

The Concept of Peaceful Co-existence in Imam Khamenei and Sartre's Ethics

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ABSTRACT

The paper entails a proportional study, is an attempt to understand the Peaceful Co-existence and Ethics in terms of embodiment and situatedness of the subject in pre-given situation. In analyzing this paper, it may appear to be a part of the investigation about useful ways to further fertile cross-cultural philosophical dialogue required in our times. The understanding about human being and his essence has always been a point of discussion among thinkers and intellectuals also in different stage of history. While analyzing the human essence, ethics and existence, different theories continued to come onwards. There are some theories that elevate the position of human being more to the extent as privileged among all creatures. The supreme leader of Iran Sayyed Ali Al-Khamenei, illustrates the kind of relation that should connect us with peace and blessings be upon all them, should not be read as if it is a part of history. It should rather be read as being a model to follow on our present daily basis. The ethical identity of a society is the real identity of that society. That is to say, the ethical framework of a society is the main characteristic of that society. Somebody who is after knowledge needs to be moral. The more pious he is, the more he will come to like and appreciate knowledge. Knowledge must be accompanied by ethics, and industrial and scientific progress must be accompanied by ethical growth. In order to explore the above objections to an existentialist ethics further, it is useful to examine how Sartre approaches these issues. Sartre generally acknowledged as the central figure of the existentialist tradition. Sartre's ethics is grounded in his theory of freedom.

Keywords: Allah, Ethics, Existence, Freedom, Knowledge

INTRODUCTION

Peaceful Co-existence and Ethics: Co-existence does have political overtone. Hence, it is Mutual Existence rather than simply Co-existence which must be pursued to help develop and sustain a really human society. Peaceful co-existence is a new notion in history. It is not identical with the old phenomenon that countries live along each other without fighting: that is not peaceful co-existence, but simply peace in ancient meaning of the word. True, the word 'peace' can be understood and applied in various ways; but this time a new concept - peaceful co-existence - is in question. The concept itself clearly implies the co-existence of those not following an identical path: peaceful co-existence definitely means the peaceful co-existence of countries which belong to differing social systems.

Ethics is the branch of Philosophy which studies human action as good or bad. "In practice, ethics attempts to address human morality problems by identifying principles such as good and evil, right and wrong, virtue and vice, justice and crime. Ethics addresses the questions "What is the best way for people to live?" and what acts are right or wrong in specific circumstances? In ethics, a premium is placed upon defining "the good". In forming different branches of moral philosophy, diverse approaches to defining the good, the essence of moral properties, the origins of moral knowledge and the status of moral facts have played an important role. The necessity of setting a regulated set of ethical principles for peaceful co-existence of faiths is felt more than ever before. The ethics, based on traditions that are already accepted by religion/faiths and also ethics based on shared natural principles.

To establish and perpetuate a genuine and just socio-economic order and harmony in living between believers of different faiths, we may refer to *Nahjul Balaghah* to find that only two prescriptions, as given by Imam Ali (A.S), shall guarantee understanding, just peace and tranquility in this strife ridden world to the benefit of entire mankind. Given below are the extracts from the will of Imam Ali to his son, Imam Hasan (A.S). These are faithfully applied in our behavior with each other, while interacting with each other, shall stand to guarantee peaceful co-existence, harmony in living and world peace (Rad, 2001, p. 55).

Let your 'self' function as a scale to assist you determines its goodness or wickedness. The human being is concerned. Do as you want others to do to you do to others. Whatever you want for yourself, for others and whatever you don't want to happen to you save others from this. Don't dominate and tyrannies someone because you definitely don't like being oppressed or tyrannized. As you definitely want people to regard you kindly and sympathetically, be compassionate and sympathetic to others. If you are satisfied or feel happy in receiving a certain kind of behavior from others, you may behave with others exactly in the same manner (Maqsood, 2009, p. 163). Do not talk to them the way you don't want people to talk about you. Don't talk about a subject you know nothing or nothing about and if you want to talk about anything or anyone you're completely aware of at all, then avoid controversy, libel, and aspersion, as you don't like being scandalized and libeled in that way.

Ethics of Imam Khamenei

Sayyed Ali al-Khamenei, (May Allah reserve him), In order to understand the mode of life of the human being, the ethics should be clarified first. Prophet Muhammad (PBUH) is Allah's apostle sent to demonstrate an entire new program of human relation and style of life. His mission targets all humankind (Naqavi, 1997 pp.2-8). And in order to fulfill this task, he paid his utmost effort in constant jihad. But in order to achieve the utmost goals of this mission, the mission has to be led by leaders that are considered to be as great as its first and main leader, Prophet Muhammad (PBUH), and considered as being the closest to him in order to ensure that they are going to bear their tasks with great loyalty; for this will guarantee their success in establishing a solid, stable and secured ground.

Sayyed Ali al-Khamenei has also given special place in his addresses to the issues related to essence of humanity and Islamic ideology in view of the elements and peculiarities that are established by it; "In Islamic thought all existence is creation of God and an image of his knowledge power; It is attracted to the whole world, and man is his creature, superior to others and his vicegerent upon earth. By using his intrinsic skills in the most beautiful ways and riding on the two wings of faith and knowledge, man will build the world constructed for him.

Conversely, man can create a hell of oppression and corruption by going astray, wasting and perverting his God given possible. Faith in God and submission to his commands are the only light that illuminates his path. The temporal world is cultivating ground for the next world and death is not the end of life but only a passage to immortality and the beginning of new existence. In Islam's divine thought all human beings are brothers, sisters and creatures of the Almighty. There is no discrimination on the basis of colour, race, geographical location and these distinctions do not make a man or a nation superior to others (Ibrahim 2017 pp.9-10). Humanity being a homogeneous mass, racial and geographical characteristic is of no consequence. An act of aggression against a person is aggression against humanity.

The human societies of most of the regions of the world today have created such a situation because of keeping distance from moral, human truth, ethics and also adoption of seclusion from God that despite all the materialistic developments, it is unable to provide any bliss and bless for them (Ibrahim 2017 pp.13). Islamic society's most important duty is to allow people to attain spiritual and divine perfection in the shadow of the government and the environment it has created. Such a society's purpose is to make human beings worship God. Islam is not indifferent to the issue of ethics and morality. From an Islamic point of view part of justice is related to the issue of ethics and beliefs. That is to say, if we fail to prevent somebody from becoming corrupt, we have done him injustice, all human beings to infuse their soul with the light of faith, purity, salvation, sincerity, love, hope and dynamism. It calls on all human beings to cleanse their world of poverty, ignorance, oppression, discrimination, backwardness, stagnation, bullying, imposition, humiliation and stupidity. Freedom is the primary slogan shouted in the west. Freedom has a lot of meanings: freedom from captivity, freedom from ethics – because ethical rules are a kind of restriction – freedom from unequal wages for men and women, freedom from regulations which force women to remain devoted to their husband. Freedom can include all of these meanings.

The ethical identity of a society is the real identity of that society. That is to say, the ethical framework of a society is the main characteristic of that society, and everything else in that society revolves around this axis. The ethical values are relative in western liberalism; freedom is not restricted. Because as a person who believes in a set of ethical values, you do not have the right to criticize somebody who attacks the values you believe in. This is because he may not believe in your set of values. Therefore, there are no limits to freedom – that is to say, there are no spiritual and ethical limits. Logically speaking, freedom is not limited. Because the truth is not fixed and absolute and they believe the truth and ethical values are relative. Somebody who is after knowledge needs to be pious. The more pious he is the more information he'll come to like and enjoy. Knowledge needs to be supplemented by ethics and ethical development must follow technological and scientific advancement. The key thing that can bring about ethical development is paying attention to God. A true Muslim should be trained in an Islamic way, should have knowledge of Islam, and should behave according to the principles of Islam. (Rahman, 2017 pp. 45-48).

The reality of the faith being different from its knowledge, Sayyed Ali al-Khamenei has elaborated the point that human being is instinctually moving towards faith itself and remains protected from deviations: “Ignorance and suspicion are antonym of knowledge. However, ignorance is not considered antonym of faith. Rather blasphemy and infidelity, i.e., concealing, hiding is considered to be the antonym of faith. Sometimes it happens so that a person acknowledges the truth but conceals it and it is the faith which is in opposition to the hiding (the truth) i.e. affinity with the heart, fascinated, self- surrender, to acknowledge the truth whole heartedly and to bow before it. If you know and comprehend anything, you believe in it and that belief becomes the basis of your action” (Ibrahim, 2017, pp. 61-62).

Ethics of Sartre

Existentialism is a philosophy that emphasizes individual existence, freedom and choice of individuals. It is the view that while living in an irrational world, humans identify their own purpose in life, and strive to make reasonable decisions.

It focuses on the issue of human life and the feeling at the heart of existence that there is no meaning or explanation. It holds that the only way to counter this nothingness (and thus to find

meaning in life) is by accepting creation, as there is no God or any other transcendent power. Therefore, Existentialism assumes that people are absolutely free and must take personal responsibility for themselves (although fear, a profound torment or dread comes with this responsibility) (Chang, 2014, p.190). Accordingly, it stresses intervention, freedom and decision-making as central, and claims that the only way to rise above the essentially absurd state of society (characterized by misery and imminent death) is by the exercise of our personal freedom and choice.

If the fundamental ontological conditions and determinations are depicted the way they are, then it is difficult to understand how the idea of ‘an ethics of deliverance and salvation’ achieved ‘after a radical conversion’, that Sartre suggests at the end of *Being and Nothingness*, will be of any help, for how can the conversion change the ‘ontological structure’ of being? (Sayeed, 1998, p.76)

However, the way things stand in *Being and Nothingness*, setting out from the ‘ontological solitude of the for-itself’ the existence of the other is established at the price of identifying objectivity with alienation and stipulating the absolute insurmountability of this alienation; My original fall is the existence of the other. I grasp the other’s look at the very center of my act as the *solidification* and alienation of my own possibility become probability which is outside me (265, BN). Thus being seen constitutes me as a defenseless being for freedom which is not my freedom...this slavery is not a historical result-capable of being surmounted my being for others is a fall through absolute emptiness toward objectivity (276-275, BN). Shame is the feeling of an original fall. I have ‘fallen’ into the world in the midst of things and I am (289, BN) by the fact of the other ‘s existence, I exist in a situation which has an outside and which due to this very fact has a dimension of alienation which I can in no way it. This limit to my freedom is, as we see, posited by the Other’s *pure and simple existence* (510, BN). Thus, the very meaning of our free choice is to cause a situation to arise which expresses this choice, a situation the essential characteristic of which is to be *alienated*; that is, to exist as a form in itself for the other. We cannot escape his alienation since it would be absurd to think of existing otherwise than in situation (Sayeed, 1998, p. 77).

Sartre, at the end of *Being and Nothingness*, had promised a book on ethics. He did so because there can be no ethical theory which does not have as its first concern the behavior of human beings towards one another; for morality consists in the regulation of this behavior. The problem which Sartre has set himself was to discover a way by which human beings can break out of the pattern of behavior, the endless frustration, to which he has doomed them when they confront each other. While discussing one's desire to possess the other and treat him as a thing, Sartre had concluded that in all human relations whatsoever, one is bound to fall into one or the other of the two basic attitudes: Sadism or Masochism. The For-itself, he had said, may try relapsing into hatred of the there, when his attempts to possess the latter have failed. But hate does not enable us to get out of the circle. It simply represents the final attempt, the attempt of despair. After the failure of this attempt nothing remains for the For-itself except to re-enter the circle and allow itself to be indefinitely to seed from one to the other of the two fundamental attitudes. But Sartre had added a footnote to these words in which said; "These considerations do not exclude the possibility of an ethics of deliverance and salvation. But this can be achieved only after a radical conversion which we cannot discuss here" (Sartre, 1966, p. 534).

He was alone, enveloped in this monstrous silence, free and alone, without assistance and without excuse, condemned to decide without support from any quarter, condemned forever to be free. For Sartre the source of all authenticity is human *freedom*. In the section of *Being and Nothingness*, in the passage 'Ethical Implication' he proposes freedom in place of God as man's primary value. Similarly, in *Existentialism and Humanism*, he states freedom as a moral judgment that men should accept as their ultimate goal. Similar statements have been made by Sartre in his entire philosophical and literary works. He says in an interview that "Everything that I have tried to write or do in my life was meant to stress the importance of freedom". Freedom as an ultimate value in Sartre's works has been emphasized and linked to his idea of authenticity for he uses freedom, commitment and authenticity interchangeably. In his essay *Anti-Semite and Jew*, he says that authenticity "consists in having a true and lucid consciousness of the situation, in assuming the responsibilities and risks that it involves, in accepting it in pride or humiliation, sometimes in horror and hate". Thus, an authentic individual, according to Sartre, is one who accepts his situation as it truly is; who does not flee from it in self-delusion. He accepts the responsibilities and dangers that his situation involves fully conscious of the finality

of his decision making for "he is what he makes of himself in and through his actions within a situation. (Khan, 2012, p.118)

In existential ethics, freedom is given a great deal of significance. Arendt claims that freedom is not our action's purpose or end; it actually exists within action itself. Freedom as freedom of choice is explained by Sartre. We have addressed the reciprocity of liberty as well. Contemporary existentialists insist that our own subjectivity is acknowledged by the equality of others. In *Ethics of Ambiguity* de Beauvoir writes, "we have to respect freedom only when it is intended for freedom, not when it strays, flees itself, and resigns itself". (Beauvoir, 1948, pp. 90-91) For Beauvoir, "The will to want life, to want to reveal the world and to want men to be free is one and the same will". (Beauvoir, 1948, p. 87) As we have found, in relation to humanism, Sartre contends that "I can take freedom as my goal only if I take that of others as a goal as well". (Sartre, 1947, p.54) In view of the Sartre and Beauvoir we may say that we need not respect the "freedom" of the slave owner to own slaves or the "freedom" of a Caligula to murder all those in his disfavour. Beauvoir, therefore, argues that "A freedom which is interested only in denying freedom must be denied".

Sartre takes man as freedom. Man is free because he cannot be otherwise. He cannot escape his freedom, which becomes for him, therefore a dreadful responsibility. But not only does one determine himself in his free choice, he also determines all others, for every decision he makes legislates for all men. Man is ultimately embroiled in anguish because his decision is never based on an external force on which the blame for his action can depend. He's got to do it alone. And when Sartre says alone, he means completely alone, no a priori structure on which to rest upon values. Man's forlornness in his all-aloneness is which he must face the issue of his own freedom. For Sartre, that God does not exist is a dreadful fact that makes an ultimate difference to the world and to the man. According to existentialists, human existence is prior to everything and for them first principle is man's making of himself as he is a project which possesses subjective life. Sartre also takes his stand on the same doctrine that existence precedes essence, by which he means that man is not defined by a common quality of human nature but rather is what he wills to be. Since there is no God, a fundamental postulate of Sartre's ontology, there is no concept of man in the mind of God which constitutes man's essence. Man does not come into

the world ready-made; he is simply what he makes of himself, and is never made but always in the making (Edward p.338).

CONCLUSION

In working out the formulations of the present paper, we shall appropriate have multi-dimensional methodological strategy. Our paper is historical and analytical. The role and function of philosophy in determining place of the doctrine of 'Ethics' in 21st century is also being outlined. We have surveyed, within the given constraints of a work such as this, representative from the whole gamut of position available on the theme of ethics. We paid special attention to the position adopted by Sartre at different stages of his philosophical development which, however, are similar in their negative conclusion as to the possibility of ethics relationships. We also studied at some length the views of Imam Khamenei, we need to pay attention today towards the fact that as knowledge becomes the cause for self-respect and rise in confidence for an individual, exactly same is the situation for a nation to as they provide a contrast to the vies of Sartre. Broadly speaking we found that there are two kinds of viewpoints. On the one hand there are philosopher like Sartre for whom not only historical factors but the very structure of human existence condemns men to isolation and conflict. On the other hand there are religious thinker Imam Khamenei ethical point, the human societies of most of the regions of the world today have created such a situation because of keeping distance from moral, human truth and ethics and also adoption of seclusion from God that despite all the materialistic developments, it is unable to provide any bliss and bless for them. The concept of the western societies and western philosophy regarding human beings, (although there is glaring difference and dissimilarity in western thoughts), is absolutely different than that of Islamic thought. This is the reason that the difference in the western concept and reason with regard to human evolution and its resources adopts a different meaning and situation, which is absolutely different than that of Islamic logic and thought. It is, as Camus said, the need of the times. "It is fear and the spiritual isolation...that must be fought today. And it is dialogue and the universal intercommunication of human being that must be defended" (Camus, 1961, p. 22).

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