

Preface

This volume in the book series *Key Concepts in Interreligious Discourses* (KCID) presents the results of a conference on the concept of evil in Judaism, Christianity, and Islam, held at the Friedrich-Alexander-Universität Erlangen-Nürnberg on February 13–14, 2020. I would like to thank the Evangelische Kirche Deutschland (The Protestant Church of Germany) for helping to fund this conference.

The conference and the book series *Key Concepts in Interreligious Discourses* (KCID) are central projects of the Bavarian Research Center for Interreligious Discourses (BaFID). The main goal of the Center is to study the fundamental ideas and central concepts of Judaism, Christianity, and Islam with the aim of uncovering their interconnectedness and highlighting the similarities as well as the differences between these three religions. By sharing the results of our research, BaFID seeks to promote peaceful relations among religious communities and to foster social cohesion in pluralistic societies. In addition to the published volumes, selected highlights from each volume are also made available online in English and German on the BaFID website.

BaFID aspires not only to engage a small group of academic specialists in reflecting on central religious ideas but also to disseminate these ideas in a manner that is accessible and appealing to the broader public. Academic research that serves society is crucial for counteracting the contemporary trend of segregation rooted in ignorance and for strengthening mutual respect and acceptance among different religions. This aspiration is fulfilled through the discursive investigation of concepts, as exemplified in this volume on the complex concept of evil.

BaFID could not fulfill its mission without the generous support of the Bavarian State Ministry of the Interior, for Sport and Integration. Their support has been instrumental in advancing our research and outreach efforts, and I extend my deepest gratitude to them for their unwavering commitment to promoting interreligious understanding and social integration.

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Georges Tamer
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