THE CRITICAL CONSIDERATION OF WILLIAM L ROWE FOR EVIL, MORAL RESPONSIBILITY AND THE BEST POSSIBLE WORLD (WITH INSISTING ON ISLAMIC PHILOSOPHERS)

SAYYED MOHAMAD ALI DIBAJI*; AHMAD POURGHASEM**

*ASSISTANT PROFESSOR,
THE PHILOSOPHY OF RELIGION DEPARTMENT,
THE UNIVERSITY OF TEHRAN.

**M.S.,
THE PHILOSOPHY OF RELIGION DEPARTMENT,
UNIVERSITY OF TEHRAN.

ABSTRACT
The problem of evil not only is the challenge for theology in atheist reading but also is a philosophical problem which has various features. “David Hume”, “J.L.Mackie” and “William.L Rowe” have considered it as an unsolvable difficulty, therefore they were to present it as a logical form to be discussed as a contradiction with “the existence of God” and “the best possible world”.

William Rowe in his recent book, “Can God be free?” insists on “moral responsibility” and the “unnecessary evil” to form a solution newer than Mackie’s in the problem of evil. Based on these two elements there are unnecessary evils while there is no necessity for them in the corporeal world, consequently the omnipotent should have removed them. This paper, on the researching into this point of view is going to emphasize on three neglected issues: A: What definition would William Rowe give us from “on the nature of evil”? B: What would be a criterion for the unnecessary evil? C: And how can we realize “the moral responsibility of God”? 

Based on the results of the article, William Rowe has no clear position in ontology of evil. Furthermore, it seems that he hasn’t had any clear and convincing answers while the judgment about evil, having unnecessary evils or having necessary evils require a deep recognition of the evil.

KEY WORDS: evil, goodness, the best possible world, God, Justice.
References:

1- Alvin Plantinga, “the Free will Defence in Philosophy of Religion” (Michael Peterson(ed), Oxford, 1996)


8- Chaos theory: is the name given to the scientific investigation of mathematically simple systems that exhibit complex and unpredictable behavior. Since the 1970s these systems have been used to model experimental situations ranging from the early stages of fluid turbulence to the fluctuations of brain wave activity. This complex behavior does not arise as a result of the interaction of numerous sub-systems or from intrinsically probabilistic equations. Instead, chaotic behaviour involves the rapid growth of any inaccuracy. The slightest vagueness in specifying the initial state of such a system makes long-term predictions impossible, yielding behaviour that is effectively random. The existence of such behaviour raises questions about the extent to which predictability and determinism apply in the physical world. Chaos theory addresses the questions of how such behaviour arises and how it changes as the system is modified. Its new analytical techniques invite a reconsideration of scientific methodology. ( Routledge Encyclopedia of Philosophy. Version 1.0, 1998 )

9- Corbin (1993), pp.343 and 344


11- G.E.Moor.”Principa Ethica”. Cambridge 1903.

12- GEIVETT, GEIVETT. “CONTEMPORARY PERSPECTIVES ON RELIGIOUS EPISTEMOLOGY”, OXFORD UNIVERSITY PRESS, 1992


14- J. L. Mackie, ”Evil and Omnipotent” Mind, New Series, Vol. 64, No. 254. (Apr., 1955),


25- Rutledge, encyclopedia of philosophy, volume 3, general editor Edward CRAIG, 1988
