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Liberalism, Islam and the idea of Mankind

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Neoliberalism, Islam and the idea of Mankind

1. Introduction:

In the concluding period of cold war, Fukuyama in the summer of 1989 elaborated that by searching a purposeful pattern in the events of mankind, a clash of ideologies would be noticed. There has been a general tendency for each idea born to be established as the universal doctrine for organizing the mankind's socio-economic affairs. Fukuyama in 1992 further elaborated on a victory of liberalism over traditional Monarchism, Fascism and Marxism as the "End of History" and the final form of mankind's ideological evolution, while the Universalization of western liberal democracy was suggested by him as the final form of human ideological evolution. He explained that Nirvana, perfection in mankind's socio-economic affairs is achievable only by accepting the triumphant liberal creeds. He however stopped short of explaining an interstate relationship, but Bernard Lewis writing at the time of the disintegration of the USSR economy predicted a clash of civilizations, though his prediction was unpopular and did not receive popularity at that time. Notwithstanding this, the idea of a clash of civilizations (Liberalism versus Islam) gained popularity when **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 further suggested that the war between the liberal West and Islam is unavoidable (Hunter, 1998).**

Neoliberalism, latest innovation of the global north, is best-known as an alternative method of organizing society favouring a state of governance by minimal rules and regulation. It is the leading system of ideas and standard, which shapes the foundation of economic or political theory and policy across the planet. Neoliberalism dictates the policies of governments and forms the actions of influential organizations including the WTO, IMF, World Bank and European Central Bank (Alfredo Saad-Filho and Deborah Johnston 2005). **Oxford English Dictionary defined neoliberalism as "a reformed or renewed description of conventional liberalism", while liberalism is considered as a political ideology, encouraging constitutional reforms as**

well as lawful or institutional changes moving towards the direction of freedom or democracy. Giovanni Sartori defined liberalism, as a realistic concept of construction and sustaining democratic institutions and safeguarding individual liberty, instead of a metaphysical conception of man and society (Thorsen, & Lie n.d.). Scholars have suggested that the emergence of liberalism was a consequence to the then existing violence in European societies, and at that time Christianity was unable to provide the minimum prerequisite for peace and stability (Fukuyama, 1989). 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 contrast, Muslims believe that Islam already provided the best and ever-lasting ideology for the welfare of humanity. According to Islam, the end-point of man's ideological evolution is the impending Day of Judgment which will usher in the kingdom of Heaven. On that day, earth and all earthly events will literally cease to exist. In the ideology of Islam there is no flaw nor imperfection. On the contrary, it is the greatest gift of Allah to Mankind as revealed in the Noble Quran through the illiterate Prophet Mohammad (peace be upon him)¹. **It is reported in the Noble Quran that** mankind from Prophet Adam (AS) to Prophet Noah (AS) 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. God has left mankind's moral, intellectual and social development to their reason, aided by Prophetic guidance² to seek after the truth.

In ancient times, disputes were settled on Socratic dialogue, wherein individuals exchanged ideas on mutually-interested issues such as the nature of 'the good' and the meaning of justice. The discussions at that time were settled on the logic of contradiction, so that the less illogical side was thought to be superior. When opposing parties were observed self-contradictory a neutral

¹ Quran 5:3

² Maariful Quran 10, 19

ideology free of contradictions from those under opposing contradiction were introduced. Notwithstanding this, it is possible that the emergent neutral ideology may eventually be comprised by another ideology, thereby ushering in yet another round of dialogue and search for solutions. In western tradition, discussions were both philosophical and socio-economic in nature. In the Western societies, history is considered as dialogue between societies, those with serious internal contradictions fail and are replaced by others that succeed to overcome those contradictions (Fukuyama 1992).

Among the unresolvable contradiction between liberalism and Islam is the gnosis of humanity which the present study intends to highlight. This study will explore and highlight that contradiction in the contemporary era which led to a division of mankind between common us (European) and the ‘evil them’ (Muslims). We answer the following research question. What concept of man has been held by the liberal and Islamic economists in their analysis of the behaviour of individual man, and to what extent they have universalized their concept of the individual to mankind? In order to investigate these issues, the methodology of library research is utilized.

After the separation of Church and state affairs in the global north, several ideologies were designed and implemented which did not solve mankind’s socioeconomic problems. In fact, suffering and misery intensified. The hegemonic west now believes that neoliberalism is the panacea for mankind’s socioeconomic ills. We contend that a thorough understanding of mankind is essential for the attenuation of global economic, political and environmental problems the world over. It is not our intention to craft a new theory, but rather to explore extant theories through starting 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 the majority of previous similar studies, most questions posed through the study of human beings 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?

We believe that in order to deal effectively with the problems that confront all people regardless of race, creed, colour, or nationality, we must first seek a thorough understanding of what

mankind is. Mankind is an inseparable entity of extreme complexity. It is hoped that answering this question will contribute to reducing global violence and enmity which has divided mankind between the 'common us' (People in the Global North) versus the 'evil them' (Muslims).

Reduction in ignorance and proper understanding of fellow human being will ultimately bring perpetual peace, contentment and happiness across the planet for which mankind

has always strived. The remainder of the article is divided in the following four sections.

Section two discusses aims and objectives of the study. Section three discusses mankind as highlighted in the liberal school of thought. Section four discusses mankind in Islamic theology. Section five concludes and gives policy recommendations.

2. 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, he is still ignorant. 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).

Terrible military and commercial crimes which resulted in the demise, deprivation and miseries of millions are regularly committed without any hesitation. Across the globe only 85 wealthy individuals own wealth and resources which is more than the bottom 3.5 Billion people while on the other side vultures are waiting for the death of starving kids. A

fundamental factor to the solution to these crucial questions is that mankind is ignorant of knowing himself (Zaman 2014). **Despite loud claims of enhancement in the literacy rate, mankind still follows the barbarian approach of his ancestors who forced to meet his desires. 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 large labour groups, capital investments and many other important problems. But very few studies have attempted to understand the true nature of human beings based on the collective finding of hard sciences and social science. There is lack of research on the issue and on that what should be the common characteristic of humanity through which mankind might act as one nation (One Ummah)? Across the planet, suffering and trouble originates from**

ignorance and lack of proper understanding of fellow human beings. Since ignorance is the root cause of every ill in human civilization, the present study therefore intends to reduce this ignorance by investigating the true nature of human beings, which will enhance human wisdom, the source of happiness across the planet.

In Christian tradition discovery of scientific truth was restricted only to theological investigation, while paying attention to observation is considered as a useless pursuit. 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 (“Galileo Galilei” n.d.). Mercantilist ideology which separated the influence of church on state affairs, science and scientific discovery got prominence. The second objective in this regard attempts to understand whether or not 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 supports or refutes neoliberalism or Islam in the case of defining human beings. It is hoped that clarifying these issues will reduce the misunderstanding so that the human family can live together wisely and happily free from the exploitation of fellow human beings. If the human family cannot find a way to live together in peace with fellow human beings, then mankind's accomplishment in another 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.

3. Liberalism and the idea of Mankind

One of the important worldviews among Europeans was the notion that the world was in darkness and ignorance until the dawn of the age of reason first emerged in Europe. Age of Reason or Age of Enlightenment was 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* wrote in detail the moral bankruptcy of a sequence of Popes, which includes luxuriously living styles, legalizing illegitimate children,

selling forgiveness to support luxurious lifestyles etc. Tuchman explained that how these events resulted in the emergence of Protestants, who strove to purify Christianity from the corrupt practices of the 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's 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 the human being as a self-centred, animate and capable of being directed to his personal inclination for advantage. The earlier mercantilist regarded human beings 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 the 18th century mercantilism moved toward market capitalism and liberal economic rationality. At the same time government and economic activity 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), considered 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 other fellow creatures, it is because to presenting 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 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 restoring intervention policy from laissez faire designed for guaranteeing competitive market conditions. In the 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).

4. Mankind in Islamic Philosophy and Epistemology:

Modern psychologists suggest that without a soul, the human body is mortal but by 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 dreams pure spiritual truths 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. In dreams people are given indications of the future events and happenings which are either blessings or curses. Dreams stem from a superior Divine source, which is considered as one out of 46 portions of Prophecy. According to 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 have heard and seen (Sireen 2000).

³ Quran 39:42

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 senses 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 on human beings, 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 Light, 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 vary 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

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

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 (akhlāt) 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 Hearing). 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 the perfect among humanity achieve a balanced temperament through divine law (Sharia) and religious sciences.

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 develop 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 the 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.

The Noble 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, humans tendency towards the injustice is an essential component of God-given nature. Originally created higher soul (Fitrah) fractures and deforms in the case of obedience to the evil soul⁶. 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 achieves the highest state of satisfaction, in this case the soul becomes AL Nafsul Mutumainna⁸ (Ibrahim B. Syed n.d.).

⁵ Quran 12:53

⁶ Quran 30:30

⁷ Quran 75:2

⁸ Quran 89:27

Contemporary science revealed that the human body regularly goes 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 consists 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/Jannah). 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 and fixed laws of repulsion and attraction except the humans which is defined as Deputy/Caliph of Allah (Khalifa) on earth⁹. Everything is created to fulfil specific tasks except Human/Khalifa whose creation varies in terms of physical health, resource endowments etc.

Caliph is a leader who succeeds or comes after another leader. In Islam it is believed that humans are deputies of God, running the affairs of the earth according to God's will (Sharia) (El-Najjar 2010). God made the entire earth including the animal kingdom and aquatic life as serviceable and subservient to human (Crown creation /Ashraf Makhlooqat)¹⁰. Humans are the only creation which has hegemony over the entire nature. Although the task and obligation of God

⁹ Quran: 2:30, 17:70, and 17:62

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

deputy/Caliph on one side have been a great honor, but on the other side it was great responsibility¹¹. Holy Scriptures (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. The concept of worship in Islam is broad and consists of personal and social rights (*Huqooqul Ibad*), and 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 as 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 another through the resources and environment provided to them by their Creator, and non-materially through love for their own kind as well as for the rest of creation.

Imam Ghazali (1105) elaborated that **mankind/Kalifa** is God’s/Allah’s creation who in his life time adopt the attitude and behavior of either Lions, Pigs, Cattle, Devils and Angels. Assault and

¹¹ Quran: 33:72

¹² Psalms 8:6

¹³ Quran: 95:4

battery are the principle characteristics of lions. Some humans, like lions do develop the appetite of superiority and proudness. Humans try to be proud, to dominate, to compete, to be aggressive either based on his/her color, wealth and strength. Like pigs, some human beings behave in an extremely mean and inappropriate manner. Like cattle/animals, some humans do have the behavioral tendencies of 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, cattle's, devils and angels, then why they get success and salvation by behaving only like angels and not like lions, pigs, cattle and devils? Accordingly, Islam regards the human being as the noblest, perfect and best among all creatures. Humans are 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 establishes 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 uses its wealth, power or 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 did you utilize your freedom. Did you behave like lions, pigs, cattle, 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 humanity is best in his/her deeds and conduct¹⁵. Not only ordinary people but Prophets as well are tested and evaluated¹⁶. As a proof the spiritualist cite the Prophetic saying in the following manner,

¹⁴ Quran: 51:56-7

¹⁵ Quran: 18:7

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

“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 beings created things, for instance a table. In reality they manipulated things which already exist 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.

5. Conclusion:

Once a teacher asked his student in class, that can you see God? The student replied no. The teacher then explained that if God existed then definitely He can be observable. Inside the class a Muslim student then raised a question. 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. Analogously, proponents of liberalism are like that teacher who is unable to observe the distinction between living and non-living things. In Liberalism there is complete silence on the nature of human soul and human dreams which are observable during the nightly sleep. In sharp contrast, Quran through illiterate Prophet Muhammad (Peace Be Upon Him) explained the reality of soul in the following manner:

“It is Allah that takes the souls (of men) at death: and those that die not (He takes) during their sleep: those on whom He has passed the decree of death He keeps back (from returning to life) but the rest He sends (to their bodies) for a term appointed. Verily in this are Signs for those who reflect.”.

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.

The secret of life and death as well as sleep and dream are an interesting mystery. Its understanding and perception are outside the understanding of humans. A large number of superstitious, imaginative and psychological literature is available on these issues. To paraphrase, the truest and easy to understand religious doctrine, in death we hand over our physical life, while our soul does not die and departs to a place where it can see the spiritual realities of the invisible world. During sleep the mental power is put on hold, except in dream where variety of things are called to mind which is impossible in case of waking state. In infrequent dreams, dreamer sometimes observes phenomenon which in reality already happened in the past or will happen in the future. In such dreams gifted peoples observes pure spiritual realities which ordinary people cannot see. Sleep is closely related to death, which are separated from physical body during sleep. During sleep Allah/God take the soul of some people and the physical body perish and die. In mankind still have some time on earth then Allah return his soul in the body after which he continues his day to day affairs on this earth. It can be anticipated that sleep is a twin-brother to Death.

Unlike Christianity, In Islam there is no such thing which contradicts scientific findings. Human life in Islam is considered as a test of human 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