

Original Paper

The Paradox of Sartre's Existentialism: An Islamic Interpretation of "Existentialism is a Humanism"

Muhammad Rizwan Junaid¹ & Khadija Naz²

¹ Pakistan Institute of Management, Pakistan

² Lahore College for women University, Lahore, Pakistan

Abstract

The conceptual foundations of Sartre's Existentialism seem absurd, contradictory and intellectually ambiguous that do not provide a multi-dimensional and comprehensive view with the help of which Sartre's core ideology can be understood in the real sense of words. This paper deals with Sartre's Thesis as presented in his famous lecture "Existentialism is a Humanism" and further establishes counter arguments with religious and philosophical perspective to prove that Sartre's viewpoint was primarily appears shorter in height referencing philosophical and religious scholarships. The essential thought process applied by Sartre seems tinted with his very own personal intricacies and religious biasness. He has established basic arguments keeping under consideration the theological doctrine of Christianity; neither he had any knowledge of Islam nor he studied the essentials of this religion and without doing so; he posed his argument about GOD. This paper is an initial attempt towards highlighting these gaps and bring forward the rudiments of original argument.

Keywords

Argument, Criticism, Existentialism, God, Humanism, Religion

1. Introduction

'Existentialism is a humanism' is based upon a lecture given by Jean Paul Sartre at Club Maintenant in Paris, on 29 October 1945, and later published as a book by multiple publishing houses (Baldwin, 2005). Sartre was a strong proponent of 'Existentialism' and he tried to enrich this school of thought with altogether a novel array of unusual notions that were not adopted, exhibited or generalized before, as "Existence precedes Essence". Sartre took an rare stance referring 'essence' as it has never had been undertaken, the way Sartre has interpreted this term. A very keen and careful reading of this lecture makes it easier for the reader to comprehend that Sartre seems more personal in his advocacy towards Existentialism and his scholarly height appears compromised. In addition to it, he referred religion and concept of God, merely with reference to Christianity; the same mistake did by Karl Marx. They both attacked religion and God with full force but all the way keeps under close consideration the thesis established by Christianity and it is nothing but a very biased approach. It is so simple to understand that when a universal phenomenon is under discussion then the related argument must be 'universal' not 'particular'. This paper exemplifies the core focus of Sartre with a fair aim to present complete picture ranging all dimensions needed to establish the prime thesis of 'Existentialism' in the real sense of words.

2. Creation of Human Being

Sartre establishes a detailed argument with reference to human creation and in the line of doing so; he supports his argument with the process of inventing a paperknife and this comparative argument is quite fallacious in many conceptual and applied perspectives; Sartre States, as:

If one considers an article of manufacture as, for example, a book or a paperknife – one sees that it has been made by an artisan who had a conception of it; and he has paid attention, equally, to the conception of a paper-knife and to the preexistent technique of production which is a part of that

conception and is, at bottom, a formula. Thus, the paper-knife is at the same time an article producible in a certain manner and one which, on the other hand, serves a definite purpose, for one cannot suppose that a man would produce a paper-knife without knowing what it was for. Let us say, then, of the paperknife that its essence – that is to say the sum of the formulae and the qualities which made its production and its definition possible – precedes its existence. The presence of such-and-such a paper-knife or book is thus determined before my eyes. Here, then, we are viewing the world from a technical standpoint, and we can say that production precedes existence. When we think of God as the creator, we are thinking of him, most of the time, as a supernal artisan. Whatever doctrine we may be considering, whether it be a doctrine like that of Descartes, or of Leibniz himself, we always imply that the will follows, more or less, from the understanding or at least accompanies it, so that when God creates, he knows precisely what he is creating. Thus, the conception of man in the mind of God is comparable to that of the paper-knife in the mind of the artisan: God makes man according to a procedure and a conception, exactly as the artisan manufactures a paper-knife, following a definition and a formula. Thus, each individual man is the realization of a certain conception which dwells in the divine understanding. (pg: 2-3).

First (God [ALLAH] and Man), the comparison between ‘an artisan’ and ‘absolute God (ALLAH)’ is erroneous; man, himself is a creation with limited mind, intellect and senses. His intellect is bound to his senses as he cannot perceive anything beyond the applied possibility of his senses. The sense perception is the only source of knowledge for man (as prescribed by Empiricism) and he cannot gain any knowledge of any physical object without the help of his senses. His bounded rationality revolves around his five senses and man survives amidst countless contingent possibilities. Man exists, fulfilling all related requirement of existence as ‘weight’ and ‘volume’ and his body is a material entity. This body was given birth at specific time and it would be overtaken by death at certain time. His existence is dependent, temporal, contingent and accidental; it is very sure that there was someone before MAN who designed man and entire life of a human being seems planned, orchestrate and controlled by this SOMEONE before him.

ALLAH is eternal, omnipotent, inevitable and infinite; he created everything but no one created him, Holy Quran clearly states: *In the name of Allah, the Kind, the Caring. Say, “He is Allah, the One. Allah, the Unique. He doesn’t beget, nor was He begotten. No one is equal to Him.”* (Quran 112:1–4). ALLAH does not follow his laws of creation as he himself was not created. HE is beyond material restriction and carries no body, no specific place and specific time frame. He is absolute and eternal with his sole attributes and oneness. His essence is pure and free from any impurities; ALLAH is considered as unconditionally one, exclusive, and faultless, unrestricted from any and every mistake, shortcomings, and imperfections, (Gardet. 1960) and further thought to be invincible, all-knowing, omnibenevolent and totally inestimable in all of his characteristics, having no partner or equal, and being the only creator of everything in existence (Bowering, 2006).

Quran openly and clearly emphasizes upon Oneness of ALLAH as *So don’t make images for Allah. Allah knows, and you don’t know.* (Quran 16:74) as he cannot be compared because everything is created and he is the only creator. Quran further concretizes his claim in another verse as *The Originator of the heavens and the earth. He made for you companions from among you, and pairs of animals: by which He multiplies you. There is nothing like Him. He’s the Hearing, the Seeing.* (Quran 42:11). ALLAH is absolutely free from any comparison and association with other beings as his qualities and powers cannot be attributed to his creations and he cannot be portrayed as well since there is no one like him or there is nothing like him (Elias, 2010).

Much more can be referenced to counter the comparison initiated by Sartre while equalizing a human with God. A creation cannot be compared to the creator and while doing so, a physical object that exists is being compared to a metaphysical essence and logically, this comparison would not be right as we need parallel attributes, characteristics and qualities to compare two separate entities.

Second (Invention and Creation), he undertakes the example of a *paperknife made by an artisan who had conception of it and pre-existent techniques of production.* Sartre has made another significant slipup here while he compares ‘invention’ and ‘creation’; without establishing and comprehending the difference between both, he has simply compared invention of a paper knife with creation of human

being. The origin of word invention is *early 15c., invencioun, "finding or discovering of something," from Old French invencion (13c.) and directly from Latin inventionem (nominative inventio) "faculty of invention," noun of action from past-participle stem of invenire "to come upon, find; find out; invent, discover, devise; ascertain; acquire, get, earn,"* (etymonline, 2022). Different derivative of this word clearly shows that every inventor (1) secures the idea of his invention from something (2) he has the required raw material available with the help of which he prepares this new object (3) every invention is physical and material as human cannot invent any object that is metaphysical or immaterial and all these inventions are non-living objects without any possibility of life (4) is bound to rely upon his sense perception as he can only gain the knowledge of any process, procedure, plan or previous objects, things, articles and event with the help of his five senses, (5) cannot create the raw material (from nothing) for his invention as the raw material is already available and he re-engineers or decomposes this available raw material to invent this new object. Human has never had invented anything whose raw material was not available within the reach of humans (6) transfers something into something as physical into another physical that is different in shape, size, color, texture, temperature, volume and weight but both remains physical (7) is always comes across the 'need' to invent something, in this way, every invention carries certain objective to accomplish that is derived through need; that is why, need is the mother of invention. It simply means that every invention is objective, temporal and prone to change (innovation) and replaced with a new edition and finally (8) knows that all inventions are meant to go obsolete after a certain period of time as through innovation, they are taken over by new inventions.

'Creation' has many dimensions, denotations and connotations; Stanford Encyclopedia of Philosophy (2022) defines creation as *the action by which God brings an object into existence*. Another dictionary defines creation as *the act of producing or causing to exist* (Dictionary.com, 2019). Merriam Webster defines creation as *the act of bringing the world into ordered existence* (Merriam Webster, 2020). There are thousands of other references that can be given and all these have a common connotation that 'creation is bringing something from nothing or from nothing to being'. ALLAH is the sole creator and no one else can claim to create anything but him only. Sartre compares creation with invention but he forgets the intricacies and differences involved in both the processes. Creation is transforming nothing into something, that simply means that the idea of MAN in the mind of ALLAH was pure, genuine, original and distinctive in the sense that the raw material to create MAN was not there. ALLAH did not only create the idea of MAN but also created the raw material with the help of which he created MAN. It means there are three phases of creation as (1) the idea (2) raw material (3) creation of MAN. ALLAH transform the metaphysical into physical and gives man a complete body (physical) and soul (metaphysical) and make him a living being. Quran details about human creation as *Verily We created man from a product of wet earth; then placed him as a drop (of seed) in a safe lodging; then We fashioned the drop into a clot, then We fashioned the clot into a little lump, then We fashioned the little lump into bones, then clothed the bones with flesh, and then produced it another creation. So blessed be Allah, the Best of Creators!* (Quran 23:12-14). In another verse, Quran states, *as it is He Who has created you from dust then from a sperm-drop, then from a leech-like clot; then does he get you out (into the light) as a child: then lets you (grow and) reach your age of full strength; then lets you become old, - though of you there are some who die before; - and lets you reach a term appointed; in order that you may learn wisdom.* (Quran 40:67).

Quran furthers this discussion in another verse as *Verily We created Man from a drop of mingled sperm, in order to try him. So, we gave him Hearing and Sight.* (Quran 76:2); same subject is repeated in another verse as *from a sperm-drop He had created him, and then moulds him in due proportions* (Quran 80:19). It is not merely a matter of human creation, rather the balance that has been instituted by ALLAH as he creates every being in pairs so that the 'recognition through opposition' can be established; *That He did create in pairs, - male and female, from a seed when lodged (in its place)* (Quran 53:45-46). The creation of man and universe was a peculiar and unique initiative taken by ALLAH without any previous example or experience; it is the main difference between invention and creation as invention is always dependent, temporal, objective and accidental while creation is permanent, independent, purposeful and in intentional.

3. Existence Precedes Essence

Sartre took a very strange stance in this very regard, that was not taken before him and even after him. The way he formalized the word 'essence' was not only distinctive but also a straight denial from the original denotation of the term. He mentions as *What do we mean by saying that existence precedes essence? We mean that man first of all exists, encounters himself, surges up in the world – and defines himself afterwards. If man as the existentialist sees him is not definable, it is because to begin with he is nothing. He will not be anything until later, and then he will be what he makes of himself. Thus, there is no human nature, because there is no God to have a conception of it. Man, simply is. Not that he is simply what he conceives himself to be, but he is what he wills, and as he conceives himself after already existing – as he wills to be after that leap towards existence. Man is nothing else but that which he makes of himself. That is the first principle of existentialism.* (pg: 3).

'Essence' is defined in Philosophy as a set of attributes that makes a thing what it fundamentally is; often named as nature of the thing, such that it holds certain essential, metaphysical features or qualities in divergence with simply unintentional or conditional ones (New World Encyclopedia, 2017). *Essence (Latin: essentia) is a polysemic term, used in philosophy and theology as a designation for the property or set of properties that make an entity or substance what it fundamentally is, and which it has by necessity, and without which it loses its identity* (DeGroot, 1976). Aristotle first coined this term and he expounded with required clarity and identified essence with substance and defined it as *what makes the thing be what it is*; the essence of a substance or anything can be known through its definition and we identify this essence only through the definition of something. He further explained that *soul* is the essence or nature and the final cause that is precisely the purpose and intrinsic goal of an organism (Dahl, 1997). The scholastic tradition took the discussion further and established a distinction between essence and substance; they were firm that essence denoted more to the idea or quiddity ("whatness") of a real article or constituent (Lévinas, 1991). Plato clearly advocates that material beings attain their essence through their connections to "Forms"—immaterial universals rationally or ontologically distinct from the substances within the reach of sense perception and every concrete/material object is a fair copy of these abstract paradigms or models (Slote, 1975).

Essence is, furthermore, a significant certainty that does not alter a prevailing constituent as volume, weight, texture, functions, rather it exists very precisely within itself and endures itself in reality without the support of a substratum that accepts and chains it. In reality; volume, weight, texture do not merely exist as these are accidental attributes and their existence is an outcome of the essence that paves the way for their existence (Athanasopoulos, 2013). Precisely, essence offers clear definition that supports the existence of certain object or living being and further explain the quiddity (the inherent nature) of the same. It is for sure that *essence* is a collective phenomenon that comprises of the metaphysical attributes, characteristics and holistic properties that frame a substance from its original form. Plato clearly states that 'form' (idea) is the core for every physical existence (frame); a frame cannot come into being without its original form and every frame depicts or replicates its form. Since that, the form of a specific class of physical bodies is fundamental or basic then it simply means that every member of that class falls within the close proximity of that essence.

Entire philosophy and theology exhibit 'essence' as nature and it is the only terminology that uses for human as *human is a rational being*. The core of 'essence' is its commonality as entire human race is subjected to identical nature as their essence is common. There has been no ambiguity or confusion in establishing the comprehension of 'essence' at any stage. Sartre has misunderstood 'nature' with 'personality'. What influences by circumstances? What passes through the evolutionary stages and mold a person in a distinctive human being is not his nature rather personality (Matthews. 1990). Personality is definitely impressed by what people passes through and the manner in which they are raised up, their learning, experiences, exposure and interaction. In addition to it, an individual's personality is also unquestionably inspired by a person's innate genetic framework.

In order to further strengthen our argument, we review the findings of behavioral genetics that states that nature is different from personality and it is not evolved over the period of time, as; *more than 99 percent of every person's genes are identical to those of every other person. You share 99 percent of your genes with all other human beings* (Loehlin, 2009). These genetic resemblances among humans

are significant and exciting; the remaining 1% of our genes (somewhat less than 1%) are the genes that brand every one of us appear and perform contrarily from fellow humans. These genes cause variances in personalities of people (McGue, 2015).

It is for sure that genetic factors influence people personalities and the difference we find in different people's personalities is because of this genetic variation. External factors that impress one's personality can be social, environmental etc., (Hall, 1951) but it is surely not the case that *essence of human being variate form person to person*, as it is static, composed, complete and compound without any influence from any external factor. It is what a person born with, the biological reference with his/her parents, the heredity. The changes that brought in one's personality over the ages are the ones that exemplify different external influences and under these influences the personality of an individual evolves (Crusio, 2015) and he/she is tagged with reference to his/her association and affiliation with certain social groups. Sartre has taken 'essence' as an individual phenomenon while it is a collective notion that exhibits the identification and traceability of any and every specific gene; all human carry same essence.

Quran undertakes 'essence' as *And God has created you, and in time will cause you to die; and many a one of you is reduced in old age to a most abject state, ceasing to know anything of what he once knew so well. Verily, God is all-knowing, infinite in His Power!* (Quran: 16:70); in another verse the same subject is carries forward as *Now, indeed, We create man out of the essence of clay* (Quran 23: 12-14). Quran further mentions the status of human being among all other creations of ALLAH as *Truly, We have honored the children of Adam. We carry them on the land and the sea, and have made provision of good things for them [to eat], and have preferred them above many of those whom We created with a marked preferment.* (Quran 17:70). Furthermore, there is no distinction among humans on the basis of their tribe, culture, caste, color, language etc., they have been created equal as Quran captions *O humanity! We have created you male and female, and have made nations and tribes that ye may know one another. Lo! The noblest of you in the sight of God are those with the greatest piety* (Quran 49: 13). It is the honor of humans that they were and are created in the best form; *Surely, We created the human being of the best of forms.* (Quran 95:4).

Islam is the religion of nature that manifests the possibilities of having a plausible balance between a human being and the holistic society. The true essence and nature of all humans is pure, clean and composed as Quran says, *And recall (O Prophet)133 when your Lord brought forth descendants from the loins of the sons of Adam, and made them witnesses against their own selves. asking them: 'Am I not your Lord?' They said: 'Yes, we do testify.' 134 We did so lest you claim on the Day of Resurrection: 'We were unaware of this* (Quran 7:172). It simply means that every new born child knows that there is a GOD who has created him out of nothing and it is the most fundamental commonality among each and every human without any distinction.

Our essence is common, identical and pure as human beings as we the most honored creation among all other creations of ALLAH. We are the offspring of Hazrat Adam^{as} as Quran says, *O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All Watcher over you* (Quran 4:1). It is all fallacious to consider that an individual can create his/her own essence as ALLAH created us from single father and mother; our essence justifies our existence. Quran carries forward the same topic in another verse as *It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwa' (Eve)], in order that he might enjoy the pleasure of living with her. When he had sexual relation with her, she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allah, their Lord (saying): "If You give us a Salih (good in every aspect) child, we shall indeed be among the grateful." But when He gave them a Salih (good in every aspect) child, they ascribed partners to Him (Allah) in that which He has given to them. High be Allah, exalted above all that they ascribe as partners to Him.* (Quran 7: 189- 190).

It is evidently clear that human beings are the prime being and master creation of ALLAH who has been give the pride of standing as the most sacred being among all other creations. Their essence/nature

remains identical and same is the case with all other beings. You would not come across lions eating grass and goat eating flesh, the process and phenomenology of creation vitally clarifies that the essence of every class of being is peculiar and remains intact from the first member to the last one who would join the clan before the day of judgement.

4. Sense of Purpose

Sartre mentions *The third objection, stated by saying, You take with one hand what you give with the other;* means, at bottom, “your values are not serious, since you choose them yourselves.” To that I can only say that I am very sorry that it should be so; but if I have excluded God the Father, there must be somebody to invent values. We have to take things as they are. And moreover, to say that we invent values means neither more nor less than this; that there is no sense in life a priori. Life is nothing until it is lived; but it is yours to make sense of, and the value of it is nothing else but the sense that you choose. ... (pg:10). He simply concludes that there is no sense of purpose in life; there is no set of pre-defined values that guide a human being to pass the life in a prescribed and well-designed manner. Here again, he took into consideration the biblical version of religion and drew out the conclusion that did not fit to the core of this concept.

There is well-defined, designed and prescribed way of life that not only guides an individual on how to sail through different passages of this worldly life but also offers complete infrastructure that covers every corner of one’s life, be it personal or social. Quran raises a straight question in this regard as *What! Did you then think that We had created you in vain and that you shall not be returned to Us?* (Quran 23:115). In continuation of this verse, Quran describes the same in another verse as *And to Allah belongs the dominion of the heavens and the earth, and Allah is over all things competent. Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding. Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], “Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire.* Quran 3: 189-191). The clear sense of purpose is reflected from this verse that ALLAH has created entire universe and mankind for his worship and it should be remembered that he has created everything and he is the only master of all and further concrete this with *I have not created men except that they should serve Me* (Quran, 51:56).

Islam makes it clear that this life is temporary and one should not fall for its enjoyment and leisure as every living being is subjected to taste the death; Quran says the same as, *Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children – like the example of a rain whose [resulting] plant growth pleases the tillers; then it dries and you see it turned yellow; then it becomes [scattered] debris. And in the Hereafter is severe punishment and forgiveness from Allah and approval. And what is the worldly life except the enjoyment of delusion.* (Quran 57:20). The purpose of human life as manifested by this verse is to prepare for the life hereafter and it is the core aim of every human; *I have created the jinn and humankind only for My worship* (Quran, 51:56). In another verse, ALLAH almighty says *Satan’s plan is to incite enmity and hatred among you with intoxicants and gambling, and hinder you from the remembrance of Allah and regular prayer. Will you not then abstain?* (Quran, 5:91).

Precisely, ALLAH has guided human to worship him, do not indulge in this material life and seek his pleasure. Quran is the best guide and Islam is the only complete and comprehensive religion that provides clear sense of purpose for every human’s life. It is the foremost purpose of human life, Allah says, *I created men only to serve me* (Quran, 51:56). This material and physical life is for the preparation for the life hereafter, the eternal abode for every human. Human life has been designed in such a way that it needs clear objectives and a key purpose so that it may keep moving forwards towards achievement of objectives and serving the core purpose. This life is not without purpose; the ultimate designer, the creator has given it vital directions and a sole purpose to serve his lordship in order to gain in return his love, forgiveness and attention.

It is not a day’s task but from the very first day till today, ALLAH has sent thousands of messengers, his scriptures and guidance to keep humanity on the right track; the track of good deeds so that humans may reach the point of eternal salvation from hellfire; *There has come to you from God a light and a*

luminous Book, through which God, by His grace, guides all who seek His good pleasure on the path of peace, and brings them out of the depths of darkness into light and guides them unto a Straight Path (Quran 5:15-16). Above verse mention holy Quran as the last in this series of theological scriptures sent by ALLAH through his messengers for guidance of humanity.

It is hereby mentioned that the word ‘worship’ is a tri-dimensional term that means; (a) religious beliefs, (b) social activities and (c) contribution towards wellbeing of society and people of society (Siddique, 2022).

a. Religious Beliefs

The word ‘Islam’ means submission to the will of one and only ALLAH (God) who is one and all knowing and who does not allow any partnership in any sense of words. It is purely monotheism; followers are to pass a life of complete submission towards this one and only God as nothing can happen without the permission of ALLAH. A chain of prophet arrived in this world to guide humanity and to save humanity from the clutches of Satan and to keep it on the right path. There is a day of judgement, heaven and hell and a never-ending life; everyone is to appear before ALLAH on the day of judgement where he/she shall be made accountable for his/her deeds and the eternal future of every individual shall be decided by ALLAH (Editor, 2022). Every individual keeps faith in *ALLAH as the only one and creator of everything keeping Hazrat Muhammad^{pbuh} as his last prophet (Shahadah)*. Islam is the only divine that makes it mandatory for all of his followers to have faith in all the prophets who were sent by ALLAH during different times.

b. Social Activities

Man is social by nature and Islam strongly emphasizes upon brotherhood, collectiveness and social stability. Quran says *O mankind! We have created you male and female, and have made you nations and tribes, that you may know one another [not that on account of this you may boast of being superior to others]. Certainly, the noblest of you, in the sight of Allah, is the most God-fearing among you* (Quran 49:13). This verse simply briefs that philosophy of social existence revolves around togetherness, groups, teams, circles and society. It is in the very nature of man that he needs fellow humans as Islam is the religion of nature so it seems obvious that Islam connects every human together; dividing humans in tribes and nations means to give everyone a unique but collective identity that ensures existence of MAN in a social circle. Quran details about blood relations and social connections as *And He it is who hath created man from water, and hath appointed for him kindred by blood [relationships by birth] and kindred by marriage [acquired relationships]* (Quran 25:54). This verse reveals the core purpose of relationships according to birth and marriage that clamps individuals together and makes them necessary for one another; it is the original proposal of creation to link an individual’s identity through these relationships. Islam strongly focuses upon caring for relationships as *Be careful of (your duty towards) Allah by whom you demand of one another (your rights), and (to) the ties of relationship; surely Allah ever watches over you.* (Quran 4:1). The most significant of all relationships is the relationship between parent and children; Islam give parents the most sacred place as *And your Lord enjoins that you should not worship but Him and be kind to the parents. If either or both of them reach old age with you, say not to them (so much as) ‘ugh’ nor chide them, and speak to them a generous word.* (Quran 17:23). This verse manifest the status of parents and Islam is the only religion that gives such an importance to an individual’s parents. Islam is not a religion of worship rather a religion of concrete values. Islam equally urges upon the rights, freedom and values of non-Muslims, Quran says *Allah does not forbid you in regard to those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice* (Quran 60:8); this sincere attitude and friendly behavior attracts non-Muslims towards Islam. It is not only about building good relationships but also helping one another for doing good deeds and refrain from doing the bad ones, *There should be a group among you who should be calling (people) to the good, enjoining the good, and forbidding the evil; they are the successful ones.”* (Quran 3:104) *ALLAH also said, “The believing men and the believing women are helpers of one another; they enjoin the good and forbid the evil.* (Quran 9:71). Above two verses caption that in order to sustain social balance and to ensure eternal salvation, every member of the society helps one another in differentiating between good and evil.

Islam does not leave any one hopeless and helpless rather it creates a culture based upon concrete values and a clear sense of purpose in the perspective of which entire society bonded itself into a compendium.

c. Contribution towards wellbeing of society and people of society

Islam is the strongest proponent regarding servicing the mankind and society; Quran says, *And remember we took a Covenant from children of Israel (to this effect): Worship none but Allah, treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayers; practice regular charity. Then did you turn back, except a few among you and ye backslide (ever now). And remember We took your covenant (to this effect): Shed no blood amongst you, nor turn out your people from your homes, and this ye solemnly ratified, and to this ye can bear witness.* (Quran 2: 83-84). This verse shows that covenant was to worship ALLAH and best possible behavior towards people, brutality and good deeds cannot be mixed, bloodshed of innocent people is strictly prohibited and every man's character is shaped through passions. Quran is very clear in two specific areas as (1) except ALLAH, no one else should be worshiped and no one should bow his head before anyone but ALLAH and there is no compromise in this very regard, and (2) The behavior of an individual should be very respectable, humble and gentle towards fellow human beings (Umari, 1996); Quran says *Surely this Quran guides to what is most upright, and gives good news to the believers—who do good—that they will have a mighty reward* (Quran 17:9) and *Give to close relatives their due, as well as the poor and 'needy' travelers. And do not spend wastefully* (Quran 17:26) and *do not come near the wealth of the orphan—unless intending to enhance it—until they attain maturity. Honor 'your' pledges, for you will surely be accountable for them; Give in full when you measure, and weigh with an even balance. That is fairest and best in the end.* (Quran 17:34-35). Above verses collectively describe the social behavior of an individual while undertaking blood and social relations, Quran displays that religion is not a pack of couple of prayers or fasting but it is blended with social obligations that are mandatory to be discharged or else salvation is out of the cards. Islam provides a complete framework of life and places an individual in the midst of blood relations and social connections and bound him/her to act accordingly.

Serving society in one way or other is the compulsory requirement for every individual and service to community and society is precisely considered as service towards ALLAH, to help poor and needy is parallel to help ALLAH and refusing to help a needy person is like refusing to help ALLAH; the best way to please ALMIGHTY is to please his creatures, Quran says *And they have been commanded no more than this: To worship Allah offering Him sincere devotion, being true (in faith); to establish regular prayer; and to practice regular charity; and that this is the religion right and straight.* (Quran 98: 5); *O ye who believe: Bow down prostrate yourselves, and adore your Lord; and do good; that you may prosper* (Quran 22:77).

There are thousands of other verses that can be presented here to prove the point but above given references are enough to do the job. Sartre establishes his thesis while portraying human as an individual, a lonely soul with nowhere to go and no living agenda but it is not true. Islam gives a real sense of purpose and link every individual with every other individual in a helping, cooperating and lasting manner.

5. Free Will

Sartre describes 'free man' as *for if indeed existence precedes essence, one will never be able to explain one's action by reference to a given and specific human nature; in other words, there is no determinism – man is free, man is freedom. Nor, on the other hand, if God does not exist, are we provided with any values or commands that could legitimize our behavior. Thus, we have neither behind us, nor before us in a luminous realm of values, any means of justification or excuse. – We are left alone, without excuse. That is what I mean when I say that man is condemned to be free. Condemned, because he did not create himself, yet is nevertheless at liberty, and from the moment that he is thrown into this world he is responsible for everything he does. ...*(pg:5). The question of free will has been under discussion for many centuries; Sartre is the strongest proponent of free man with free will as for him, man is free to choose from available opportunities on his own. There has been no design, no creator, no God and man is as he is, so he is free to go for his options; but it is not the fact as

if everyone is free to choose what one wants then this universe would be a jungle and there wouldn't be any social setup.

Every society has its norms, values, culture, infrastructure and religion; society and religion provide clear guidelines and the mannerism in which human life is to be passed. Sartre negates all values, norms, restrictions, laws and regulation as for him, *man is condemned to be free* because he has not been guided and he came in this world without his choice and he was brought up without his choice and will. These arguments are very weak and intellectually fallacious. Islam offers a complete and comprehensive way of life and no one is allowed to pass this material life with his free will. There is a vital line between good deeds and bad deeds, virtue and vice, good and bad etc.

Islam describes free will as ALLAH has granted free will to man to choose between good and evil as, *For We have caused none but angelic powers to lord over the fire (of hell): and We have not caused their number to be aught but a trial for those who are bent on denying the truth - to the end that they who have been granted revelation aforetime might be convinced (of the truth of this divine writ); and that they who have attained to faith (in it) might grow yet more firm in their faith: and that (both) they who have been granted the earlier revelation and they who believe (in this one) might be freed of all doubt; and that they in whose hearts is disease and they who deny the truth outright might ask, "What does (your) God mean by this parable? In this way God lets go astray him that wills (to go astray), and guides aright him that wills (to be guided). And none can comprehend thy Sustainer's forces save Him alone: and all this is but a reminder to mortal man.* (Quran 74:31). This free will is to select the right path not to use it freely, it simply means that this free will is not free from all accountabilities and whosoever uses this free will is answerable before the creator. Quran advised man not to be pompous as *(Know this,) so that you may not despair over whatever (good) has escaped you nor exult (unduly) over whatever (good) has come to you: for, God does not love any of those who, out of self-conceit, act in a boastful manner and those who are niggardly (with God's bounty) and bid others to be niggardly! And he who turns his back (on this truth ought to know that) verily, God alone is self-sufficient, the One to whom all praise is due!* (Quran 57:23-24).

Every man is accountable for his actions and unless he/she answers all related questions; he will not be allowed to move, as *Whoever chooses to follow the right path, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray; and no bearer of burdens shall be made to bear another's burden, nor do We chastise (any community) until We send an Apostle to them.* (Quran 17:15). Quran further describes couple of human weaknesses that show that human is not complete in a way that he/she cannot take decisions on his/her own, the imperfections built-in human personality make it clear that every human always need a super being who controls and decides everything; Quran says *yet whenever We let him taste some of Our grace after hardship has visited him, he is sure to say, "This is but my due!" - and, "I do not think that the Last Hour will ever come: but if (it should come, and) I should indeed be brought back unto my Sustainer, then, behold, the ultimate good awaits me with Him! "But (on the Day of Judgement) We shall most certainly give those who were bent on denying the truth, full understanding of all that they ever did, and shall most certainly give them (thereby) a taste of suffering severe.* (Quran 41: 49-51). This verse clearly shows that man has selfish mentality that revolves around him and he thinks of securing all good for himself. In another verse, Quran mentions that man always makes hasty decisions and hastiness is in his nature, as *As it is, man (often) prays for things that are bad (for him) as if he were praying for something that is good (for him): for man is prone to be hasty (in his judgements)* (Quran 17: 11) in addition to it, man is ungrateful by nature; *Now (thus it is:) when affliction befalls man, he is likely to cry out to his Sustainer, turning unto Him (for help); but as soon as He has bestowed upon him a boon by His grace, he forgets Him whom he invoked before, and claims that there are other powers that could rival God - and thus leads (others) astray from His path. Say (unto him who sins in this way): "Enjoy thyself for a while in this thy denial of the truth: (yet,) verily, thou art those who are destined for the fire!* (Quran 39: 8).

None of the human is complete as Quran describes *and mankind has been created weak* (Quran 4:28) and the impact of this weakness is that human always incline for their earthly and material desire; in another verse, Quran captions *God would make the burden light for you, for the human being was created weak* (Quran 4:28). The *forgetfulness* and *thanklessness* in human nature is another dimension of weakness in human nature. When he is clamped under difficulties then he calls ALLAH and when

these difficulties are over then he eventually turns back to the old life and forgets the support of ALLAH, *And when affliction touches a person, he calls on Us, whether lying on his side or sitting or standing; but when We remove his affliction from him, he passes on as though he had never called on Us on account of an affliction that touched him; thus that which they do is made fair-seeming to the extravagant* (Quran 10:12).

The eternal destiny is only known to ALLAH, the sole creator and commander of everything; man does not know his destiny and he is destined to do in accordance what has been planned for him. Quran says *Blessed be He in Whose hands is Dominion; and He over all things hath Power; He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving* (Quran 67:1-2). Another verse says *God is Omniscient and Omnipresent – i.e., he is fully aware of His creation and is always present. He is also All Powerful, so whatever He decrees takes place, and whatever He does not will does not happen. God – there is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Throne extends over the heavens and the earth, and their preservation tires Him not. And He is the Highest, the Greatest.* (Quran 2:255).

6. Conclusion

It is so obvious that MAN is a social animal, a social being; he cannot survive on his own and needs a social infrastructure for his survival. His existence is his very own but on the contrary, he is bound by scores of social, cultural and religious norms and values. Sartre has very condensed and limited knowledge of religion and he reviewed Christianity as the only religion available to him but he framed his entire philosophy while rejecting existence of God and any such norms with the help of which man and society go together. It is pertinent to mention here that most of the arguments as presented by Sartre seem influenced by his complex array of personal experience and emotions and it is the reason that the arguments presented by him do not cost the high intellectual value.

This topic needs extensive details and for the sake of keeping things within the required proximity of a research paper, the writers have tried to keep the argument within acceptable range. It needs more elaboration and further research in terms to explain the subject in rela sense of words.

References

- Abu Amina Elias (Justin Parrott) (2010, December 18). *Al-Aqidah al-Tahawiyyah in English and Arabic*. Retrieved September 11, 2022, from <http://www.abuaminaelias.com>
- Athanasopoulos, Constantinos, & Schneider, Christoph. (Eds.). (2013). *Divine Essence and Divine Energies: Ecumenical Reflections on the Presence of God*. Cambridge, UK: James Clarke & Co.
- Baldwin, T. (2005). Sartre, Jean-Paul. In Honderich, Ted (Ed.), *The Oxford Companion to Philosophy* (2nd ed.). Oxford: Oxford University Press.
- B öwering, G. (2006). God and his Attributes. In McAuliffe, Jane Dammen (Ed.), *Encyclopaedia of the Qur'ān* (Vol. II). Leiden: Brill Publishers.
- Creation. (2022). *Stanford Encyclopedia of Philosophy*. Retrieved from <https://plato.stanford.edu/entries/creation-conservation/>
- Creation. (2020). *Merriam Webster*. Retrieved from <https://www.merriam-webster.com/dictionary/creation>
- Creation. (2019). *Dictionary.com*. Retrieved from <https://www.dictionary.com/browse/exist>
- Crusio W. E. (2015). Key issues in contemporary behavioral genetics. *Current Opinion in Behavioral Sciences*, 2, 89-95.
- Dahl, N. (1997). Two Kinds of Essence in Aristotle: A Pale Man Is Not the Same as His Essence. *Philosophical Review*, 106, 233-265.

- DeGroot, David H. (1976). *Philosophies of essence: an examination of the category of essence*. Amsterdam: Gruner.
- Essence. (2017). *New World Encyclopedia*. Retrieved from <https://www.newworldencyclopedia.org/entry/Essence>
- Gardet, L. (1960). Allāh. In C. E. Bosworth, E. J. van Donzel, W. P. Heinrichs, B. Lewis, Ch. Pellat, & J. Schacht (Eds.), *Encyclopaedia of Islam* (2nd ed., Vol. 1). Leiden: Brill Publishers.
- Hall C. S. (1951). The genetics of behavior. In S. S. Stevens (Ed.), *Handbook of Experimental Psychology* (pp. 304-329). New York: John Wiley and Sons.
- History.com. (2022). *Islamic Facts*. Retrieved from <https://www.history.com/topics/religion/islam>
- Invention. (2022). Retrieved from <https://www.etymonline.com/word/invention>
- L évinas, E. (1991). *Otherwise than being, or, Beyond essence*. Dordrecht: Kluwer Academic.
- Loehlin J. C. (2009). History of behavior genetics. In Y. Kim (Ed.), *Handbook of behavior genetics* (1st ed., pp. 3-11). New York, NY: Springer.
- Matthews, Gareth B. (1990). Aristotelian Essentialism. *Philosophy and Phenomenological Research, Suppl. 50*, 251-262.
- McGue M., & Gottesman II. (2015). Behavior Genetics. *The Encyclopedia of Clinical Psychology*, 1-11.
- Quran. (2022). Retrieved from <https://www.themajesticreading.com/>
- Siddique, S. (2022). *Social Service According to Islam*. Retrieved from <https://www.soundvision.com/article/social-work-according-to-the-quran>
- Slote, Michael A. (1975). *Metaphysics and essence*. New York: New York University Press.
- Umari, S. J. (1996). *The concept of social service in Islam*. Omarabad: India. Islamic Research Institute.