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Liberalism, Islam and the idea of Mankind

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16 October 2018

Online at <https://mpra.ub.uni-muenchen.de/89538/>

MPRA Paper No. 89538, posted 24 Oct 2018 06:18 UTC

Introduction:

In the concluding period of cold war, Fukuyama elaborated that searching a meaningful pattern in former events of mankind will reveal a clash of ideologies, in which every idea attempted to establish itself as the universal doctrine for organizing the mankind socio-economic affairs. He elaborated the victory of liberalism over traditional Monarchism, Fascism and Marxism as the “End of History” and final form of mankind ideological evolution and the Universalization of western liberal democracy as the final form of human ideological evolution. Fukuyama explained that Nirvana, perfection in mankind socio-economic affairs is achievable only by accepting the triumphant liberal creeds. Fukuyama did not explain the interstate relationship, but Bernard Lewis during the disintegration of USSR economy predicted the clash of civilization which did not received popularity at that time. Clash of civilization between Liberalism and Islam got wide spread popularity when Samuel Huntington asserted that Islam is unable to co-exist with progress, modernization, democracy, human freedom, economic development, technological change, gender equality, free markets, the separation of religion and state, and suggested that the war between the liberal West and Islam is unavoidable (Hunter 1998).

Liberalism emerged in Europe as a reaction to the violence in European societies when Christianity was unable to provide the minimum prerequisite for peace and stability (Fukuyama 1989). Liberalism, mankind latest innovation in European academic dialogue is known as an alternative method of organizing society so that everyone can do whatever he/she desires, with a minimum of rules and regulations. It is considered as an advanced state of social Development. Liberation from religious and social constraint is the only useful social and economic order, which gave rise to modern civilization and economic conveniences unknown in the past.

In ancient time disputes were settled on Socratic dialogue, in which two individuals exchanged ideas on some essential issue like the nature of the good and the meaning of justice. The discussions at that time were settled on the logic of contradiction, that is, the less illogical side wins. In case if both sides were observed during the conversation to be self-contradictory, then another ideology were introduced free from the contradictions of the initial two. But this newly emerged opinion may itself comprise another, unanticipated contradictions, thus giving rise to yet another dialogue and another solution. In western tradition, the discussion took place not only

on the level of philosophical discussions, but between socio-economic systems as well. In the West, history is considered as a dialogue between societies, in which those with grave internal contradictions fail and are replaced by others that succeed to overcome those contradictions (Fukuyama 1992). Should we believe that liberalism is free from internal contradiction that cannot be resolved, and which can be settled by an alternate socioeconomic system?

Should we also believe that in Liberalism we arrived at the end-point of mankind ideological evolution?

Muslims believe that Islam already provides the best and ever-lasting ideology for the well fare of humanity. In Islam end-point of man's ideological evolution would be the day of judgment that would usher in the kingdom of Heaven, at which the earth and earthly events will literally cease to exist. In the ideology of Islam there is no flaw, and imperfection but in fact it is the greatest gift of Allah to Mankind revealed in the Holy Quran through illiterate Prophet Mohammad (SAW)¹. It is reported in the Holy Quran that mankind from Prophet Adam to Prophet Noah were one single community (ummah) and were free from any sort of contradiction. In addition, it is believed that mankind was possessor of the true one religion of the unity of God. During Prophet Noah time self-admiration and clash of interest emerged which resulted in formulating different ideologies and civilizations. In finding the truth, God has left men's moral, intellectual and social development to their reason, aided by Prophetic guidance².

Based on contradiction on several issues, Muslims consider liberalism as incompatible with the teaching of Islam. Among the unresolvable contradiction between liberalism and Islam is the gnosis of humanity which the present study intends to highlight. This study intends to explore and highlight that contradiction in the contemporary era which divided mankind among common us (European) and evil them (Muslims). Question to be explored that what concept of man has been held by economists (Liberals/Islamic) in their analysis of the behaviour of individual man, and to what extent they have universalized their concept of the individual to mankind?

After the separation of Church and state affairs in the global north, several ideologies were designed and implemented which did not solve mankind socioeconomic problems but

¹ Quran 5:3

² Quran 10, 19

rather enhanced and increased its suffering and miseries. In Liberalism, the hegemonic west now believes that it is the panacea for mankind socioeconomic ills. This study is also important because proper understanding of mankind is the essential element for the solution of global economic, political and environmental problems. This article will not devise a new theory but rather it will explore the existing theories to an approach that starts from the hypothesis that mankind might act as a cohesive whole. It is hoped that proper guidance and awareness can be achieved with this study. In majority of the previous studies, most of the questions put to themselves by those who study human being remain unanswered. Different studies presented different and even contradictory answer to the questions of mankind. Lack of knowledge is philosophical because there are no definitive philosophical answers to the question: is man a soul or matter?

If we want to deal effectively with the problems that confront all people regardless of race, creed, colour, or nationality we must know what mankind means? In fact, mankind is an inseparable entity of extreme complexity. It is hoped that answering this question will contribute in reducing global violence and enmity which divided mankind among common us (People in the Global North) versus evil them (Muslim). Reduction in ignorance and proper understanding of fellow human being will ultimately bring perpetual peace, contentment and happiness across the planet for which mankind always strived.

The remainder of the article is divided in the following four sections. Section two discuss aims and objectives of the study. Section three discusses mankind as highlighted in the liberal school of thought. Section four discussed mankind in Islamic theology. Section five concludes and gives policy recommendations.

Aim and Objective of the study:

From the last few centuries, mankind has achieved tremendous success in knowing the true nature of inanimate matter but in the field of humanity it is as ignorant and backward of himself as before. His ignorance prepared him for the allocation of huge global defence expenditure, that only a 10 percent decrease could eliminate poverty and global hunger within 15 years (Goldsmith 2016). Despite loud claims of enhancement in the literacy rate, mankind still

follows the barbarian approach of his ancestor who attacked and snatched to get hold of what he desired. Extensive materials are available on issues like economic growth, poverty eradication, balance of trade, the economic development of a given country, the role and participation of a large labor groups, capital investments and many other important problems. But very few studies attempted to know the true nature of human being based on the collective finding of hard sciences and social science. There is lack of research on the issue that what should be the common characteristic of humanity through which mankind might act as one Ummah (one nation)? Across the planet, suffering and trouble originates from ignorance and lack of proper understanding of fellow human being. Since ignorance is the root cause of every ill in human civilization, the present study therefore intends to reduce this ignorance which will ultimately leads us to wisdom, the source of happiness across the planet.

In Christian tradition discovery of scientific truth were restricted only to theological investigation, while paying attention to observation. During this period interpretation to natural process were considered as useless pursuit. The emergence of mercantilist ideology which separated the influence of church on state affairs, science and scientific discovery got prominence. When Galileo published his evidence, which supported Copernican theory that the earth moves around the sun then Catholic Church imprisoned Galileo for the rest of his life. The second objective in this regard attempt that whether scientific discovery contradicts neoliberalism or Islam by taking the term “All Men” over the map of the World and their conception and evolution of the species? To be more specific it will investigate whether scientific discovery support or refute neoliberalism or Islam in case of defining human being. It is hoped that through proper understanding, human family can live together wisely and happily free from the exploitation of fellow human being.

If human family cannot find a way to live together with peace with fellow human being, then mankind accomplishment in other sphere of his life is of little importance. Only knowledge and wisdom can bring peace and happiness, which mankind always desired. It is hoped that proper understanding of mankind will not only bring perpetual peace but will also solve the problems facing human family across the globe.

Liberalism and the idea of Mankind

One of the important World views among the European was the notion that whole World was in darkness and ignorance, and the dawn of the age of reason first emerged in Europe. Age of Reason or Age of Enlightenment were introduced by 18th century European writers, who were confident that they were entering in a new age enlightened by science, reason and respect for humanity. This Enlightenment was a reaction to the moral corruption of the upper echelon of the Catholic Church. Barbara Tuchman in *The March of Folly* documented the moral bankruptcy of a series of Popes, which includes luxuriously living styles, legalizing illegitimate children, selling forgiveness to support luxurious lifestyles etc. Tuchman explained in detail that how these events resulted in the emergence of Protestant, who strived to purify Christianity from the corrupt practices of Catholic Church. These Protestants further split into various Christian factions and groups, who fought with each other and with the Catholics. The fighting and intolerance of these various Christian groups assured that religion is a source of conflict and hence it should be eliminated as a basis for organizing the European societies. Hence secular thoughts using reason and factual knowledge emerged as a substitute of Christianity (Zaman 2008).

These religious wars then assisted in the emergence of various notions which eliminated the influence of religion on managing mankind affairs. Initially mercantilism, was devised which was a form of state structure controlled by profit-oriented gentry (Wolfe 1981). Mercantilism lasted as an ideology from 16th to the end of 18th century in England, France, Holland, Germany, Spain, Scandinavia and Flanders (Robert B. Ekelund, Jr. 2007). The Mercantilist conceived human being as a self-centred, animatable and capable of being directed to his personal inclination for advantage. The earlier mercantilist regarded human being as an element of manufacture, while the lower working group is conceived as an animatable suffering from extreme hunger (Bert F. Hosilitz 1983).

In the concluding period of 18th century mercantilism moved toward market capitalism and liberal economic rationality. At the same time government and economic activity now shifted from state centeredness to market centeredness. Adam Smith, in the “Wealth of Nations” is considered as the founder for the liberal school of thoughts (Marder 2017, p3), believed mankind as a rational creature who is always looking for his own personal interests, who responds with rapid speed with real and expected changes in his actual income and wealth, and who always moves around comfortably due to the smallest variations in the relative prices. This rational

creature is free of error, like Prophet Adam was free from sins. He is always engaged in his own personal calculations and is unaware of any other activity which could engage a human being. He is an incorporeal creature with no soul and lacking human desires. If he ever is worried for others fellow creatures, it is because to present himself more certainly. He recognizes his responsibility to act for the benefit of the whole society by keeping within the law, because without law and order he might encounter hurdle in the pursuit of his wealth. The outcome of his conduct is beneficial for the everyone because he is directed by an inherently well-balanced social order by the benevolent force of natural law (William D Grampp 1948).

In the 20th century liberalism moved towards neoliberalism, which comprises to restore intervention policy from laissez faire designed for guaranteeing competitive market condition. In case of liberalism governance was left to market and economic man, while in case of neoliberalism policies were designed to turn economic man in control (Marder 2017, p5).

In the neoliberal tradition, philosopher and political economist John Stuart Mill portrayed economic man as longing always for wealth having the ability to obtain it efficiently, accompanied with two continuous negatives, the disinclination to work and the fondness of luxuries (Morgan 2006, p5).

Mankind in Islamic Philosophy and Epistemology:

Modern psychologist explained in the mind body relationship, without soul human body is mortal but joining the mind/soul with the body it becomes immortal. As a proof and corollary, they cite the ghostly aspirations of dreams which always convinced sensible people that something supernatural exists which is beyond the access of the bodily eye (A 1979). The human mind/soul on the basis of its purity and strength can communicate with the unobservable in wakening life as well as in the dreams. To communicate with the unobservable there is a need for isolating the soul from the turmoil of physical life. It is a Greek doctrine which is unambiguously explained by Plutarch. In dream pure spiritual truth are transformed into symbols by specific laws of motions controlling the moments of images (Rahman 1964, p 167). Dream is a type of situation where any human being could experience anything unimaginable beyond his control³.

³ Quran 39:42

In dreams people are given an indication of the future events and happenings which are either blessings or curses. Dream stems from superior Divine source, which is considered as one out of 46 portions of Prophecy. In Islam there are three types of dreams, reflection of a personal imagination (Hadase Nafs/Adghaas/Ahlaam), threats from the Devil (Takhweefu Shayateen) and Glad Tidings (Mubashiraat). Dream of a truthful person will always come true. Scholars elaborate that during sleep, soul remain in the human body while Nafs visit the sky and then remember in the wakening what they heard and seen (Sireen 2000).

Some Muslim philosophers (Soul in Islamic Philosophy) divided the soul amongst the plant or vegetative component, the animal or sensitive component, the rational component and finally the entirety of all three components of living being which is a human soul. The plant soul which the animal and human share with the plant can take food, reproduce and grow up. If the body has a soul with an animal body, then this body has feeling as well as motion through his thought processes. This soul has a locomotive power and sensitive one. The sensitive power has both external and internal senses. There are five external sense in which touch, smell and taste are responsible for survival while hearing and seeing is responsible for wellbeing. Internal sense includes common sense, imagination and memory.

The rational part of the soul which is the characteristic of human being include the practical and theoretical intellect. Practical intellect (brain power) enhances his knowledge and wisdom for properly managing its own body (ethics), its family (home management) and its state (politics). The task of the theoretical intellect is to know the nature of realities or nature of things. Some of the nature includes God and its unity, humanity and squareness. Theoretical intellect is considered as the rational soul looks upward while practical intellect decides on the basis of the theoretical intellect and moves its body in consequence. In analogy practical intellect is the celestial soul which shapes the intellect of its surrounding and advances its area of activity consequently. Practical intellect is the association between celestial soul and matter. It is believed that the fundamental aim and purpose of the soul is to obtain happiness.

Shah Wali Allah further elaborated human being, its different parts and the difference between general public (Marcia K. Hermansen 1988). It is believed that besides the entire universe God/Allah created three rational creatures, Angels, humans and Jinn/Ghosts. Angels are

created from Noor, Humans from Clay while Jinn from fire. Angels are the Heavenly/Celestial creature created by God from light/luminous. They are always performing the task given to them by God. In Islam it is believed that sample of human clay is taken from the entire globe due to which humans varies either in attitudes, in colour (White, Black, Brown) and cleanness⁴. In harmony to this tradition there are two types of materials in mankind, one is body (Jism, Badan) while the other is soul (Nafs). Physical body is the slave (helper) of the soul. The body has limbs which are made from four major components, fire, earth, air and water. These limbs are enlivened by specific capabilities (quwa) of the soul. The knowledge of soul (Ilmul Nafs) which are concerned with the human from the perspective of a soul is different from the knowledge of the physical body (Ilmul Tibb). According to the science of body (Ilmul Tibb), within the body food is converted into the humors (akhlat) by being digested and then divided in the liver in four components: red blood, black bile, yellow bile and white phlegm. The delicate portion of these humor moves into the blood, which are drawn toward the heart, where it is combined with the purist portion of the blood in heart chamber. This delicate component also called Pneumata/Nasama of the humors then become spirit, while the denser component is converted to the body members (ada). The Nisama which are delicate vapors shoulders the faculties of a human being. The portion of Nisama which moves towards the brain are then partitioned in ten portions, five internal senses (the sensus communus [Hiss mushtarak], the representation of perception [Takhayyul], estimation or imagination [Tawahhum], memory [Hifz] and understanding [Idrak]) and five external senses (Sight, Smell, Taste, Touch and Hear). In addition to the portion of the Nisama transmitted to the brain, some portion known as Al-Ruh Al-Nafsani or psychic spirit (Al-Ruh Al-Tabi) is sent back to the liver and an animal spirit (Al-Ruh Al-Hayawani) stays in the heart. The animal spirit (Ru Al-Hayawani) is responsible for the breeding, digestion and development, while the natural (Tabi) senses originates from the combination of heart and brain. The faculty of lusts (Shawaniyya) which conveys longing or endorsement and the faculty of annoyance (Ghadabiyya) which conveys hatred or annoyance originates from psychical faculties. The character of a person (Mizaj) is considered to differ with sex, age, the food eaten and the location/land of the planet where he lives. Only perfect among the humanity achieve balance temperament through divine law (Sharia) and religious sciences.

⁴ Ahmad, Tirmizi, Abu Dawoo, Mishkath Babul Eman Bil Qadar, Hadith 100

The complex spiritual center spread in the entire body functions on the physical working of humans through three implicit realities known as; the Intelligence (Aqal), Heart (Qalb) and the Lower soul (Nafs). Physical organs which develops the personality of humanity are the helpers of these implicit realities (Heart, Intelligence and Lower Soul). The lower Soul, Heart and Intelligence, although rooted in the Liver, Heart and the Brain are not considered as equivalent with them. It is further elaborated that these centers are the leading aspects of human character building. At the level of the basic performance, the Lower soul (Nafs) is responsible for the physical needs, for example likeness and dislikes in physical things. Heart (Qalb) is responsible for emotional states and judgement like love and hatred. Finally, the Intellect (Aqal) where the external senses cannot decide but rather recalls the former events and then plan for the future like trust, doubt.

Whenever the Intellect (Aqal) is controlled by either lower soul (Nafs) or the Heart (Qalb) then it will result in characters and behavior problems of that person. In case if the Pneuma (Nasama) comes under the influence of his/her bodily and physical needs, then his lower soul (Nafs) will become animalistic (Bahimiyya/Wildness). In case if it releases itself from bodily and physical needs and act on behalf of brain and heart, then the Lower Soul (Nafs) will become humanistic. Whenever the Lower Soul comes under the control and impact of Rational soul and Heavenly/Angelic Spirit, then this Lower Soul becomes “Angelic” (Malakoot). The Lower Soul is linearly associated with Pneuma, the Intelligence with the Rational Soul and the Heart with the Angelic or Heavenly Soul. The conflict amongst the animalistic and angelic elements shapes prominently the principle of desirable qualities and ethics.

Quran described three stages of Human Soul development. It is elaborated that Allah purposely created humans possessing partial capability for self-control (Akhtar 2008). It is observed that human framework hides the Soul which firmly encourages to do the evils also known as the force of the evil impulse (AL Nafsul Ammara⁵). As part of Divine Design, human’s tendency towards the injustice is an essential component of God-given nature. Originally created higher soul (Fitrah) fracture and deforms in case of obedience to the evil soul⁶.

⁵ Quran 12:53

⁶ Quran 30:30

Although Human possess the constructive force as well which counter-balance the destructive power (Al Nafsu Lawamma⁷). After repentance whenever he tries to change himself/herself forever, then mankind achieve the highest state of satisfaction, in this case the Soul becomes AL Nafsul Mutumainna⁸ (Ibrahim B. Syed n.d.).

Contemporary science revealed that human body regularly go through the process of regeneration. In human cells molecule of albumin are regularly generated, destroyed and then regenerated. Human blood is replaced within a period of four months. Similarly, human body which consist of several million cells, are like the bricks of human constructions. Bricks in building always remain the same as they were during the construction, but human cells pass through regular transformation known as metabolism. These cells are continuously eroded and destroyed which are compensated with new cells when we digest food. In infancy it is a speedy process which slows down in later years of human life. Except the nerve cells, around ten years all the human body are replaced with new cells. If mortality implies the end of the body then in a period of sixty years mankind would have died six times in his life times (Khan 1987, pp 180-240). In similar manner mankind deeds and action in the life on earth either create the immortal Animalistic/Wildness Soul or Angelic/Heavenly Soul. Shah Wali Ullah further (M S Ahmad Palan puri 2015) elaborated that Nisama is not the soul which will receive either punishment (Hell/Jahannam) or reward (Heaven/Jannat). Human deeds and activities create the soul either in thin/hard or clean/dirty form. Allowable deeds, actions as well as Allowable (Halal) foods create Angelic soul (Ruhe Rabbani/ Ruhe Elahi/ Ruhe Qudsi/ Ruhe Fawqani/ Nafsu Natiqa), while prohibited deeds, actions as well as prohibited (Haram) foods create animalistic/wild soul (Ruhe Hawaii/ Ruhe Haiwani).

In Islam it is believed that God/Allah created everything in the entire universe on strict fix laws of repulsion and attraction except the humans which is defined as Assistant/Caliph of Allah (Khalifa) on earth⁹. Everything is created to fulfil specific task except Human/Khalifa whose creation varies in terms of physical health, resource endowments etc.

⁷ Quran 75:2

⁸ Quran 89:27

⁹ Quran: 2:30, 17:70, and 17:62

Caliph is a leader who succeeds or comes after another leader. In Islam Humans is believed as the assistant of God, running the affairs in earth on God will (Sharia) (El-Najjar 2010). God's made the entire earth including the animal kingdom and aquatic life as serviceable and subservient to human (Crown creation /Ashraful Makhlooqat)¹⁰. Humans is the only creator which has hegemony over the entire nature. Although the task and obligation of God Assistance/Caliph on one side have been a great honor, but on the other side it was great responsibility¹¹. Holly Scripture (Akhtar 2008 p 269) also pointed out humans in similar manner,

“You made him [man] lord of the works of your hands, put all things under his feet”¹².

In Quran they are mentioned in the following manner,

“Surely we have created humankind (*al-insān*) in the best of moulds (*Ahsani Taqwim;*)¹³”.

In detail it is elaborated that the notion of Khilafa (viceregency) of God is the foundation for mankind existence and as a consequence for their ethical responsibility according to Islamic teachings (Ismaeel, & Blaim 2012). Whenever a Muslim behaves as a vicegerent, he/she is performing an act of worship. Concept of worship in Islam is broad which consist of personal and social rights (Huqooqul Ibad) as well as the rights of God (Huqooqul Allah). Accordingly, individuals are accountable for their deeds and actions, which will be concluded on the day of Judgement after the annihilation of the universe. Reward will be based on their degree of commitment to their mission on Earth; the mission is understood as worshiping Allah through establishing and maintaining a just and prosperous life on Earth (E'amar Al-Ardh). This responsibility is related to every single action in all aspects of life. Islamic teachings cover different aspects of life either in clear and detailed instructions or general guidelines, and in both cases, Muslims are asked to commit to these teachings.

(Mirakhor, etal 2014) further elaborated that Khalifa is the enablement of mankind by their Creator as agent-trustees to extend the unconditional, dynamic, active, ever-present love to one

¹⁰ Quran: 14:32–3; 43:12–13; 45:4, 12–13; 67:15

¹¹ Quran: 33:72

¹² Psalms 8:6

¹³ Quran: 95:4

another through the resources and environment provided to them by their Creator, and non-materially through unconditional love for their own kind as well as for the rest of creation.

Imam Ghazali (1105) elaborated that mankind/Kalifa is God/Allah creation who in his life time adopt the attitude and behavior of either Lion, Pigs, Cattle, Devil and Angels. Assault and battery are the principle characteristics of lions. Some humans like lion does develop the appetite of superiority and proudness. Human tries to be proud, to dominate, to compete, to be aggressive either based on his/her color, wealth and strength. Like pig's some human being behaves in an extremely mean and inappropriate manner. Like cattle/animals, some humans do have the behavioral tendencies to eating, drinking and increasing their progenies. Similarly, evils, its ramifications, villainous deeds and the treachery are the signs and symbols of devils, while the activities of Angels who try to behold the glory of Allah/God, are freed from immoral sensual pleasures and arrogant anger on his fellow-men. Accordingly, it is considered that humans are successful only if they behave like Angels, while the attitudes and behavior of Lions, Pigs, Cattles and Devils are considered as a punishable acts (sin). A question arises if humans do have the behavioral tendencies of Lions, Pigs, Cattles, Devils and Angels, then why they get success and salvation by behaving only like angels and not like lion, pigs, cattle and devils? Accordingly, Islam regards human being as the noblest, perfect and best among all creatures. Human is endowed with the wisdom and intellect to differentiate between good and bad. In Islam, it is believed that this world is a place for test and this test requires some people to be fortunate and some to be unfortunate. Some are created with wealth and power, while some are created as weak and poor. The fortunate and unfortunate are both tested for tolerance and thankfulness to God (Allah) and how mankind use his wealth, power and weakness for himself and society. In short, every human being is tested according to their own circumstance. On the Day of Judgment Allah/God will ask how you utilize your freedom. Did you behave like Lion, Pigs, Cattles, Devils or Angels?

It is further elaborated that the purpose of human creation is to worship God¹⁴ an opinion popular among the apolitical and quietist sect as well as to prove which one amongst the

¹⁴ Quran: 51:56-7

humanity is best in his/her deeds and conduct¹⁵. Not only ordinary peoples but Prophets as well are tested and evaluated¹⁶. As a proof the spiritualist cite the Prophetic saying in the following manner,

“I was a hidden treasure, and I desired to be known; therefore, I created the creation that I might be known”¹⁷.

If we observe on lower level that a painter without painting cannot be considered as a painter. The perfection of painter lies in his painting. In similar manner Creation is one of the attributes of Creator, therefore the quality of a His Creation is visible in His Creation. In limited sense it is frequently used that Human Being created things, that is they created a table. In reality they manipulated thing which already exists in the nature (Abu Ameenah Bilal Philips n.d.). In similar manner it is explained that God created humans and gave him rational soul (mind) for finding and knowing God.

Conclusion:

Once a teacher asked his student in class that can you see God, then the student replied that no. The teacher then explained that if God existed then definitely it can be observable. Inside the class a Muslim student then raised a question that can you see the knowledge and wisdom of this teacher, the student then replied no. This Muslim student then explained that if the teacher has knowledge and wisdom then definitely it can be sighted and observed. In analogy proponents of liberalism is like that teacher who are unable to observe the distinction between the living and non-living humans. In Liberalism there is complete silence on the nature of human soul and human dreams which are observable during the nightly sleep. There is no contradiction in the teaching of Islam and scientific discovery. Human life in Islam is considered as a test of human

¹⁵ Quran: 18:7

¹⁶ Quran: 2:155, 214; 7:163; 29:2-3; 33:11; 38:24, 34

¹⁷ Quoted in A.J. Arberry, *Sufism*, New York: Harper Torch books, 1970, p. 28. Such a saying is called a Hadith Qudsi (holy narrative). It was revealed to Muhammad, but he was instructed not to include it in the Quran.

freedom for which proof and signs are given in the universe and in the own souls¹⁸. Prophet Mohammad (S.A.W) also explained this reality in the following words,

”من عرف نفسه فقد عرف ربه

Barang siapa yang mengenal dirinya, sungguh ia telah mengenal Tuhannya

“Whosoever knows himself knows his Lord.”

¹⁸ Quran 41:53