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# Neoliberalism, Islam and the idea of Mankind

by

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## Abstract

After the defeat of Marxism and the triumph in the war in Iraq, pundit in the global north believed neoliberalism as the end of history and final form of mankind ideological evolution. It was also claimed that neoliberalism successfully satisfied all the previous ideological contradictions. In contrast Muslims believes that more than fourteen hundred years ago, Islam already provided the best and everlasting ideology for the welfare of humanity. It is also believed that each and everything in the message of Islam is the ultimate truth. Muslims believes that differences exist on various issues between these two contrasting ideologies but most prominent one is the gnosis of human being which the present study will undertake. Using the methodology of library research this paper will investigate that how the liberal and Islamic economists conceptualize man in their analysis and to what degree the concept of man has been universalized. In neoliberalism there is complete silence on the issue of human incorporeal soul while Muslims writers explained it in a sensible and easy to understand manner.

Keywords: Humans, Homo-Economicus, Neoliberalism, War against terror and Islam

JEL Classification: A10, B5, B50, P3, P50, P59, Z19

## 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<sup>2</sup>. Neoliberalism influence the activities of Multilateral institutions like the IMF, World bank, World Trade Organization and European Central Bank. It also dictates and influence the policies of governments in both developed and developing countries. In fact, neoliberalism is the leading ideology influencing almost each and every aspect of human's lives. As a political slogan it has been described in various meanings and interpretation. Neoliberalism<sup>3</sup> is assumed as the imperial extension of US control over other territories and the elimination of various cultural diversity across the planet. Literally neoliberalism represents a new type of liberalism which appeared in the Anglo-Saxon countries in the concluding periods of 18<sup>th</sup> century and in the beginning of 19<sup>th</sup> century. In contrast to the hypothetical conception of man and society the earliest version of neoliberalism is then defined as a sensible ideology<sup>4</sup> of making and then continuing a state governed by a system of democracy and safeguarding personal liberty. As a political philosophy<sup>5</sup>, 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 in neoliberal society is to protect individual freedom and implement strong property rights.

Neoliberalism received worldwide attention and legitimization specifically after the collapse of Marxism as an ideology in USSR<sup>6</sup> in 1989, and the triumph in the war over Iraq in 1991. It was even claimed that a systematic alternative to the triumphant liberal creed are not only exhausted but discredited as well. It was also suggested that these triumphant liberal creeds should be implemented in developing countries as well. On ideological front Fukuyama<sup>7</sup> even declared neoliberalism as the end of history and final form of mankind ideological evolution. He

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<sup>2</sup> Alfredo Saad-Filho and Deborah Johnston, ed., *NEOLIBERALISM A Critical Reader* (PlutoPress, 2005).

<sup>3</sup> Christian Stark, "The Neoliberal Ideology, Its Contradictions, the Consequences and Challenges for Social Work," *Annual of Social Work* 25, no. 1 (2018): 39–63, <https://doi.org/10.3935/ljsr.v25i1.196>.

<sup>4</sup> Dag Einar Thorsen and Amund Lie, "What Is Neoliberalism ?," n.d., [folk.uio.no/daget/neoliberalism.pdf](http://folk.uio.no/daget/neoliberalism.pdf).

<sup>5</sup> Thorsen and Lie.

<sup>6</sup> Yahya Sadowski, "The New Orientalism and the Democracy Debate," *Middle East Research and Information Project*, no. July-August (1993): 14–21.

<sup>7</sup> Fukuyama

further suggested that Nirvana(perfection) in mankind's socio-economic affairs is achievable only by accepting the triumphant liberal creeds. In his thesis Fukuyama did not said anything about the interstate relationship in the post-cold war era, but Bernard Lew introduce the idea of clash of civilizations<sup>8</sup> which did not receive popularity at that time. Lewis opined that people religious identities and culture will be the primary source of conflict in the post-cold war era. The idea of clash of civilization received widespread 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.

According to an estimate there are 1.6 billion Muslim<sup>9</sup> making Islam as the second largest religion in the globe. Muslims believes that more than 1400 years ago Islam already provided the best and ever-lasting ideology for the welfare of humanity. The Noble Quran describes this reality with the revelation of the final verse during the last sermon on the 9<sup>th</sup> day of Dhul-Hijj, 10 Hijri:

*“Today I have perfected your religion for you, completed my favor upon you and approved Al-Islam as a way of life for you (Deen)<sup>10</sup>”.*

This verse indicates that the Noble Quran and the way of Prophet Muhammad (SAW) is a perfect ideology for the entire human being. It is believed that 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). 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. In knowing the ultimate truth God has left mankind's moral, intellectual and

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<sup>8</sup> (Hunter, 1998)

<sup>9</sup> Drew Desilver and David Masci, “World’s Muslim Population More Widespread than You Might Think,” Pew Research Center, 2017, <https://www.pewresearch.org/fact-tank/2017/01/31/worlds-muslim-population-more-widespread-than-you-might-think/>.

<sup>10</sup> Quran 5:3

social development to their reason, aided by Prophetic guidance<sup>11</sup>. Since every 6<sup>th</sup> person across the globe is Muslim who consider that each and everything in Islam as the ultimate truth, then it extremely important to highlight that what are the things which make Islam as incompatible with the advance state of mankind ideological evolution (Neoliberalism)? Among the unresolvable issues, most important and prominent one is the gnosis of mankind which the present study will undertake. In this study we will investigate that 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.

Since the post enlightenment era various socioeconomic experiments were conducted which only enhanced suffering and miseries. In all these socioeconomic experiments the gnosis of mankind were either ignored or not given proper attention. It is hoped that answering this question will contribute in 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. 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 the issue that how can we eliminate the ideological divergence between human family? Across the planet, suffering and trouble originates from ignorance and lack of proper understanding of fellow human beings. It is our understanding that 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. It will enhance human knowledge and wisdom which is believed as the source of happiness across the planet. The remainder of the article is divided in the following three sections. Section two discusses mankind from the perspective of

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<sup>11</sup> Maariful Quran 10:19

advanced state of mankind ideological evolution. Section three discusses mankind in Islamic theology. Section four concludes and gives policy recommendations.

## 2. Neoliberalism and the idea of Mankind

An important worldview among the Europeans was the misconception that the entire world was in darkness and ignorance until the emergence of the age of reason. Age of enlightenment<sup>12</sup> or the age of reason first emerged in 18<sup>th</sup> century Europe. Since that time European scholar until today were convinced that they have entered into 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.

In European societies<sup>13</sup> these religious wars then 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. Mercantilism as an ideology<sup>14</sup> lasted from 16<sup>th</sup> to the end of 18<sup>th</sup> century in England, France, Holland, Germany, Spain, Scandinavia and Flanders. The Mercantilist conceived the human being as a self-centered, animate and capable of being directed to his personal inclination

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<sup>12</sup> Zaman (2008)

<sup>13</sup> David A Wolfe, "Mercantilism , Liberalism and Keynesianism : Changing Forms of State Intervention," *Canadian Journal of Political and Social Theory/Revue Canadienne de Théorie Politique et Sociale* 5, no. 1–2 (1981): 69–96, [ctheory.net/library/volumes/Vol 05 No 1 .../VOL05\\_NOS1-2\\_3.pdf](http://ctheory.net/library/volumes/Vol 05 No 1 .../VOL05_NOS1-2_3.pdf).

<sup>14</sup> Robert F. Hébert Robert B. Ekelund, Jr., *A History of Economic Theory and Method* (Waveland Press, 2007).

for advantage. The earlier version of mercantilism<sup>15</sup> regarded human beings as an element of manufacture, while the lower working group is conceived as an animatable suffering from extreme poverty and hunger.

Abdul Azim Islahi<sup>16</sup> claimed that Mercantilism as an ideology was devised so as to strengthen the European countries, recapture the holy lands from Muslims, decrease the enhancing power of rival Muslims and propagate Christianity. Although the purpose of Mercantilism<sup>17</sup> was to propagate Christianity but later due to Church intolerance towards the science and scientist made it as atheist. The era of mercantilism<sup>18</sup> was responsible for numerous wars, nationalism and racial intolerance across the planet. In addition<sup>19</sup> to the wide spreads violence and destruction mercantilism as an ideology was also accompanied by obstructing the economic growth in the countries where it was implemented.

During the 18<sup>th</sup> 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<sup>20</sup>. 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 was claimed that liberal/market economic system is as an advanced state of social development, and its

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<sup>15</sup> Bert F. Hosilitz, ed., *Economics and the Idea of Mankind* (Columbia University Press, 1983).

<sup>16</sup> Islahi (2008)

<sup>17</sup> Eli F Heckscher, *Mercantilism Volum 2* (London: George Allen & Unwin, 1931).

<sup>18</sup> Fanny Coulomb, *Economic Theories of Peace and War* (London and New York: Routledge, 2004).

<sup>19</sup> R.B.J. Ekelund and R.F. Hebert, *A History of Economic Theory and Method* (Wavland, 2007).

<sup>20</sup> Robert Gilpin and Jean Millis Gilpin, *Global Political Economy : Understanding the International Economic Order* (PRINCETON UNIVERSITY PRESS, 2001), <https://doi.org/10.1017/CBO9781107415324.004>.



alternatives are hard to imagine. Adam Smith in the “Wealth of Nations” considered mankind<sup>21</sup> 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 any 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<sup>22</sup>, 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.

In the 20<sup>th</sup> century liberalism<sup>23</sup> 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.

In neoliberalism, mankind<sup>24</sup> is considered as an entrepreneur of himself. As a source of his/her personal income he/she is then treated for himself/herself as his capital as well as his own producer. Whenever he/she consume something then it is believed that he/she produce something as well which later on leads to his own utility/satisfaction. The purpose of the shift<sup>25</sup> in the neoliberal tradition from non-interventionist to intervention specifically about human being is an open question. Some writers claimed that this interventionist strategy aims to expand the study of mankind to various academic discipline. Since rational behaviour involves an optimal allocation of limited resources which has alternative uses. Therefore, mankind foremost resource is precious time which can be utilized in most profitable manner to its interests.

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<sup>21</sup> Marder (2017, p3)

<sup>22</sup> William D Grampp, “Adam Smith and the Economic Man,” *Chicago Journals* 56, no. 3 (1948): 315–36, <http://www.jstor.org/stable/1826047>.

<sup>23</sup> (Marder 2017, p5)

<sup>24</sup> Michel Foucault, *The Birth of Biopolitics* p 225, (New York: PALGRAVE MACMILLAN US, 2010), <https://doi.org/10.1057/9780230594180>.

<sup>25</sup> Marder, “Rethinking Homo Economicus in the Political Sphere.”

### 3. Islam and the idea of Mankind:

Modern psychologists<sup>26</sup> hinted 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. It is a well-known fact that human body is senseless in both sleep and death. In case of sleep the unconsciousness is temporary, for a limited time period and partial, but in case of death it is permanent and complete. 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:

*“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<sup>27</sup>”.*

In animals, humans and plants sleep is the inactivity and interruption of the working of the nervous system<sup>28</sup>, while other things like the circulation of blood, digestion and growth resume at a different pace. 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. Ghulam Jilani Burq<sup>29</sup> 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;

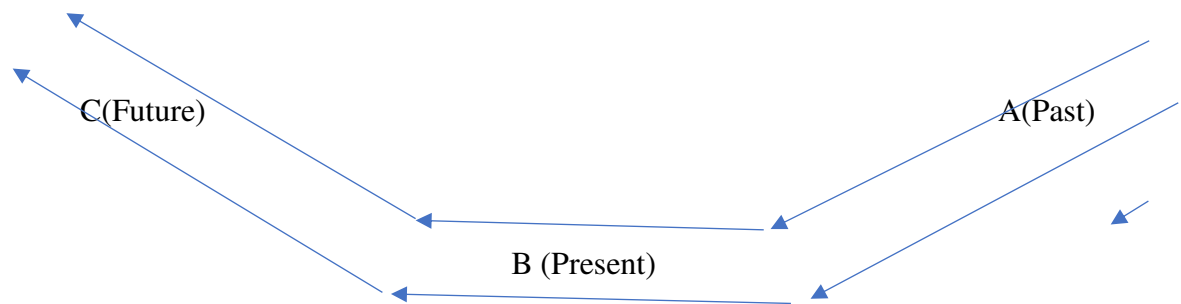
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<sup>26</sup> Melvin H Marx and William A. Hellix A, *System and Theories in Psychology* (McGraw-Hill, 1979).

<sup>27</sup> Quran 39: 42

<sup>28</sup> Rahman 1964, p 167

<sup>29</sup> Burq (1997)



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.

In sleep human souls are temporarily discharged from the confinement of the flesh, while in case of death it permanently separates from the human body. In ancient Greek<sup>30</sup>, it was believed that human mind/soul based on its purity and strength can communicate with the unobservable both in the wakening life as well as in the dreams. In order to communicate with the unobservable, it was advised that the soul should be isolated from the turmoil of physical life. According to Plutarch in dreams pure spiritual truths are transformed into symbols by specific laws of motions controlling the moments of images.

According to Ibne Sireen<sup>31</sup> dream is a type of situation where any human being could experience anything unimaginable beyond his control. In dreams gifted 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 dream actually happens either from 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

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<sup>30</sup> Rahman (1964, p 167)

<sup>31</sup> Sireen (2000)

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 wakening what they have heard and seen.

Early Muslim writers<sup>32</sup> 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), 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 consequently advances its area of activity. 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.

Among the Muslims intellectuals Shah Waliullah<sup>33</sup> is famous for giving a careful consideration to the human nature, its different parts which comprises in a person and the differences which exists between different individuals. 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. Sample of human clay is taken from the entire globe due to which humans vary either in attitudes, in colour (White,

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<sup>32</sup> Philosophers

<sup>33</sup> Shah waliullah (1988)

Black, Brown) and cleanness<sup>34</sup>. It is further stated that humans are made from two types of materials, 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 (Arkaan) 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 become spirit (Arwah) also known as Pneumata in the Greek medicine, while the denser component is converted to the body members (ada). Shah Waliullah used Nasama instead of pneumata to the spirit made from the delicate humor.

The portion of Nasama which moves towards the brain is known as psychical spirit (Al-Ruh Al-NAfsani). The psychical spirit 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/Pneuma transmitted to the brain, some portion known as the natural 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. A balanced temperament as well as perfection among humanity are achieved only through religious sciences and divine law (Sharia).

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<sup>34</sup> 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 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. In fact the lower soul, heart and intelligence 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 in human being.

The Noble Quran revealed that there are three stages of human soul development<sup>35</sup>. It is elaborated that Allah purposely created humans possessing partial capability for self-control:

*And I do not seek to free myself from blame, for indeed the soul is ever inclined to evil, except the one to whom my Rabb has shown mercy, certainly my Rabb is Forgiving, Merciful”<sup>36</sup>.*

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<sup>35</sup> Shabbir Akhtar, *The Quran and the Secular Mind A Philosophy of Islam* (London: Routledge, 2008).

<sup>36</sup> Quran 12: 53

Usually it is observed that human construction hides the soul which firmly encourages to do the evils also known as the force of the evil impulse (AL Nafsul Ammara). As part of Divine Design, human's tendency towards the injustice is an essential component of God-given higher nature. Originally created higher soul (Fitrah) fractures and deforms in case of obedience to the evil soul<sup>37</sup>. Although human possess the constructive force in the form of self-accusing soul (Al Nafsu Lawamma<sup>38</sup>), which compensate the destructive power in mankind personality development. Through pious effort supported by the mercy of God/Allah, human overcome these negative habits. Without divine guidance these negative inclinations are inertial and persist within the humanity. The Noble Quran indirectly hinted that majority of the human being remains not corrected. After repentance whenever mankind change himself/herself with a lifelong effort between the evil commanding and self-accusing souls, then mankind achieves the highest state of satisfaction, in this case the soul becomes a tranquil soul (AL Nafsul Mutumainna<sup>39</sup>). The Noble Quran consider this tranquil soul (Al Nafsul Mutmainnah) as the final destiny of mankind after a life-long effort.

Modern science<sup>40</sup> 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. 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<sup>41</sup> further elaborated that

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<sup>37</sup> Quran 30:30

<sup>38</sup> Quran 75:2

<sup>39</sup> Quran 89:27

<sup>40</sup> Waheedudin Khan (1987, pp 180-240)

<sup>41</sup> Ahmad Palan puri (2015)

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). Some writers interpreted<sup>42</sup> that prohibited deeds, actions as well as prohibited foods and drinks can be identified from the faces of sinners<sup>43</sup>. 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 successful<sup>44</sup>. Life before death is believed as a test for the preparation of eternal life either in the form of Heaven or Hell.

Regarding the issue of Khalifa El-Najjar<sup>45</sup> documented 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 earth<sup>46</sup>. 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. It is believed that humans have been given the task to run the affairs on earth according to God's will (Sharia). God made the entire earth including the animal kingdom and aquatic life as serviceable and subservient to human (Crown creation /Ashraf Makhlooqat)<sup>47</sup>. 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 responsibility<sup>48</sup>. Holy Scriptures<sup>49</sup> also pointed out humans in similar manner,

“You made him [man] lord of the works of your hands, put all things under his feet”<sup>50</sup>.

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<sup>42</sup> Burq (1997)

<sup>43</sup> Quran 55: 41, 2:273 and 80:38-41

<sup>44</sup> Quran 91: 9

<sup>45</sup> El-Najjar (2010)

<sup>46</sup> Quran: 2:30, 17:70, and 17:62

<sup>47</sup> Quran: 14:32-3; 43:12-13; 45:4, 12-13; 67:15

<sup>48</sup> Quran: 33:72

<sup>49</sup> (Akhtar 2008 p 269)

<sup>50</sup> Psalms 8:6



In analogy the Noble Quran also mentioned humans in the following manner,

“Surely we have created humankind (al-insān) in the best of moulds (Ahsani Taqwim;)<sup>51</sup>”.

Some Muslim writers<sup>52</sup> also asserted that human being as a Deputy/Khilafa is that kind of an entity who is exercising a delegated power on behalf of God and therefore he is responsible for his/her each and every deed and action. Whenever a Muslim perform the allowable deeds and actions, 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 worshipping 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<sup>53</sup> explained that the purpose of mankind as the Khalifa/Deputy of God/Allah was agent or the trust of Allah 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.

Regarding the issue of Khalifa, Imam Ghazali<sup>54</sup> a well-known intellectual of the 11<sup>th</sup> century explained that among the various creations on this planet, 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

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<sup>51</sup> Quran: 95:4

<sup>52</sup> Ismaeel, & Blaim 2012

<sup>53</sup> (Mirakhor, etal 2014)

<sup>54</sup> Imam Ghazali (1105)

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 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 then 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 human being are treated like factors of production. Mankind is considered as an entrepreneur for him/herself, being for himself/herself not only capital but producer as well. 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 form of mankind 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 as explained in the Noble Quran:

“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 things<sup>55</sup>”?

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 them their 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 souls<sup>56</sup>.

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<sup>55</sup> Quran 41:53

<sup>56</sup> Quran 41:53

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