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## THE CONCEPT OF GOOD AND EVIL IN REVEALED AND NON-REVEALED RELIGIONS

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### ABSTRACT

*In any religion or philosophy, good and evil keep central position. Human wants good and dislikes the evil by nature. In all religions of world everything which cause heart rending for human, it is evil and every work for world on which basis we get happiness, bliss and spiritual comfort that is "Good". Islam advocates the comforts, ease and peace for humanity as a whole rather than only individual. It has always kept wisdom dependent upon revelation because all the times wisdom may not access to the reality. Islam has not changed its viewpoint with passage of time like other religions and followers of Buddhism, Christianity, Hinduism and Zoroastrianism respectively. Islam is the complete religion; Allah almighty has taken the responsibility of its protection therefore, it has been neither changed, amended nor it will be. The Muslim always only follows obligations those Allah has ordered them to obey.*

**Keywords:** Good and evil Literature, Revealed and Nonreligious, philosophy, Islam.

### The concept of Good and evil in the light of different religions

In any religion or philosophy, the concept of goodness is of central importance. Man naturally seeks good and avoids evil. It was the teaching of Socrates that one does not commit evil by knowing it to be evil. The perpetrator of every kind of evil considers it to be some kind of good. Mistaking evil for good is actually the basis of all kinds of wrongdoing, and the commission of evil is caused by the lack of proper resolution. All immorality is actually the result of ignorance. Good comes from knowledge and evil comes from ignorance.

Similarly, the desire for pleasure and satisfaction is also natural. A saint also wants the satisfaction of desire and a thief too. The difference between human beings is only in what they derive pleasure from. A scholar enjoys knowledge and a tyrant enjoys cruelty. It is written in Genghis Khan's biography that he once asked his military chiefs and courtiers, "Tell me on what occasion and with what pleasure a man enjoys more than all songs." is obtained? Different chieftains responded differently according to their mood. Someone mentioned the acquisition of honor, someone drew a map of conquests and someone drew a map of physical pleasures. After listening to everyone's answers,

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Genghis Khan said that all the pleasures that you people have described, they are all of low level and no one has the intensity of connection that arises on the occasion of seeing the severed head of the enemy at your feet. The moans and groans of his wife and children lying there are the most charming sounds.

This gives an idea of how different the quality of human pleasure being well . A religion can also be judged by the meaning of goodness in its teaching. A person's philosophy of life is actually the name of what he considers to be good and what he considers to be evil.

### **Introduction of Hinduism:**

In the 8th century BC, the name Brahma, meaning "God" in Sanskrit, was applied to Hinduism in reference to Brahma. People of Hinduism believe that there is a Brahman God present with the self that cannot be perceived by the human senses and people of this religion meet the element of Brahma in their nature, hence the name Brahma is applied to them. <sup>1</sup>

Hinduism is the religion of the majority of the people of India. It is a collection of ancestral customs, beliefs and practices. It is not known precisely when this religion came into existence, nor is there any founder to whom it is attributed. Hinduism is more related to the affairs of life and less to beliefs and where worship is concerned, it is not limited.

### **Hindu Beliefs:**

#### **1. Law of Punishment:**

Hindus believe that good or bad deeds must be repaid and this retribution is in this life. This law of punishment is called "Karma".

#### **2. Reincarnation: Transmigration of souls.**

The Hindus saw that sometimes the above-mentioned reward was not received. Sometimes the oppressor dies without getting the reward for his cruelty and the good person dies without getting the reward for his kindness. So this situation convinced him of the reincarnation of souls. So that in the case of receiving reward and punishment in the present life, he will get the next life on the same earth. <sup>2</sup> According to the Hindus, as a result of the actions that he sends forward in his life, if these actions are good, the person will come back in a better state and this will be his reward for returning in a better state than before. And if he has done bad deeds, he will come again in a worse form.

#### **3. Freedom from the slavery of desires and union from Brahman:**

Hindus believe that rebirths are repeated and souls change until desires and inclinations cease and man dominates his body. And when the desires and, the difference between good and evil disappears.

### **Accept the rules**

These laws began in the late 3rd and early 2nd centuries AD. These rules deal with money related to welfare.

"Surely, the man who has conquered his own self has conquered his senses which lead him to evil. It goes, surely the one who got

everything and the one who got rid of everything that was in his hand, then this second one is better than the first one."<sup>3</sup>

It is necessary to compare Hinduism with Islam so that the invalidity and narrowness of Hinduism and the truth and authenticity of Islam become clear as day.

#### **Concept of Prophet:**

In the Hindu religion, there is no existence of any prophet or messenger, but even a concept. They know and remember the authors of their sacred books as "Rishi", but the Arya people belong to the revelation, inspiration and divine guidance. While Islam is a religion in which the existence of the Prophet and the Messenger is as certain as the coming of the morning after the night, so says the Almighty.

"وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا"

"We sent to every nation a prophet from among them."

#### **Equality and Family Orientation:**

In Hinduism, according to the Vedas, human beings consist of four castes.

(1) Brahman (2) Kshatriya (3) Vaishya (4) Shudra

Brahmin is the most respected caste among them. And Shudra is considered to be the worst caste, as if caste discrimination is the standard of honor and humiliation in Hinduism, while Islam has extended the blanket of equality in its foothills of justice and fairness so much that all the people of the world came under it and Among them, the quality of virtue, honor and dignity was found to be piety, in which the more this attribute of piety is found, the closer one will be to God.

"Indeed, Allah, the Most High, is the Most Honorable One who is most pious."<sup>5</sup>

Family freedom and tribal distinction, so the Holy Quran has declared it as a means of mutual introduction and not as a standard of honor and humiliation.

"And divided the people into castes and tribes so that you may recognize one another."<sup>6</sup>

#### **Belief in monotheism**

The belief in Trimurti in Hinduism is a clear proof that Hindus are polytheists in the "Godhead" and in addition, the worship of other gods and goddesses is a proof of polytheism in God's attributes, while Islam is a moment. He also does not tolerate polytheism and commands all mankind to believe in one Allah and forbids polytheism in the nature, attributes and requirements of Allah Ta'ala.

Declaring Hazrat Uzair or Isa (peace be upon him) as the son of Allah is shirk in the Self of Allah, similarly, the worship of the stars by the Sabians and the worship of idols by the idolaters is also shirk in the Self of God, while this is shirk in the attributes. That anyone else should be considered as Creator, Sustainer, Owner, and Bestower of children along with Allah, these two types of Shirk are unforgivable. The following verse must be read for proof.

"إِنَّ اللَّهَ لَا يَغْفِرُ لِمَن يَشْرِكُ بِهِ وَ يَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ"<sup>7</sup>

“ Allah Almighty will not forgive him who associates anyone with Him. Apart from that, forgive whoever he wants.”

Therefore, it is necessary to avoid these two types of shirk, and at the same time, it is necessary to avoid shirk in the requirements of attributes. In the same way, the requirement of believing Allah as a source of sustenance is that the question of sustenance should be asked only from Him, the requirement of believing that Allah is present and visible everywhere is that only He should be feared, etc.

**The foundation of knowledge:**

Allah Ta'ala has given five senses to every human being through which he knows the sensations and for the non-sensations Allah has created the mind, these are the five senses.

1. Hearing power: The power of hearing
2. Power of sight: The power of seeing
3. Power of smell: The power of smell
4. Taste power: The power of taste
5. Power of touch: The power of touch

Now, if a sound reaches the ear, divine revelation is needed to decide whether it is halal or haram. By using the power of vision, a person sees what he wants without regard to what is halal and haram. Divine revelation decided.<sup>8</sup>

"Tell the believers to keep their eyes down"<sup>9</sup>

Similarly, divine revelation is necessary and important for every sense and this is the starting point of Islamic sciences.

From this, it became known that in Islam, the path of knowledge has priority, and that knowledge is not based on human thought, but on divine revelation, while Hinduism gives priority to the path of action and declares the path of knowledge to be the last.

**Globalization:**

Hinduism is a limited religion that gives place only to those Hindus who are Hindus by birth. If he insists on accepting Hinduism, he is placed in the lowest caste level and this thing exists till today. On the contrary, Islam is a universal religion and the Qur'an is a universal legal book. Therefore, the Almighty says that there is advice for both worlds<sup>10</sup> and this announcement was also made by the Prophet of Islam.

"Say: O mankind, I am the messenger of Allah to all people."<sup>11</sup>

Therefore, the religion of Islam will remain in the form of a universal religion for every race and nation, every region and state, every color and every language speaking Arabic and foreign until the Day of Judgment, and Islam will shelter everyone in its mercy. He will continue to recognize his rights as Muslims. God willing.

**Methods of rescue:**

There are three ways of salvation in Hinduism. (1) Knowledge (2) Practice (3) Practice

Whereas in Islam there are two ways of salvation. (1) Faith (2) Action

Ritual is not a separate field but a part of worship and worship is of two types. (1) Physical (2) Financial and "Religion" is the combination of these two

### **Reincarnation or New World:**

Among the basic beliefs of Hinduism is reincarnation or reincarnation, according to which every human being is born again with a new existence after death, while the concept of Islam is completely opposite and based on reality, and that is that Every person will be rewarded for his deeds in the hereafter, good deeds will be rewarded in the form of heaven and bad deeds will be given in the form of hell. It is a different matter that sometimes a person can be rewarded for his actions in the world.

### **Budhism**

Buddhism is a religion attributed to a man who was originally a Hindu and was given the title of Buddha. He was born in the 6th century (BC) and was named "Sidhar Ta". He was born in present day Nepal. At the age of 29, Siddhartha began a life of monasticism to seek knowledge and to know the secrets of the Jahan, henceforth he was named "Goutam" meaning Monk and Dervish. He lived an ascetic life for about seven years and finally attained nirvana.

### **Theories of Mahatma Buddha:**

In short, Buddhists' ideas are not different from Hindu ideas, they also believe in Rama and reincarnation like Hindus. They strive to avoid wealth and control desires in order to escape repeated births and punishments, and they consider almsgiving to be the distinguishing mark of Buddhists. But he himself is not convinced of the Buddhist doctrines, nor does he lay the foundations of philosophical religions, but insists.

"Beliefs sometimes get in the way of knowing and reaching enlightenment." <sup>12</sup>

When Mahatma Buddha was asked by his disciples about this world, whether this place is eternal, he said, "Did I tell you to come to me, no, I did not say that. He added that my followers! Don't think like people think, but think like this: It is pain. It is the basis of pain. It ends pain. And it is the way to end pain.

The Buddha used to say that the salvation of man is definitely dependent on him and not on God. And he believed that man is the creator of his own destiny. He exhorts his followers by saying:

"You become permanent islands and caves of love for your souls. Do not try to find an external shelter and do not ask for the support and shelter of others."<sup>13</sup>

Sometime after the Buddha's death, Buddhism split into two sects. One type was the oneness of Allah and the belief that Allah created this place and then created the means for its survival and then left the human being alone.

The second type is the claim that Allah Ta'ala bestows human perfections and virtues in every age on a person who sits apart for this worship and stays away from

fulfilling animal desires. There is a standing position of Allah in the expression of consent and anger towards others.

The essence of Gautama Buddha's teachings is that the world is a house of suffering. Life is full of sorrow and only death can save us from this sorrow. Then he says that there will be no escape even from empty death unless the root of all life i.e. longing is destroyed.

As long as any kind of longing remains, it will definitely manifest itself in some form of life and this form will necessarily cause pain. Nothing in life is taken for granted. Salvation is impossible without absolute annihilation. For Mahatmabuddha, life is such a bargain that to accept it with no conditions, no price and no reward is *odya* (ignorance). In other words, life in all its manifestations is evil. If the goal of life is to get rid of evil, then it is right to turn away from all kinds of life. How many and where are the followers of Buddhism? There are two and a half million followers of Buddhism in the whole world and if all its sects are counted together, their total number is fifty million. Officially, this religion is practiced in Tibet, in addition to China. They are also found in large numbers in Japan, Korea, Singapore, and Sri Lanka.

### **The Zoroastrian Theory of Good or evil:**

Zoroastrian or Zoroastrian is the name of the disciple of the famous Greek sage Feitha Ghorus who was a descendant of the Shah of Iran. Zoroaster invented the religion of fire worship in the 7th century BC "by claiming prophet hood during the reign of Shah Iran. Fire worshipers consider him a prophet and his book "Zhand" as a heavenly or inspired book.

### **Zoroastrian Beliefs:**

Max Miller theorizes about Zoroastrianism that he was born at a time when the Indian Aryas were not separated from the Iranian Aryas and both worshiped the phenomena of nature. Zoroastrian took the Hindu-Iranian people away from the worship of the phenomena of nature and taught them the existence of God, and this is the reason why the Hindu Aryans became opposed to him and due to this opposition, he had to migrate to western Iran. In the inspired book of Zoroastrianism, Deva is used in the sense of Shaitan, and a convert to Zoroastrianism has to first confess that he repents from future deity worship. <sup>14</sup> At a time when all humanity was worshiping imaginary beings, Zoroastrian called man to the real God and rejected all the minor gods, but later these gods found a place again in the Zoroastrian religion. The atmosphere of Zoroastrianism was not entirely devoid of the germs of arrogance. But he was the first reformer who presented Unity in a pure and unadulterated form by purifying it from magic and astrology. The difference between other contemporary theological systems and the religion of Zoroastrianism was that the earlier religions recognized the existence of a multitude of demons to justify polytheism. Zoroastrian was the first religious reformer who taught that there was only one primordial power. In the later( Avesta), Ungar Aminu assumes a permanent figure. And it is synonymous with Satan. But in the early Avesta, the (Gatha), his position is only that he is now among the earliest revelations that created life

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and its opposite, non-existence. This means that Zoroastrian believed in a kind of theological dualism. Zoroastrian felt complicated in solving the Shirkah problem in the assumption that there are many subordinate forces in the universe that are hostile to human peace and tranquility. He, like some modern philosophers, came to the conclusion that it was impossible for God himself to completely eradicate human suffering and distress, and that there could be no goodness, goodness and happiness in the world without evil, mischief and trouble. After all, God is the creator of all virtues and virtuous beings.

Almost all the religions of the world have teachings about human behavior in the universe and its eternal solution. But it will not be an exaggeration to say that Zoroastrianism is one of the religions of the world that have given special importance to this issue. And considering this aspect of life as deserving of his repentance, he has paid full attention. In various cases, the theme of Khairushar peeks into their lives. After Zoroastrianism, his followers showed so much inconsistency in this regard that eventually they began to believe in two permanent powers in the universe, good and bad, as separate heads and were declared to believe in two Gods.<sup>15</sup> On this occasion, it is important to clarify that in the minds of the people, since Zoroastrians and Magi are two synonyms of the same religion, they do not even feel the need to compare them, although the reality is something else, so we need to explain this. If you want Zoroastrians and Magians to never come together, see the following lines.

**Aqeedah Tawheed:** The basic teachings of Zoroastrianism are not free from monotheism, but at the same time, he declares separate entities according to good and partners. In fact, they are the priests of countless goddesses and gods, while the fundamental importance of monotheism in Islam is not given to any other belief. It has been strongly condemned as a hateful act.

**Creedmission:** According to Zoroaster, there are facts about the messengers and he has also discussed their necessity and responsibility, on the other hand, the Magi, before the arrival of Zoroaster, were not at all convinced of the messengers and after the arrival of Zoroaster, they began to believe in the incarnation of God, while in Islam, the belief in Prophethood is an essential and integral part of the faith of every Muslim.

**Belief in resurrection after death:** Zoroastrian Ba'ath was convinced of death after death and acknowledged heaven and hell, on the other hand, the Magi, like Hindus, were convinced of reincarnation and transmigration, while in Islam, the existence of after death and heaven and its acknowledgment is such an essential part of faith that Faith is incomplete without it.

**Existence of dual powers of Khairushar:** The concept of their mutual conflict was the religion of Zoroastrian's personal insight or it also had a part of his environment and ancient Iranian religious concepts. His decision seems difficult in the light of the prevailing historical sources. But looking at the twin traditions of ancient Iranian religion and the concepts of Vedic religion, where the distribution of the powers of Khairushar in the

universe has existed since the beginning. Zoroastrian could have found basic concepts in relation to good and evil.

On the other hand, the struggle of life and death between the agriculturists and the peaceful farmers in the villages has been strongly presented as a great manifestation of the duality of good and evil. For example, in one place they say that O God! My question to you is, what will be the punishment for this? Do you want the government of the stars over the devil? The government of those who do bad things and the peaceful farmers who earn their living by using their power over animals and men. I get it. If any influence of ancient Iranian concepts and the social and economic conditions of their own time on Zoroastrian teachings is admitted, then the intensity with which Zoroastrian presented the explanation of Khairushar can be attributed to his own spiritual experience and personal insight religion.<sup>16</sup>

In Zoroastrian teachings, although God is beyond the conflict between good and evil, God is still real because He likes good and dislikes evil. And in the last period of this conflict (near the Resurrection), good will win over evil, so God is on the side of good, but despite liking good and disliking evil, God does not interfere in it, but makes the parties one. It has been left for the appointed time, i.e. until the Day of Resurrection. Let both of them show their best by fighting each other. Thus, the leadership of the community of good is not entrusted to the true God, but to its worker, the Holy Spirit (Spantamenio), who is called in the songs the son of Ahura Mazda (the true God).

Shirky Jamaat is headed by Iblis Azam Ungar Amenio. However, the creator of both is the same, but Ungar Amenio (Iblis) Azam preferred Sharkarasha for himself from the beginning. As if from the beginning of the offensive, the difference in the paths of the two and their enmity was clear. There is no possibility of reconciliation between these two parties i.e. these two leaders of Khyroshar and this war can end only when one of the parties is destroyed. Under the leadership of the Holy Spirit, it is the whole effort of the community of good to annihilate the community of evil. And in the same way, the party of evil is trying to wipe out the party of good at every moment. These two forces will continue to fight each other until the doomsday, but according to the Zoroastrian belief, a Messiah will come who will support good and dominate the Shirk community.

These concepts of Zoroastrianism have come before us that humans or other creatures are completely free to choose good or evil of their own free will. However, according to the system set by the true God, everyone will surely get the reward of his good or bad deeds in life after death. The concepts of Zoroastrianism are that it is a worldly practice where the struggle for good continues at every level. It is the duty of a human being to love good and love sharing. And along with worshiping the real God, Zoroastrians invite man to participate in the war with Shirk as a supporter of good.

**Zoroastrian Belief in Hereafter:** According to Zoroastrianism, good people will enter a life after death in which good deeds will be rewarded and those who have done bad deeds will be physically punished.

### **The doctrine of Christianity**

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Christianity is originally related to Nasrana and this area is the settlement of Christ in the Galilee. It is also called Nasiriyah or Nasuriyya. In other words, Christianity is the religion of Christians and it is associated with the Gospel. This word is found at the beginning of the second century AD. When "Yaline" was the ruler of Joachim. He wrote a letter to King Trajan in 106 AD.

Christianity applies only to the religion of Jesus. But it is not correct to apply it to them in this era because these people do not actually follow Jesus. According to the Christian concept, the tragedy of the crucifixion of Jesus, peace be upon him, had lost its bitterness to some extent since the beliefs of his life after death and being raised to heaven, but these concepts do full justice to this great event from Paul's point of view. They were unable to do so, so in their letters, they have clarified the fact of the crucifixion of Jesus with some new ideas that later became the basis of the Christian faith.

Using his logical and intelligent insight, Paul established the concept that due to Adam's disobedience to God in heaven, all his descendants, i.e. the Prophets, were separated from God and eternally under the control of sin and Satan. I came According to the ancient and well-known view of West Asia where the owner had to pay a certain price to free a slave or prisoner and in that case his freedom could be declared authentic and Muslim.<sup>17</sup>

To free man from the clutches of Shaitan, there could be a great and unparalleled price equal to this great freedom. Paul imagines that God Almighty, in view of the infinite compassion shown to Him by His servants, sent His light in the human form of His Son, Jesus, to suffer the most and ascend to the cross and thus pay the price with His blood. Due to which the Prophet mankind could be saved from Shaitan and sin for ever and ever.  
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Thus, according to the belief of Christians, the crucifixion of Jesus (peace be upon him) was not a personal act, but it was related to universal facts in which matters such as the purpose of the universe and the destiny of mankind were at stake. However, it is certain that he is the one who deserves this salvation. Those who believe that Jesus is the Messiah and the son of Allah according to the constitution and accept him as their savior.

In some places Paul associates Hazrat Isa (peace be upon him) with God Almighty and in some places he describes Hazrat Jesus (peace be upon him) as the first creation.

### **Different denominations of Christians**

No one can argue about the importance of Christianity in the heavenly religions, and at the same time, it is also recognized that there is no other religion with such a large number of sects, such as Nestoria, Jacobia, Malkania, etc., all of which The main reason is the disagreement about the status of Jesus.

Therefore, someone calls him "God" and someone is embarrassed to call him "Son of God". However, two sects gained the most fame among them and the majority of Christians are associated with them. Among them, two sects gained the most fame and the majority of Christians are associated with them.

1. Protestant Sect:

2. Catholic Sect

At this time, the correct concept of Christianity and its correct teachings and religious books do not exist in front of us, which include the light of "divine revelation" and a glimpse of its practical interpretation in the context of the biography of Hazrat Isa (peace be upon him). Therefore, a comparison between present Christianity and Islam is being presented here.

**Trinity:** The famous philosophy of Christians is "three in one, one in three", which even they themselves cannot solve to this day, but it is a reflection of their beliefs that they consider God to be composed of three persons, Father, Son. And the Holy Spirit, while Islam is the bearer and claimant of pure Tawheed and the destroyer of disbelief, polytheism and trinity.

**Shariat:** Christianity has declared the Shariat as a curse, otherwise the Shariat of every Prophet would have been the same, and experience also proves that man cannot follow the Shariat, while Islam would have called the Shariat "a source of guidance" instead of a curse. and makes his followers believe that none of his commands are devoid of wisdom or beyond human power.

**Means of Salvation:** In Christianity, salvation is not possible without believing in the Atonement because man is born and born sinful and his parents Adam and Eve committed the sin of eating the fruit of the forbidden tree, making the whole humanity sinful. Daya, to get rid of it, a person should either pay a fine or suffer their punishment. May God bless Hazrat Isa (peace be upon him) who put himself on the cross to atone for all his birth sins, so it is important to believe in this belief. On the other hand, Islam declares the good deeds of man as a means of salvation after the grace of Allah Almighty and openly rejects the idea that a person should pay for the sins of others by offering his life. Crucifixion of Jesus (peace be upon him): Christianity is still caught in the trap of "crucifixion of Jesus" and insists on his crucifixion, while Islam stubbornly declares that Jesus was killed and should not be crucified. Rather, they were mistaken and it is certain that they did not succeed in killing Jesus, according to their alleged objectives.

**Second Life:**

Christians believe that Jesus was resurrected on the third day after being crucified, while Islam did not recognize his death. What is the meaning of second life?

These and many other things of the kind serve as a boundary between Christianity and Islam, making Islam superior and Christianity inferior. No one can claim to understand the human psyche, nor does anyone else.

**Islam's concept of good and evil:**

Islam is not the name of a religion which was presented for the first time by Hazrat Muhammad (peace be upon him) and therefore it is correct to call him the founder of Islam. The Holy Qur'an makes it clear that only one religion has always been sent to mankind by God and that is Islam, that is, submission to God. In different parts of the world and in different nations, the prophets who were sent by God were not the founders

of a different religion, but each coming prophet continued to present the same religion that the prophets before him continued to present.

For any person to become a Muslim, it is necessary to believe in the belief in the Prophethood after the belief in Tawheed. A person cannot be a true Muslim without believing in the Messengership.<sup>19</sup>

The religion of Islam is a summary of the laws of all the Prophets. And it is the perfume of the wisdom of all rulers. Islam has left no wisdom that has not been taught. He did not leave any good that He did not command, He did not leave any evil that He did not forbid. Syed Jalaluddin Umri writes while shedding light on the Islamic concept of good and evil. "Kher" refers to the religion of God that was given to the Muslim Ummah through Muhammad. The system of life that God has given. The beliefs and theories that have been given, the laws and politics that have been given, the code of conduct that has been given and the principles of worship that have been taught are good. And it is the duty of the Muslim Ummah to call the world towards this good. For him, the measure of good and bad is God's religion. Everything that is outside the religion of God is a tax. <sup>20</sup>

The standard of goodness and badness for a Muslim is God's religion. Since Islam is the religion of nature, every action that is in accordance with the law of nature is a good action. And every work contrary to nature is equivalent to evil.

The standards of reason and wisdom and philosophy and logic cannot be acceptable to us because the truth of these sciences is disputed. While there is no room for any kind of doubt in the orders of Quran and Sunnah. Man is basically weak-minded. Allah says:

"And it is not surprising that a thing seems bad to you and it is good for you, and it is not surprising that a thing seems good to you and it is harmful to you." Ghulam Ahmad writes about the Islamic concept of good and evil: "Any action which results in present and future happiness is good and any action which results in the opposite is evil. Among the pleasures, the development of human nature is the most important."<sup>21</sup>

**Quranic Concept of Good and Evil:** The series of Khairushar has been a subject of philosophy since the time when the human mind began to think. But a satisfactory solution has not yet been found.

The Holy Quran does not get involved in philosophical debates. He says that objects in the universe or man's abilities are neither good nor evil in themselves. Their use makes them good or evil. If they are used for the welfare of mankind, they are good.

If any one of us uses these material things for good, then stability is created in that person's personality. If the same force that an individual is using to achieve good is used to destroy humanity, then it becomes evil. Even if the force is wasted by inactivity, it will also be called evil.

God is the source of good and his teaching to humans is that you should not use the powers and abilities created by God in such a way that the result is evil. The meaning

of the development of the evolutionary state of man is also revealed in the form of the concept of "Lord" in the Qur'an.

**Quranic concept of God:** The literal meaning of Lord is to develop. That is, to pass something through new changes so that it gradually develops and reaches its completion.

In the Holy Qur'an, the word Lord comes for God, which is the most used after Allah, which is His personal name. Because God's attribute of Lordship is fundamental. The gradual evolution of everything that exists on the earth and in the sky, whether outwardly or inwardly, has been used abundantly in the Qur'an with the attribute of God, "Lord".

"All praise is due to Allah, the Lord of all."<sup>22</sup>

"So I came to the refuge of the Lord of (all) people".<sup>23</sup>

"Said the Lord of the East and the West and all that is between them."<sup>24</sup>

Dr. Rafiuddin writes that God Almighty is capable of everything. If He wills, He can instantly destroy a person or a tree completely. But he does not do so because to do so does not fulfill the requirement of his lordship. He does not perfect all things, animate or inanimate, at once, but gradually completes them. That is why He is called Lord. There is no attribute of God that can be manifested separately from the purposes of evolution.<sup>25</sup>

Allah Ta'ala revealed revelation for the guidance and guidance of humans. This guidance and guidance was the same for all people in the world, but the light and benefit from this revelation was taken by those people who acted with wisdom and insight.

**Qur'an as good:** Allah Almighty gave guidance and guidance to humans through the Holy Qur'an and thus the Holy Qur'an proved to be a source of goodness and mercy for humans.

It is the Almighty.

"And he said, "What did the pious people bring down?" Your Lord said, "Good."<sup>26</sup>

And in another place he said more clearly that:

"This is the book whose verses have been revealed in the Qur'an in Arabic for those who have knowledge."<sup>27</sup>

Essentially, the Qur'an introduces the comprehensive term Khair for revelation and includes all the pleasures of life and the expansion of powers and powers. All kinds of happiness not only in this world but also in the hereafter. It is the Almighty.

"And if they had believed and practiced piety, they would have been rewarded with good from Allah (in this world and the Hereafter)."<sup>28</sup>

Therefore, every action which results in present and future happiness is good and which results in the opposite is evil. Pleasures play a great role in the development of human personality, rather it can be said that pleasure is that which develops the human personality. What prevents its development is evil. Therefore, in the development of the human being, by following the Quranic values and protecting oneself from the values

contrary to them, the Quran has enlightened with the term Taqwa. Different forms of goodness in the Holy Quran

“Keep the weights and scales accurate. It is the best reach and good.”<sup>29</sup>

"Whatever wealth and wealth you spend in the way of God is for your own benefit."<sup>30</sup>

"Do good deeds that you may prosper."<sup>31</sup>

"And the one who got wisdom, he got a lot of good." Wisdom is a lot of good.”<sup>32</sup>

"God is good and eternal."<sup>33</sup>

In the Holy Qur'an, man has not been instructed to collect God's mercy by making him an individual, but giving him the status of Amin, he has instructed him to keep his hands open. Pursuing base desires. Religion is affirmed in the Holy Quran in this way.

“Those who observe prayer and these people know that they have a right in their wealth. whose needs are not met by the results of their labor or they become completely disabled. These are the people who confirm Yom al-Din.”<sup>34</sup>

In these verses, the words "known right" are particularly noteworthy, meaning that the beggar and the deprived neither ask them for charity nor do they give them anything as charity, both of them know that every needy person has a right to their wealth. Yes, they can claim it as a privilege. This is not a system of individual zakat and charity, but this duty is on all humanity and the purpose of literature is the well-being of human beings.

The condition of hypocrites is described as follows:

"And when they come to prayer, they are in a state of poverty, and if they give something for the sake of religion, they consider it useless."<sup>35</sup>

Here the literal translation of *kisali* is to express tiredness and weariness in a task that should not show weariness and tiredness. The meaning of this is that when the hypocrites come to prayer, they consider it a burden and try to take it off their necks, which they are very tired because of this burden. This map, which we deceive ourselves by saying that it describes the condition of the hypocrites of the time of the Messenger of Allah, may God bless him and grant him peace, is in fact our own condition is no different from them, because when we come to prayer. The hypocrites are held in high esteem.

According to the Holy Qur'an, we get not only worldly pleasures but also good deeds in the hereafter. The religion of Islam informs us that we should not limit ourselves only to the preservation of our own self, but to use the blessings of Allah and our power for the welfare of humanity.

Reasonable arguments from the Qur'an in motivation. Indeed, the Holy Qur'an has been revealed by Allah for the guidance and guidance of mankind. But only those who

have complete faith in it can receive guidance from it. They do not believe, they only believe in reason and consider reason as the source of guidance.

If seen in the light of reason, the fact emerges that a person's earnings are the result of the overall performance as follows.

1. Mental capacity that every person is born with.
2. Effects of early environment, education and training
3. Capacity and usage opportunities and
4. Opportunities for personal labor of man

However, what man acquires is his property as a right. Although Allah has given it to man to use it according to the instructions. The Holy Qur'an has brought forth life and death as a test for this sinful act. Where man's worldly life is conditioned with good, that is, in return for good in this world, man will get only good in the Hereafter.

### **According to religious scholars:**

The problem is connected with Khairushar Iblis. Azazel was a close angel of God before he became an idolater and held such a position in knowledge that he was called Tau s al-Malaika. By refusing to prostrate, he started an endless war of Khairushar.

According to Maulana Mufti Muhammad Shafi Usmani; The disbelief of Iblis is not merely the result of practical disobedience, because abandoning a duty in practice is a transgression and a sin in the principles of Sharia, not disbelief.

The real cause of Iblis's disbelief is to oppose and oppose the verbal command that the one whom you have ordered to be prostrated is not worthy of my prostration.<sup>36</sup>

According to Maulana Mufti Muhammad Shafi Usmani:

“For the above reasons, one should not think that Shaitan's power is great. It is difficult to fight against it, the Almighty said to remove this idea. Among them, Shaitan is weak and in Surah Al-Nahl, where it is ordered to be reciting the Qur'an. He also said that O you who believe and trust in Allah, Shaitan has no dominion over those who take refuge in Allah.”<sup>37</sup>

Pir Muhammad Karam Shah Sahib writes warning us against the deception of Shaitan. Do not follow Shaitan. Do not follow in his footsteps, because he does not invite his followers to goodness and guidance. Rather, it is his way that he always exhorts his followers to immorality and immorality and presents evil deeds in such a beautiful manner that their evil consequences are hidden from the eyes.<sup>38</sup>

Mu'awiztin is a fortress of protection from all kinds of worldly and religious calamities.

### **According to Maulana Ashraf Ali Thanvi**

It is in the hadith that by mentioning the name of Allah, it is removed, and this matter is evident in Shaitan, and in Shaitan, all speech is great in such a way that Musus presents it in the form of his unsahih Mushfiq. But if it is suppressed, it stops whispering and withdraws, and if it is accepted, it exaggerates.<sup>39</sup>

Muhiddin Ibn Arabi's spiritual disciple Abdul- al-Kareem al-Jili is a very famous personality. Al Jaili believes that the Almighty had ordered Iblis not to worship anyone but Me, so he became suspicious of Adam's command to prostrate. Because of this Talbis point, he got the name Iblis.

Iblis thought that fire is better than clay. Al-Jeili writes about Iblis' sense of pride and arrogance that Satan thought that truth is better than truth, truth is better than khakiya, truth is better than truth, and truth is evil. Don't you know that even if a candle is turned upside down, the tendency of the flame remains upwards, whereas if a handful of dust is thrown upwards, it will immediately fall down.<sup>40</sup>

## References

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- <sup>3</sup> Yafath al-Meem wa Zham-ul-Nun al-Makhita (Religious Law of the Hindus) Dharma Shastra, p. 85
- <sup>4</sup> Al-Quran 16 :36
- <sup>5</sup> Al-Quran 49 : 13
- <sup>6</sup> Al-Quran 49 : 13
- <sup>7</sup> Al-Quran 4 : 116
- <sup>8</sup> Abu Abdullah Muhammad Shoab, Religions and Religions of All Nations, (Gujrat: Muslim Publications, 2007) p 97.
- <sup>9</sup> Al-Quran 24-30
- <sup>10</sup> Al-Quran 38 : 87
- <sup>11</sup> Al-Quran 7: 158
- <sup>12</sup> Abdul- al-Qadir Shaibta Al-Khamd, Religions and Religions of the World Nations, p 92.
- <sup>13</sup> Ibid, p 97.
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- <sup>18</sup> Zakir Naik, "Non-Muslims about the concept of God and Islam in the religions of the world", translated by Syed Imtiaz Ahmad, (Lahore: 2006) P 87.
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- <sup>20</sup> Syed Jalaluddin Umari, Maruf and Mankar, (Lahore: Islamic Publications Limited, 1971) p 21.
- <sup>21</sup> Al-Qura'an 2 : 216
- <sup>22</sup> Al-Quran 1 : 1
- <sup>23</sup> Al-Quran 114 : 1
- <sup>24</sup> Al-Quran 26 : 28
- <sup>25</sup> Muhammad Rafiuddin , Quran and Modern Science, Education Conference Lahore 1959
- <sup>26</sup> Al-Quran 16 : 35
- <sup>27</sup> Al -Quran 41 : 2
- <sup>28</sup> Al-Quran 2- 103
- <sup>29</sup> Al - Quran 17 : 35
- <sup>30</sup> Al-Quran 2 : 272
- <sup>31</sup> Al -Quran 22 : 77
- <sup>32</sup> Al- Quran 2 : 269
- <sup>33</sup> Al-Quran 20 : 73
- <sup>34</sup> Al-Quran 70 : 23 , 24, 25 ,26

<sup>35</sup> Al-Quran 9 : 54

<sup>36</sup> Usmani Muhammad Shafi , Ma'arif al-Qur'an. Volume IV, (Karachi: Al-Maarif, 2010) Vol IV, p 258.

<sup>37</sup> Ibid, pg. 855

<sup>38</sup> Pir Muhammad Karam Shah Sahib, Zia-ul-Quran, (Sargodha: Zia-ul-Quran Institute) Vol VIII, p 303.

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<sup>40</sup> Iqbal New Formation, Aziz Ahmad, (Lahore: Iqbal Academy, 1997) p 190.