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Liberalism, Islam and the idea of Mankind

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1. Introduction:

Since the last two decades of the twentieth century, conventional wisdom and economic policy have been shaped by a fundamentalist economic belief known as neoliberalism. Neoliberalism influence the activities of Multilateral institutions like IMF, World bank, World Trade Organization and European Central Bank as well as dictates the policies of governments. It is the leading ideology shaping almost every aspect of mankind's lives. (Alfredo Saad-Filho and Deborah Johnston 2005). Neoliberalism is frequently described as a political slogan having various meanings like an ideological movement, the extension of US control over other territories as well as the elimination of societies across the planet. Literally neoliberalism means a new type of liberalism. The earliest version of liberalism appeared in the Anglo-Saxon countries in the concluding periods of 18th century and in the beginning of 19th century. Its conceptual foundation is derived from the book of Adam Smith, "An Inquiry into the Nature and Causes of the Wealth of Nations". Adam Smith considered elimination of government intervention in economic matters and implementation of free market as the most efficient mood for resource allocation. Self-interest was the fundamental proposition of Adam Smith for all human economic activities. The invisible hand of the market and the law of supply and demand are the guiding principle for success as well as wealth (Stark 2018). As a political philosophy (Thorsen and Lie, n.d.), neoliberalism encourages a fundamental reduction in the power of the state and the formation of society mainly regulated by the market fundamentals. The sole purpose of the state is to protect individual freedom and implement strong property rights. Pundits and policy analyst have considered it as an advanced state of social Development. Liberation from religious and social constraint is the only useful social and economic order, unknown in the past and which gave rise to modern civilization and economic conveniences.

Failure of Marxism as an ideology in 1989 (Yahya Sadowski 1993), and the triumph in the war over Iraq in 1991 give further impetus and legitimization to the proponents of neoliberalism. Policy makers and analyst assumed that a systematic alternative to the triumphant liberal creed are not only exhausted but discredited as well. They also stressed the implementation of these triumphant liberal creed for the developing countries as the reasonable mode of governance in the modern world. Fukuyama in the summer of 1989 argued this victory of liberalism over traditional Monarchism, Fascism and Marxism as the "End of History" and the final form of

mankind's ideological evolution. He emphasised the universalization of western liberal democracy as the final form of human ideological evolution. Fukuyama asserted that Nirvana(perfection) in mankind's socio-economic affairs is achievable only by accepting the triumphant liberal creeds. He did not explain an interstate relationship, but Bernard Lewis writing at the time of the disintegration of the USSR economy predicted a clash of civilizations (Liberalism versus Islam), though his predicted was unpopular and did not receive popularity at that time. The idea of clash of civilizations (Hunter, 1998), 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.

In neoliberalism should we believe that we arrived at the final stage of mankind ideological evolution? To be more specific, in neoliberalism is there any contradiction which did not satisfied the humanity? In contrast, Muslims believe that the message of 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.

¹ Quran 5:3

² Maariful Quran 10, 19

This study intends to identify one of the most prominent and unresolvable contradiction between latest ideological innovation of the global north (Neoliberalism) and Islam. This study intends to highlight one of the prominent contradictions which in the contemporary era led to a division of mankind between common us (European/global north) and ‘evil them’ (Muslims). Besides other differences, prominent among them is the gnosis of mankind which the present study will undertake. In this study we will compare what concept of man has been held by the neoliberal as well as 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 will be utilized.

This study is also motivated by the desire because 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 this issue that how can we bring closeness and remove the distances between human being? 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.

It is our understanding that in order to solve the socioeconomic problems of humanity 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 three sections. Section two discusses mankind as highlighted in the neoliberal

tradition. Section three discusses mankind in Islamic theology. Section four concludes and gives policy recommendations.

2. Neoliberalism and the idea of Mankind

One of the important worldviews among Europeans was the notion that the entire world was in darkness and ignorance up to the emergence of the age of reason which first emerged in Europe. Age of reason or age of enlightenment was initially introduced by 18th century European writers, who were convinced that they were entering in a new age enlightened by science, reason and respect for humanity. In fact, emergence of this age of enlightenment and its propagation as well as support was a reaction to moral corruption of Catholic Church at upper level. Many European intellectuals openly criticized the immoral activities of a sequence of Popes which comprises selling forgiveness to support luxurious lifestyles, legalizing illegitimate children etc. In order to purify Christianity from the corrupt practices of Popes, Protestants emerged. 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 extreme 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 to Christianity (Zaman 2008).

In European societies these religious wars assisted in the emergence of various notions which eliminated the influence of religion on the socioeconomic affairs of mankind. 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-centered, 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).

Islahi (2008) reported that although Mercantilism was designed to consolidate the governments in European countries, to recapture the holy lands from Muslims, to decrease the enhancing power of rival Muslims and propagate Christianity. Initially Mercantilist ideology was formulated for propagating Christianity which later on became atheist (Heckscher 1931). The era of mercantilism were responsible for numerous wars, nationalism and racial intolerance across the planet (Coulomb 2004). Beside the violence its unintended consequences resulted in obstructing the economic growth (Ekelund and Hebert 2007).

During the 18th century in reaction to Mercantilism which give the state a great deal of control over economic activity in manufacturing and trade, it was argued that if everyone was left to its own devices then the result would not be disorder but a well-balanced society of ever-growing prosperity. To abolish the social, political and religious arrangement prevailing in the Christian dominated Europe, the ideology of Liberalism was introduced. This idea argued that free market, and self-adjustment of the economy in a Laissez-Faire system devoid of any state and social interference would produce maximum prosperity for the whole nation. In market economies, decisions about production of goods, valuation, trade, distribution, etc. are all settled by individuals or small groups acting with maximum possible freedom, and a minimal set of legal or social constraints. Although all of us have observed and participated in markets where goods, services, and money are exchanged, but “the market” which are imagined by economists is an automatic and self-correcting, “smoothly performing machine”, governed by empirical rules and general norms. Like advancement in the field of hard sciences, it is claimed that liberal/market economic system is as an advanced state of social development, and its alternatives are hard to imagine (Gilpin and Gilpin 2001). Marder (2017, p3) documented that Adam Smith in the “Wealth of Nations” 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/she ever is worried for other fellow creatures, it is because to presenting himself more certainly. He/she 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).

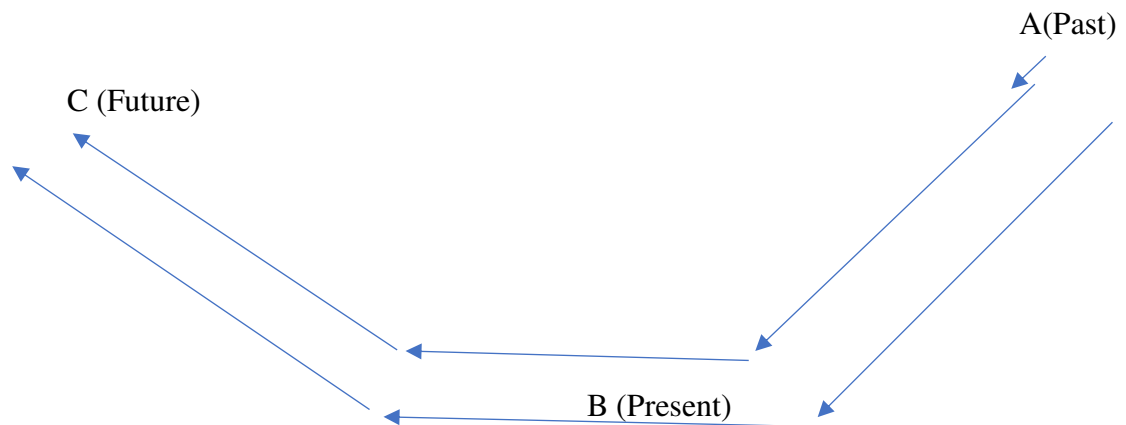
In the 20th century liberalism was reformed in a new shape known as neoliberalism, which comprises restoring intervention policy from laissez faire designed for guaranteeing competitive market conditions. In the case of liberalism, governance was left to market and economic man, while in case of neoliberalism, 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).

3. Mankind in Islamic Philosophy and Epistemology:

Modern psychologists suggested that without a soul, the human being 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). Sleep and dream as well as the phenomenon of life and death are something that are difficult to understand and explain. Extensive literature in the form of imaginative, superstitious and psychological material are available on this topic. In simplest and easy to understand, this principle is explained by The Noble Quran in the following manner:

“We will show them Our signs in the universe and within themselves until it becomes clear to them that this Quran is the truth. Is it not enough that your Lord is a Witness over all things³”?

In animal life sleep is the interruption of the working of the nervous system, while other animal functions like the circulation of blood, digestion and growth resume at a different pace. Like animals, in human being as well as in plants sleep is the inactivity of the nervous system. In sleep the mental process stops working but in case of dream gifted peoples see spiritual truths either backward or forward, which is impossible in case of ordinary circumstances. Plutarch in ancient Greek elucidated that in dreams spiritual truths are transformed into symbols by specific laws of motion controlling the moments of the images (Rahman 1964, p 167). Burq (1997) explained that in dreams human soul /personality reaches a height of spiritual existence from where he/she can clearly see already committed backward or forward events. He explained this reality with the help of the following diagram;



A person who starts its journey from position A and arrives at position B, while its destination is position C. During this travelling already committed events was like position A (past), position B is present while future events is like position C. In similar manner, in dreams human soul reaches such a height from where he can locate either already committed events or future happenings.

³ Quran 41:53

It is explained that in case of dreams, our personality or soul are then in a plane of spiritual existence similar to physical death. In sleep human souls are discharged from the confinement of the flesh. In sleep Allah/God takes the human soul temporarily, while in case of death it permanently separates from the human body. In ancient Greek it is believed that human mind/soul based on its purity and strength can communicate with the unobservable in waking 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. Plutarch explained in detail that 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 control⁴. In dreams people are given an indication of the future events and happenings which are either blessings or curses. In Islam dreams is considered as one out of 46 portions of Prophecy. It is elaborated that 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 and gifted people always come true. It is further explained that during sleep, soul remain in the human body while Nafs visit the sky and then remember in the waking what they have heard and seen (Sireen 2000).

Early Muslim scholars (Soul in Islamic Philosophy) explained that soul contain 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),

⁴ Quran 39:42

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 Waliullah further elucidated human beings, its different parts and the difference between general public (Marcia K. Hermansen 1988). In Islam it is assumed that everything in the universe is created to fulfil specific task except Humans and Ghost/Jinn who has free will. Among these rational creators, human beings are created from clay while Jinn from Fire. The creation of humans varies in terms of resource endowment, health and physique. It is further elaborated 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 cleanness⁵. It is elaborated that 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 knowledge 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 Nasama which are delicate vapors, shoulders the faculties of a human being. The portion of Nasama which moves towards the brain are then partitioned in ten portions, five internal senses (the sensus communus [Hiss mushtarak], the representation of perception [Takhayyul],

⁵ Ahmad, Tirmizi, Abu Dawoo, Mishkath Babul Eman Bil Qadar, Hadith 100

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/Pneuma 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 (AlRuh Al-Hayawani) is responsible for the breeding, digestion and development. Brain and heart are associated with liver in case of the psychic spirit (Alruh Al-Tabi). From psychical faculties (Alruh-Al-Tabbi), the faculty of lusts (Shawaniyya) as well as the faculty of annoyance (Ghadabiyya) originates. The faculty of lust (Shawaniyya) conveys longing or endorsement while the faculty of annoyance (Ghadabiyya) conveys hatred or annoyance. 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/she 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 Ammara⁶). 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 soul⁷. Although human possess the constructive force as well, which counter-balance the destructive power (AL Nafsu Lawamma⁸). 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 Mutumainna⁹ (Ibrahim B. Syed 2018).

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

⁶ Quran 12:53

⁷ Quran 30:30

⁸ Quran 75:2

⁹ Quran 89:27

Ahmad Palan puri 2015) elaborated that Nasama is not the soul which will receive either punishment (Hell/Jahannam) or reward (Heaven/Jannah). Human deeds and actions 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). Burq (1997) elaborated that prohibited deeds, actions as well as prohibited foods and drinks can be identified from the faces of sinners¹⁰. It fills human faces with a type of dust which is clearly visible in their appearance. In Islam those humans who purified their souls are considered as successful¹¹. Life before death is believed as a test for the preparation of eternal life either in the form of Heaven or Hell.

In Islam it is believed that God/Allah created everything in this universe on strict and fixed laws of repulsion and attraction except humans which is considered as the Deputy/Caliph of Allah/God on earth¹². Khalifa/human is a leader who succeeds or comes after another leader. The creation of Khalifa/humans varies in terms of physical health, resource endowments, the circumstance in which he/she lives etc. In Islam it is believed that humans have been given the task to run the affairs on 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 /Ashraful Makhlooqat)¹³. Humans are the only creation which has hegemony over the entire nature. Although the task and obligation of God deputy/Caliph on one side have been a great honor, but on the other side it is a great responsibility¹⁴. 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”¹⁵.

In Quran they are mentioned in the following manner,

¹⁰ Quran 55: 41, 2:273 and 80:38-41

¹¹ Quran 91: 9

¹² Quran: 2:30, 17:70, and 17:62

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

¹⁴ Quran: 33:72

¹⁵ Psalms 8:6

“Surely we have created humankind (al-insān) in the best of moulds (Ahsani Taqwim;)¹⁶”.

It is elaborated that the notion of mankind/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), 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 mankind/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 the only creation of God/Allah who in his life time adopt the attitude and behavior of either Lions, Pigs, Cattle, Devils and Angels. Assault and 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 always observe the glory of Allah/God, are freed from immoral sensual pleasures and arrogant anger on his fellow-men. Accordingly, it is considered

¹⁶ Quran: 95:4

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 you utilized your freedom. Did you behave like lions, pigs, cattle, devils or angels?

4. 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 exist then definitely, It 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 neoliberalism are like that teacher who is unable to observe the distinction between living and non-living things. In neoliberalism there is complete silence on the nature of human soul and human dreams which are observable during the nightly sleep. Neoliberalism which is claimed as the final of human ideological evolution provided solution to the socioeconomic problems of humanity without properly defining mankind and his position in this universe. Like its predecessor, ambiguous and incomplete definition of mankind is one of the prominent reasons for a straight away rejection of neoliberalism in the Muslim world.

On the other hand, Muslim believes that God has given us not only two eyes to observe the terrestrial world but also a third eye which can see the invisible reality of extra-terrestrial world through our knowledge and wisdom. In the Noble Quran, it is elucidated that a deeper, continuous and broader thinking on the reality of human intellect and universe will reveal the real position of mankind in the universe. Identifying his/her real position in the universe will reveal him his/her responsibility which comprises the rights of his/her Creator (Huqooq Ullah) and the rights of his/her fellow human being (Huqooq ul Ibaad). In Islam human life on this earth is considered as a test of human freedom for which evidence and signs are provided in the universe and in their own souls¹⁷.

¹⁷ Quran 41:53