

Prisoner's Dilemma Game Nicety, WWI Soldiers' Simplicity, and Sufi-M'Utazila Legacy: Ways to Enhance Peace in the World

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Abstract : Although playing the 'cooperate' card appears to be the best choice for both players in the Prisoner's Dilemma Game, as everyone will have three points and all will enjoy peace, the dilemma lies in the great temptation of cheating. While each player acquires three points in the mutual cooperation move, the cheaters have five points, but they mainly are cheated back. A person may prefer three points over five in exchange for gaining stability and peace. Nevertheless, the problem remains: The lack of assurance about what my partner will choose turns my ethical system upside down. Worries hung in the room, and no one could tell me that playing 'cooperate' was a good thing; in fact, it turned into a complete gambling process. Playing the COOPERATE card needs conditions, some explicit agreements that each side commits to COOPERATE, ways of policing these agreements, and a sort of power (an outer hand) that reminds the player who wants to cheat to rethink. On the other hand, it is known that very ordinary soldiers (British and German) in WWI made unofficial but efficient and robust pacts that have lately become the basis of the principle of "Live-and-let-live." It was astonishing that the WWI ordinary soldiers conquered worries and established such robust agreements. The simplicity and nice behavior of the WWI soldiers were not isolated. The Muslim enlightened Sufi-Mu'tazila legacy was compatible with these soldiers' kindness, straightforwardness, and simplicity. In his fantastic book *How to Stop Worrying and Start Living*, Dale Carnegie, 1975, shared Ronald Bodley's narrative about his experience in the Sahara with some Muslim North African tribes. Bodley describes the years he spent there as "They taught me how to conquer worry." Unfortunately, the twentieth-century worries and uncertainty were global. The post-WWII events in the West caused a massive global left-liberal movement that reflected itself in the great revolutions of 1968. Actions and reactions between the conservative and progressive powers left the modern world in a dilemma. On Muslim and East banks, the poor twentieth century carried a significant collapse of the peaceful traditions of Sufi-Mu'tazila, replacing them with the extreme editions of religiosity. Eric Hobsbawm (1994) was utterly right when describing the twentieth century, *The Age of Extremes*. While the writer agrees with Mr. Hobsbawm that the poor twentieth century started in 1917, he might disagree that it ended in 1991; he assumes instead that it still accompanies us to this moment. From this perspective, it may be better to describe it as a long rather than a short century. Humans in that century made progress in several fields but peace of mind.

Keywords : prisoner's game dilemma, WWI, "live-and-let-live principle, Sufi-Mu'tazila

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