

MPRA

Munich Personal RePEc Archive

Does Noe-liberalism or Islam Better Serves the Humanity

Hayat, Azmat

University Kebangsaan Malaysia

23 March 2018

Online at <https://mpra.ub.uni-muenchen.de/92217/>

MPRA Paper No. 92217, posted 20 Feb 2019 17:51 UTC

I. INTRODUCTION:

Francis Fukuyama 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 (Hunter 1998). The end-point 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 title of ideology. Ideology comprises 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 (Fukuyama 1992).

Neoliberalism, 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 emphasis that individuals should participate in free and self-regulating markets (Thorsen and Lie, n.d.). In a broader sense it is defined as a theory of political economic practices that proposes the greatest

interest of the greatest number will be served by liberating individual entrepreneurial freedoms and skills within an institutional framework characterized by strong private property rights, free markets and free trade. According to the theory, state intervention in the market must be kept to a bare minimum (David Harvey, 2005, 2).

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 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 (Peace be upon him) and is mentioned in the Noble Quran in the following words.

“This day I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion”¹.

In the Quran 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

¹ Quran 5:3

mankind's moral, intellectual and social development to their reason, aided by Prophetic guidance².

Since the terrorist attack on September 11, 2001 and subsequent US-led war against terror, Islamic **civilization became a source of intense discussion and world-wide attention**. This war **against terror** (WOT) divided mankind among two types of lives, lives worth preserving and lives which must be get rid of and destroyed (Bazian 2017). 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. It is believed that the actual estimate is 10 times greater than that of which is reported by the media and major Non-Governmental Organizations (Seymour 2015). Recently elected US President Trump in his inaugural speech outlined his future relationship with Islam and the Muslim world in the following 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 (Amar bil Maroof and Nahi anil Munkar³). After the 9/11 terrorist attack, interference in socio-economic affairs in places where Muslims are in majority have been labelled as form of extremism. The ideology of Islam is based on the dogma of intervention in

² Quran 10, 19

³ Quran 3:110

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 (1990)**, first introduced incompatibility of Islam with liberalism in the form of 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 Judao-Christian tradition of the past, our liberal present and the expansion of both of these across the planet. **Clash of Civilization got popularity when (Sameul P. Huntington 1996) 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 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 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 economic and social cost of alcoholic drinks. Section three highlights the dialectics of alcoholic drinks in case of neoliberalism. Section four examines the wisdom behind the prohibition of alcoholic drinks in Islam. Section five highlights the implementation of recent policy prescription and its outcome in reducing the economic and social costs of alcoholic drinks. Section seven concludes and discusses the policy recommendations.

II. THE SOCIAL AND ECONOMIC COST OF ALCOHOLIC DRINKS:

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 have deep and intense medical, social, moral, political and legal repercussions. Alcohol has been associated as a leading risk factor for road traffic crashes in both developed and developing countries. In ten years, drink driving is responsible for the deaths of 40,000 Russians, which accounts at the nation-wide level for 7.2% of all road traffic accidents. In some federal territories this ratio reaches to one-fifth (E. Razvodovsky 2016). In the United States of America, 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 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 (Bouchery et al. 2013). Another study estimated that in England 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 other public service (social care, criminal justice and fire services) and £7.3 billion to employers in the form of lost productivity, absence and accidents (The Economic Impacts of alcohol 2016.). 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 (Baumberg 2006). In a latest study, alcohol is responsible for 3.3 million deaths every year. In general, 5.1 % of global burden of disease and injury is regarded as being caused by alcohol. In similar age between 20 to 39 years around 25 % of total deaths is being caused by alcohol. Recent research determined a strong causal link between infectious diseases like TB and HIV/AIDS and alcoholic drinks (“WHO | Alcohol- Fact Sheet” 2015).

III. Neoliberalism and The Philosophy of Non-Interference in Alcoholic Markets:

Neoliberalism as a socioeconomic system was implemented in the global north from mid up to the end of the nineteenth century. After various socio-economic experiments it came again in 1980 because of strong influence and support from US president Ronald Reagan and British Prime Minister Margaret Thatcher. Collapse of Marxism in USSR and Eastern Europe provided further influence and legitimization to Neoliberalism. In terms of alcohol drinks proponents of this ideology opined that non-intervention in the market will be a far more superior policy rather than intervention in the form of prohibition. Proponents suggest 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 counselling. To paraphrase the opinion of free markets ideologists, the legalization of every type of addictive substance will be a far more superior policy approach than the prohibition. Legalization of addictive substance on 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 a number of other channels (Campbell R. McConnell 2006).

In fact, neoliberal emphasis on the legalization of alcoholic drinks was derived from Christianity which encourages the use of alcoholic drinks in religious festivals. 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 so as to pay tribute to the sacrifice of Jesus. It is believed that Jesus Christ commanded his disciples to eat bread and drink wine one day before his alleged arrest and

Crucifixion (The Holy Bible 1611). Another verse in the Holy Bible claimed, that Prophet Lot not only used alcoholic drinks but in a state of drunkenness he also committed incest with his two daughters which later on became the source of human generation (The Holy Bible, 1611). The permissiveness of alcoholic drink came to Christianity from Judaism which originated in the middle east around 3500 years ago. Another similarity between Judaism and Christianity is Torah which is similar to the contents of the Old Testament of the Bible. Like Christianity, Judaism also encourages the use of alcoholic drinks. In Judaism it is believed that daily work is for the welfare of human body while the Almighty has selected Sabbats and Festivals for the welfare and enhancement of human soul. The day of Shabbats is observed as a day of rest on the seventh day of each week. Jews considers Sabbath and festivals as, “the seasons of the “Lord” and “Holy convocations”⁴. Holy convocation is understood as to set-apart an appointed time (Sabbath or Festivals) to God, so as to read, understand His Laws and then use them in his life (Natsarenes, n.d.). In the Jewish religious festivals as well as on the eve of Sabbath, holiness and sacredness of the day is mentioned before the use of alcoholic substances. To make the festival holy in Judaism, special blessings for wine are recited before the meal⁵. The importance of wine among the Jews as an essential food item can be verified from the fact that in the case of fire on the day 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 Greeks, it is believed that Judaism is also a cheerful religion in which there is no joy without wine. From the above discussion it is evident the logic of non-intervention in market in case of mother evil in the

⁴ Isa.I viii. 13, 14

⁵ Deuteronomy 7: 13

contemporary era come from the Christians which they derived from the Jews and ancient Greeks.

IV. Islam and Intervention in the Socioeconomic Affairs of Mankind (Amar Bil Maroof and Nahi Anil Munkar):

Islam is an Abrahamic religion like Judaism and Christianity. It is based on the belief that the whole universe is created and sustained by an all-powerful, all-knowing God who guides humanity through prophets and revelations. Islam, respect the pre-existing monotheistic religions, claiming that it completed them with the final revelation given to the Prophet Muhammad (SAW), which is the Qur'an. Besides others, Quran has various rules and regulations that interfere in human lives for perfection. Quran states that **God created mankind and appointed for him a fixed period of life which he/she will spend upon the earth (Usmani et al., n.d.). Through revelation to Prophet Muhammad (SAW), God has commanded beneficial and harmful code of human life, 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 this life on earth. In Islam it is believed that Allah/God created each and everything in this universe on fixed law of attraction and repulsion except human. Human being is the only creature which has the capability to differentiate between good and bad based on his wisdom, intellect and knowledge. In Quranic it is explained that this world is a place for test and this test requires some people to be fortunate and some to be unfortunate. Some are created with wealth and power, while others are created as weak and poor. The fortunate and unfortunate are not only tested for tolerance and thankfulness to God (Allah) but also to know how each of them uses their freedom for himself and society. In short, every human being is**

tested according to their own circumstance (Qasimi n.d 67.2.). Imam Ghazali (1105) stated that **mankind utilizes** his freedom in his life time to behave either in manners like Lions, Pigs, Cattle, Devils and Angels. Assault and battery are the principle characteristics of lions. Like lions, some human beings do have the appetite of superiority and proudness. Humans try to be proud, to dominate, to compete, to be aggressive either based on his/her colour, wealth or strength. Like pig some human beings behave in an extremely mean and inappropriate manner. Like cattle/animals, some humans do have the behavioural tendencies for eating, drinking and increasing their progenies. Similarly, evils, its ramifications, villainous deeds and the treachery are the signs and symbols of devils, while the activities of Angels who try to behold the glory of Allah/God, are freed from immoral sensual pleasures and arrogant behaviour for his fellow-men. Accordingly, it is considered that humans are successful only if they behave like Angels which is not only beneficial to the self but also to the entire humanity. The attitudes and behaviour of Lions, Pigs, Cattles and Devils are considered as punishable acts (sin). A question arises if humans do have the behavioural tendencies of Lions, Pigs, Cattles, Devils and Angels, then why do they get success and salvation by behaving only like angels and not like lion, pigs, cattle and devils? Accordingly, Islam regards human being as the noblest, perfect and best among all creatures. In Islam this worldly life is a test of human behavioural freedom until 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. As the intellect is something unique to humans, and a mark of our humanity, Islam prohibits all those things which could potentially harm the human mind and intellect. As such, there is a prohibition against alcohol, wine or anything that corrupts the mind such as drugs, etc: In the Noble Quran it is expressed in the following words;

“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 abstain”? (Usmani et al. n.d.5:90) .

Prophets Muhammad, peace be upon him said, ‘Every intoxicant is alcohol and every intoxicant is forbidden. To discourage the presence of alcohol in society, and frighten those who drank behind the closed door, the Prophet (peace be upon him) 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”⁶.

Almost everywhere across the planet, states have banned the majority of intoxicant materials except alcoholic drinks, even though there is strong evidence that only ruin and destruction is the ultimate outcome of alcoholic drinks (the mother of evil).

V. Success of Intervention (Islam) and Failure of Non-Intervention (Neoliberalism):

Muslims believe that intervention in the socioeconomic affairs of mankind is the ultimate truth while proponents of neoliberalism consider non-intervention as an advanced state of mankind ideological evolution. James C. Nicholls (2003) documented the issue of demerits

⁶ Narrated by Abu Dawood and Ibn Majah

goods and its associated violence and corruption of the 18th century England. In 1730, free trade and non-intervention in the market created gin craze. Non-intervention in the market contributed in enhancing gin consumption from negligible to 19 million gallons per year only in the city of London. Neoliberalism and its associated ruin and destruction can be recalled from the pictorial contribution of William Hogarth in the form of Beer street and Gin Lane paintings. The era of gin craze was famous for its widespread corruption and social devastation. The pleasure and happiness as depicted in the painting of Beer street is followed by gin lane which depicts the personal, social and economic ills of the gin craze.



BEER STREET.



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 the following 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."

To better serve the greatest interest for the greatest number, Great Britain introduced preventive legislation in 1734. These legislations got widespread support specifically after the event when a woman named Judith Dufour strangled her two-year old son and sold his clothes for Gin. These preventive legislation 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) (Sword 2017). Although the history of alcohol preventive policies existed some 3,000 years ago, but in the recent past it started after World War I, in which several countries first introduced preventive legislation and then cancelled it. Preventive legislation again received universal recognition due to the publication of the 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 polices giving emphasis to preventive measures (Donald A. Brand et al 2007). In another study conducted in the Brazilian city of Diadema, the effect 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 (Duailibi et al. 2007). Similarly, between 1980 and 1984 a drastic decline in alcohol consumption and traffic mortality rates were recorded in former USSR. To enhance labour productivity Soviet leader Andropov took several measures to sobering up the nation (E. Razvodovsky 2016). Intoxication is the opposite of self-control. Lack of restriction is a freedom from regulation, self-control and organization. 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 policy makers and played a prominent role in its rejection. The drink question and deregulating 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 (J. Q. Nicholls 2006).

VI. CONCLUSION:

The Noble Quran⁷ more than 1400 years ago give the example of an evil ideology with an evil tree, dislocated from earth, lacking stability (Qarar) and power. Similarly, a good ideology is mentioned with a useful tree which stems from deep inside the earth and its branches reaches up

⁷ Quran 14,24-27

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, 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.

The internal logic of neoliberalism is associated with its own contradiction. Neoliberalism and its associated axioms are simply hoax and a biased propaganda for understanding the truthful message of Islam. 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 demerits goods and its associated social and economic cost. Demerits goods always contributed in public outcry and debate over individual liberty, economic freedom and moral responsibility of the state. Demerits goods held neoliberalism below the water line and contributed in highlighting its philosophical contradiction. Non-intervention in case of intoxicants emerged as the opposite of civilized progress of humanity. For the solution of any social issue the Noble Quran provided guidelines which always proved to be successful and blessing for mankind. The Noble Quran openly challenged the entire humanity that in the message of Islam, there is no flaw and contradiction;

“Do they not then consider the Quran carefully? Had it been from other than Allah, they would surely have found therein a many contradictions”⁸.

In sharp contrast, Islam consider intervention in socioeconomic affairs of mankind (Amarbil Maroof and Nahi Anil Munkar) as the panacea of human social and economic ills. It is a universal fact that hatred and enmity have linear association with intoxicants and gambling. No one can deny the 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.

⁸ Quran 4:82