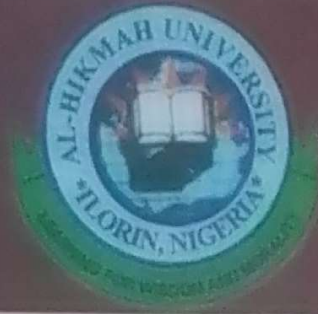


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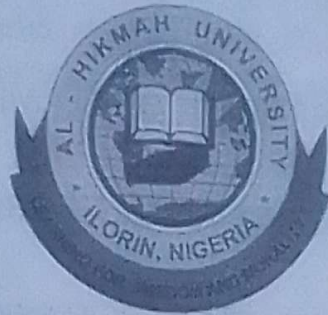
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RE-ASSESSMENT OF THE CONCEPT OF GLOBALISATION: AN ISLAMIC PERSPECTIVE

*AZEEZ R.O

**Oniye, Olayinka Ibrahim

ABSTRACT

Globalization has made itself inevitable to human society; hence the creation of man was made from a unique source regardless of his location, political, ethnic and religion affiliation. The inevitability of globalization drags the attention of the writers in various areas of specialization to make their pens on papers in a bid to evaluate, comment as well as disclosing their minds on issues concerning the globalization. It gained support of majority while many others stand in opposition based on their difference in outlook. This paper seeks to re-assess the concept of globalization as been ascribed and conceptualized by scholars of different discipline. It examines the major dimension of globalization in Islamic perspective as well as proffering recommendations to the readers on how to conduct themselves socially, economically and politically under the age of globalization.

Key Words: Re-assess, Conceptualized, Major Dimension, Globalization, Islamic.

INTRODUCTION

The communications, transportations and market transactions can never be ruled out in achieving the goal of global unity, though, for thousands of years, people and later corporations have been buying from and selling to each other in lands and great distances through the famed Silk Road across Central Asia that connected China and Europe during the middle ages. For centuries, people and corporation have invested in enterprises in other countries.

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Apparently, many of the features of the current waves of globalization are similar to those prevailing before the outbreak of the First World War in 1914.¹

Globalization is the new buzzword that has come to dominate the world since the nineties of the last century, with the end of cold war and break-up of the former Soviet Union. Although the word (global) means world-wide, the issue of globalization has a long story according to historians. We may say that: globalization began a million years ago with the first transcontinental migration of the human species out of Africa (South Africa) to Mesopotamia in a quest for urbanization and civilization.² Contemporarily; the outbreak and speed off of globalization dates back to 2nd half of 20th century, particularly, after Second World War. With advent of intercontinental telegraph, telephony, global commodity markets and global associations in several social movements, (*Microsoft Encarta encyclopedia 2005*)³ many of trans-world connections were facilitated and developed in late 19th century by the consolidation of intercontinental colonial empires.

Globalization in its new phase

The term globalization has quickly become of the most fashionable buzzwords of contemporary political and academic discussion which covers wide range of distinct political economic and cultural trends. (*Standard Encyclopedia of Philosophy, 2010*)⁴. In the global air transportation, passengers and cargo cross vast distance on the planet within a day, telephone and computer networks effect near-instantaneous interpersonal communication between points all over the Earth. Electronic mass media broadcast messages to world audiences as far as the communication is concerned. For the economic; countless goods and services are supplied to consumers in global markets. (*Encarta 2005*)⁵. Moreover, some necessary needs (including much clothing and electronics) are manufactured through trans-world processes, where different stages of production are located at widely dispersed locations on the Earth. In global finance, the US dollar and the Euro are examples of currencies that have global

circulation. Under the said globalization; many voluntary associations (for instance, Amnesty International), and regulatory agencies (such as the World Trade Organization) operate across the globe. Finally, people experience global consciousness in different manner. (*Microsoft Encarta 2005 edition*)⁶ this shall be discussed in next pages.

Origin of globalization in Islam

There are several indications pointing at the need for mankind to globalize, some of which the meaning is translated thus:

"O mankind! Have Taqwa of your Lord, Who created you from a single person, and from him He created his mate, and from them both He created many men and women, and have Taqwa of Allah through Whom you demand your mutual (rights), and revere the wombs. Surely, Allah is always watching over you" Q4. V1

The divine revelation shows that human being is of the same origin and the original relationship is being posed between the human dynasties, Allah says in the Qur'an:

"See they not how Allah originates the creation, then repeats it. Verily, that is easy for Allah. Say: "Travel in the land and see how He originated the creation, and then Allah will bring forth the creation of the Hereafter. Verily, Allah is able to do all things" Q29.V19-20,

There is ascription of seeking knowledge even if it will take one traveling to china; the global communication has reduced the burden for those who might not be opportune to embark on the traveling.

Conceptual analysis of Globalization

The precise definition of globalization is still unavailable, although, there are different definitions with viewings more or less centered on

the various dimension of the subject of discussion. Oxford dictionary defines Globalization thus:

The fact that different culture and economic system around the world are becoming connected and similar to each other, because of the influence of large multinational companies and of improved communications. (Oxford Dictionary 2005)⁷

According to Encarta 2005:

Globalization is the trend whereby the various kinds of global relations emerge, proliferate, and expand. With globalization the world as a whole also becomes a social space in its own right. Thus global connections entail a different kind of geography. Whereas other social contexts are territorially delimited, global relations transcend territorial distances and territorial borders to unfold on planet Earth as a single social space. In this sense globalization might be characterized as the rise of "supraterritorial"⁸

However, Britannica asserted that:

"Globalization is the process by which the experience of everyday life, marked by the consumption of the commodities and Ideas are becoming standardized around the world, especially since the late 20th century"⁹.

In a bid to assess the concept, Britannica 2005 said:

(An extreme interpretation of this process often referred to as globalism, sees the advanced capitalism, boosted by wireless and internet communications and electronic business transactions, destroying local transactions and regional distinctions, creating in their process of homogenized world culture)¹⁰

In the same vein (SS Shashi2007) said:

"advocates of globalization say it ensures growing prosperity for everyone, while doubters say that some groups and nations will be at disadvantage, and also point to the downside of economic interdependence, as witnessed by the ripple effect created by the Asian economic crisis that began in 1997"¹¹

Dimensions of globalization

The three major dimension of globalization are: i. Economic, ii. Social and iii. Political. Based on this assertion, some definitions were made available to suite the concept of each dimension. (Stephen Gill)¹² "It is the reduction of transaction cost of trans-border movements of capitals and goods. (Balakrishnan, 2004)¹³ "It is a concept that encapsulates the growth of connections between people on a planetary scale". The two definitions were brief in fishing out the three dimensions. Globalization functions as little or more than a synonym for one or more of the following phenomenon:

1. Pursuit of classic free market
2. World economic liberation
3. Westernization or Americanization of political, economical and cultural life of the people across the globe.
4. Proliferation of new information technologies (internet renovation)
5. Global integration, which means humanity, stands at the stuck-shod of realizing one single unified community in which major sources of social conflicts have vanished.

Note: the process is all about Americanization of the world which vehemently against religion in any form. The intended integration is obviously not achieved hence religion and culture of the majority of the world are not integrated.

Agencies of Globalization

The facilitation of globalization was basically dependant on trans-national trade and migrations as been ascribed above, but starting from the second quarter of 20th century technological advancement brought about trans-world connection such as:

- Radio receiver.
- Television stations.
- Internet and information technology.
- Satellite communications, e.t.c.

All these agencies make today's society to be more global than that of earlier time. The society is now unfeelingly globalized in so many aspects. But the question remains: is the trend (globalization) in favour of all? Who are the beneficiaries? Who are the victims? These are vital question that require substantial responds. To answer these questions let's listen to the western scholars, the advocates of globalization.

(Henry Kissinger) ¹⁴ testified that: *globalization is a game of proficient big nations, but as for degrades; they would be dragged to the field by force.* ¹⁵ While western sociologists said: *community share the same ideology and culture. If the world as a whole should look as single community, definitely there must be clash of culture; which will result to the marginalization of some.* More so, al-Qarny reported that: *it was declared openly in Washington boast that globalization means conquering a great land in the world without weapon.* ¹⁶

Thus: the favoured are Secularist, Orientalists and Rationalists, and the beneficiaries are North America, Western Europe and East Asia. Those stated places benefit much more than other parts of the world. In terms of class, global finance has been a domain of the wealthy far more than the poor. ¹⁷ Therefore, the so-called globalization is materialistic, egocentric and heartless, to the extent of no mercy on the degrades, poor and less powered. Otherwise, why should poor always remain poorest while the wealthy maintain wealth as their domain under the shade of globalization? Are we globalizing in order

to suffer the others? Where is humanity? If dogs and cats are to be given priority while man is dying of hunger trans-worldly.

Forces behind Globalization

From the above elaboration, it is clear that: it has been over the contemporary globalization a period of time when it was nothing worth of mentioning. But it generated and happened as a result of liberal economic stresses, the followings serve as the professional causes of the contemporary globalization:

1. Political economy (International capitalists system) capitalism. Capitalists pursue globalization since it allows production of facilities to be sited wherever costs are lowest and earnings are greatest. Furthermore, global accounting practices raise profits. Finally, global connections themselves (telecommunication, electronic finance and so on) create major opportunity for profit making and maximizing. (Kari Marx 1859)¹⁸
2. Modern Rationalism: this has also set its impulses to globalization as the prevailing modern mode of knowledge. It orients people towards the physical world of the planet rather than spiritual realms under a secular characterized and rationalist thought. It also provides a knowledge foundation for globalization as a way of thinking that spurs the process. As anthropocentrism, rationalist consciousness focuses on the earth as a realm of human species.
3. Technological innovation: this has contributed to the sustenance of globalization by supplying infrastructure for trans-world connections. In particular, developments in means of transport, communication and data processing have allowed global links to become denser, faster, more reliable and much cheaper. Considering these elements many analysts state that: globalization has a multiracial dynamic involving the interaction of several forces.
4. Cultural subjugation: according to Shashi 2007 *"globalization on the cultural form has been a label used to identify the attempt to erode the national cultures of Europe, and subsume*

them into a global culture, which members will be easier to manipulate through mass media and controlled governments. In this context, massive legal and illegal migration has been allowed mainly in Europe"¹⁹

Effects of Globalization on the Nations

Of course, this contemporary globalization signals the subduing other social spaces and their end indirectly. The rise of supraterritoriality is about to eliminate the significance of localities, countries, and regions. As the spread of trans-world connections abolish territorial governments or dissolve territorial identities. Surely, this ideology that changes the contours of social geography must have wider implications on economies, politics and cultures.²⁰

1. As regard to economic aspect, the world is experiencing economic crises right from the 50s of last century. This favours some and harms majority of nations. The slogan there is "economic restructure"; which raises issues of human security related to employment, labour condition, poverty and social cohesion, although, the state authorities will loss the control of distribution of goods and services.²¹
2. In relation to politics; the campaign for democracy across the world without looking at its suitability to other nations has a great effect, despite the issue of globalization gives privileges the so-called superpower nations to interfere the affairs of younger nations and deprive them their right of sovereignty.
3. In terms of culture, globalization disrupts traditional relationships between territory and collective identity. The growth of trans-world connections encourages the rise of non-territorial cultures (i.e) on lines of age, class, gender, race, religion and sexual orientation.²² "The control of culture (and its production) is seen as far more important than control of political and geographical border"²³ It is worth noting that having control on the culture is more or less like having the control of minds

As a result, the identity tends to become less fixed on territory in form of nations, states and ethnic bonds. Especially, for people who lead more globalize life. So, in as much as multiple cultures become densely intertwined in supraterritorial flows, globalization encourages more liability where individuals develop and express mixing identities. As a result of that, those who have less opportunity to participate in global relations react against globalization with defensive nationalism. Why not! Hence, the flag bearers of globalization themselves have proclaimed that it is meant to favour proficient big nations, and to victimize the less powered.

4. Globalization facilitate the trans-national terrorism networking which is characterized by linking up various group of terrorism from one count yr to another, it increase the level of criminality trans-worldly. Nigerian Police interrogated a group of notorious Boko Haram, Arms Bandit and kidnappers being arrested in Kogi State, the investigation shown that they were trying to meet their ISIS brothers in Libya after implementing a planned attack on places in Nigeria.²⁴

THE ISLAMIC PERSPECTIVE

Islam has a divine clear cut perspective to issues both mundane and spiritual i.e spiritual alike. Muslim Jurists, Scholars and Islamic legal icons have expressed opinions and views on the conceptualization of Globalization as it relates to Islam.

A Precise Concept of Islam

The word "Islam" is derived from Arabic language, it lexically means "peace" or "submission". Technically, Islam as a religion means submission to the will of Allah in monotheism. It suits everywhere and every time. However, it is a complete way of life; it teaches and deals with the whole aspects of human endeavours. Therefore, Islam is (Shari'ah and Hayat), it covers judicial, political, cultural and economic aspects as well as other untold parts of human life. It embraces social justice, in which equal rights are shared between Muslims. In terms of

etiquette; it gives a special recognition to everybody in the society, and calls for social collateral.

Islam the global Religion

Obviously, Islam is the only religion that suits the nature of mankind, hence, is the true religion of Allah, the creator of that mankind, it is the only guided religion, neither adulterated nor perverted, unlike other religions that have many of the texts and verses of their books changed and perverted due to the self-inclination of the writers and authors.²⁵ Thus; Allah guards his book from any deviation and alteration. Hence, Qur'an the scripture of Islam, is not liable to self-inclination, deviation and any alteration; definitely it has to suit everybody and anywhere irrespective of race, gender and geographical location. The message of Islam is trans-world, these are some verses of the holy Qur'an for attestation.

Allah says:

"And we have sent upon you oh Muhammad (SAW) not but as a mercy for the (Alamin) Mankind and Jin)".
Qur'an 21:107.

Allah says:

"Blessed is He who sent down the criterion of right and wrong) (i.e.) He sent Qur'an to His servant Muhammad (SAW) that he may be a Warner to the Alamin (mankind and Jin)".
Qur'an 25:1.

The word mankind comprises all species of human being; their cultures were respected in as far as they are not going contrary to the will of Allah the creator.

Islam and Culture

The word "Culture" means advanced development of the human power, which comprises development of the body, mind and spirit by training and experience (Oxford 1989).²⁶ On the other hand, are all the arts, beliefs, social institution, characteristics of community, race, and e. t. c. (Oxford 2005)

Reference to the definitions above, we can realize that culture is centered mostly on mind, art and spirit or belief. These three items are part and parcel of human being, the Corner stone of spiritual aspect of life is placed on the mind in which arts are the results and reflections of whatever that mind processes. Islam as a global religion regards human arts and cultures and spiritually guide by revelations revealed by the creator of man and the knower what suites his nature. The history of the spread off of Islam shows that Islam leaves people on their culture and art. E.g. On reaching Madinah, the prophet met madinians pollinating their palm date, he asked them to stop that, based on his own personal thought, but unfortunately there was shortage of date product in that very year, the prophet then said: "*propagate/ pollinate, it is you who know better about your worldly affairs*".²⁷

In another out look, the prophet urges his ambassadors sent to various places to deliver the message of Allah without threatening the people. In the Islamic Jurisprudence, a great principle is given as regard to custom and tradition, thus *(the custom is reference)*²⁸, (*al-Urf*) under which there is another sub principle that says: *(the basis in our customs is legality)*. Therefore, Islam respects cultures and arts as a part of human being, it reforms the deviated, perverted and satanic inverted attitudes that serve as menace to human social phenomenon.

The globalization of Islam is spiritual conviction, Allah says: (Qur'an 2: 256) "*(there is no compulsion in religion; the right path has become distinct from the wrong path)*". In another verse of (Qur'an 76:3) Allah says: "*verily, we showed him (mankind) the way, whether he will be grateful or ungrateful*". Obviously, these verses and others in the holy

Qur'an and some prophetic traditions show that the prophet SAW didn't compel anybody to embrace Islam. Unlike the assertion of Kissinger stated above in respect of globalization.

Islamic Perspective

The scripture of Islam reveals many issues calling for a globalized world, the story of Zhul-Qarnaina is presented in the surah al-Kahf thus:

"And they ask you about Dhul-Qarnayn. Say: I shall recite to you something of his story. Verily, We established him in the earth, and We gave him the means of everything. So he followed a way. Until, when he reached the setting place of the sun, he found it setting in a spring of Hami'ah. And he found near it a people. We said: "O Dhul-Qarnayn! Either you punish them or treat them with kindness. He said: "As for him who does wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with a terrible torment (Hell). But as for him who believes and works righteousness, he shall have the best reward, and we shall speak unto him mild words. Then he followed (another) way, Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allah) had provided no shelter against the sun. So (it was)! And We knew all about him (Dhul-Qarnayn). Then he followed (another) way. Until, when he reached between two mountains, he found before them a people who scarcely understood a word. They said: "O Dhul-Qarnayn! Verily, Ya'juj and Ma'juj are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them, He said: "That in which my Lord had established me is better. So help me with strength, I will erect between you and them a barrier. Give me Zubar of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire,

he said: "Bring me Qitrān to pour over them. So they could not scale it or dig through it. He said: "This is a mercy from my Lord, but when the promise of my Lord comes, He shall Dakka' it down to the ground. And the promise of my Lord is ever true. And on that Day, We shall leave some of them to surge like waves on one another, and the Trumpet will be blown, and We shall collect them (the creatures) altogether.) Q18 V83-99

Muslims attitudes towards globalization

The Britannica 2005 "*globalization erodes the sovereignty of a state*"²⁸ It is clear from our discussions what the concept of Islam and the concept of globalization are all about. Meanwhile, if this contemporary globalization is dating back to one and half century, definitely Islam, the global and superintended religion dated back to 14 centuries is a favour and mercy from Almighty Allah to mankind and Jin entirely, it is trans-world in a peaceful manner. Muslims love and cherish globalization under the shade of the following.

1. We love globalization just to deliver the trans-world message of Allah, spread the religion of Islam to mankind entirely, to produce and present the post card of LA-ILAHA-ILLAH in the galaxy of life.
2. We love globalization as a product of civilization, and fruit of harmless technological innovations. We admire it if the concept is to initiate hospitals, pharmacies and production of life needs for all.
3. We welcome globalization if it gives room for social justice in line with the teaching of Islam the trans-world religion, we regard the globalization made up of faith, uses Qur'an as constitution, leaves the sovereignty for Allah, gives daily bread to the poor and less powered as an Islamic collateral, embraces nobility in character in addition to respecting mosques, catering for ascetics and adorers as well as proclaiming oneness of Allah.

4. We don't fight against globalization or campaign against it provided that it is not against Allah and His Messenger and not mischief on the land.
5. We believe in globalization provided it goes in line with divine mission, spiritual message and prophetic morals.

Muslim Ummah is a globalize body no discrimination no segregation between white men, black men and red Indians as much as all are flag bearer of Islam. No apartheid is practiced in the history of Islam. Unlike what is repeating itself in various places, South Africa can be the best example. We campaign against globalization if the followings are its logo.

1. Killing innocents in under-developing nations, such as: Afghanistan, Iraq, and Somalia as well as international community and super-power silence on the Syrian genocide.
2. Creating avenue for character corruption and stage for lechers, rakishness and profligates under the umbrella of world beauty contest to destroy character and morality in our society.
3. Giving priority to dogs, cats and monkeys: this is a situation where by a will is done for a dog to inherit billions of dollars while the scream of orphans is crowding here and there trans-worldly.
4. Under the shade of globalization, man is prosecuted just because he touched or kicked a dog or a cat, while American and British are demolishing nations of mankind with nuclear weapons and UN failed to caution the forces involved.
5. We are against globalization that sees defending Islamic religion as terrorism, Muslim scholars as backward set of people, legality of Israelites conquest on Palestine, and Palestine defense as a crime and illegal act.
6. We disbelieve in globalization that calls for deviation, spreads immorality, oppresses people, bombards cities of innocents and raises the flag of superpower not to favour mankind, especially Muslims, but to victimize them and impose immorality on them with the name of freedom, Subhanallah!!!

What sort of freedom are they talking about? Is it not the so called freedom that brought about the global problems we encountered? Look at the trans-world connections, are they not the agencies of this problem? What do you watch on your televisions' screen? Are the stations on your satellites Islamic? Nakedness, massive commitment of adultery, licensed prostitutions everywhere is what they mean by globalization indirectly. Shutting down the television stations that care for moral transformation and teaching of the glorious Qur'an.

CONCLUSION

The only solution to the consequences of globalization and trans-world problem is Islam. Honkey Zaigred, a German lady who wrote (The sunlight of Arab on the west) asserted this in her book. So, Islam, the complete way of life, is the only religion, most desirable and topmost constitution and trans-world scripture. its message is global for mankind and Jin, the messenger of Islam is trans-world for white men and blacks. The Qur'an is international. The religion is for the entire mankind irrespective of race, culture and class. It is not that of western globalization that always make less powered the victims of the trans-world caterstrophy and woman the merchandise and point of advertisement with the slogan of liberty and gender equality.

Islam is a trans-world solution to any problem the so-called globalization may cause. While apartheid is played against blacks in South Africa, Islam is urging the Muslims to face a single Qiblah from whatever world continent they are and no any extra virtue for white upon black except taqwa. HIV AIDS is a trans-world pandemic disease created and spread off by contemporary globalization, thus: it failed to find solution to it. Just a decade ago some of them were saying the best solution to AIDS is abstinence from illegal sexual intercourse. While over 14 hundreds of years Qur'an the trans-world scripture has given this solution. See Qur'an 17:32.

Is there any just and true globalization rather than Islam the possessor of those characteristics?

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