

NEOLIBERALISM, ISLAM AND THE IDEA OF MANKIND
(Neoliberalism, Islam dan Konsep Kemanusiaan)

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ABSTRACT

The declaration of neoliberalism as the end of history and final form of mankind ideological evolution is in sharp contrast to the claim of Muslims who believe that Islam already provided an everlasting ideology for the welfare of humanity. This study, therefore, intends to thoroughly compare the claims of these contrasting ideologies by taking the gnosis of mankind. Regarding the methodology of article, clear and logical arguments are used for clarifying the ambiguity surrounding the topic under consideration. In neoliberalism, there is complete silence on the issue of the human incorporeal soul while in case of Islam, Muslims philosophers explained it in a sensible and easy to understand manner. Neoliberalism which motivates human being for selfishness and maximization of profit are associated with violence and corruption across the planet. As an ideological innovation, it is responsible for making human being as selfish, lonely, closed, insatiable and unhappy. Regarding the gnosis

of mankind, recent scientific discovery strengthens and support the claim of Muslim philosophers.

Keywords: Mankind; homo economicus; soul; neoliberalism; war against terror and Islam

ABSTRAK

Konsep neoliberalism sebagai satu evolusi akhir ideologi manusia adalah sesuatu yang bertentangan dengan kepercayaan Muslim yang mempunyai paradigma yang tersendiri dalam ideologi bagi kebajikan insan. Oleh itu, kajian ini bertujuan untuk membandingkan sifat penghujahan yang saling bertentangan antara dua ideologi ini khususnya berkenaan konsep spiritual insan. Metodologi penghujahan di dalam artikel ini adalah bersifat logik dan jelas bagi memurnikan segala kekaburan yang wujud dalam isu ini. Di dalam neoliberalism, konsep spiritual dan rohani tidak wujud berbanding Islam yang telah menerangkan secara praktikal dan mudah. Oleh itu, ideologi ini membawa kepada sifat mementingkan diri sendiri dan pemaksimunan untung yang mana akhirnya membawa kepada isu keganasan dan korupsi. Melalui inovasi yang wujud dalam ideologi ini, ia membawa kepada sifat manusia yang mementing diri sendiri, kesepian, tamak dan kemurungan. Berkenaan genesis kejadian manusia, penemuan saintifik telah memperkukuhkan hujah yang dikemukakan oleh sarjana Islam.

Kata kunci: *Kemanusiaan; manusia ekonomi; jiwa; neoliberalism; peperangan terhadap keganasan dan Islam*

INTRODUCTION

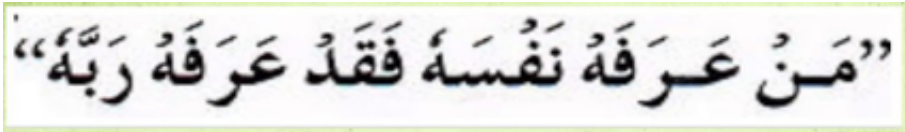
Since the last two decades of the twentieth century, conventional wisdom and economic policy have been shaped by a fundamentalist economic belief known as neoliberalism (Johnston 2005). Neoliberalism influences the activities of multilateral institutions such as the IMF, the World Bank, the World Trade Organization and the European Central Bank. It also dictates and influences 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 ascribed in various meanings and interpretations. Neoliberalism is assumed as the imperial extension of US control over other territories as well as the elimination of different cultural diversity across the planet (Stark 2018). In somewhat different language neoliberalism can also be understood as an ideology based on greater economic equality, for internationalism, for freedom of speech and against censorship, for greater equality between the races and against segregation, for a sharp

separation of religion and state affairs, for greater procedural protection for accused criminals, for decriminalization of “morals” offenses, particularly drug offenses and consensual sexual offenses involving only adults and for an aggressive use of central government power to achieve all these objectives (Ronald Dworkin 1985). Fulfilment of these objectives are considered as liberal “causes,” and those who promoted these causes could be distinguished from another group of political opinion that could usefully be called “extremists”.

Neoliberalism received global attention and legitimization specifically after the collapse of Marxism in former USSR in 1989, and the triumph in the war over Iraq in 1991 (Yahya Sadowski 1993). It was even claimed that a systematic alternative to the triumphant liberal creed are not only exhausted but discredited as well. It was also decided that the triumphant liberal creeds must be implemented in developing countries as well. Francis Fukuyama (1989) in his article, “The End of History” claimed neoliberalism as the end of history and final form of mankind’s ideological evolution. He 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 future interstate relationship, but Bernard Lewis introduced the idea of the clash of civilizations (Hunter 1998) which was not popular at that time. Lewis opined that people’s religious identities and culture will be the primary source of conflict in the post-cold war era. The idea of the clash of civilizations received worldwide 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 Muslims: making Islam the second largest religion on the planet (Desilver & Masci 2017). Muslims believe that each and everything in Islam is the ultimate truth which are in sharp contrast to the crux of neoliberal doctrine. Given that every 6th person across the globe is Muslim, then it is extremely important to investigate the things that make Islam as incompatible with the advanced state of mankind’s ideological evolution in the form of Neoliberalism. Among the unresolvable issues, the most important and prominent one is the gnosis of mankind which the present study will examine. This study is also motivated by the desire that since the post enlightenment era in the global north, various socioeconomic experiments were conducted which only enhanced the suffering and miseries of mankind across the globe. It is commonly observed that in all these socioeconomic experiments the gnosis of mankind was either ignored or not given proper attention. The major objective of this study is to fulfil this gap and deficiency. Similarly, Muslims scholars also believes that for solving each and every socioeconomic problems of

mankind it is extremely important to know and understand mankind first. In fact, knowing and understanding himself/herself is the beginning of all knowledge and wisdom. Regarding the importance of knowing mankind, there is a well-known meme among the spiritual teachers in Islam which says that:



“The one who has understood, realized the reality of his Self has understood his God/Allah”.

(Quran: al-Ma'idah 5:3)

This saying can also be understood as whoever doesn't know himself, doesn't know anything regarding the solution of his day to day affairs on this earth. In fact, the gnosis/the universal theory of mankind is all time solution of each and every socioeconomic ill prevailing across the planet. Similarly, a bird eye view will suggest that extensive materials are available on numerous issues such as 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. In fact, there are very few studies who attempted to shed some light on the universal theory of mankind based on the collective finding of hard sciences and social sciences. There is paucity of research in this area of investigation. It is usually observed that 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 mankind. It will enhance human knowledge and wisdom which is believed to be the source of everlasting contentment and happiness.

The remainder of the article is divided in the following five sections. Section two discusses the methodology of the article followed by section three which define mankind from the perspective of the advanced state of mankind's ideological evolution. The article then proceeds to section four which discusses mankind as explained by Muslims philosophers. Section five of the article discusses the consequences of neoliberal and Islamic supposition in case of defining mankind. Finally, section six concludes the discussion of the article.

METHODOLOGY

The theme of this article has been the subject of worldwide attention and discussion among philosophers and intellectual since the dawn of history. The present study

simply updates the previous discussion. It will add some more information for making it suitable according to the modern situation and circumstances. In order to better understand the subject under consideration secondary source of data in the form of books, journal articles, photos etc. has been used. For clarifying the ambiguity surrounding the topic under consideration clear and logical arguments are used (Harvard College n.d.). Clear and logical arguments are used in circumstances when the researcher is investigating big questions, like how we should live our life, how do we know anything or what is the nature of truth etc. In such type of situation, the researcher usually uses clear and logical arguments. This study will investigate that how things are rather than that how things should be.

Neoliberalism and the idea of Mankind

After the separation of Church and State affairs various ideological experiments were conducted in the global north. In the beginning mercantilism was devised which lasted in England, France, Holland, Germany, Spain, Scandinavia and Flanders from 16th century until the end of 18th century (Robert B. Ekelund. 2007). The Mercantilists conceived mankind as a self-centered and animate also as capable of being directed to his personal inclination for advantage. The earlier version of mercantilism regarded mankind as an element of manufacture, while the lower working group was conceived as an animatable suffering from extreme poverty and hunger (Bert F. Hosilitz 1983). Although in the beginning Mercantilist ideology was designed for the propagation of Christianity, but later due to Church intolerance towards the science and scientist made it as an atheist (Heckscher 1931). The era of mercantilism is widely remembered for numerous wars, nationalism and racial intolerance across the planet (Coulomb 2004). In addition, to its wide-spread violence and corruption, mercantilism as an ideology was also accompanied by the obstructing of economic growth in countries where it was implemented (Ekelund & Hebert 2007).

During the 18th century in reaction to Mercantilism which gave the state a great deal of control over economic activity in manufacturing and trade, it was argued that if everyone was left to their own devices then the result would not be disorder but a well-balanced society of ever-growing prosperity (Gilpin & Gilpin 2001). To abolish the social, political and religious arrangement prevailing in the Christian-dominated Europe, the ideology of Liberalism was introduced. Like advancement in the field of hard sciences, it was claimed that the liberal/market economic system is as an advanced state of social development, and its alternatives are hard to imagine. Adam Smith in the “Wealth of Nations” considered mankind as a rational creature who is always seeking for his personal interests (Marder 2017). It is further believed that this rational creature always responds in supersonic speed in case of changes in real and expected income and wealth. It is believed that due to smallest variation in relative prices he/she always moves around comfortably. This rational creature is assumed as

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. Mankind is assumed as a creature with no soul and lacking any human desires. They are concerned for their fellow human being only, because they want to present themselves as more certainly. They recognize their responsibility to act for the benefit of the whole society by keeping within the law because without law and order they might encounter hurdles in the pursuit of their wealth (William D Grampp 1948). The outcome of their conduct is beneficial for everyone because they are directed by an inherently well-balanced social order by the benevolent force of natural law. From World War I until the election of British PM Thatcher and US president Reagan, liberalism as an ideology was abandoned. In the last quarter of the 20th century that is in 1980, liberalism was then reformed into a new shape known as neoliberalism (Marder 2017). In neoliberalism, mankind (Michel Foucault 2010) is considered as an entrepreneur for themselves. As a source of their personal income they are then treated for themselves as their capital as well as their own producer. Whenever they consume something then it is believed that they produce something as well which later on leads to their own utility/satisfaction and profit maximization. Damien Cahill (2014), suggested that in neoliberal worldview mankind is then perceived as the basic unit of analysis. Moreover, this individual is then envisaged of in a particular way: self-interested (that is, not concerned about anyone else); rational (that is, the individual understands and acts according to their own preferences); and profit maximizer. The above explanation then indicates that mankind in neoliberal doctrine is just a physical form governed by a self-interest prevailing inside every individual.

Islam and the idea of Mankind

In the mind-body relationship, modern psychologists suggested that human beings are mortal, but in case of including the soul/mind with the physical body then they become immortals (A 1979). As evidence and inference, the psychologists refer to the ethereal aspirations of their dreams that always assure the reasonable individuals that supernatural things exist, which are inaccessible to naked human senses. The senselessness of our bodies in deaths and sleep is a very familiar reality. While sleeping, the lack of consciousness is short-term, but it is perpetual and complete when a person dies. Slumber and dreams, as well as, the death and life process, are challenging to be explained. Widespread literature in shape of superstitious, imaginative and psychological information are accessible on the subject. In a simple and understandable way, this phenomenon is described by Holy Quran as follows:

“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.”

(Quran: al-Zumar 39:42)

Among humans, plants and animals, sleep is the state of inactivity and break from functioning of the nervous system, whereas other processes such as blood circulation, growth and digestion carry on at an altered speed (Rahman 1964). In slumber, the conscious mental activity halts, but in dreams the gifted people visualize spiritual realities, either events happened already or events in the future that would have otherwise been not possible in the normal situations. Ancient Greek biographer, Plutarch, has suggested that spiritual truths convert into signs in dreams by particular laws of motion that control the instants of these images. Another opinion is that of Ghulam Jillani Burq (1997) who explains that in dream, the person’s soul attains an elevation of spiritual presence wherefrom they can distinctly visualize events occurred in past or an event of future. He describes this fact with the assistance of the following figure:



FIGURE 1. Analogy of dream with a person travelling from position A to C

An individual begins its journey from location A and reaches location B, but its destination ends at location C. Through the travel, the previously happened events are given as location A (past), while location B represents the present time and position C as the future. Similarly, within a dream mankind’s soul attains an elevation wherefrom he can see either already occurred events or events yet to happen. In sleep, the human soul leaves the human body for a limited span of time, while death eternally separates soul from the human body. In ancient Greece (Rahman 1964), people had the belief based on its strength and purity, a man’s soul/mind can interconnect with the imperceptible things both while waking or dreams in sleep. To interact with unobservable things, they thought that a soul must be free of all the physical life’s chaos. Plutarch is of the

view that pure spiritual truths transform into symbols in dreams through particular laws of motion to control the instants of an image.

Sireen (2000) suggests that dreams are a kind of situations wherein mankind soul experiences things unimaginable and beyond their control. In dreams gifted individuals are offered with prediction of the oncoming occurrences and events that might be good omens or bad omens. Islam consider dreams as the 46th part of revelation. It is stated that dreams in fact occur either as of reflection of individual fancy (Hadase Nafs/ Adghas/Ahlam); devil's intimidations (Takhwifu Shayatin); or glad tidings, good news (Mubashirat). The dreams of honest and gifted persons are always borne out in reality. Moreover, in the course of slumber, the soul remains in physical body whereas *Nafs* visits the heights and remembers in waking state of what they visualized or heard.

Human soul, its existence, nature, final objective and eternity occupies a prominent place in the discussion and debate about Islamic philosophy (Soul in Islam n.d.). Ibnu Sina explained that the existence of soul can be reckoned from the fact that mankind performs specific action with some degree of motivation. Bodies are devoid of any will power but rather these actions must belong to some principles which are ordinarily known as 'soul'. Like the ancient Greek, Muslim philosophers agrees that the soul consists of the rational and non-rational portion. The non-rational portion are further divided among the vegetative/plant and animal/sensitive portion. The totality of plant, animal and rational portion is commonly known as the human soul. Plant soul is shared by human and animals with the plant, which take nourishment, reproduces and grows. In case of an animal soul, then the body has a plant soul, feelings and motion through their thought processes. Such souls have a locomotive power and a sensitive element. Sensitive power contains both internal and external senses. External senses are five in number (smell, taste, touch, seeing and hear) where smell, taste and touch are crucial to human existence while vision and hearing are crucial to well-being. Majority of the Muslim philosophers agrees that internal senses consist of representative power, imagination and common sense. In comparison to the external senses which can grasp only one external sense, common sense can grasp all the external sensations. As an illustration of the common sense, one can imagine that honey is of such colour, smell and quality. The representational power gathers the feeling of the common senses even after the disappearance of all sensible things. The imagination select at will portion of the representational power with each other and isolate the rest. In the absence of external things, imagination then make judgement about external things. That is why it functions best whenever external things are not at work just like sleep.

The rational soul which is exist only in human being are further divided among the practical and theoretical intellect (Seyyed Hossein Nasr 1996). The ultimate purpose of the rational soul is to know the realities of all things. Theoretical intellect enriches

the soul through knowledge alone while practical intellect enriches the soul through knowledge of what must be done. Practical intellect (mind power) enriches one's wisdom and knowledge to appropriately manage one's body (ethics or affairs of the individuals), one's family (managing home or knowledge on which personal sharing among people are based) and the state (politics). In other words, practical intellect perfects the soul through knowledge of what must be done so that the soul acts in accordance with this knowledge. On the other hand, theoretical intellect endeavours to know the nature of things or realities. Some of its nature of things comprises of God and its unity, humanity and the squareness. Practical intellect is the knowledge of things that exist on account of our choice and action while theoretical intellect is the knowledge of things that exist, but which has no relationship with our choice and action. The theoretical intellect of the rational soul aims upwards, whereas the practical intellect settles on guidelines and resultantly controls movement of body. In comparison, practical intellect is regarded as the heavenly soul that frames the intellect of its surroundings and subsequently progresses its capacity of action.

Among the Muslims writers, Shah Waliullah (1988) is well-known for contributing a prudent attention to human soul, its various components and the dissimilarities that occur among various people. It is believed in Islam that everything in the cosmos are designed for performing particular functions; excluding mankind and ghosts/*Jinns* which have a free will. It is further explained that humans are created from soil whereas ghosts/*Jinns* are created from the fire. The creation of human being varies with regards to resource endowment, physical features and health. A portion of man's clay has been picked from various parts of the earth and this resulted in variation in mankind's attitude, colour (White, Black, Brown) and cleanness (Ahmad, Tirmizi, Abu Dawoo, Mishkath Babul Eman Bil Qadar, Hadith 100). Moreover, it is to state that human beings are created from two different kinds of material: the body (*Badan*) and soul (*Nafs*). The fleshly body is servant (assistant) to the soul. Human body consists of limbs made up of four major component parts (*Arkan*): air, earth, water and fire. The limbs are invigorated by particular abilities (*Quwaa*) of the soul. The knowledge of the physical body (*Ilmul Tibb*) is different from the knowledge of the soul (*Ilmul Nafs*) which assumes the person from the standpoint of soul having a hierarchy of faculties located in and directing the members of the body. According to bodily knowledge (*Ilmul Tibb*), food is converted into the humors (*akhlāt*) within the body through digestion, and further separated into pieces in liver into four constituents: white phlegm, red blood, yellow bile and black bile. The subtle part of the humors absorbs into blood, making their way to the heart, and there it combines with the purist component of the blood in the heart. Such delicate portion becomes spirit (*Arwaah*), also termed as *pneumata* in Greek medical theory, whereas the denser portions are transformed to body parts (*adhaa*). The spirit are the delicate vapors which shows the faculties of a person. Shah Waliullah has applied the term *Nasama* in place of *pneumata* for spirit made-up of the delicate humors.

Part of Nasama that reaches the brain are further divided in ten portions. These ten portions then become five internal senses which are the common sense (Hiss-e-Mushtarak), perception/representation (Takhayul), imagination/estimation (Tawahum), memory (Hifz), and comprehending (Idraak); and five outer senses which are taste, sight, touch, smell and hearing. The portion of the mixture of the humors carried towards the brain are known as the psychical spirit (Alruhul Nafsani), while the faculties originating from it are called psychical spirit. These faculties are responsible for the direct perception of sensible objects, the interpretation of their importance to the perceiver as well as it stored as memories. Besides the portion of Nisama/Pneumata transferred towards brain, some portion also known as the natural spirit (al-Ruhu al-Tabee) is diverted towards the liver, and animal spirit (al-Ruuh al-Hayawwani) remains at heart. This animal spirit (al Ruuh al-Hayawwani) operate in the body for digestion, breeding, and growth. The mind and the heart are linked to the liver in case of psychic spirit (al-Ruh al-Tabi). From psychical faculties (al-Ruh al-Tabi), the capacity of lust (Shawaniya) and capacity of annoyance (Ghadabiya) originate. The lust capacity (Shawaniya) expresses endorsement or yearning, whereas the capacity of annoyance (Ghadabiya) expresses displeasure or hatred. The person's character (Mizaaj) is different with age, sex, food overtaken and geographical location where they live. Well-balanced disposition and human perfection is accomplished simply with help of divine laws (Shariah) and religious science.

The composite spiritual center, dispersed throughout the body, works on bodily human operations through three implied truths: intelligence (Aql), passions (Qalab), and the lower soul (Nafs). Bodily organs, shaping human personality, are aides to such implied realities (intelligence, passions and the inferior soul). The lower soul, intelligence and heart, though based in the liver, the mind and heart are not considered equivalent to them. Actually, the lower soul, intelligence and passions are principal facets of human character-building. At basic level performance, the lower soul (Nafs) is accounted for bodily needs such as, likes dislikes for physical objects. The heart (Qalab) is accounted for passionate conditions and judgements such as, love and hate. Lastly, the intellect (Aql), when the outer senses fail to settle, reminiscences the previous occasions and designs for future such as doubt, trust etc. When passions (Qalab) or the lower soul (Nafs) control intellect (Aql), the results will be disposition or behavioral problems in people. Whenever the Pneumata (Nasama) is subdued by bodily needs, the lower soul (Nafs) turns animalistic (Bahimiya/Wild). When intellect frees itself from bodily acts and desires, functions in line with mind and heart, the lower soul (Nafs) becomes humane. Whenever the lower soul is subdued by the rational soul and divine/angelic spirit, the inferior soul turns "Angelic" (Malakut). The lower soul is linked to pneumata in a linear manner, the intelligence to rational soul, and heart to divine or angelic Soul. The clash between animalistic and angelic components shape the principles of desirable qualities and ethics in mankind.

Holy Quran reveals three phases of the growth of human soul (Akhtar 2008). It is explained that God created human beings on purpose, holding restricted abilities to control self:

“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/God has shown mercy, certainly my Rabb/God is Forgiving, Merciful.”

(Quran: Yusuf 12:53)

Generally, this is observable that human structure conceals the soul that solidly inspires evil conduct, also termed as the evil impulse force (al-Nafs ul Ammaara). As piece of heavenly plan, mankind’s leaning concerning inequality is a necessary part of God-given higher nature. The initially created high soul (Fitrat) cracks and distorts if evil soul is obeyed (Quran: al-Rum 30:30). Though mankind possesses the productive force in form of self-accusing soul (al-Nafsul Lawama) (Quran: al-Qiyamah 75:2) that compensates the damaging power in human character building. Through virtuous struggle, sustained by God/Allah’s mercy, mankind can subdue evil behaviour. In absence of celestial super vision such undesirable predispositions are inertial and persist among mankind. Holy Quran indirectly hints that most of mankind remains uncorrected. After repentance, whenever mankind changes 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) (Quran: al-Fajr 89:27). Holy Quran considers this tranquil soul (Al Nafs ul Mutmainah) as ultimate human fate after lifelong struggle.

Contemporary science reveals that human body is composed of a specific type of a material known as a cell (Khan 1987). According to an estimate there are around 37.2 trillion cells in the human body. Cells might be regarded as the microscopic bricks of the human body. When a machine is in operation it decays and deteriorates with the passage of time. In similar manner human cells can also be terminated but regenerate through the consumption of food and water. Cells constantly erode and degenerate but are replaced with fresh cells after digestion of food. The human body is like an amalgamation of cells which are always in the process of change (Khan n.d). In newborn babies it is quick process that gradually slows as a person grows old. The human blood is substituted within every four months. Except for the nerve cells, the entire human body is replaced with new cells in cycle of ten years. If mortality meant an end to human body, then people would have ceased to exist six times in a lifetime of 60 years. Similarly, mankind’s acts on this earth either build up the immortal animalist/wild soul or the angelic/divine soul. Moreover, Shah Waliullah elaborates that *Nasama* does not imply the soul that would get penalty (Hell/*Jahanam*) or recompense (Paradise/*Janah*) (Ahmad Palan puri 2015). Mankind’s acts and deeds

make their souls either thin/hard or clean/dirty in shape. Permissible deeds, acts, and also, allowed (Halaal) food build up the angelic soul (Ruh e Rabani/ Ruh e Elaahi/ Ruh e Qudsee/ Ruh e Fawqaani/ Nafs ul Naatiqa); whereas forbidden deeds, acts, and also, the forbidden (Haraam) food creates the animalist/wild soul (Ruh e Hawaai/ Ruh e Haiwaani). Some authors put forward that forbidden deeds, acts, and also, the forbidden food and drink can be seen on the visages of sinners (Quran: al-Rahman 55:41; al-Baqarah 2:27; al-'Abasa 80:38-41) (Burq 1997). Those human beings, in Islam, who purify their souls are regarded successful (Quran: al-Shams 91:9). The existence on earth is meant to prepare for the everlasting existence, as it is believed, in Eden or in hell.

Concerning the subject of *Khalifah* (Allah's representative on earth), El-Najjar (2010) documents that God has created the whole things on cosmos with strict and fixed laws of attraction and repulsion, excluding human beings who are regarded Deputies/Caliphs of God on earth (Quran: al-Baqarah 2:30; al-Isra' 17:70; al-Isra' 17:62). *Khalifah* is the leader who succeeds another leader. The creation of *Khalifah* varies with regards to resource endowment, bodily health, living conditions, and so on. Humans are hence entrusted with duty to sustain good governance and justice in conformity to the Shariah road map. Allah created whole world containing animals and marine life as useable and submissive to mankind (paragon creation *Ashraf ul Makhluqat*) (Quran: Ibrahim 14:32-33; al-Zukhruf 43:12-13; al-Jathiyah 45:4, 12-12; al-Mulk 67:15). Only human beings dominate the entire nature. Though the function and duty of God's caliph/deputy is excessive honor, it comes with the price of great responsibility (Quran: al-Ahzab 33:72). Holy Scriptures (Akhtar 2008) have also described human beings in same way:

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

(Psalms 8:6)

Holy Quran has also talked about human beings in manner below:

“Surely we have created Mankind (Al-Insaan) in the best of moulds (Ahsane Taqwim;).”

(Quran: al-Tin 95:4)

Some Muslim scholars also assert that mankind as a Deputy/*Khalifah* is the type of entity that exercises a delegated power, on behalf of the Creator and in turns, is accountable for their every act and deed (Ismaeel & Blaim 2012). Whenever human being performs permissible acts and deeds, then it is assumed that they performs an act of worship. The Islamic worship concept is wide-ranging that include social and personal rights (Huquq ul Ibaad), in addition to the Creator's rights (Huquq Allah).

For that reason, people are responsible for every deed and action, to be decided on the day-of-judgement after the universe is annihilated. Rewarding shall be based on their level of commitment to their mission on earth; this mission is assumed as Allah's worship by establishment and maintenance of fair and successful life in this world (E'amr al Ardh). This obligation applies to each individual act in every sphere of life. Teaching of Islam covers numerous spheres of life – in the form of clear-cut and thorough directives or general advices – and in all cases, Muslims have to obey those instructions. Mirakhor et al. 2014 explains that purpose of human beings as *Khalifah*/Deputies of God was agent or the thrust of Allah for extending the dynamic, unconditional, active, pervasive love among each other with help of circumstances and resources given to them by Allah, and non-materially via compassion towards other humans and the rest of God's creation.

Regarding the subject of *Khalifah*, Imam Ghazali (1105), a renowned scholar of the middle ages has commented that among the numerous other creatures on earth, humanity/*Khalifah* is that kind of Allah's creation capable in their lifespan of adopting either the behavior of cattle, lions, pigs, a devil and an angel. Attack and tearing up is prime characteristic associated to lions. Some people, like lions, grow an appetite of pride and supremacy. Some individuals attempt to be proud to compete, to dominate, remain violent either due to their strength, wealth or color. Other people, resembling pigs, act in very mean and unsuitable way. Like sheep/cattle, other people tend to eat, drink and increase their offspring. Likewise, evil, its bifurcations, wicked acts and treachery are signs of devils, whereas the doings of angels-observing God's glory, are actions freeing them from immoral sensual delights and violent aggression against fellow humans. Consequently, it is believed that human beings succeed when they obey the rules like angels, whereas behavior of cattle, lions, pigs, and devils is regarded acts (sin) liable to punishment. Now, a question comes to mind, that if human beings do have tendencies of cattle, lions, pigs, devils and angels; then how do they succeed and attain salvation only by acting like angels, and not cattle, lions, pigs, and devils? In view of that, Islam considers human beings as the perfect, loftiest, and above all creatures. Human beings are bestowed with intellect and wisdom to discriminate Good from Bad. It is a belief in Islam that life on earth is our trial and success or failure in the test will determine our ultimate destinies. Some people on earth are wealthy and prosperous, others are created poor and weak. The wealthy and fortunate are tested in their wealth for lenience to people and gratitude to God and how they spend wealth or use power for themselves and community. In a few word, each human is tested in their particular condition. On the Day of Judgment Allah shall question how we utilized our liberty; did we behave like lions, pigs, cattle, devils, or like angels?

Discussion regarding the consequences of neoliberal and Islamic supposition about mankind

Once follower of a neoliberal doctrine asked his student in a class: “can you see God?” The student then replied “no”. The teacher then explained that if God exists then definitely it can be observed. Inside the class a Muslim student then raised a question: “Can you see the knowledge and wisdom of this teacher?” The students 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 was unable to observe the distinction between living and non-living things. There is complete silence on the nature of the human soul and human dreams which are observable during the nightly sleep. In neoliberal doctrine, the only aim and objective of mankind is to enhance their utility and profit. Human being which is the best among all creations is assumed that they are always busy in their own personal calculations and is unaware of any other activity which could engage any human being. Human being is supposed as something which has no soul and lacking any human desires. In sharp contrast, it is believed in Islam that God has given us not only two eyes to observe the terrestrial world but also a third eye with which the invisible reality of extra-terrestrial world can be seen through our knowledge and wisdom as explained in the Noble Quran:

“We will show them Our Verses in the objectivity (with the eyes of our spirits) and in the subjectivity (with the hearts’ eyes of our souls), that it will become quite clear to them that this is the Truth. Is it not sufficient that your Lord is a Witness over all things?”

(Quran 41:53)

A continuous and broader thinking on the reality of the human intellect and universe will reveal them their real position in the universe which is the hidden secret for converting this earth as a Heaven on reality exhibit that neoliberal core assumption in the form of self-interest, competition and profit maximization is ordinarily associated with every socioeconomic ill prevailing across the planet. In this latest ideological innovation, there is neither the concept of morality, nor the concept of good or bad. In neoliberal societies, nobody feels hesitation in resorting to unfair and immoral activities. Goods harmful to health and detrimental to morality are sold through attractive and deceptive advertising. To create artificial shortage products are destroyed on mass scale. In addition to create artificial shortage, competitors are driven out of business by dumping to capture foreign markets. In neoliberal societies mankind always uses his/her ability, capital and energy in all those sectors which are likely to yield maximum profit and satisfaction. Self-interest of the neoliberal dogma

provided a free hand to the entrepreneur who are always seeking those techniques which maximize their personal/private utility and profit. In fact, selfishness and greed are drawing all people and societies into a never ending “rate race”, chasing endlessly after and competing perpetually for enhancing their utility and profit. Since no one deeds and action is answerable to anyone, and this situation has been accompanied with an ever-increasing deceit, fraud, cover-up and outright crimes committed by individuals, firms, government agencies and political machines, along with the rapid destruction of important cultural values. Self-interest of neoliberal doctrine makes individual indifferent to the public-interest. They indulge in nepotism and become slaves of pleasure. Mankind which are the best among all creatures lose the ability to see beyond self-interest and behave like animals. A society whose members are self-seeking, self-centered, despite having abundance of resources, can never be free of any economic hardship and misery. Selfishness, greed and maximization of profit always motivates the western countries into conflict and war over capturing foreign markets. Self-interest and greed were responsible for the colonization of weak and powerless countries. Because of greed and self-interest, extreme economic prosperity exists only in the minority western countries, while majority of the people in the third world countries are living in extreme poverty, deprivation and destitution.

A further consequence of the neoliberal project in Islamic World will result in the collapse of mutual trust among the social constituents. Accordingly, the centripetal force of all societies will vanish like an illusion. After all, such a materialistic “rat-race” will create a gaping hole in people’s minds, making them excessively selfish, closed, lonely, insatiable and unhappy. In short, neoliberalism as an ideological innovation is the root cause of all socioeconomic ill in all those places where it was implemented. Neoliberalism which is claimed as the final form of mankind’s ideological evolution provided solutions to the socioeconomic problems of mankind without properly identifying the human species. Like its predecessor, ambiguous and incomplete definition of mankind is one of the prominent reasons for the outright rejection of neoliberalism in the Islamic World.

CONCLUSION

The review of literature as described in this paper revealed interesting perspectives on the conceptualization of mankind and, therefore provides an understanding on the ability of mankind to attain success. It was explained that neoliberalism indicates that mankind is just a physical form governed by a self-interest prevailing inside every individual. It was also suggested that mankind’s success is both defined and constrained by the prevailing ideology of the law of the land. In neoliberal thought mankind is assumed a rational creature who is always busy enhancing their personal utility and profit. It can be inferred that this rational creature is free from any errors and mistakes, like Prophet Adam was free from sins.

In contrast, Islamic teaching holds that mankind is not just a physical being but also a spiritual being having been equipped with an immortal soul at the time of his creation. From this perspective, the success of mankind is determined not only by the prevailing law of the land but by his ability to be obedient to the laws of God. This paper attempted to resolve the ambiguity surrounding the issue of mankind's immortality. As a proof and corollary Muslims cite the ghostly observance of dreams in sleep. In dreams mankind observe either already happened past events or future events in the form of prediction. Regarding the issue of dreams there is complete silence among the proponents of advanced state of mankind evolution. Similarly, among the contemporary scientists it is believed that the human body is composed of a specific type of material known as a cell. Cells might be regarded as the microscopic bricks of the human body. When a machine is in operation it decays and deteriorates with the passage of time. In similar manner human cells can also be terminated but regenerated through the consumption of food and water. Cells are continuously eroded and destroyed and compensated with new cells when food is digested. The human body is like an amalgamation of cells which are always in the process of change. In infancy it is a speedy process which slows down in later years of human life. The human blood is replaced within a period of four months. Except for the nerve cells, the entire human body is replaced with new cells in cycles of ten years. If mortality implies the end of the body, then in a period of sixty years mankind would have died six times in his lifetime. In similar manner, Shah Waliullah in the beginning of 18th Century argued that mankind's deeds and actions in this life on earth either create the immortal animalistic/wildness soul or the angelic/heavenly soul. In his book *Hujjatullah Baligha*, Shah Waliullah explained in detail that the ordinary soul/*Nasama* is not the soul which will receive either punishment (Hell/*Jahannam*) or reward (Heaven/*Jannah*). Mankind's deeds and actions create his/her soul either in thin/hard or clean/dirty form. Allowable deeds, actions as well as allowable (*Halal*) foods create the angelic soul (*Ruhe Rabbani/ Ruhe Elahi/ Ruhe Qudsi/ Ruhe Fawqani/ Nafsu Natiqa*), while prohibited deeds, actions as well as prohibited (*Haram*) foods create the animalistic/wild soul (*Ruhe Hawai/ Ruhe Haiwani*).

A fundamental distinction in these varied perspectives, is that the success of mankind is defined differently. The literature review reveals that as defined under neoliberalism; the success of mankind is entirely economic in nature. In contrast, however, Islamic teaching holds that the attainment of success is measured against the moral law of God. Therefore, while neoliberalism may imply or even suggest competition among mankind for the attainment of success, the moral law of God suggests a state of reduced competition. The moral law of God indicates that mankind, being endowed with both a body and a soul, has a responsibility to be successful in both realms. God Himself provides the help needed by mankind to be successful, by being specific in terms of the goal's mankind should pursue (which in contrast with

neoliberalism is not limited to economic prosperity) and providing specific guidance sometimes through dreams. The ideology of neoliberalism implies that every man should fend for himself, and this may entail conflict with God's law that suggests that in fending for himself man should uphold the tenets necessary for the preservation of the soul.

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