and lamentation, rather it is to be taken as a working ground of righteousness, justice etc. In the form of his existence on earth, man has got an opportunity to lead a life of righteousness and serve the purpose of God.

(f) Judaism believes in many prophets of whom Moses is treated as the greatest and the most favoured messiah of God.

(g) It also believes in angels and spirits, both good and bad. Satan is taken to be the chief evil spirit, the Devil, who contributes to the spread of evil in the world. However, Satan is not taken as beyond God's control.

(h) Judaism believes in the immortality of soul and consequently in a life after death. Although the idea about the life after death does not seem to be very clear in Judaism, its chief ingredients may be taken as the resurrection of the dead, and the assignment of heaven or hell to them in accordance with their earthly deeds.

(i) In spite of its emphasis on the primary value of the moral conduct of man, Judaism abounds in ceremonies, religious festivals, ritualistic ways of prayer and worship etc.

Evil in Judaism:

According to Judaism God is one and not many. Judaism regards evil as contingent to a prior and more basic good. It holds that there is nothing which cannot be retrieved for the good.

I. There are theories which seek to account for evil in moral terms; among them the following:
That an evil may be the result of some prior sin of the individual on whom it is visited; that it is intended to inflict punishment even where it seems not to be, since the antecedent sin may go unassociated with its consequence.

It may make amends of the wrong-doing not of an individual but of his community. If a man avails himself of the advantages afforded him by his society, he must be prepared to take responsibility for its iniquities.

It is necessary that man may be a moral being. But if there were no evil, man cannot choose the good.

If evil does not exist, the good would also not exist, or else, if it existed, would pass unrecognized for want of contrast. Evil is indispensable to man's character, since, were it not for its prodding, no one would ever exert himself, and no one would develop attachments to justice, compassion, and love.

Evil supplies men with a touchstone on which they may test the stuff of which they are made, an adversary against whom to contend and so grow strong; a contest without which there could be no victory.

II. There are some theories which seek to account for evil in metaphysical terms; also among them the following:

Evil has no reality in itself but is merely the absence of good. It may be said that evils are only instances of the laws of life which happen to strike them adversely.

There are some theories which seek to account for evil as something temporary and destined in the end to be transcended and retrieved; among them the following:

"That it will be compensated and made good in life after death and here on earth in God's kingdom to come. That it represents the survival into the human condition of other, lower stages of reality, mineral, vegetable, and animal, out of which man has emerged, or on which he stands; that the traces of these are being erased with time and the further unfolding of God's purpose until some day man will be perfectly and purely human".
Sin or the evil is the opposite of the good. More specifically, it is any act or attitude whether of omission or commission which nullifies God’s will. Evil always obscures His glory, profanes His name, opposes His kingdom, or transgresses the Mitzvoth of the Torah. The question arises as to why there is sin and evil. To this difficult problem, the Tradition has and can have no single solution. “For sin is one specialized instance of evil, being evil as it resides in human nature and conduct. If then Judaism includes diverse explanations of evil in general it must embrace diverse diverse theories of man’s embodiment of it. The logical sequence is relentless: The Jewish religion propounds no single envisagement of God; it can therefore set forth no official justification of Him an His ways; it can therefore advance no exclusively acceptable doctrine as to sin”30.

“With sin as with evil the tradition is far more concerned that men shall act rightly than that they shall speculate in some approved fashion”31

In Judaism God is the creator and ruler of the universe. God not only created everything, He takes care of them also. Though man falls in evil remedies are also provided for him. Man has given the capacity of repentance and through good and righteous actions man can easily overcome evil. Due to fear no man would want to go to hell and the hope for heavens will help man from desisting from evil. The world is absolutely dependent on God in all its aspects. This world is though full of evil, it is a real working ground for man. As man has the power to do whatever he likes only when he is in the world. Therefore, man should take maximum advantage from this worldly life by choosing the good and forsaking the evil.

Judaism treats the life of the world as an opportunity for serving the cause of God. They accept that the world is a moral ground. Here men obeys God by fostering good to fighting evil. Evil or sins is a rebellion against God and alienation from God. Natural evil for Judaism is a punishment for sins committed by man. For moral evil also man is responsible.
According to Judaism the individual is free to make his selection and he can adopt the way which can best satisfy him. It expects that a man, no matter what else he may think about evil, to recognize it as something to be fought and to go out and fight it. Judaism expects that a man should care for its victims, comforting the mourners, feeding the hungry, clothing the naked, visiting the sick, enlightening the ignorant, defending the oppressed, liberating the enslaved God-faith is the solid ground, which would be sufficient man to be free from world’s badness.

Judaism asks man to avoid the following as God hates them—

- "Pride, lying, shedding innocent blood, devising wicked plots, creating mischief, presenting false witness and sowing the seed of misunderstanding amongst brothers. Again Judaism have unfavourable opinion of the speaking one thing from mouth and entertaining something else in the heart; knowing of evidence in favour of someone, but keeping silent over it and testifying alone against someone for some disgraceful thing in him. These all are evils according to Judaism. Judaism also seems very much against charging interest for money from someone. The sin of taking interest is so great that whosoever commits it, is considered as one who denies the God. ‘If he lends at interest and takes increase shall be live? He shall not live’ (Ezekial, 18:13). So taking interest for money is a great evil. Excessive attachment to worldly objects and accumulation of wealth by foul means are also evil. So one should cultivate a sense of detachment from the world and be inclined towards God. Judaism believes that evil is not meaningless and purposeless. It is a test of faith. So evil is corrective and reformatory in character. God has allowed evil to exist only for the ultimate good of human being. So there is no absolute evil and God has his own justification for allowing evils in this world. If man be inclined towards God and he controls, he raises himself to a higher level of existence and he achieves the power to fight against evil. If man pray with true inwardness regularly God will hear the voice of him. Moreover, Judaism emphasize the moral value of evil.
III. 6 Christianism:

Christianity is a theistic religion. Here man is taken as the greatest of all creatures on earth. Man's action is doing good by the grace of God is unity. Indeed man is most truly himself when he is one with God. "It is no longer I who live but Christ who lives in me". Every good act and every gift of grace is a small instance of union between God and man. According to Christianism, God made man free. Man can use his freedom in any way he likes. If man is not free then his actions can not be judged as good or bad, so freedom is a necessary condition of any action, which we can call morally right or wrong. Obeying the will of God is working for good and disobeying him is committing sin. First man Adam committed sin by disobeying God. The first man Adam and first women Eve was put into a garden and they were told to eat all fruits, but one of them they might not eat. But they disobeyed the rule and committed sin. The sin of Adam is the sin of all mankind.

Basic Features

(1) It is a monotheistic religion believing in one and only one God.
(2) God is of the nature of a Person, although not in the ordinary sense of the term 'Personality'. He has consciousness and will is of the nature of Pure Spirit.
(3) Although God is one, he is an internal trinity, the trinity being – God the Father, God the Son, and the Holy Spirit. He is three in one.
(4) Jesus, regarded as the son or sometimes the messiah of God, is the founder of the religion. He represents the true image of God on earth.
(5) God has many metaphysical and ethical attributes, but essentially he is of the nature of a loving father.
(6) God is the Creator, sustainer and destroyer of the world. He has created the world out of nothing and may destroy it any time according to his sweet will.
(7) Man is created by God in the latter's own image and so potentially man is great. But he has degenerated into sin by misusing the free will granted to him by God. Committing Original Sin by the first man Adam is the root cause of man’s suffering.

(8) Nevertheless, God being essentially kind and loving wants man’s redemption and it is for this purpose that he sent Jesus on earth to educate people on proper lines. Thus Jesus is the redeemer of man.

(9) True religion consists in nothing but loving god as well as one’s fellow beings in utmost sincerity and humility.

(10) Although a sincere moral life of love is sufficient of man’s redemption, simple prayer to God without any rituals and sacrifices is also taught in Christianity.

(11) Christianity believes in the immortality of soul and therefore it believes in a life after death also.

(12) Hell is eternal damnation and heaven is the symbol of eternal immortal life in constant fellowship with God.

(13) Christianity also believes in heavenly angels, both good and bad. Satan is the chief evil angel, the devil, who contributes to the spread of evil by instigating people to sin.

Evil in Christianity

As God is essentially kind and loving like a father, the existence of suffering in the world possesses a serious challenge to Christianity. Christianism believes in God as the universal, eternal, personal, absolute in goodness and powers accompanying the problem of evil. If God is perfectly good, he must abolish evil, if he is all powerful, he must banish evil. But evil exists. Therefore either God is not perfectly good or he is not all powerful. Hume puts the Epicurean question covering evil vis-a-vis an omnipotent and loving God. If God is both able and willing then why is there evil?
But it may be that although he is absolutely good and wise, yet is limited in power to prevent evils, or it may be that he is all powerful, all wise, and all good, yet he has instituted evils in this world only to teach mankind to be morally good by way of warning. Men can know what is good and what is evil, and so they can choose the right path.

In the old testament the word evil is described as "Ra" which connotes moral wickedness. Hebrew prophets believed that God was the creator of both evil and good. The biblical words for evil contains the two meaning of moral wickedness – (a) Wrong choice (b) Calamity Sorrow and wretchedness are results of sin. Jack says that "You have sold yourself to do what is evil in the sight of the Lord" You love evil more than good. Their feet run to evil"33

"The bad tree bears evil fruit". The evil man out of his evil treasure brings for the evil. Hate what is evil. Abstain from every evil"34

“The original sin committed by the first man Adam is the root cause of man’s suffering, so sin is disobedience to God. Here two factors become responsible for evil – the devilish provocation of Satan and the utter misuse of free will granted to Adam. So Christian doctrine finds the ultimate possibility of sin and evil in the gift of freedom. The existence of kingdom of evil accounts for the extremely serious attitude Jesus took with regard to temptation. His harsh word to Peter, Get thee behind me, Satan”35 Christ is believed to have conquered satan, who is the source of evils, by resisting his temptation.

In the New Testament Christ himself suffered on the cross. The real significance of sin and evil is revealed only at the cross. Though Jesus had to suffer ultimately the triumph is well symbolized in the resurrection of Christ. Thus the Christian approach to suffering makes satan on the one hand and man himself on the other to be directly responsibly for evil. But God has allowed evil without interference with a moral purpose of the ultimate good of man.

Christianity seems to adopt an instrumental view of suffering. Suffering, therefore, is not to be complained against, rather it is to be silently endured as a mark of God’s stick of discipline. In this solution of the problem of
evil there is obviously both a theoretical and practical appeal. Theoretically, suffering has some good purpose behind it and on the practical level it is to be patiently endured.

The practical value of suffering has been understood in Christianity in a different manner also. Evil has proved a boon in disguise in as much as it rendered God make a promise of the redemption of his children through Christ.

It is due to the presence of suffering that Christ had to come amongst the people. Evil has, therefore, proved to be an occasion for the good. It has proved to be a good in disguise. This has been the characteristic Augustinian approach to evil in Christianity. John Hick in his book Evil and God of Love has outlined two different but related approaches to the problem of evil as found in Christianity. The one he called the Irenaen approach (It is so called because first of all it was formulated by Irenaeus) and the other Augustinian approach. According to the first, evil is taken as an instrument of moral development or moral discipline. According to the second, evil is not opposed to good, it is simply the privation of good. In other words, it is good in disguise.

God was aware of the misuse of free will, but he allowed it, because it was still under his control and because it was better in his thinking to bring good out of evil than to exclude evil outright form existence. This path had a greater moral value and this is why God adopted it. That the situation is well under God’s control is demonstrated in the work of Christ which effectively met and redeemed the situation.

Christianity takes evil as a signal for better things to come and so it is to be tolerated with patience. So evil is reformative in character. When man will suffer, he will give up wrong action and adopt the right path. In Christianism, it is believed that Christ was sent in the world by the loving God for teaching people the right ways to redemption. So man should have to follow the path of Christ. According to Christianism release from suffering consists in release from the world. So, man’s real salvation consists in the revival of his original status. Redemption or salvation lies in getting rid of the suffering or evil.
A.G. Hogg says that 'Too commonly redemption means for us only redemption from sin, or even only redemption from punishment, whereas by those who first experienced redemption through Christ it was conceived of as redemption from the many sided tyranny of an evil world-order, of which guilt and moral importance were only factors, although doubtless the most outstanding and momentous factors'.\(^{36}\) So it is clear from these message that redemption means an escape from this world and attainment of the life of heaven. Man is born with freedom of will either to choose evil or good. For Christianism, man gets united with God if he keeps faith in God. By faith in the redeeming and expiatory date of Jesus, a sinner is forgiven his sins and he gets united with God.

We can conclude from the discussion about evil that goodness is more and more replacing grandeur. It is certain that though evil is strong, it has no longer place in the world such as tends to make them. Human nature as a whole not being entirely good or entirely bad. Like Augustine Islam also takes the position of evil as only privative. The Muslims philosophers argued that Allah causes the evil and the good alike, evil for punishment or correction of those who opposed God and the good is reward for those who submit to God’s will. Like Zoroastrianism, Islam gives a description of the passage also that leads to either heaven or hell. The evil souls have to reside in hell. Here, the faithful are asked and expected to remain firm in their faith. Evil are there in the world to test the loyalty of the faithful. Evil has a positive value for Islam. Like Islam, Judaism also maintains that evil is disobedience of the commandments of God. For them suffering is not an evil, as it is corrective reformative and purificatory. As Judaism and Christianity form two stages of the same tradition, there is naturally much of affinity between the two regarding the explanation of evil. Besides accepting the reformatory character of evil, which we have indicated above, both take evil as good in disguise. According to both of them evil is a good signal for better things to come and therefore it must have to be tolerated with patience, and not to being despised.
Religions of the Indian tradition mainly possess a practical attitude towards suffering. Taking evil and suffering as fact, their main job seems to be pointing out ways and means so that people may be saved from suffering. Mainly, according to all of them, suffering is due to man's own past karmas generated out of ignorance. There is no question of God being responsible for evils. Hinduism, in so far as it is theistic, believes in God, but then it seems it is not disposed to impose the responsibility for evil upon God. Man suffers due to his own ignorance and past karmas. Sikhism sometimes hold the view that God is directly responsible for evils, but it takes them as the gift of God. According to the Hindu religion man suffers due to ignorance, the Christian view that man suffers due to his Original Sin.

From the discussion of the concept of evil given by different religion, we can conclude that if we learn to love and not to hate, if we learn to understand but not to criticize, if we respect the belief of others and if we are obedient to God and if we acquire and love knowledge then no evil would touch us. By following the path given by different religions a person can shape their own destiny and build their own prosperity. When right education have been established, prosperity follows inevitably. If we believe in a spiritual truth and pass it through the prism of the human intellect man's mind must be developed by trouble and struggle and it will grow by challenge and man achieves the power to fight against evil. The thinkers of different religion are getting together in a common endeavour to realize the good life, which avoids evil, through truth and love. God is truth and the service. Man is not master of the universe but he may become the master of his one-self and he can choose the path of good by avoiding evil. The eternal religion is not irrational and unscientific. So its acceptance about the idea of evil will solve many of our desperate problems and it will bring peace to men of good will. If religion is the awareness of our real nature in God, it makes for a union of all mankind based on communion with the eternal. The path given by different religion to overcome evil, can be used for correction and enrichment.
REFERENCES

1. Masih Y., A Comparative study of Religions. P. 11
7. Gitã, 18,66
8. Masih, Y, A Comparative study of Religion, P.170
10. Singh G.P, The Quintessence of Sikhism, 163
12. ibid – p. 8-9
13. Gujri, III
16. Quran, X II X. 15
17. M.Amz or Nomani, Islamic faith and practice, P – 108
18. Surah 35.1
19. Surah X6, 7
20. Surah 76.29
24. Ibid – P. – 387
27. Besant Annie, Seven Great Religion, P. 72
29. Stunberg M., Basic Judaism, P. 54-55.
30. Stunberg M., Basic Judaism, P. 86
31. Ibid. p – 87.
34. Ibid- P. 54.