

Pragmatism, Neoliberalism OR Islam, The case of Alcoholic Beverages

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Abstract

After the defeats of Marxism, pundits in the global north claimed neoliberalism as the endpoint of mankind ideological evolution and the universalization of Western liberal creeds as the final form of human civilization. In contrast, Muslims believe that more than fourteen hundred years ago Islam already provided the best and everlasting ideology for the welfare of humanity. The logic of Islam is based on intervention in the socioeconomic affairs of mankind (Amar Bil Maroof and Nahi Anil Mumkar), while proponents of neoliberalism believe in non-intervention. Using the methodology of library research, this study investigated whether neoliberalism or Islam better serves the greatest interest of the greatest numbers by taking the case of alcoholic drinks. In 18th century England non-interference in the socioeconomic affairs of mankind created the era of gin craze which is still remembered for widespread corruption and social devastation. Besides 18th century England, recently interference in the socioeconomic affairs of mankind were linearly associated with a drastic decline in widespread corruption and social devastation. It is a well-known fact that neoliberalism is attributed to the greatest harm to the greatest number while in the dogma of Islam there is an all-time greatest benefit to the greatest number.

Keywords: Alcoholic Beverages, Public Interest, Neoliberalism, Clash of civilization, War against terror and Islam

JEL Classification: B5, H4, P1, P51, Z1

Introduction

Francis Fukuyama¹ has explained that exploring a purposeful pattern in the history of mankind will always exhibit the clash between different ideologies, in which each idea attempted to establish itself as the universal faith for managing the social order and institutions according to its detailed scheme. Moreover, he regarded the victory of neoliberalism over rival ideologies like hereditary monarchism, fascism, and Marxism as an end-point of mankind ideological evolution and the universalization of Western liberal democracy as the final form of human civilization. All the previous rival ideologies were characterized with serious flaws and absurdities which resulted in their ultimate failure, whilst neoliberalism is free from such internal contradiction. The end-point² of mankind ideological advancement in the recent past was famously disseminated first by Karl Marx which he derived from his German predecessor George Wilhelm Friedrich Hegel. Both Hegel and Marx believed that mankind has passed through a series of primitive stages of consciousness on his path to the present in which each stage represented a distinct form of social organization. Consciousness or ideas are large unifying world views that might best be identified under the

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¹Shireen Hunter, *The Future of Islam and the West Clash of Civilizations or Peaceful Coexistence* (Westport: Greenwood Publishing Group, 1998)

²Francis Fukuyama, *The End of History And the Last Man* (New York: The Free Press, 1992).

title of ideology. Ideology comprises a religion, cultures, and complex moral values underlying any society. Hegel considered Liberalism while Marx considered Marxism as the end point of mankind ideological evolution. He further predicted that the developing countries in the future will be the terrain of conflict in the future.

Neoliberalism³ which is a descendant of the old version of Liberalism, is defined in terms of economics as the belief that countries must refrain from interfering in the economy, and instead emphasised that individuals should participate in free and self-regulating markets. Oxford English Dictionary⁴ defined neoliberalism as a political ideology leaning towards the direction of freedom and democracy.

In neoliberalism, should we believe that we arrived at the endpoint of mankind ideological evolution? To be more specific should we have confidence that there are any fundamental contradictions in human life that cannot be resolved, and which can be settled by an alternate socioeconomic system? Muslims believe that the Islamic civilization already provided the best and ever-lasting ideology for the welfare of the entire humanity. Like Christianity, the end-point of mankind's ideological evolution in Islam will be the day of judgment which is associated with the kingdom of Heaven, at which the world and worldly affairs will come to an end. In the ideology of Islam there is no flaw and imperfection but in fact, it is the greatest gift of Allah to Mankind revealed to Prophet Mohammad (SAW) and is mentioned in the Noble Qur'ān in these words: "This day I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your religion."⁵

In the Qur'ān, it is reported that mankind from Prophet Adam (AS) up to Prophet Noah (AS) were one single community (*ummah*) and were the possessor of the true one religion of the unity of God. During Prophet Noah (AS) time self-admiration and clash of interest emerged which resulted in formulating different ideologies and civilizations. In finding the truth, God has left mankind's moral, intellectual and social development to their reason, aided by Prophetic guidance.⁶

Since the terrorist attack on September 11, 2001, and subsequent US-led war against terror, Islamic civilization became a source of intense discussion and worldwide attention. This war against terror (WOT) divided mankind among two types of lives, lives worth preserving and lives which must be getting rid of and destroyed. Bazian⁷ documented that this war against terror so far resulted in the killing of approximately 1.3 million people only in three countries consisting of 1 million in Iraq, 220,000 in Afghanistan and 80,000 in Pakistan. These numbers did not include the deaths and casualties in other countries such as Syria, Yemen, and Somalia. In 2015,⁸ it was reported that the actual estimate is 10 times greater than that of which is reported by the media and major Non-Governmental Organizations. Recently elected US President Trump⁹ in his inaugural speech outlined his future relationship with Islam and the Muslim world in the these word: "We will reinforce old alliances and form new ones and unite the civilized world against radical Islamic terrorism, which we will eradicate completely from the face of the earth."

Before the 9/11 terrorist attack, interference in Muslims socioeconomic affairs in the form of ordering the right conduct and forbidding the evil and wrong were an integral part of the Muslim community

³Dag Einar Thorsen and Amund Lie, "What Is Neoliberalism?," n. d., folk.uio.no/daget/neoliberalism.pdf.

⁴David Harvey, *A Brief History of Neoliberalism* (Oxford: Oxford University Press, 2005)

⁵Al-Qurān: Maida 5:3.

⁶Ibid., Yunus 10:19.

⁷Hatim Bazian, "Trump's War on Islam and Clash of Civilization Wrecking Crew," *Daily Sabah*, 2017, <https://www.dailysabah.com/columns/hatem-bazian/2017/01/30/trumps-war-on-islam-and-clash-of-civilization-wrecking-crew>.

⁸J Seymour, *Body Count Casualty Figures after 10 Years of the War on Terror, Iraq Afghanistan Pakistan*, ed. International Physicians for the Prevention of Nuclear War (IPPNW), *Nursing Times*, 2015, doi:10.1353/psg.2007.0185.

⁹Bazian, "Trump's War on Islam and Clash of Civilization Wrecking Crew."

(*Amar bil Maroof and Nahi anil Munkar*¹⁰). After the 9/11 terrorist attack, interference in socio-economic affairs in places where Muslims are in majority have been labeled as a form of extremism. The ideology of Islam is based on the dogma of intervention in the social and economic affairs of mankind which is in sharp contrast to the non-intervention dogma of neoliberalism either in the form of free trade, free market, and free competition. In Islam intervention in mankind's social and economic affairs is a distinguishing characteristic of the truthfulness of Islam. The incompatibility of Islam with the crux of triumphant neoliberal world order was forecasted by Western Philosophers long before the attack on WTC. In the concluding period of the Cold war Bernard Lewis,¹¹ first introduced the incompatibility of Islam with liberalism in the form of a clash of civilization which did not receive popularity at that time. He further explained that this clash of civilization among the Muslims toward the liberal western countries is a reaction to our Judeo-Christian tradition of the past, our liberal present and the expansion of both of these across the planet. Clash of Civilization got popularity when Huntington¹² asserted that Islam is unable to co-exist with progress, modernization, democracy, human freedom, economic development, technological change, gender equality, free markets, the separation of religion and state, and suggested that the war between the liberal West and Islam is unavoidable.

In ancient time important issues like the nature of good and the meaning of justice were settled in Socratic dialogue on the logic of contradiction, that is, the less illogical side was considered as triumphant. During the Socratic debate, if both sides were observed to be self-contradictory, then another ideology was introduced free from the contradictions of the initial two. But this newly emerged opinion may itself comprise another, unanticipated contradiction, thus giving rise to yet another dialogue and another solution. These types of discussion took place not only on the level of philosophy but between socio-economic systems as well. In a western philosophical debate, history is a dialogue between societies, in which those with grave internal contradictions fail and are replaced by others that succeed to overcome those contradictions. Neoliberalism is the latest discovery of European academic dialogue and is treated as the most advanced state of human civilization free from contradictions.

Based on alcoholic drinks this paper, on the one hand, will highlight that whether neoliberalism or Islam is self-contradictory, while on the other hand, it will exhibit that which among these two ideologies serves the greatest interest of the greatest number. The remaining part of this article is organized in the following manner. Section two discusses the socio-economic cost of alcoholic drinks. Section three will discuss the evolution of neoliberalism and its emphasis on non-interference in the markets of alcoholic beverages. Section four examines the wisdom as well as its emphasis on interference in the socio-economic affairs of mankind. Section five highlights the success of interference and failure of non-interference in the socio-economic affairs of mankind in non-Muslims countries. Section seven concludes and discusses policy recommendations.

2. The Socio-economic Cost of Alcoholic Beverages

To enhance the public interest and reduce the personal, social and economic impact of alcoholic beverages, many governments spent billions of dollars every year. Alcoholic drinks are linearly associated with intense medical, social, moral, political and legal repercussions. In 2016 a study¹³ revealed that alcoholic beverages are one of the leading risk factors for road traffic crashes in both developed and

¹⁰Al-Qurān: Aal-e-Imrān 3:110.

¹¹Bernard Lewis, "The Roots of Muslim Rage," *The Atlantic Monthly* 3, 1990.
<https://www.theatlantic.com/magazine/archive/1990/09/the-roots-of-muslim-rage/304643/>

¹²Samuel P. Huntington, *The Clash of Civilizations and the Remaking of World Order* (New York: Simon and Schuster, 1996).

¹³Yury E. Razvodovsky, "Fatal Alcohol Poisonings and Traffic Accidents in Russia," *Alcoholism and Psychiatry Research* 52, no. 2 (2016): 115. doi:10.20471/apr.2016.52.02.02.

developing countries. In ten years, drink driving is responsible for the deaths of 40,000 only in Russia. At the national level, it accounts for 7.2%, while in some federal territories this ratio reaches to one-fifth.

In the United States of America, ¹⁴ a study reported, that every year the use of alcoholic drinks is responsible for an average of 79,000 deaths and 2.3 million years of potential life lost, making it the third leading preventable cause of death in this country. In 2006 the total estimated economic cost of excessive drinking was \$223.5 billion, approximately \$746 for each man, woman, and child in the U.S. in 2006. Of the total cost, 72.2% came from lost productivity, 11.0% from health care costs, 9.4% from the criminal justice system, and 7.5% from other effects. The cost from binge drinking was \$170.7 billion, underage drinking \$24.6 billion, drinking during pregnancy \$5.2 billion, and crime \$73.3 billion. In England, ¹⁵ a study revealed that the total social cost of alcohol is £55.1 Billion. It comprises £22.6 billion cost to individuals and households, £21.9 billion human value cost, £3.2 billion to public health and care services, £5 billion to another public service (social care, criminal justice, and fire services) and £7.3 billion to employers in the form of lost productivity, absence and accidents. A study conducted with the name of, “Global Economic burden of Alcohol,”¹⁶ reported that every year the global economic cost of alcohol ranges from \$210 billion to \$650 billion. This estimate consists of health expense of \$40 – 105 billion, premature mortality of \$55 – 210 billion, the cost of absence from duties of \$30 – 65 billion, \$0 – 80 billion for unemployment, the cost of criminal justice system \$30 – 85 billion (police, prisons, courts) and the cost of criminal damage of \$15 – 50 billion. This estimate is equivalent to the global GDP of 0.6 – 2.0% (for the countries incorporated in the study)—or more simply, somewhere between the total GDP of Austria and India. World Health Organization¹⁷ reported that alcohol is responsible for 3.3 million deaths every year. In general, 5.1 % of the global burden of disease and injury is attributed to alcoholic beverages. In the age of 20 to 39 years, around 25 % of total deaths are being caused by alcohol. Recent research determined a strong causal link between infectious diseases like TB, HIV/AIDS, and alcoholic drinks.

3. Neoliberalism, its Evolutions, and Non-Interference in the Markets of Alcoholic Beverages:

The roots of Neoliberalism as a socioeconomic system can be traced back to the Jews, who lived in the Holly lands of Philistine and its adjacent Arab territories at the beginning of Islam. Neoliberal style of interest-based transaction compelled the non-Jewish community to lead an extremely poor and miserable life. Qur’ān condemned this corrupt practice in the following words;

“O, believers! Indeed, most of the (Jewish) rabbis and (Christian) priests misappropriate the wealth of people and hinder them from the way of Allah. To those who hoard gold and silver and do not spend it in the way of Allah, proclaim a painful punishment.”¹⁸

Sy Muawiya (RA), the Companion of the Prophet Mohammad (SAW), reported that this verse is revealed regarding the people of Jews.¹⁹ Shamsul Haq explained²⁰ that since the interest-based transaction

¹⁴Ellen E. Bouchery, Henrick J Harwood, Jeffery J Sacks, C J Simon, and R D Brewer, “Economic Costs of Excessive Alcohol Consumption in the U.S., 2006. (2013), <https://www.ncbi.nlm.nih.gov/pubmed/22011424>

¹⁵“The Economic Impacts of Alcohol,” <http://www.ias.org.uk/Alcohol-knowledge-centre/Economic-impacts.aspx>,
<http://www.ias.org.uk/uploads/pdf/Factsheets/FS%20economic%20impacts%20042016%20webres.pdf>

¹⁶Ben Baumberg, “The Global Economic Burden of Alcohol: A Review and Some Suggestions,” *Drug and Alcohol Review* 25, no. 6 (2006): 537. doi:10.1080/09595230600944479.

¹⁷WHO | Alcohol- Fact Sheet (2015), <http://www.who.int/mediacentre/factsheets/fs349/en/>.

¹⁸Al-Qur’ān: at-Tauba 9:34.

¹⁹Muhammad b Ismail Bukhari, *Sahih Bukhari*, The Book of Tax 24, Number 488.
<https://muflihun.com/bukhari/24/488>

²⁰Shamsul Haq Afghani, *Sarmaya Darana Wa Ishteraki Nizam Ka Islami Muashi Nizam Say Mawaznah* [Capitalism and Socialisms: A Comparison with Islamic Economic System, Urdu] (Lahore: Maktabatul Hassan, n.d.).

was impossible in the early period of Islam, the Jews then emigrated to Europe and later to America. They have taken with themselves their capitalist and interest-based way of business to these newly settled areas.

In the recent past, it reappeared again on a global scale in new a shape famously known through the age of reasons or age of enlightenment. Asad Zaman²¹ reported that during the 18th century, European scholars claimed that from centuries of darkness they are now entering in a new age enlightened by science, reason, and respect for humanity. In fact, its propagation and support were a reaction to the moral corruption of the Catholic Church at the upper level. Many European intellectuals openly criticized the immoral activities of a sequence of Popes which comprises selling forgiveness to support luxurious lifestyles and legalizing illegitimate children. In order to purify Christianity from the corrupt practices of Popes, Protestants emerged. The Protestants further split into various Christian factions and groups, who fought with each other and with the Catholics for many years. These religious wars and intolerance of various Christian groups assured the European intellectuals that religion is a source of extreme violence and corruption and hence it should be eliminated as a basis for organizing the socio-economic affairs of mankind. As a reaction, secular thought using reason and factual knowledge emerged as a substitute to Christianity. These secular thoughts²² then assisted in the emergence of various ideologies which eliminated the influence of religion on state affairs. It has a long-lasting impact on the lives of mankind until today.

Although before the emergence of these secular thoughts,²³ the ideology of mercantilism were already practiced in European countries, which was unique in a sense that all previous ideologies were expounded either by religious scholars, moral philosophers, social thinkers, and academician but in case of Mercantilism it originated from the men of affairs or merchants who advocated it for their own self-interests. The principle aims and objectives²⁴ for designing Mercantilism was to strengthen the governments in European countries, to recapture the holy lands from Muslims, to decrease the enhancing power of rival Muslims and propagate Christianity. But later Church intolerance²⁵ towards the science and scientists made it as an atheist ideology. The era of Mercantilism²⁶ was famously remembered for its numerous wars and racial intolerance across the planet. Besides the violence and its unintended consequences,²⁷ Mercantilism also obstructed the economic growth in countries where it was implemented.

Observing the violence and corruption during the era of Mercantilism,²⁸ in the 18th century it was argued that if everyone was left to its own devices then the result would not be a 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 the 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.

²¹Asad Zaman, "Not Just Europe," *The News International*, October 24, (2008)
<https://www.thenews.com.pk/archive/print/141548-not-just-europe>.

²²David 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. [ctheory.net/library/volumes/Vol 05 No 1 /VOL05_NOS1-2_3.pdf](http://ctheory.net/library/volumes/Vol%2005%20No%201%20/VOL05_NOS1-2_3.pdf). Wolfe (1981)

²³Robert B. Ekelund, Jr, Robert F. Hébert, *A History of Economic Theory and Method* (Waveland Press, 2007)

²⁴Abdul Azim Islahi, "The Emergence of Mercantilism as a Reaction against Muslim Power: Some of the Evidences from History," *Review of Islamic Economics* 12 (2008).

²⁵Eli Filip Heckscher, *Mercantilism* Volum 2 (London: George Allen and Unwin, 1931)

²⁶Fanny Coulomb, *Economic Theories of Peace and War* (London and New York: Routledge, 2004)

²⁷Robert B. Ekelund and Robert F. Hebert, *A History of Economic Theory and Method* (Waveland Press, 2007)

²⁸Robert Gilpin, and Jean Millis Gilpin, *Global Political Economy: Understanding the International Economic Order* (New Jersey: Princeton University Press, 2001). doi:10.1017/CBO9781107415324.004.

Although all of us have observed and participated in markets where goods, services, and money are exchanged, “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 mankind ideological evolution, but Asad Zaman ²⁹ argued that before the emergence of great depression of 1929, non-intervention in the banking sector contributed to enhancing prices of shares in the stock market as well as prices in real estate’s market. After the collapse of markets in 1929, US and European governments implemented strong regulation in the banking sector. For the next 50 years, this intervention in the market resulted in the enhancement of wealth share of the bottom 90 percent population while the wealth-share of the upper 0.1 percent decreased. In 1980 this wealthy elite then implemented counter-revolution in the form of neoliberalism.

Neoliberalism received wide spread momentum and legitimization specifically after the collapse of Marxism in 1989 and the triumph in the war over Iraq in 1991. Proponents³⁰ believed that a substitute to the victorious liberal creeds is not only exhausted but dishonored as well. As a reasonable mood of governance, scholars in the global north now emphasized and stressed its implementation in the global south.

In the case of alcoholic beverages, proponents³¹ suggested that non-intervention in its market will be a far more superior policy rather than intervention in the form of prohibition. It was suggested that the overall impact of alcoholic drinks to consumers, to the societies, and in the localities in which the trade takes place would be lower if government regulation were relaxed and the resources currently devoted to prohibition were instead put into treatment and counseling. Free markets ideologists opined that the legalization of every type of addictive substance will be a far more superior policy approach rather than the prohibition. Legalization of addictive substance, on the one hand, might increase the number of drunk peoples, but it will decrease the price of alcoholic drinks which is associated in reducing the economic and social impact on society through a decrease in robbery, theft, prostitution as well as on several other channels.

Like proponent of neoliberalism, there are always non-interferences in the markets of alcoholic beverages in the Judo-Christian civilization. Jews, ³² like the ancient Greeks, encourage the use of alcoholic beverages in their religious festivals as well as on the day of *Sabbath*. It is believed that daily work is for the welfare of the human body while the Almighty has selected Sabbats and Festivals for the welfare and enhancement of the human soul. The day of *Sabbat* is observed as a day of rest on the seventh day of each week. Jews consider *Sabbath* and festivals as, “the seasons of the Lord” and “Holy convocations.”³³ It is believed that God has assigned an appointed time in the form of Sabbath and Festivals, so as to read, understand His Laws and then use them in his life. In the Jewish religious festivals as well as on the eve of *Sabbath*, holiness and sacredness of the day are mentioned before the use of alcoholic substances. To make the festival holy in Judaism,³⁴ special blessings for wine are recited before the meal. The importance of wine as an important food item in Judaism can be verified from the fact that in the case of fire on the day

²⁹Asad Zaman, “The Shifting Battleground Asad Zaman,” *Socialist Economics*, 2017.
<http://www.socialisteconomist.com/2017/12/the-shifting-battleground.html>.

³⁰Yahya Sadowski, “The New Orientalism and the Democracy Debate,” *Middle East Research and Information Project*, 183, no. July-August (1993): 14.

³¹Campbell McConnell and Stanley L. Brue, *Economics: Principles, Problems, and Policies*, 69th ed. (Irwin McGrawhill, 2006)

³²Michael Friedlander, *The Jewish Religion* (London: P. Vallentine and Sons, 1900), 339.

³³Isa. I viii. 13, 14.

³⁴Deuteronomy 7: 13.

of Sabbath, the presence of three food items must be made obligatory, which includes a basket of loaves, a cake made from preserved figs and a jar of wine.

Like the ancient Greek and Jews, the Christian Church also encourages the use of alcoholic beverages. Present day Bible³⁵ is a collection of the Old Testament and the New Testament. The Old Testament has similar content like the Torah of the Jews, while the New Testament was written after the Crucifixion of Jesus Christ. Saint Paul a converted Jew is known as the founder as well as the chief exponent of present-day teaching of the Church. Like the ancient Greek and Jews, drinking alcohol is a form of worship, which is regularly held at Churches in the name of Eucharist or Sacred Meal or Holy Communion. These rites are classified as the most important rituals in Christianity and it is regularly observed until today to pay tribute to the sacrifice of Jesus. It is believed that Jesus Christ³⁶ commanded his disciples to eat bread and drink wine one day before his alleged arrest and Crucifixion. Another verse in the Holy Bible claimed, that Prophet Lūt not only used alcoholic drinks but in a state of drunkenness he also committed incest with his two daughters which later became the source of human generation.³⁷ From the above discussion, it is evident that Judeo-Christian Civilization always encouraged non-intervention in the case of Alcoholic beverages (mother evil).

4. Islamic Thought and its Emphasis of Interferences in the Socio-economic Affairs of Mankind (*Amar Bil Maroof and Nahi anil Munkar*):

It is observed that for playing any physical game there must be rules and regulations. In a similar manner for a harmonious social life, there must be rules and regulations. Contemporary science³⁸ revealed that everything in this universe is created on strict and fixed laws of attraction and repulsion except humans which are not regulated by fixed laws. Humans have been endowed with the mind to think and the capability to act freely. In other words, everything in this entire universe is created to fulfill specific task except humans which has been created as the Deputy/Caliph of Allah/God to run the affairs of this earth.³⁹ In contrast to non-interference having no rules and regulations in the advanced state of mankind ideological evolution (neoliberalism), Islam intervenes in mankind socioeconomic affairs through various rules and regulations known as Sharia. The purpose of *Shari'ah*,⁴⁰ on the one hand, is to enhance the wellbeing and happiness of mankind on this earth while on the other hand it is believed as the absolute obedience to the commandment of the Creator of this universe (Allah/God). Shah Waliullah,⁴¹ explained this reality with the help of an example that in case of emergence of an epidemic a boss appointed a physician for curing their slaves. All those slaves who obeyed the advice of the physician, on the one hand, will get cured while on the other hand it is also considered as the obedience of their Master. In a similar manner observing the Islamic law (*Shari'ah*) on one hand is beneficial for their lives on this earth while on the other hand will also receive a reward in the form of entering Heaven. Through revelation on illiterate Prophet Muhammad (SAW), God has commanded beneficial and harmful code for perfection in human lives, but at the same time granted freedom of action to mankind to know whether he/she adopts this code as the actual basis for his benefit in their life on this earth. In Islam, this worldly life is a test of human behavioral freedom until

³⁵Muhsin Ali, *Let the Bible Speak* (Dammam: Islamic Dawah and Guidance Center, n.d.)

³⁶Mat. 26:26 and Quoted by Burkitt, 165-167.

³⁷Gen 19:30 and Gen 9:18.

³⁸Arthur Findlay, *Curse of Ignorance A History of Mankind From Primitive Times to the End of Second World War* (Pyschic Press 1947)

³⁹Al-Qur'an: al-Baqarah 2:30, al-Isra 17:70, 62.

⁴⁰Hyder Gulam, "The Application of Shariah (Islamic Law) in Some Different Countries and its Implications," *Sharia Journal* 24, no. 2 (2016): 321.

⁴¹Maulana Saeed Ahmad Palan Puri, *Rehmatullahil Wasia Sharah Hujjatullah ul Baligha* (Karachi Pakistan: Zamzam Publisher Karachi, 2015)

death. It is a test of God/Allah to evaluate who is better in his deeds and action for himself and for the entire humanity in order to determine the final destiny which is either Heaven or Hell.⁴²

Since knowledge, intellect and human wisdom are something unique to humans, and a mark of our humanity, Islamic law (*Shari'ah*) prohibit all those things which could potentially harm the human mind and intellect. As such, there is a prohibition against alcoholic beverages, wine or anything that corrupts the mind such as drugs, etc. The Noble Qur'an describes this reality in the following manner;

“O, believers! Intoxicants and gambling (games of chance), dedication to stones (paying tribute to idols) and division by arrows (lottery) are the filthy works of *Shaitan*. Get away from them, so that you may prosper. Devil (*Shaitaan*) desires to stir up enmity and hatred between you with intoxicants and gambling and to prevent you from the remembrance of Allah and from *Salah* (prayers). Will, you not abstain⁴³”?

Prophet Muhammad (SAW) said, “Every intoxicant is alcohol and every intoxicant are forbidden. To discourage the presence of alcohol in society, and frighten those who drank behind the closed door, the Prophet (SAW) said, “Truly Allah/God will curse alcohol, and He Has cursed the one who produces it, the one for whom it is produced, the one who carries it, the one for whom it is carried, the one who serves it, the one who sells it, the one who earns from the sale of it, the one who buys it, and the one for whom it is bought.”⁴⁴

Islamic law (*Shari'ah*) on one hand not only prohibit the use of demerit goods (Alcoholic Beverages) by promising a reward either in the form of Heaven or Hell but on the other hand, through an inherent mechanism at individual and community level, interfere in human lives in the form of ordering the good and prohibiting the evil and bad (*Amar Bil Maroof and Nahi Anil Munkar*). Intervention in mankind socio-economic affairs is a distinguishing characteristic of the followers of Prophet Muhammad (SAW). Qur'an on several places highlighted its significance and importance: “You are the best nation which has ever been raised for the guidance of mankind. You enjoin good, forbid evil, and believe in Allah. Had the People of the Book (Jews and Christians) believed, it would surely have been better for them; among them some are believers but most of them are transgressors.”⁴⁵

Unlike the Jews and Christians,⁴⁶ the distinguishing characteristic of the follower of Prophet Muhammad (SAW) is that they not only strive for perfection in the self (*Takmeele-Nafs*) but they also strive to bring perfection at the national and global level (*Takmeele-Ghair*). Prophet Muhammad (SAW) stressed its importance on several occasions: “The Prophet Muhammad (SAW) said that one ordering the good and forbidding the evil and wrong is the vicegerent of God, of the Prophet and of the Book.”⁴⁷

In another Hadith, Abu Saeed al-Khudri (RA) reported, that Prophet Muhammad (SAW) said, “Whoever amongst you sees an evil, he must change it with his hand; if he is unable to do so, then with his tongue; and if he is unable to do so, then with his heart; and that is the weakest form of Faith.”⁴⁸

Nowadays in the Muslim majority countries, some western trained people also endorse the idea of separating the religion and state affairs through the slogan of freedom and non-interference in the socio-economic affairs of mankind. Unlike the west, in Islam, the meaning of good and evil is not subject to change with the passage of time and circumstances. In Islam, each and everything as explained by unalterable Qur'an and authentic Hadith are not subject to change. For the revival of Islamic civilization,

⁴²Al-Qur'an: al Mulk 67:2.

⁴³Ibid., Maida 5: 90.

⁴⁴Muslim b Hajjaj, *Sahih Muslim*, The Book of Drinks, Chapter: Every Intoxicant is Khamr and Every Khamr is Forbidden, <http://www.sahihmuslim.com/sps/smm/sahihmuslim.cfm?scn=dspchaptersfull&BookID=23&ChapterID=844>

⁴⁵Al-Qur'an: al-e-Imran 3:110, 104.

⁴⁶Maulana Syed Jalaluddin Omari, *Maroof And Munkar Enjoining the Good and Forbidding the Evil* (Riyadh: International Islamic Publishing House, 2018) <https://archive.org/details/MaroofAurMunkarUrdu>.

⁴⁷Al-Jamili Ahkamal-Qur'an Vol.4, p 74

⁴⁸<https://sunnah.com/nawawi40/34>

there is an utmost need for the institution that, ordering the good and forbidding the evil and wrong (*Amar Bil Maroof and Nahi anil Munkar*).

5. Success of Intervention (Islam) and Failure of Non-Intervention (Neoliberalism) in the Socio-economic affairs of Mankind in Non-Muslims Countries

Muslims believe that intervention in the socio-economic affairs of mankind is the ultimate truth, while proponents of neoliberalism consider non-intervention as an advanced state of mankind ideological evolution. Non-intervention in the markets of alcoholic beverages and its associated violence and corruption can be recalled from the era of 18th century England.⁴⁹ In 1730, free trade and non-intervention in the market of alcoholic beverages created the era of gin craze. During this period, Gin consumption increased from negligible to 19 million gallons per year only in the city of London. The era of gin craze was famous for its widespread corruption and social devastation. William Hogarth then highlighted its ruin and destruction in the form of *Beer Street* and *Gin Lane* paintings. The pleasure and happiness as depicted in the painting of *Beer Street* are followed by *Gin Lane* which depicts the personal, social and economic ills of the gin craze.



⁴⁹James Nicholls, "Gin Lane Revisited: Intoxication and Society in the Gin Epidemic" *Journal for Cultural Research* 7, no. 2 (2003): 125. doi:10.1080/14797580305358.

Social historian Thomas Fielding in his political brochure, “An Enquiry into the causes of the late increase of Robbers” explained the Impact of Gin craze in this manner: “A new kind of drunkenness, unknown to our ancestors, has lately sprung up among us, and which if not put a stop to, will infallibly destroy a great part of the inferior people. The drunkenness I here intend is ... by this poison called Gin ... the principal sustenance (if it may be so called) of more than a hundred thousand people in this Metropolis.”⁵⁰

To better serve the greatest interest for the greatest number, Great Britain at that time introduced preventive legislation in 1734. These legislations received widespread support specifically after the event when a woman named Judith Dufour strangled her two-year-old son and sold his clothes for Gin. Although preventive legislations did reduce the overindulgence in the mother of evil (Gin), but medical men still assigned every eight-adult death to Gin consumption (the mother of evil).⁵¹ Although the history of alcohol preventive policies existed some 3,000 years ago, in the recent past it started again after World War I.⁵² During this period several countries first introduced preventive legislation and then repealed it. Preventive legislation again received universal recognition due to the publication of 1975 WHO sponsored monograph, “Alcohol Control Policies in Public Health Perspective.” This report managed the World Health Assembly recommendation that countries should layout national alcohol policies giving emphasis to preventive measures. In the Brazilian city of Diadema,⁵³ the impact of restricting alcohol availability on homicide, assault, vehicle crashes and violence against women were investigated. The policy to restrict the sale of alcoholic beverages after 11.00 PM was introduced in July 2002. This intervention in the market resulted in the reduction of 9 murders a month in a city of 360,000 residents. It was an estimated annual reduction of 106 deaths per year, almost 30 per 1000’s population. The average monthly assault against women dropped from 48 to 25. To enhance labour productivity Soviet leader Andropov implemented interference in the markets of alcoholic beverages by increasing its prices as well as reducing its availability. Between 1980 and 1984,⁵⁴ this interference in the markets of alcoholic beverages was associated with a drastic decline in traffic mortality rates.

It is a universal truth that intoxication⁵⁵ is the opposite of self-control. Alcoholic drinks and its associated extreme visible adverse impacts of deregulation always contributed to public outcry and debate over individual liberty, economic freedom and moral responsibility of the state. Usually, the role of the state is to be the greatest educators of the habits of its citizens, which is impossible in the case of non-intervention in the market. Non-intervention in the markets in case of demerits goods always confused the policymakers and played a prominent role in its rejection. The drink question and non-intervention in the markets of intoxicants (mother evil) always held neoliberalism below the water line and contributed in highlighting its philosophical contradiction. Free trade in case of intoxicants emerged as the opposite of civilized progress of humanity.

⁵⁰Harry Sword, “How a Gin Craze Nearly Destroyed 18th Century London,” October 1, 2017, https://www.vice.com/en_us/article/53jj7z/how-a-gin-craze-nearly-destroyed-18th-century-london

⁵¹Harry Sword, “How a Gin Craze Nearly Destroyed 18th Century UK,” *Munchies*, 2017, https://munchies.vice.com/en_us/article/53jj7z/how-a-gin-craze-nearly-destroyed-18th-century-london.

⁵²Donlad A. Brand, Michaela Saisana, Lisa A. Rynn, Fulvia Pennoni, Albert B. Lowenfels, “Comparative Analysis of Alcohol Control Policies in 30 Countries,” *Plos Medicine* 4, no. 4 (2007): 8.

⁵³Sergio Duailibi, William Ponicki, Joel Grube, Ilana Pinsky, Ronaldo Laranjeira, and Martin Raw, “The Effect of Restricting Opening Hours on Alcohol-Related Violence,” *American Journal of Public Health* 97, no. 12 (2007): 2276. doi:10.2105/AJPH.2006.092684.

⁵⁴Yury E. Razvodovsky, “Fatal Alcohol Poisonings and Traffic Accidents in Russia,” *Alcoholism and Psychiatry Research* 52, no. 2 (2016): 115. doi:10.20471/apr.2016.52.02.02.

⁵⁵James Quan Nicholls, “Liberties and Licences: Alcohol in Liberal Thought,” *International Journal of Cultural Studies* 9, no. 2 (2006): 131. doi:10.1177/1367877906064027.

6. Conclusion

The Noble Qur'ān⁵⁶ more than 1400 years ago give the example of an evil ideology with an evil tree, dislocated from earth, lacking stability (Qarār) and power. Similarly, a good ideology is mentioned with a useful tree which stems from deep inside the earth and its branches reach up to the sky. A useful tree is well-known for its good look, it always pleases those who see it. Because of its strong roots deep inside the earth, it remains strong and unshaken during the storm. Its branches reach high up to the sky, which receives its sunlight from heaven. It also gives shades to numerous birds, animals, and humans below it. Like a good ideology, the useful tree is famous for its all-time abundant fruits. In ethical connotation, a good ideology is a word of truth, a word of thoughtfulness, lifelong, reliable, beneficial and true. Similarly, a bad ideology is morally mean, inherently wrong, divinely poisonous, disseminating violence and corruption across the planet. Implementing neoliberalism in case of mother evil (Alcoholic Drinks) is like an evil tree having its roots with numerous diseases, robbery, killing and numerous other social and economic ills. It is a universal fact that man-made solutions to any problem are always full of failure and contradiction, which is evident from a strong positive relationship between alcoholic substances and its associated social and economic cost.

In fact, the internal logic of neoliberalism is associated with its own contradiction. On one side proponent of neoliberalism insists on non-interference in the form of freedom and individual liberty while on the other side freedom and non-interference in the market of alcoholic beverages is linearly associated with corruption and social devastation which contributes in highlighting its absurdity and philosophical contradiction. Neoliberalism and its associated axioms are simply a hoax and biased propaganda. Non-intervention in case of intoxicants emerged as the opposite of civilized progress of humanity.

For the solution of any social issue, the Noble Qur'ān provided guidelines which always proved to be successful and blessing for mankind. The Noble Qur'ān openly challenged the entire humanity that in the message of Islam, there is no flaw and contradiction; “Do they not then consider the Qur'ān carefully? Had it been from other than Allah, they would surely have found therein many contradictions.”⁵⁷

In sharp contrast to non-intervention, Islam considers intervention in socio-economic affairs of mankind (*Amar bil Maroof and Nahi Anil Munkar*) as the panacea of human social and economic ills. It is a universal fact that hatred and enmity have a linear association with intoxicants and gambling. No one can deny this fact that the use of intoxicants disrupts the whole social setup. Neoliberalism in case of intoxicants continues to put countless damage and destruction to humanity around the globe.

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⁵⁶Al-Qur’ān: Ibrahim 14:24-27.

⁵⁷Al-Qur’ān: an-Nisa 4:82.

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