

# **DYSTHEISM**

## **A Critical Evaluation on Philosophical Coherence**



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## **Abstract**

This study questions the philosophical coherence of the arguments around the problem of evil, which forms the basis of Dystheism, and argues that Dystheism is essentially an attitude arising from sociological and emotional reactions rather than a rational position. The social background against which Dystheism spread, the arguments of moral indifference it puts forward, and the contradictions in its conception of God make it necessary to evaluate this view not as a philosophical system, but rather as a form of existential reaction.

Keywords: Deism, Theism, Deism, Problem of Evil, God

## **Introduction**

Dystheism is based on a theistic understanding of God, but questions the moral aspect of this God and even claims that God can be evil or indifferent. Reinterpreting the classical problem of evil, this view accepts God's existence but denies his moral perfection. However, this study argues that this position of Dystheism is not philosophical but reactive and often based on a socio-psychological background.

## **Roots On the Problem of Evil**

Dystheism tends to justify God's permitting evil on the basis of his moral deficiency. But this claim seems to carry contradictions of its own. If God were truly a purely evil being, no form of goodness would exist. In observable reality, however, good and evil coexist; this shows that God cannot be absolute evil, that is, it cannot be argued that God's nature is evil.

Similarly, the fact that we have an existential end such as death can also be considered as a criticism against this argument. If the purpose of a purely evil God were to inflict constant suffering, the existence of a “terminating” element like death would be meaningless. This contradicts the assumption that God's nature is evil.

## **The Limits of the Argument from Moral Indifference**

Another basic claim of the theist view is that God is morally indifferent because He does not intervene in evil. However, this argument is inconsistent when the concept of “test” in classical theist thought is taken into account. For for a test to take place, the individual must be able to choose between good and evil with free will. If God intervenes in every evil, this freedom disappears and the test loses its meaning. Therefore, the existence of evil can be considered as part of the purposeful functioning of the created order rather than God's indifference.

However, we cannot ignore the fact that Dystheism has a more comprehensible ground for arguing for God's indifference rather than the argument that God's nature is evil. But as we have already mentioned, the existence of death and the fact that the universe has an order makes the claim that God is indifferent meaningless. An indifferent God would not create an orderly structure or even create anything at all. Considering theism's concept of “test”, it becomes clear why there is no direct intervention.

## **Belief in the Hereafter and the Problem of Meaning**

Dystheistic approaches often tend to reject life after death. However, this position also contains serious contradictions. If death is not the end and evil will continue after death, then death has no meaning. On the contrary, in theistic systems, death is either a manifestation of

justice (punishment/reward) or a stage of purification. In this respect, while accepting God, dystheist thought contradicts itself by adopting a nihilistic attitude towards death and the afterlife.

### **Sociological Background**

An analysis of the social circles in which Dystheist discourses are prevalent reveals that this approach is more common among economically disadvantaged individuals who face social injustice. This shows that Dystheism is an existential and socio-psychological reaction rather than a philosophical system. As an expression of anger against God without completely abandoning belief in him, the dystheist approach is based on emotional reactions rather than rational justifications. Therefore, Dystheism can be considered as a kind of “intellectual arabesque”.

### **Conclusion**

Although Dystheism is ostensibly presented as a philosophical questioning, when examined in depth, it is based on an emotional and sociological background rather than a rational basis. Although it focuses on the problem of evil, it develops an attitude of rebellion instead of explaining this problem; although it accepts the existence of God, it centralizes anger towards him. In this context, rather than being a coherent belief system, Dystheism can be considered as the expression of individual and social traumas through the image of God.