

## THE UNDERSTANDING OF GLOBALISM ACCORDING TO SOME MUSLIM SCHOLARS

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### ABSTRACT

*There are many people still confuse between globalism and globalization. Some of them don't know anything about the word of 'globalism'. Some of them considered globalism and globalization are the same concept and some of them are not. Indeed, globalization and globalism are the most discussed issues in the modern world. Transcending borders and accelerating people's ability to communicate and to trade across continents, this global revolution has been represented as the process of globalization. The philosophy behind this process is known as globalism. It is seen as a universal percept, outlook and system favoring or promoting globalization. This philosophical percept is very important to all people in the world because it does not leave anybody alone. It comes and goes everywhere and every time. Thus, some have welcomed this globalism, while others worry about the nature of the global transformations taking place and the capacity of those affected to respond appropriately. The contemporary Muslim scholars seem to be suspicious of this trend. Thus, this article confines itself to the discussion of the views of some selected Muslim Scholars like Osman Bakar, Taha Jabir al-'Alwani, Chandra Muzaffar, Ali A. Mazrui, Intiyaz Yusuf, Abdul Rahman Embong and Amer al-Roubaei, then also their responses to the concept, history and fundamental principles of globalism. The meaning of globalism according to the Muslim scholars focuses more an ideology of the West and undoubtedly it is now neocolonialism because the purpose of globalism is to change and control lifestyles, customs and cultures of others. The fundamental principles such as religion, economy, technology and empire play important roles in the development of globalism.*

### Historical Development Of Globalism

Globalization of contemporary era is the natural outcome of the ideology of globalism. It has emerged, in fact, as a result of a tendency of globalism. Globalism is a movement to bring every aspect of human society under one universal political system. It is moved through various international conferences, governmental programs, religious meetings, entertainments, businesses, lifestyles and education, in order to unify and unite the world under a one-world government, a single economic system and under a one-world religion. The people who are responsible for this ideological movement are called globalists; they are a diverse and eclectic group of international bankers, politicians, futurists, religious leaders and economic planners.

The concept of globalism is an aspect of human life that has always been there since the beginning of humanity. Globalism corresponds with the natural human instinct, that man cannot live alone but need others to exchange experiences and sources with. This interdependence among people shows that God has given this concept naturally to all human beings in the world. Moreover, the concept of globalism can also be traced through the creation of this world as one globe, and then the creation and selection of man as a vicegerent to this world. In fact, God has created all of these in one globe and united, in order to tell man that this concept has already been there. It means the phenomenon of globalization emerged from thousand centuries before the name itself. As Osman Bakar (1991) recently argues, "globalization was a reality without a name". In other words, although this concept has been linked with other economic, social and political concepts, its origin can be traced to a time before such ideas appeared. According to Harvey (1989), long before the introduction of the term 'globalization' in recent years, the appearance of the globalization concept through the novel high-speed forms of social activity had generated the extensive compression of space. The people at that time shared experienced of distance and space and are inevitably transformed by the emergence of high-speed forms of transportation, for example, rail and air travel, and communication, for example, the telegraph and telephone that dramatically heighten possibilities for human interaction across existing geographical borders. However, Robertson (1992) stated that the word 'globalization' was not recognized in academic areas until the early or even middle of 1980s. It became a commonly used term in intellectual, business, media and other circles. On the other hand, Modelski (1972) sees it differently, that the term has become common in the last two decades, and academic commentators employed the term as early as the 1970s. In fact, the use of this word has been much influenced by Marshall McLuhan's idea of the 'global village', as introduced in his book 'Explorations in Communication' (1960).

Throughout Western history, it is believed that Western civilization was the source for globalization, as it is understood as a special phenomenon that emerged in this new age, and of course is pushed by the West. As noted by Toney Spybey (1996), the world history has been overwhelmingly Europeans who first acquired a pragmatic and workable worldview. Furthermore, some of the Western scholars emphasize that this history can be traced to the revolution. Matthew J. Rippon (2005) observes:

...industrial revolutions were crucial for globalization because they allowed the creation of a framework; private property, technology, trade, communications and factories, which were essential to the modern globalized world. So, by circa 1800 when the industrial revolution began in England, they were early forms of globalization.

The marriage of the two—the scientific revolution and the capitalist revolution gave the both industrial revolution of the West. From the late eighteenth century to the early nineteenth century, the West led this revolution. Most spheres of life were

transformed by the revolution. Thus, the industrial revolution and the capitalist revolution were responsible for the later liberal revolution. At that time, history has witnessed the triumph of *laissez-faire* capitalism and the expansion of European imperialism that was increasingly responsible for the emerging globalization. The imperatives of capitalist production inevitably drove the process of globalization vastly. As the German émigré, the socialist theorist Karl Marx (1979) (m. 1883M) noted, “nestle everywhere, settle everywhere, and establish connections everywhere”. Obviously, this industrial capitalism increasingly constituted the most basic source of technologies resulting in the annihilation of space such as steamship, railroad, automobile, air travel and then the use of new materials like iron and steel, the use of fuels, steam power, electricity, the invention of new machines like the power loom, the factory system and communications such as the telegraph and radio. Western scholars like Eichengreen, Barry and Bordo, Micheal D. (2001) strongly argue that the first age of globalization started in the West in the 1860s, and provided many technologies to people. These new technologies increased the possibilities for human interaction across borders, ultimately representing a progressive force in history. After that, Western scholars like Malcolm Walters (1995) stated that the phenomenon of globalization has emerged since 400 years ago. It means that it existed in the periods of the colonization and imperialism in about 1500. The triumphant European imperialism created deep structural, economic, political, cultural and religious transformations. Then, the Western mindset changed and shaped the socioeconomic and intellectual destinies of the world on the notion of progress and development. Thus, they believe that globalization is a new form of progress in economic, social and political aspects of life. More importantly, most of the Western scholars believe that the history of globalization can be traced from the West, around 1500 whenever the West started to colonize others in order to conquer the economy and political world.

In considering the real history of globalization, Osman Bakar (1991) rejects the Western views on history because it neither was the global view nor was it the true history of the world. Furthermore, Amer al-Roubaei (2002) contends that the Western interpretation of history is linked to the false claim that beyond their worldview no other culture has been able to develop a workable system containing elements of dynamic change. Osman Bakar (1991) stated all those views as ‘Western-centric’. In fact, globalization began several centuries earlier than the colonization period of Western imperialism. It means the globalizing trends began in the Muslim history, which is more exact in the world history. It is undeniable fact that Islam is the beginner and driving force to globalism and globalization at the past and even at the present time. Ali A. Mazrui (1998) insisted that globalization of Islam began not with converting a ready-made empire, but with building an empire such as the *Umayyad* and *Abbasids* Empires that created new civilizations at that time. If we go back before 18<sup>th</sup> century, we find an illustrious and glorious Islamic globalization where the Islamic culture was part of the world heritage. The Muslim World achieved golden civilization in the history of the world at least 800 years before the technologies were discovered by the Westerners. Gravitation, Evolution, Spherical Trigonometry, Blood Circulation and thousands of discoveries in the science, technology and medicine were known to Muslim’s ancestors. Moreover, Islam itself is a global religion and foundation of globalism. As stated by al-Alwani (1998), Islam is really the foundation of globalism. It means anyone in the civilization world cannot be a globalization mover and source; otherwise, it has a globalism spirit. In this sense, Islam has this spirit because it comprehends all the humans’ problems from the global perspective. As Johan Meuleman (2002) rightly observes, “Islam, for instance, has played a prominent role in globalization process since its very origin. This role was not accidental to Islam, but was instead one of its fundamental attributes. It affected political, economic, and cultural life”.

This spirit definitely made Islam the founder of the World Historical Writing, Comparative Religion, Sociology, Travel and Science. On the whole, Islam has stimulated and applied globalism and universality to this planet because it provides a big spiritual foundation to globalism. It is an undeniable fact that Islam and Muslims actually started the stream of globalism a long time ago before the period of colonization and imperialism.

Wan Abdul Rahman (2004) looks at globalization as a second new wave in the world history that started by the imperialist forces of the West. After the decline of the Islamic civilization around 1500, the wave and spirit of globalism took a new turn in the Western world. In this perspective, Wan Abdul Rahman prefers to see the history of the second wave of globalization. It began when the imperialist divided the world into two categories: the civilized and uncivilized world. They looked at the empire of Europe as the civilized and the others as uncivilized countries. Thus, the African continent has been labeled as Black Africa or Black Continent and non-white continents as absolutely uncivilized. Then, colonization physically and mentally was imposed on the rest of the world and it was considered as the moral responsibility of the West to reduce the ‘white man’s burden’ and to enlighten the dark world. It is actually ‘a mission of civilizing people’ that is the colonizing lands, exploiting natural resources and dividing people. After the end of the World War Two, the white man’s burden was taken over by America because Britain was defeated in this war. After that, America has played an important role in the colonization of economic, cultural and political spheres directly and indirectly until today.

Moreover, the history of globalism can also be reflected through the international or global organizations. There have been three major global organizations namely: the League of Nations after the World War One (1914 – 1918), United Nations was drawn into World War Two (1940 – 1945), and European Union (EU) as the supporters of globalism. It is contended that all of these are the first global organizations for cooperation among countries in the world to achieve peace and human dignity.

Even though republicans, social democrats, liberals and technocrats have given a variety of historical explanations, they agree that globalism is closely linked to the implosion of the Soviet Bloc since 1989. In this idea, Amer al-Roubaei (2002) suggested that the two decades prior to the new millennium witnessed the rise of globalization unleashing an unprecedented discourse in the realms of academic literature, media circulars, global forums, non-governmental bodies and national and international institutions. After the fall of the Soviet Union, America becomes the only one big power left at that time. F. Fukuyama (1989) advanced a quite the same idea. He has the opinion that the history of globalization is dependent on the ideological clashes—communism and capitalism. After the fall of communism, only capitalism and Western democracy are left in this

world. Thus, the West has moved all of its systems, which play an important role in the human life and took over the whole world automatically. Moreover, the American government has adopted strategies in order to maintain dominance and prevent any single power from dominating the world. For these ultimate motives, the former President of America at Aspen, Colorado announced the proclamation of the 'New World Order' (Wan Abdul Rahman 2004). This idea of 'New World Order' refers to the order of America absolutely. In this context, globalization is an arena of economic and cultural dominances of America vastly and widely in the international affairs and globalism is its ideology.

### The Meaning of Globalism According to Some Muslim Scholars

It is almost impossible to give a direct definition of the term globalism from the Muslim scholars' views because most of them discuss and talk about globalization only. However, it is not a reason to stop this discussion because most of them, call globalism as globalization. Amer al-Roubaei (2002) clearly says that the meaning of this ideology is not always entirely clear. Because of its multifaceted dimensions, including trade, finance, investment, social, cultural, linguistic, human rights, etc., no adequate definition can be found to capture its essence. As a global process of social change, globalism and globalization can "mean many things to many people". Therefore, most of the politicians, scholars and intellectuals from developing and non-Western countries always contend globalism as a threatening set of policies upheld by powerful Western states seeking to implement a new form of imperialist control. It is like an ideology and policy from the powerful states to interfere into territories others' and defend their national interests. Before we go through the discussion on the meaning of globalism from the views of some Muslim scholars, it is better for us to see first this term in Arabic. The term 'globalism' comes from the word 'globe', and in Arabic from the word '*alam*'. Then, '*awlamah*', is the Arabic equivalent of globalization. Both globalism and globalization are often rendered as '*awlamah*' in Arabic. Occasionally, globalism is expressed as '*kawniyyah*' with hints of cosmopolitanism and universalism. Hence, the *Qur'an* always uses it in describing the Creator as '*Rabb al-alam*' (The Lord of the Worlds) (Al-Mawrid Dictionary 2004)

In this sense, al-Alwani (1998) does not share with the Western scholars about the understanding of globalism. He sees it in a different way because he believes that certain features give different meanings. According to him, the current globalism is supposedly seen as centralism. He emphasizes strongly that globalism now is not for global at all but for the idea of centralization. The situations now show clearly that the world is going toward the one world, which identifies what is the center and what constitutes the periphery. In a system undergoing centralization, a super power asserts its domination over others by locating itself as the normative, political and economic center of the universe. It sees itself as advanced, rational, creative, democratic and peaceful and considers others as underdeveloped, traditional, lazy, authoritarian and therefore inferior. It is undeniable that globalism is really the centralism because it is the superpower's ideology to dominate, control and conquer others.

Similarly, Imtiyaz Yusuf (1993) also presents the understanding of globalism like al-Alwani as discussed above. He claims that globalism is a contemporary idea, which can be described as an ideologization, commercialization and culturalization. This concept involves some factors like knowledge, power and control. Thus, globalism is more known as a superpower's system and policy and is associated with the Western intellectuals, institutions and agencies to get power and at the same time, conquer others in the culture, economy, education and politics. More importantly, he states clearly that the Western powers are using the means of communication and information technologies to interfere with others' business especially the lifestyles of non-Western societies. Therefore, this is the new Western experience again to keep up its hegemony and supremacy over the world community under the shade of globalization.

Meanwhile, Chandra Muzaffar (1999) also has the same idea with the above scholars that current globalization actually is a Western colonial domination. He describes globalism as the Western ideology or policy to make economy, culture, education and politics universal and then standardized them through the world over. This globalization can be seen through the flow of related tastes, ideas, and even values across boundaries from one place to another. For example, McDonalds and Kentucky Fried Chicken food that obviously change the people's taste everywhere they are and who they are. Moreover, Chandra Muzaffar (2005) contends that the West has displayed its picture of globalism through two powers: hard power and soft power, to make its position as strong as now. The West's soft power like entertainment and hard power like the military are considered potent agents in this era to keep up its homogeneity, hegemony and supremacy in the world. The examples of soft power are Hollywood films and MTV channels, meanwhile the examples for hard power is the invasions of Afghanistan and Iraq. These are the best evidence to show that the contemporary globalism is created to strengthen Western domination and to ensure it will not be successfully challenged by the Muslim countries or any countries in the world.

Ali A. Mazrui (1998) emphasizes certain other terms and effects to explain the concept of globalism in the current era. Indeed, globalism raises globalization as its mechanism and vehicle through the development of technological communications to take over every aspect of people activities in order to increase similarity between and among different societies vastly like dressing, language, economy, education, ideology and so on. For example, people dress more alike all over the world, wearing brands like Levis or Denim or Cheetah and so on. In this sense, globalism is described as a policy and ideology to favor the process of increasing the similarity or so-called homogenization of people's life styles, language, economic system, political system, education and so forth, and at the same time to staunch the position of the West as a super power in the world. It means that this ideology has brought together the twin concepts of homogenization and hegemonization.

Ibrahim M. Abu-Rabi' (1998) also shares the same idea, as he looks at it as an advanced stage in the growth and spread of Western civilization and its tendency leading to hegemonization by Western civilization. He said, "Globalization is nothing more than the totalitarian extension of their logic to every aspect of life." For him, globalization now is exploited by the West to build the new empire of the electronic era. The West has huge economic resources, military prowess and advanced and

enormous technological resources. There is no one who can rival them either from the economic perspective or intellectual perspective. At present, the Western media, entertainment, language and economic system have dominated the whole world and achieved the status of global reach. Availability of great dominance in the economy, technology and military are the key determinants of success for the Western world to lead a new form of colonization in the name of globalization through political, economic, social and intellectual oppressions. In this perspective, globalism seems to be an ideology that serves this system perfectly. That is why some people call it 'Americanization' or 'Westernization'.

Maqbool Ahmed Siraj (2002) sees the understanding of globalism in the same way as other Muslim scholars. He observes it as the new slogan from the West. It is carefully formulated and designed to be slipped into non-Western communities as the only suitable product to be consumed in the 21<sup>st</sup> century. Thus, globalism presents itself as a new economic framework or the state-controlled economy, a good political system and most modern culture in the world especially in the Third World. It is expressed by the use of telecommunications such as internet, television and so on. More importantly, no one can deny that the major centers of economic, technology, politic and cultural power that are directing and determining the pace and pattern of globalization continues to be in the West. More importantly, an unfortunate fact of today's world is that all of what happens around us, seems to tell that globalization now is a reality, and it is happening and will continue to happen within the framework of American norms.

In Malaysia, its former Prime Minister, Mahathir Mohammed (2002) sees globalism and globalization in the economic aspect more than other aspects. He is a prominent spokesperson of the South generally and Muslim countries particularly on this subject, and a critic of globalism. For him it is a concept that is formulated and presented today by powerful countries to open up the economies of weaker countries and at the same time, is intended to enrich them further and enhance their domination over the rest of the world. Thus, he always emphasizes in his speeches that globalization is a process advocated explicitly by Western financial capitalists and implicitly by the American government to promote the expansion of markets and their form of democratic government. All the policies, which are made in the economy, seem to be advocated by multinational companies and Western dominated international financial institutions such as the International Monetary Fund (IMF) and international foreign funded domestic NGOs to benefit Western states and their financial interests. Therefore, Mahathir claims that globalism of the Western's economy, culture and politics was based on wars of conquest.

Abdul Rahman Embong (1997) seems to have different views on globalism. According to him, globalism actually is an ideology that urges more on the global interest than nation state interest or in other words, globalism and globalization advocate a common future that will be shared by all people together to promote human understanding and sustain global co-existence. It seems that we are all actually in the biggest ship, earth and have various problems such as the urban, commerce, ecology, human right, education, culture and so on. All problems should be settled from the global perspective and not from the nation state perspective. Unfortunately, this true concept is not happening today because it is used by superpower—the West—for homogenization and hegemonization. It means the current globalism and globalization lead to a new form of imbalance and unjust life between the West and the non-Western countries that are more subtle and destructive than the classical one.

Osman Bakar (2002) also argues that it is a fact, which cannot be denied by anybody, that globalism has a considerable impact on all aspects of human life. It has so many and wide meanings, but for him, globalism is an ideology to promote and support the emergence of a set sequence and process that enhances the spread of trans-border activities from goods, services, money, people, information, as well as less tangible things such as ideas, behavioral norms and cultural practices. These actually are interconnected between each other. He supports his arguments, highlighting some differences between the old globalism and current globalism. He points out that the concept of globalism is always the same every time and everywhere except its consequences like its speed, wideness and so on. In this perspective, the meaning of globalism given by Osman Bakar is general and covers the old and current globalism.

Amer al-Roubaie (2002) also presents a good idea and meaning of the term of globalism. For him, globalism has no adequate definition because it has multifaceted dimensions like economy, culture, technology and so on. It means globalism has different meanings to the different people and different dimensions. However, he generally argues that globalism means to bring about structural changes within the society by affecting human relations, social organizations and worldviews across the globe. These structural changes have been planned carefully to standardize them all over the world. It is because the current globalism has its own value: free world by replacing the currently practiced religious, traditional, ethical, moral, and socio-cultural values with a new set of global ones. The new global set and system can be seen in our daily life activities like the using of English language, capitalist system in economy, democracy in politics, Western life styles and so on. Thus, the concept of globalism according to him is more the Western agenda to control the world.

More importantly from the Muslim scholars arguments above, all of them agree very much that the current globalism is an ideology to promote the homogenization and hegemonisation processes, which are certainly to make the West more powerful than others. It leads to a new form of imbalance and unjust life between the West and the non-Western countries.

#### **The Principles and Concepts of Globalism And Globalization As Understood By The Muslim Scholars**

In considering the principles of globalism and globalization, some Muslim scholars have focused on economy, politics and culture, but others say economy, politics, culture and technology. According to Osman Bakar, there are economic, political, cultural and religious factors, and lastly knowledge and information that contribute towards the development of globalism and globalization. Mohammad Moussalli (2003) highlights three dimensions only—social, economic and politic. On Contrast, Ali A. Mazrui (1998) sees four principles that have been major engines of globalization—religion, technology, economy and empire. Sulayman Nyang (1998) also shares his idea in these principles. He analyses clearly that globalism and globalization are now

manifested in five important principles. The first involves the shortening of geographic distance and secondly, the traversing of physical distances through the effective manipulation of the electron in the service of humanity. The third manifestation is seen in the emergence of a world culture and the fourth is the homogenization of human societies. Lastly, it is in the realm of military science and human warfare. Another critic, Mohd. Bakri Musa (2002) points out that technology, capital (money) and ideas (knowledge) are the principles that are the driving force of globalism and globalization. According to Amer al-Roubaie (2002), there are four major principles of globalism and globalization: economic, political, cultural and technological spheres.

Based on several views of these scholars, the principles of globalism and globalization can be summarized as religion, technology, economy and empire because they are more general than others and at the same time they cover every other principle not selected. The religion and empire principles, which are pointed out by some scholars, play only a crucial role in creating the wave of globalism and globalization from the past until the present. Hence, all Muslim scholars point out economic and technology principles very much agree that are the most important agents of globalism and globalization. More importantly, all principles selected for discussion in this study are across time and often have reinforced each other from time to time.

### I. Religion Principle

It is undeniable fact that the concept of globalism and globalization stands on this foremost principle. Religion plays an important role in giving the spirit of life to globalism as Muslims believe that Islam is the foundation for globalism. It is no wonder that some scholars have put it as the first principle in the principles of globalism and globalization like Ali A. Mazrui. He emphasizes that based on historic evidence, every wave of globalism and globalization has moved on the stake of religion. According to Osman Bakar (1991), the most serious thing at the religious level came from the Christian missionaries. Therefore, if we noticed on the imperialist's slogan is 'God, Glory and Gold'. The term 'God' in the first position in their motives refers to the spreading of Christianity to the world. It means the colonial powers brought along with them the Christian missionaries as their utopian goal determined to conquer the world, and it became the dominant religion not only of Europe but also many other societies thousands of miles distant from where the religion started. The West indeed wants to globalize their religion because they want to compete with Islam in order to be a 'global religion'. Therefore, these three slogans as believed by all Muslim scholars were practiced in the colonialism era and also in the current era through the ideology of globalism and process of globalization. As Rev. N. W. Hutchings (2002) recently said, "all peoples on earth will subscribe to one religion, one system of economics, and will give allegiance to one world government. As long as the present world economic, religion and government barriers remain this globalistic estate cannot be achieved".

It seems relevant here to highlight that globalism is an ideology to promote the Western life styles and behind it actually is the missionary zeal of Christianity sometimes and secularism at most (after the Revolutions in Europe, their peoples were divided into two religions; Christian and Secularism). In this perspective, the West has made Islam as its worst enemy in order to spread its religion and ideologies effectively. Therefore, globalism has attacked Muslim countries much more than others. This is one part of the many anti-Islamists to attack Islam directly and indirectly today, which intend to degrade and eliminate the moral and religious values of Muslims and to tear apart the religion's sovereignty and solidarity of Muslims. Imtiyaz Yusuf (1993) rightly observes, "for the idea of 'globalism' as paraded by Western interests in this region has an economic, cultural and religious dimensions".

As a result, the vigor, the meaning, the spirit and the importance of the terminology of Islamic ideology have been misinterpreted during the last 20 years. When Muslims ignore their own ideology, the West tactfully inculcated their own ideologies in the Muslim mind which is divesting religion, combined materialism, nationalism, and individualism and can be conducive neither to peace nor to humanity with at large (Ali Anwar 1978).

The West has also increased its preplanned game in its strategy to abolish Islam and Muslims in the world through cruelty, invasion and aggression. This is called 'hard power' by Chandra Muzaffar (2005) because the West has used its weapons to attack others, stanching its hegemony position generally and making its religion and ideology particularly as a global way of human life. Jamil Farooqui (2004) said, "a continuous effort is going on to attack their religion, culture and civilization". Events in Chechnya, Bosnia, Iraq, Lebanon, Somalia, Algeria, Kashmir, Palestine, Burma, Philippines and Afghanistan are clear examples of how many innocent men, women and children are being killed by the West. Moreover, those who defend their countries are declared as terrorists, extremists, fundamentalists, uncivilized, fanatic, archaic, destructive and lawless (M. Saleem & Mohammad Azram 2003).

Furthermore, there is a number of groups existing or is now forming which promote worldwide the idea of one world religion in the globalism era. Some are closely aligned with the United Nations, firstly, the World Council of Churches (WCC). The World Council of Churches is a worldwide organization of about 300 Protestant, Anglican, Old Catholic and Orthodox churches. The Council works to promote cooperation and unity among all churches of the world. Secondly, the United Religions Initiative (URI). It is made up of people from dozens of religious groups and denominations. Its vision has been the unprecedented cooperation for global good among the people of the world's religions, spiritual expressions and indigenous traditions. Thirdly, Parliament of World Religions. It can easily be seen that it embraces all beliefs. It is an unparalleled showcase of religions vitality and diversity. Lastly, the 'New Age Religion' which is not new at all. Rather, it is an ancient pagan pantheistic religion repackaged into a noble sounding movement. Its theology is 'man is god and with each reincarnation man will become better and better'. There are other miscellaneous religious organizations such as United Communities of Spirit and Institute for World Spirituality. In fact, these religious groups are responsible to make globalism spread in the Western vacuum.

The bad events, the invasion of values of Western globalism and the forming of the numbers of Christian groups should remind us what *Allah* tells us in the *Quran*:

ولن ترضى عنك اليهود ولا النصارى حتى تتبع ملتهم. قل إن هدى الله هو الهدى...

“Never will the Jews and the Christians be satisfied with you unless you follow their form of religion. Say: “the guidance of God is only guidance...” (al-Baqarah:120)

All the above arguments and the verse show clearly that Christian and secularism are the most potent forces for the spreading of globalism and globalization in order to make all the people in the world under its shadow totally.

## II. Technological Principle

Both globalism and globalization are phenomena with ancient roots. What differentiates between concepts in the past and now are the forms and modes of transmission. It means, the issue right now is how ‘thin’ or ‘thick’ it depends on the development of technology at that time. Machines drove much of the Industrial Revolution of the 18th century, so too is today’s globalization propelled by technology.

According to Amer al-Roubaei (2002), the technological revolution in communication, electronic computers, satellite broadcasting and air transport has given rise to globalization. There is no doubt that the waves of information and technology revolutions have transformed the global scenario from time to time. At present, technology has exploded out patterns and structures of dominance to the world. He then emphasizes that this technology has changed man’s perception about the future of becoming inhabitants of one global village. In this sense, interdependence and exchange became dramatically dependent upon the computer and this refers to mind-boggling developments in communication technology, transport and information which have never witnessed before, enabling man to move around the world faster, deeper and cheaper. In fact, one even need not go out of his home; the world has indeed been squeezed into his drawing room.

Today, the West is the world’s only information superpower because it has developed the natural sciences to a great extent and discovered various natural phenomena as well as the laws that govern them, while Japan has become quite competitive in the technological revolution. The magnificent of global media networks and satellite communication technologies have enabled some dominant powers to have a truly global reach. Thus, social and cultural globalization is driven by the internet and other electronic information in the current era. It involves movements’ ideas, information and images such as when Nelson Mandela was released from a South African jail, he was watched by the entire world. Furthermore, according to Dilnawaz Siddique (1998), the technology is also used for business because there is a global market place that opens 365 days a year, 24 hours a day, and is free from any national border controls. It is estimated that over the next couple of years, the volume of electronic trade based on push-technology advertising, telemarketing and telesales alone will reach approximately RM 300 billion. In the fields of education and training, there is also a new wave of technology like tele-learning. It provides to help the spread of literacy and improve individual professional development and performance of organizations.

In short, technology increases the speed and quality of globalization and continually enhances man’s potential to communicate with anybody, anywhere at any time. Not surprisingly, technology has affected the way many people live, think and changed the social, cultural, political and economic spheres of activity in many areas of the world. Therefore, an argument could be made that technology has the tendency to positively affect globalism and globalization.

## III. Economic Principle

Both globalism and globalization are all too often defined in strictly economic terms, as if the world economy has defined globalism. History has already brought to us that it is a reality. Vasco da Gamma and Christopher Columbus opened up a whole new chapter in this sphere that was followed by the migration of people from one part to another because of commerce and business. In this sense, it is better to see the historical wave of globalization in Malaysia, started in the famous state at that time, Malacca. According to Osman Bakar (1991), Malacca had become a major trading center until it had been ruled by the Portuguese, the Dutch and the British. In fact, the development of the international economy led to the formation of two major trading centers, namely Venice and Malacca in several centuries ago. The growth of Malacca then was spectacular. Therefore a historian, Tom Peres, once said that Malacca at its Zenith of power had its hand at the throat of Venice. Malacca had achieved its own global age when all the traders from the whole world came to trade. Unfortunately, colonization became the order of the day and colonial economies were promoted to meet the needs of the colonial governments. The Portuguese first arrived in Malacca in the late fifteenth century. They wanted to dominate and control trade and wealth in Malacca. After that, the history of Malacca has been changed due to colonialism. It means that Malacca has two phases of globalization. Firstly, the traders and businessmen came to Malacca from the whole world and secondly, the wave of globalization had been brought by colonization because of the wealth in Malacca. It shows that the Malacca history is the best example to sign that economic domain always plays an important role to force globalism and globalization from then until today (Sulaiman Mahboob 2001).

According to Amer al-Roubaei (2002), the present globalization is an extension of the international trading system involving greater integration in the world economy. In fact, the economic principle can be traced clearly around the struggle between capitalism and its two main competitors, fascism and communism. Capitalism won a decisive victory over fascism with the end of the Second World War, and again over communism with the end of the Cold War. The change proves once again the importance of economic decisions in the direction of world politics and the future. This gives rise to what has become known as the proliferation of transnational and supranational institutions and the attempts to coordinate as the global economy. The economic globalization is the breaking down of national economic barriers, the international spread of trade, the financial and production activities, the growing power of transnational corporations and international financial institutions in the process. They create a global climate that allows competitiveness without the controlling hand of the nation-state to succeed. These are

enterprises producing goods and increasingly, services with their sole reason being profit. Amer al-Roubaei (2002) then emphasizes that this has been facilitated by modern technologies in communication and transportation by making financial transactions and exchanges be conducted at a much faster speed. At the global level, these technologies improved the coordination among various operations, particularly by multinational firms. This in turn has increased the concentration of economic and financial power in the hands of a few global players by providing them with greater control over international trade movements. Therefore, he insists that sometimes they also exercise a considerable influence over decision-making by international institutions including the UN, WB and IMF.

More importantly, all the Muslim scholars believe that globalism and globalization at the current era emerge with the spread of Western capitalism. Thus, it is undeniable that economy is the most important engine for the production of a great globalism.

#### IV. Empire Principle

Historically, the British built one of the largest and most far-flung empires in human experience, most of which lasted until the end of the Second World War. In fact, the two world wars were themselves manifestations of globalization. The Cold War (1948 – 1989) was yet another of its manifestation, for it was a global power rivalry between two alliances: NATO and the Warsaw Pact<sup>1</sup>. All of these are the process of directly and deliberately acquiring territory and authority. For example, between 1700 and 1950, the Islamic world came under the total sway of the colonial Western powers. At present, the project of the empire-building has already changed because there are direct and indirect strategies. The direct strategies have already been used in the past, but the indirect strategies need so much times and channels to control others' cultures, economies and so forth. In this motive, Claude Julien (1968) observes, "the whole of American history is marked by a perpetual tendency toward expansion: thirst for land, thirst for power, thirst for novelty, thirst for glory, as many needs as can be satisfied" (quoted by Ibrahim Abu-Rabi':1998).

In the direct empire-building sphere, we can see how many countries were attacked and destroyed by the West to gain territory such as the invasions of Iraq, Afghanistan and Sudan and so on. They used their weapons to destroy Iraq in the Desert War and Fox War. Finally, they enjoy seeing Iraq in a bad situation and achieved the authority to conquer Iraq automatically.

Meanwhile the indirect empire-building is at its peak right now. There are several ways to do this such as through the economy, global media, culture and politics. The onslaught of financial crisis of 1997 and 1998 led to serious desolations in Indonesia, Thailand, South Korea and Malaysia. The first three countries resorted to the IMF package. Thus, they were colonized indirectly because IMF was not going to help without extracting some concession. They would pay by cut in public expenditures, raise interest rates and devalue currency. Then, IMF announced that loans would only be given if the countries submitted to IMF control over the economy and open up their countries to foreign business. Additionally, foreign banks and investors should be free to pick up the shares of local banks and businesses at low prices, which the dumping of their shares by foreign investors had changed (Mahathir Mohamad 2002). Thus, the economy goes totally into foreign hands and it is not impossible when the result is a loss of independence for that country in a single day. After that, invasion of culture also is considered as an indirect empire-building. As noted by Ali A. Mazrui (1998) that the current globalization is an informal cultural empire because it is a declaration of war upon all other cultures. In cultural wars, there is no exemption for civilians and there are no innocent bystanders. Therefore, the Western entertainment and advertisement industry also constitutes a potent agent for the Western empire-building. Be it the Hollywood films or music, MTV channels, CNN, BBC and internet, all of these are indirect agents to conquer lifestyles, cultures and customs from others. Thus, they may become part of Western-colonial domination and Western clones. According to Richard Falk (1996), the current thinking of Western and American elites is that the cybernetic potential is unlimited:

"Certain strategists in the United States dream of taking control of the cybernetic networks and the fairy-tale riches that, apparently, will be produced by the intellectual industries of learning and knowledge. They want to build the new empire of the electronic era, at the center of which will be a global market entirely enervated by the technology of the future." (quoted Ibrahim M. Abu Rabi' 1998)

United Nations is another tool for the superpower to make its empire-building easily. It was the product of demands made and bargains struck by those who dominated the international scene in 1945. According to Ali A. Mazrui (1998), this international law was used to legitimize Western colonization of other countries. As an international organization which is supposed to spread a positive globalism, unfortunately, it has become an agent and an important institutional tool for the Western powers to exercise its leadership and spread its empire. The War in the Gulf revealed a number of weaknesses in the structure and process of the United Nations, weakness that resulted in the assertion of the American hegemony. More importantly, United Nations is only a doll to the Western world because everything is decided by the Western powers to uphold their interests and make empire-building or in other words, it is an instrument for maintaining the status quo.

In short, war, invasion of culture, exploitation of the United Nations are the mechanisms for the superpower to make the empire-building vastly. This empire has been a platform for the ideology of globalism and the process of globalization spread to the

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<sup>1</sup> The Warsaw Pact or Warsaw Treaty, officially named the Treaty of Friendship, Cooperation and Mutual Assistance, was a military organisation of central and Eastern Europe Communist States. It was established in 1955 to counter a perceived threat from the NATO alliances. The creation of the Warsaw Pact was prompted by the integration of a 're-militarised', West Germany into NATO via ratification of the Paris Agreement. The Pact lasted throughout the Cold War until, following the collapse of Communist States in Europe and political changes in the Soviet Union, countries began withdrawing in 1991.

whole world vastly and easily. Therefore, it can be said that the empire is one of the vital principles in globalism and globalization from past until today. History and current events proved that empire plays an important role in encouraging and driving man to build this ideology and system of globalism in order to conquer and dominate others, directly or indirectly.

### Conclusion

We have focused on the meanings, history and the principles of globalism according to the some selected Muslim scholars. Ali A. Mazrui, Osman Bakar, Ibrahim M. Abu-Rabi', Amer al-Roubaei and Chandra Muzaffar have their own understandings and views about the phenomenon of globalism. Globalism is portrayed as an unavoidable and irreversible phenomenon, which is rolling over us like some major natural phenomenon and drastically reshaping our lives. It is an ideology of the West previewed by the Muslim scholars differently. Considering the ideas of Muslim scholars who say that undoubtedly globalism is now neocolonialism because they like to see the hidden agenda behind globalism. In fact, the purpose of globalism and globalization are to change and control lifestyles, customs and cultures of others, so that they may become Western clones absolutely. It is propagated and circulated through the media and other means of communication. More importantly, in general, the Muslim scholars define globalism today as colonialism and imperialism because they are currently dominating the non-Western countries generally and the Muslim countries, particularly. The fundamental principles are religion, economy, technology and empire play the important roles in the development of globalism and globalization. History has witnessed that religion is a basic principle in the growth of globalism in the world. Islam has reminded the Muslims to be careful with other believers especially the Christians and Jews because they could not leave them alone until they follow them, directly and indirectly. Thus, globalism in the current era is one of their strategies to colonize others generally, and Muslim particularly. It means that this religion is considered as an aspiration for them to move globalism effectively in order to conquer the Muslims. Next is economy which is another engine for the development of globalism at all times. Scholars of Muslim agree that economy generally and capitalism particularly is the most potent agent for globalism. At present, the global economy plays an important role as a stake to globalism. Ideally, the world may be conceived as a single market where goods manufactured anywhere may be bought and sold freely. It would also entail free movement of capital and labor across political boundaries. Economy, without question, is the most potent agent of globalism today. Concerning technological innovations, it has played a crucial part in the twofold process of objective and subjective globalization. Technology is a measurement tool in order to know the power of globalism at one time. The development of technology is a big success for the West to promote its strategies to control others directly and indirectly. Thus, globalization is a Western global project of advancing and executing Western hegemony in general and America in particular. It indicates that the West again starts its colonialization and imperialism through the ideology of globalism. Furthermore, globalism is nothing more than the totalitarian of the empire to every aspect of life. The recent manifestation of globalism, in the views of many Muslim scholars, is a triumphant of Americanization that has advocated a new kind of cultural and economic model. They modernize the non-Western societies by liberalizing man and his environment to the extent of exposing him naked in the wake of the invasion of Western materialism, individualism, secularism, consumerism and lifestyle. Thus, the world appears to have accepted the political, economic and social forms generated in the womb of Western culture. In short, this discussion further highlights that current globalism, in reality, is the promotion of Western homogenisation and Western hegemonisation, which has created a lot of bad impacts and problems to others especially to the Muslim world.

In this sense, all the economists, sociologists, political leaders, intellectuals, religious, community activists and Muslim scholars are increasingly seeing the need for the development of a more systematic way to address these sensitive issues. The intellectuals of the South particularly are important participants in the struggle against the homogenous and hegemonic discourse of the West. It must be stressed that the exercise of the right to cultural diversity throughout the world cannot blossom fully unless dialogue among religions, cultures and civilizations be enhanced and further developed till it entrenches the values of concord, cooperation, and coexistence among the followers of the different civilizations. In the Muslim world, this is the most critical time for Muslim intellectuals, scholars and leaders to settle and overcome this sensitive problem in an effective way. Never have Muslims faced such global Western attacks to their economy, politics, culture, education and so on as much as the present time. These are big challenges for them, and definitely need their moral obligation, duty and responsibility to overcome and settle them systematically.

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