

REFLECTIONS ON ISLAMIC UNIVERSALISM AND GLOBALIZATION, IMPACT AND CHALLENGES

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Abstract

This work has reflected on Islamic universalism and globalization. Among other things, it has dealt on the origin of Islamic universalism based on the dictates of the Qur'an and its principles and the genesis of globalization. It has also interrogated and compared Islamic universalism and globalization and finally examined the impact and challenges of Islamic universalism and globalization. Islamic universalism is a form of humanist trend, capturing the universal human reason and reasoning, a step towards the interaction of civilizations, the cross fertilization of cultures, the interconnection of intellectual patterns, solidarity, complementarity, and the mutual acquaintance of nations, peoples and states. Globalization on the other hand is the word used to describe the growing interdependence of the world's economies, cultures, and populations, brought about by cross-border trade in goods and services, technology, and flows of investment, people,

and information. This work used secondary sources from texts, academic journals, and the Qur'an to analyze and interpret this important discourse and to draw conclusions from the derived data. The author's finding shows that Islamic universalism and globalization are at opposing ends; the former is divine, while the latter is secular. The author submits that Islamic universality is unity in diversity, coexistence, mutual acquaintance, and competition within the framework of human unity and of all that is shared by all mankind. Western globalization on the other hand stands for hegemonic homogeneity conflict, division and a so-called 'creative' chaos that unfolds against a backdrop of Western hegemony seeking to cast the entire world in the Western mold only.

Key Words: Globalization Islam, Islamic, Qur'an, universalism

Introduction

Islamic Universalism and Globalization are two constructs purportedly designed (aimed) for the good of humanity. While Islamic Universalism may have been divinely ordained, globalization is ostensibly a European design (Safi, 2022). If we wish to compare Islamic universality with Western globalization, we will not err in saying that they stand at two opposite ends. Islamic universality is unity in diversity, coexistence, mutual acquaintance, and competition within the framework of human unity and of all that is shared by all mankind. Western globalization on the other hand, stands for conflict, division, and a so-called 'creative' chaos that unfolds against a backdrop of Western hegemony seeking to cast the entire world in the Western mold only. Universality is a humanist trend, a step towards the interaction of civilizations, the cross fertilization of cultures, the interconnection of intellectual patterns, solidarity, complementarity, and the mutual acquaintance of nations, peoples, and states. In universality, the world is a platform of civilizations as they meet on vast expanses of common grounds, while

each preserves its own cultural identity and serves its nationalist, civilizational, economic, and security interests within the context of a balance of interests, not of powers.

While it is hard to ignore the civilizational diversity existing in this world platform when we look at the civilizational specificities of China, India, Japan, the West, Islam, and other civilizations, we cannot dismiss the fact that some civilizations stand out by their 'indigenous' cachet, such as in India, China and Japan, while others, such as the Islamic and Western civilizations, stand out by their past and present propensity to expand and their ability to contribute beyond their historical and geographical boundaries. This universal propensity has been manifested in the European culture since Greco-Roman times, while the Islamic civilization's tendency can be traced back to the time when this civilization rose from the pages of the Holy Quran.

The elements of the unified Islamic Ummah were derived from the Holy Quran as was the Islamic cachet of its civilization. Its universality was nothing but a by-product of the universality of the Islamic message and the Charia with which Allah (SWT) chose to seal all divine revelations. For such wise purpose, the Quran spoke of this universality from the burgeoning time of Islam: "And no reward dost thou ask of them for this: it is no less than a message for all creatures." (Yussuf, verse

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104), "We sent thee not, but as a Mercy for all creatures." (Al Anbia, verse 107), and "Blessed is He who sent down the criterion to His servant, that it may be an admonition to all creatures." (Al Furqan, verse 1) (Amara, 2010).

Globalization simply means the internalization of world system. Globalization can be linked to the local, the national and the regional. On the one hand, a connection is made between social and economic relationships and networks, organized on a local and / or national, on the other hand, it connects social and economic relationships and networks crystallized on wider scale the regional and global interactions (Curterela, 201). Globalization has many dimensions and could be viewed from the point of view of economic globalization, the political globalization, the common ecological constraints, the cultural institutions and values, and the globalization of communication. Globalization is the word used to describe the growing interdependence of the world's economies, cultures, and populations, brought about by cross-border trade in goods and services, technology, and flows of investment, people, and information. Countries have built economic partnerships to facilitate these movements over many centuries. But the term gained popularity after the Cold War in the early 1990s, as these cooperative arrangements shaped modern everyday life.

What is Islam's place within globalization? Many prominent scholars characterize the religion as incapable of adapting to some dimensions of a globalized society because Islam instinctively opposes the genesis of the philosophy of globalization and the secular values it entails. This is because Islam is distinct as it stipulates inclusiveness, while Globalization entails exclusiveness and competition within the global system. This is because Islamic universalism and its benefits are designed to benefit all and sundry, irrespective of class; rich or poor. While globalization entails survival of the fittest, which is dictated by capitalism and competition, *Islam* proposes systems of *laws* that integrate all parts of *human society* to bring happiness and peace to all its members.

Against this backdrop, this paper is ostensibly set out to interrogate the origin of Islamic universalism and globalization, a comparative analysis of Islamic universalism and globalization, the impact and challenges of Islamic universalism and globalization. This work will primarily use secondary sources from texts, academic journals, and the Qu'ran to analyze and interpret this important discourse and draw conclusions from the data that have been discovered. The author argues that if we wish to compare Islamic universality with Western globalization, we will not err in saying that

they stand at two opposite ends, in terms of source of authority: Islamic universality is unity in diversity, coexistence, mutual acquaintance, and competition within the framework of human unity and of all that is shared by all mankind. Western globalization on the other hand, stands for hegemonic homogeneity, technologies of compression of time and space, conflict, division, and a so-called 'creative' chaos that unfolds against a backdrop of Western hegemony seeking to cast the entire world in the Western values only.

Origin of Islamic Universalism and Globalization

Both Islamic universalism and globalization can be traced back to antiquity. While Islamic universalism may have its origin in the revealed books, especially the Qu'ran and its principles, globalization is traceable to the origin of mankind during the agrarian revolution precisely. Those integration processes (depending on the position of a particular researcher) may be regarded as preparatory stages of globalization, or as its initial phases. It can be deduced that Islamic universalism predates globalization.

The mainstream of Muslim scholars consider globalization, or globalism, as an old phenomenon that has been in process since the dawn of history and is currently in the most rapid phase of its development, whereas a few of them view it as a recent phenomenon associated with the socio-political and economic values of the post-modern era. The major difference between these two views is that time is associated with the historical background of globalization rather than understanding its essence and impact on the Muslim world. Therefore, we shall focus on the opinions of those who address this issue from a historical perspective, and propose that "much of today's civilizations and inventions are the cumulative results of peaceful and less peaceful interactions of previous civilizations." (Zalloum, 2002)

Universalism refers to religious, ethical, and philosophical concepts with universal application or applicability. In philosophy, universalism is a doctrine or school claiming universal facts that can be discovered and is therefore understood as being in opposition to relativism. In the context of ethics, the term universal refers to that which is true for all individuals in similar situations. The exact meaning of the term universalism is different in different religions. By universalism, Islam means God's love and concern for human beings throughout the world. Islam holds that God has sent revelations to prophets throughout human history in order to bring peace and harmony through submission to the will of God.

In unequivocal terms, the Quran affirms that the message it contains is explicitly universal. Riffat Hassan, one of the prominent contemporary scholars of comparative religion, rightly claims that anyone who has read the Quran without bias is aware that Islam is truly universal in its ideals. This is quite evident from some verses of the Quran. In Sura 10:47, it is stated that God has messengers for every nation. In Sura 35:24, God says that there was never a community without a warner. Sura 38: 87 states that this divine writ is no less than a reminder to the world. Sura 81:27-28 asserts that this message is a reminder to all mankind, to everyone who wills to walk a straight way. The Sura Baqara states: "Beware of a day when you will be returned to God: every soul will be paid in full for what it has earned, and no one will be wronged." (2:281).

Islamic universalism is the essence of the religion, which means God's love and concern for human beings throughout the world and how it can be exploited in values, cultures, and sustains to further the faith and benefit humanity, regardless of the contexts in which they are located. Universalistic Muslim concepts, norms and practices have been on the rise ever since the eighteenth-century reform movements called upon Muslims to abandon local practices and to conform to the common texts of Islam - the Quran, selected hadith, and the principle of Sharia.

Islam is a religion that holds that peace is the *summum bonum*, or the highest goal of man's life and, that a total surrender to the will of God is the only means of attaining that goal. Until recently, some non-Muslim scholars used the term "Muhammadanism" instead of "Islam." "Muhammadanism" seemed to them to carry the implication of the worship of Muhammad, just as Christians and Christianity imply the worship of Christ. The term "Islam" does not convey any such relationship; it does not point to any particular person, people or country but it is meant for all creation (Islam, 2013).

The cardinal principle of Islam is a belief in the absolute unity of God. In the very opening sura or chapter of the Qur'an, (Ali, 2002) God has been described as *al-Rahman* (the Most Merciful), *al-Rahim* (the Most Gracious), and *Rabb al-alamin* (the Lord of the People). It may be mentioned here that the Hebrew Bible or the Old Testament refers to God as the God of Abraham, Isaac, and Jacob. But the Qur'an nowhere refers to God as the God of any particular prophet. (Osman, 1999) In fact, God is the one and only Creator of everything in the universe.

It is unfortunate that the teachings of the Qur'an have been misunderstood both by the critics and by some of the adherents of Islam. They do not know that the Qur'an

advocates rational thinking, promotes scientific reasoning, abhors terrorism and condemns fanaticism, and extremism. They do not know, and at times they do not want to accept, that the Qur'an advocates universalism and religious pluralism. The present paper is a humble endeavour to present the Qur'anic message of universalism and religious pluralism.

First of all, let us see what is meant by the term "universalism." Universalism refers to religious, ethical, and philosophical concepts with universal application or applicability. In philosophy, universalism is a doctrine or school claiming universal facts that can be discovered and is therefore understood as being in opposition to relativism. In the context of ethics, the term 'universal' refers to that which is true for all individuals under similar situations. The exact meaning of the term universalism is different in different religions (Islam, 2013). By universalism, Islam means God's love and concern for human beings throughout the world. Islam holds that God has sent revelations to prophets throughout human history in order to bring peace and harmony through submission to the will of God. While in Christendom, it is written in the Bible that "for God so love the world that He gave His begotten son, Jesus, to die for mankind. The universalism here according to the Christian faith is that Jesus died for the whole world. In Christianity, universalism refers to the belief that all humans can be saved through Jesus Christ and eventually come to harmony in God's kingdom.

In the aspect of the origin of Globalization, the term first appeared in the early 20th century (supplanting an earlier French term), developed its current meaning sometime in the second half of the 20th century, and came into popular use in the 1990s to describe the unprecedented international connectivity of the post-Cold War world (Jams & Steger, 2014). Its origins can be traced back to the 18th and 19th centuries, due to advances in transportation and communications technology. This increase in global interactions has caused a growth in international trade and the exchange of ideas, beliefs, and cultures. Globalization is primarily an economic process of interaction and integration that is associated with social and cultural aspects. However, disputes and international diplomacy are also large parts of the history of globalization, and of modern globalization.

Economically, globalization involves goods, services, data, technology, and the economic resources of capital. (Albrow & King 1990). The expansion of global markets liberalizes the economic activities of the exchange of goods and funds. The removal of cross-border trade barriers has made the formation of global

markets more feasible (U.S. Finance, 1995). Advances in transportation, like the steam locomotive, steamship, jet engine, and container ships, and developments in telecommunication infrastructure, like the telegraph, Internet, mobile phones, and smartphones, have been major factors in globalization and have generated further interdependence of economic and cultural activities around the globe (Guyford, 1972).

Though many scholars place the origins of globalization in modern times, others trace its history to long before the European Age of Discovery and Voyages to the New World, and some even to the third millennium BCE. Large-scale globalization began in the 1820s, and in the late 19th and early 20th century drove a rapid expansion in the connectivity of the world's economies and cultures (O'Rourke, 2002). The term *global city* was subsequently popularized by sociologist Saskia Sassen in her work *The Global City: New York, London, Tokyo* (1991). (Saskia, 1991)

In 2000, the International Monetary Fund (IMF) identified four basic aspects of globalization: trade and transactions, capital and investment movements, migration and movement of people, and the dissemination of knowledge (IMF, 2000). Globalizing processes are affected by business and work organization, economics, sociocultural resources, and the natural environment. Academic literature commonly divides globalization into three major areas: economic globalization, cultural globalization, and political globalization (Salvatore, 2008).

Globalization is a complex concept that goes beyond international trade. It is an interconnectedness that spans continents, allowing each country to specialize in what it does best and rely on imports for products and services that would be less efficient to produce within their own borders. In theory, this global system ensures that resources, both natural and man-made, are used to their fullest potential. It is averred here that the contemporary process of globalization likely occurred around the middle of the 19th century, as increased capital and labour mobility coupled with decreased transport costs led to a smaller world. Though, historical origins of globalization (also known as historical globalization) are the subject of ongoing debate. Though many scholars situate the origins of globalization in the modern era (around the 19th century), others regard it as a phenomenon with a long history, dating back thousands of years (a concept known as archaic globalization). The period in the history of globalization roughly spanning the years between 1600 and 1800 is in turn known as the proto-globalization.

Comparative analysis of Islamic Universalism and Globalization

As has been pointed out somewhere in this work, Islamic universalism and globalization have striking differences, but both are designed to better humanity. This difference is a big capital in building a life full of rich treasures. Each of them can enrich the other and provide useful life perspectives to improve the quality of life together. Some scholars are of the view that Islam is incapable of adapting to a globalized society because Islam instinctively opposes globalization and the secular values it entails. While globalism pertains to interconnectedness, universalism stands for the philosophy that some ideas have a universal bearing. At this juncture, it should be pointed out that Islamic globalization examines the Muslim world's growing importance in creating a more inclusive international system that is increasingly multipolar and multicultural. While universalization means extending the impact of globalization through the spread of ideas, goods, inventions, experiments, etc. – universal i.e., in the entire world, Andrew Heywood explains that “universalization” meant universality and community of the value, introducing universal order on a global scale.

Islamic civilization has experienced several periods, and in each period, it always shows the values of Islamic universalism in various aspects of life, which can be a lesson for Muslims in the current era of globalization. The principles of government developed by the Prophet were based on verses of the Qur'an, such as the principle of equality (Al-Musâwa), the principle of independence (Al-Hurriyyah), and the principle of plurality (Taaddudiyah) (Wulandar, 2023). These principles were later developed to become the principles of nation and state that we know today. The universalism of this principle can not only be developed in Islamic countries but also in non-Muslim countries.

The discourse around Islamic universalism cannot be separated from the concept of *maqashid al-syari'ah*, which is familiarly known as *dharuriyat al-khamsah*, namely: 1) the right to life (*hifdz al-hayat*), 2) the right to defend religious beliefs (*hifdz al-din*), 3) the right to think and have an opinion (*hifdz al-aql*), and 4) the right to procreate (*hifdz al-nasl*) (Peradaban and Kunci 2015). About *dharuriyat al-khamsah* above, Islam pays great attention to its actualization. Therefore, Islam also provides several rules and signs as well as operational instructions, although they are still very general. It is precisely in this generality that Islam finds its vital source. This is because it will always be responsive and logical to the development of the times. This is where Islam is known as a religion that has breadth and flexibility

(Sumbulah 2018).

Islam is the last divine religion that has been revealed to complete the teachings of previous religions. Islamic teachings encompass various commands and prohibitions that are neither limited by space nor time; so, their teachings are valid from the time they are revealed until the end of time, without any limitation for certain people or nations. That's why Islam is very interesting to study for its adherents as well as others. Nurcholish Madjid is one of the figures in this country who tends towards Islamic studies. Islam universalism is a Nurcholish idea that is questioned for using the suffix "ism." This research is questioning the Islam universalism concept offered by Nurcholish and its correlation to Islam as a rahmatan lil'alam religion. This study aims to find answers to Islam universalism from a Nurcholish Madjid perspective, as well as the correlation between Islam universalism and the Islam rahmatan lil'alam religion.

Further, the Islam universalism of Nurcholish Madjid has no significant difference from the concept of Islam as a rahmatan lil'alam religion. This is ostensibly because three things stand out: (1) the meaning of the word Islam means submission, which is human nature; (2) Islam is revealed for the prosperity of the earth, by providing rules to men as God's representatives; and (3) the context of Islamic teachings is not limited to space and time (Widasari 2016).

Islamic universalism manifests itself in several important manifestations, the best of which is in its teachings. Islamic teachings, which include aspects of faith, shari'ah, and morals (which some people often narrow down to only decency and attitude towards life), reveal their great concern for the main problems of humanity (Wulandari et al, 2023). This can be seen from the six general objectives of shari'ah, namely, guaranteeing the safety of religion, body, mind, lineage, property, and honour (Nurcholish Madjid 2007). In addition, Islamic treatises also display noble social values, which can be said to be the basic goals of shari'ah, namely, justice, ukhuwwah, takaful, freedom, and honour.

The meaning of universalism in Islam is that the Muslim community is whole and constitutes one unit, even though there are different ethnicities, nations, and languages. Or it could be said that Muslims have a universal principle where there are no boundaries between countries, ethnicities, and languages. Islam does not discriminate against skin colour, language, nation, rank, or degree. The essence of Islamic teachings lies not in ethnicity or ancestry but in the oneness of Allah SWT (tauhid) (Wulandari et al, 2023). A very important

implication of the teachings of monotheism is the unity of humanity. In terms of law, the universality of Islam can also be seen in its legal principles. Based on the principle of human unity, Islamic law provides guarantees and protection for everyone, without discrimination. (Wahid 2006)

The universality of Islam can be seen from its characteristics, including (1) the Religion of Allah. Islam originates from Allah, in the form of direct revelation (al-Quran); (2) Covers all aspects of life, both individual, community, state, etc.; (3) Applies to all people until the end of time; (4) Following human nature; (5) Putting reason in the best place; (6) Keeping grace for the universe; (7) Oriented to the future without forgetting the present; and (8) Promising al-Jaza' (the day of vengeance). (Wulandari et al, 2023).

Islamic universalism is arguments and basics regarding the idea of universalism both historically, sociologically, and theologically, and the substance of its teachings, among others, can be seen from several sides, (Cox 2013). First, the definition of the word Islam itself is the attitude of submission to God, which is a natural human demand. Second, it is a fact that Islam is the religion that has most influenced the hearts and minds of various races, nations, and tribes with a fairly large area covering almost all climatological and geographical characteristics and within it, there is racial and cultural pluralism. Third, Islam deals with humanity because it deals with humans without space and time restrictions. Fourth is the characteristics, and quality of the basic teachings of Islam itself (Wulandari et al, 2023). The characteristics and qualities of the basics of Islam which contain universalist values include monotheism, ethics and morals, forms and systems of government, social, political, and economic, participation (deliberation), social justice, peace, education and intellectualism, ethics work, environment etc. (Wulandari et al, 2023).

In the shaping of the modern Islamic world, there have been two contradictory trends: the trend towards global integration, which favors universalistic Islam and, the trend towards the consolidation of national states, which favors the particularization or localization of Islam. Universalistic Muslim concepts, norms, and practices have been on the rise ever since the eighteenth-century reform movements called upon Muslims to abandon local practices and to conform to the common texts of Islam - the Quran, selected hadith, and the principle of Sharia. In the eighteenth and nineteenth centuries, hostility to the veneration of shrines and popular Sufi ceremonies; in the twentieth century, hostility to western cultural practices and norms are the bases of religious authority and political action. Since the

eighteenth century, there has been a tendency for universalistic Islam to become more standardized. Local cultic practices are increasingly eliminated as folk cultures not authentically Islamic. In the contemporary world, the traditional legal, theological and philosophic scholarship in all its rich detail and specificity is less widely pursued and Islam is defined more and more by simple and abstract symbols and slogans common to all Muslims and by ever more widespread acceptance of Sharia teachings promulgated by active missionary and educational movements (Alam, 2017)

A profound legacy of cultural expectations, carried from generation to generation, supports these universalistic tendencies. The deepest of these is the image of the Prophet as an active leader, who not only calls on people to believe in his teachings, but strives to create a society that fulfills in daily practice the laws, ethics, and rituals of Islam. Out of the legacy of the Prophet comes a profound impulse toward social activism and personal responsibility to restore the true Islam. Moreover, historically, Muslims have expected that periodically righteous people would arise to guide and direct the community and those individual holy men will be the bearers of worldly transformation, sweep away corruption, command the good and forbid the evil, return the community to the teachings of the Prophet, and restore the glory of Islam (Alam, 2017)

Cultural preferences for individual's moral and religious self-assertion, charismatic authority, devotion of disciples to masters, and small group loyalties so critical in historic Sufism are translated today into modern radical organizations. Moreover, traditional Islamic vocabulary still defines the political goals of contemporary movements. The goal of establishing a Caliphate and the vocabulary of jihad is still widespread (Alam, 2017)

These trends toward the more universalistic expressions of Islam are also the product of an ever-growing tendency toward globalization in the world economy with its attendant systems of transport, communications and technology. The steamship, the aeroplane, the radio, and the cassette recording are the instruments of a growing worldwide Muslim cohesiveness. Trade, the growth of the hajj, emigration, and other population movements has created a more interlocking Muslim world. So, the shared experiences of the breakdown of old Muslim empires, incorporation into European empires and the subsequent anti-colonial movements have helped to create a global Muslim self-awareness and a pressure for shared ways of expressing Islamic identity (Alam, 2017)

Islam is a universal religion that does not believe in

prejudices on a geographical, racial, ethnic, or linguistic basis, but globalization as a European construct discriminates against developing countries, and its benefits favor, the developed countries of the world. The only virtue that Islam recognizes is piety (Taqwa), and there is no superiority of Arabs over non-Arabs and of whites over blacks or vice versa. According to various Islamic injunctions and traditions narrated by the Holy Prophet, all the Muslims are brethren in Islam, and they are like the parts of a body. When a part of the body is in pain, other parts of the body also feel it. Muslims resemble bricks in a wall which reinforce and support each other. They are like the fingers of a hand when united together become the strength of the fist (Naazar, 2018). The unity of the Muslims is a must for their very existence, propagation of Allah's Message and for the enforcement of Divine Law in the world. Despite these Islamic injunctions, the political map of the contemporary world depicts splits among the Muslims.

Though the nation-state is the reality of the time, it is viewed as a source of divisions in the Muslim world, as well as, a conspiracy against Islam itself (Khan, 1964-c: pp.45-8). As the idea of the nation-state is very much affiliated with the concept of nationalism (which gave rise to globalization), its existence is, therefore, also regarded as a negation of Islamic universalism. The presence of nation-states is viewed as an obstacle to the unity of Ummah as well as the implementation of Shariah, for which a Caliph is thought to be essential as a protector of faith and the enforcer of Divine Law (Ahsan, 1964: pp.34-5; Khan, 1964-b: pp.77-9; Ghuman, 2013: pp.25-38). It is said that nationalism, as an imported idea from the West, brought benefits as well as injuries to the Islamic world. The challenge of the separation of politics and religion has confronted traditional Muslim thinking at large. Moreover, the question of whether sovereignty rests with God or the people also confronts Muslim scholars. Is there a chance of reconciliation between the two in the backdrop of the modern state system, is still debated (Rosenthal, 1965: p.6) Thus, the Islamic World is confronted with two opposite concepts, i.e., the legitimacy of the nation-state which came into being on the Western ideas of nationalism and the revival of Islamic universalism that negates all ethnic, linguistic, racial and territorial divisions (Tibi, 1997: p.220).

Muslims live in all parts of the world. Though they are a single Ummah (nation), they are politically divided into scores of sovereign states including 58 members of the Organization of Islamic Conference, now renamed as Organization of Islamic Cooperation (OIC), a representative body of the Muslim states. According to Pew Research Centre (2009), among OIC members only

50 are Muslim majority states.

Globalization on the other hand, is the expression used to describe the growing interdependence of the world's economies, cultures, and populations, brought about by cross-border trade in goods and services, technology, and flows of investment, people, and information. It is defined as an extensive, economic, cultural, social and political interconnections and processes that go beyond countrywide boundaries. It is the growing interdependence not only of the world's economies but also of populations and cultures. This interdependence is created by cross-border trade, the transfer of technological processes, and the flow of investment capital, information, skills, resources, and labor.

Globalization allows companies to find lower-cost ways to produce their products. It also increases global competition, which drives prices down and creates a larger variety of choices for consumers. Lowered costs help people in both developing and already-developed countries live better on less money. Globalization refers to the historical process by which all the world's people increasingly come to live in a single social unit. It has implications for religion in several ways. From religious or theological perspectives, globalization calls forth religious responses and interpretations. Yet religion and religions have also played important roles in bringing about and characterizing globalization. Among the consequences of this implication for religion have been that globalization encourages religious pluralism. Religions identify themselves in relation to one another, and they become less rooted in particular places because of diasporas and transnational ties. Globalization further provides fertile ground for a variety of non-institutionalized religious manifestations and for the development of religion as a political and cultural resource.

Religion has long been a driving force in the process of globalization. In fact, argues Reza Aslan, "no single force can be said to have had a greater impact on propelling globalization forward than religion, which has always sought to spread its message" beyond the ethnic and territorial frontiers of its origin (O'Sullivan, 2006, p. 18). The dominant reasoning on the subject of globalization, expressed by such influential thinkers as famed journalist Thomas Friedman, places economics at the center of analysis and skews focus away from the ideational factors at work in this process (Herrigton, 2013). Moreover, the economic-centric approach to the study of globalization is also a Western-centric approach hindered by its need to trace the origins of this phenomenon to some historically significant period in

Europe's colonial-imperial past, such as the so-called Great Discoveries. Yet, globalization began long before European explorers set sail across the vast Atlantic Ocean on journeys that would eventually reveal the existence of the Americas- indeed, long before the term "globalization" was even coined (Herrigton, 2013). The economic-centric approach to globalization fails, in part, because a force more primal, more enduring, and more important, has been impacting this process for millennia, and that force is religion. Certainly, though it only represents a piece of the proverbial puzzle, in many ways, to understand the story of religion and globalization is to understand the history of globalization (Herrigton, 2013).

Globalization is a social and cultural process in which individuals of different cultural backgrounds interact with each other in all spheres of life more intensively than before. This integration is increasingly exposing people to different ways of thinking, cultural values and new forms of family life.

In this increasingly interconnected world through globalization, a variety of changes are taking place, some of which evade our attention mainly because we are more concerned about the economic and political impacts of the phenomenon. Life as we know it is changing. The changes enter our lives through technology, consumer products, and the new thoughts, lifestyles and visions of others. The key to understanding the essence of globalization is found in the reasons why commodity flows and divisions of production occur. This is important because economic exchanges very rarely take place between nations or groups of nations; they take place between organizations ("firms", etc). The national perspective is a politically sensible but economically synthetic aggregation of activity, because there is no automatic congruence of interest between nation-states and the economic entities located within them.

Common global trends such as cooperation in the same production or trade networks enable societies and individuals to know more of each other. Their differences become familiar and acceptable rather than alien and contentious. This is 'sharing human experience'. The human communities share their experiences through the global networks of work and information, a greater cultural understanding develops that may help improve the lives of individuals and their families (Dey, 2007). Said differently, globalization is a phenomenon created through human activity that in turn constantly changes human activity/behavior.

Globalization changes the way nations, businesses and people interact. Specifically, it changes the nature of economic activity among nations, expanding trade,

opening global supply chains and providing access to natural resources and labor markets. In geography, globalization is defined as the set of processes (economic, social, cultural, technological, institutional) that contribute to the relationship between societies and individuals around the world (You Matter, 2019). In general, globalization decreases the cost of manufacturing. This means that companies can offer goods at a lower price to consumers. The average cost of goods is a key aspect that contributes to increases in the standard of living. Consumers also have access to a wider variety of goods.

Globalization is the expression used to describe the growing interdependence of the world's economies, cultures, and populations, brought about by cross-border trade in goods and services, technology, and flows of investment, people, and information. It is defined as an extensive, economic, cultural, social and political interconnections and processes, which goes beyond countrywide boundaries (Yeate, 2001). Writing on, "Between Islamic Universality and Western Globalization," Dr. Mohamed Amara noted that:

"If we wish to compare Islamic universality with Western globalization, we will not err in saying that they stand at two opposite ends. Islamic universality is diversity, coexistence, mutual acquaintance, and competition within the framework of human unity and of all that is shared by all mankind. Western globalization on the other hand stands for conflict, division and a so-called 'creative' chaos that unfolds against a backdrop of Western hegemony seeking to cast the entire world in the Western mold only."

He added further that,

"Universality is a humanist trend, a step towards the interaction of civilizations, the cross fertilization of cultures, the interconnection of intellectual patterns, solidarity, complementarity and the mutual acquaintance of nations, peoples and states. In universality, the world is a platform of civilizations as they meet on vast expanses of common grounds while each preserves its own cultural identity and serves its nationalist, civilizational, economic and security interests within the context of a balance of interests, not of power" (Amara, 2005).

While globalization pertains to interconnectedness, universalism stands for the philosophy that some ideas have a universal bearing. While both Islam universality and modern globalization seek to unify the world and achieve a common sense of purpose, the spirit behind the actions and the means employed to achieve the same goal are markedly different. In Western culture, Christian theology sees man as the image of God, while Islamic civilization started out with the premise of monotheism and the oneness of a divine entity that has no equal. The concept of universality in Islam differs from the Western one not only at this age of Western globalization- but also since the dawn of Western civilization.

It suffices here to equate globalization with universalization, and its advocates describe globalization as a process of spreading various objects and experiences to people at all corners of the globe. They trace the evidence for such globalization to the spread of the Gregorian calendar, automobiles, and television. It is argued here however, that the transcontinental spread of Islamic religions and commodities was universal a long time before the term globalization appeared. Therefore, the pre-existing vocabulary of universality or universalization is quite adequate to describe the transcontinental spread of objects and experiences, and the term globalization should be coned to the new global activities that emerged in the second half of the 20th century, and those that are taking shape in our modern time.

The Impact and Challenges of Islamic Universalism and Globalization

Both Islamic universalism and globalization have profound impact in the societies where they operate. Globalization, though not a new phenomenon for the Muslim world, has added significance in view of the position it is assuming as a framework for re-ordering the world. The speed, the spread, and the scope of contemporary globalization, in the wake of revolutionary technological advancements, have turned the planet into a global village. Relations between communities and nations are being redefined.

Nation-states are the trademarks and constituent units of the present international system, of which the Muslim world is an important part. The existence of scores of small and weak nation-states in the Muslim world sparks a debate about the utility as well as the legitimacy of the modern nation-states in the Muslim world. The nation-states are criticized for three reasons. First, the Muslim world has been divided on a territorial basis, which has undermined Islamic unity, weakened

Muslims, and exposed them to the exploitation and aggression of the enemies of Islam. Second, nation-states are formed based on territorial nationalism which not only has no place in Islamic teachings, but also contradicts the idea of Islamic universalism. Third, nationalism, associated with the concept of the nation-state, is a secular Western ideology that depoliticized Islam and prevented the enforcement of Shariah in the Muslim World (Naazer, 2018).

The Islamic Empire consisted of a society that was multicultural and multifaceted in nature in terms of languages, customs, traditions, and religion. As Muslims went forth from Arabia to conquer the countries surrounding them, they encompassed vast lands with peoples of different faiths and cultures. Thus, the Islamic Empire (universalism) not only consisted of Muslims from three continents- Arabs, Persians, Turks, Africans, Indians, and other Asians, but also Jews, Christians, and other faiths. Therefore, scholars from all faiths worked under the umbrella of Islam to produce a unique culture of knowledge and learning in various scientific areas. For instance, Muslims gained access to the Greek medical knowledge of Hippocrates, Dioscorides, and Galen through the translations of their works in the seventh and eighth centuries. These initiatives by Muslims could be seen in the different aspects of the healing arts that were developed. The translation movement of the twelfth century in Latin Europe affected every known field of science, none more so than medicine (Meyers, 1964).

Two Muslim physicians who became known in Europe during this period were Ibn Sina (980- 1037) and Al-Razi (865-925). Ibn Sina devoted his life to the study of medicine, philosophy, and other branches of science. Renowned throughout medieval Europe as Avicenna, he established free hospitals and developed treatments for diseases using herbs, hot baths, and even major surgery. His famous book *The Canon of Medicine* was translated into Latin in the twelfth century and it was used in medical schools throughout Europe until the advent of modern science (Beshore, 1998; Meyers, 1964). The Canon of Medicine contained all Greek medical knowledge together with Arabic interpretations and contributions. Ibn-Sina wrote some 99 books dealing with philosophy, medicine, geometry, astronomy, theology, philosophy, and art. Ibn-Sina was also known for Kitab al Shifa (Book of Healing), in which he divided practical knowledge into ethics, economics, and politics, and theoretical knowledge into mathematics, physics, and metaphysics (Meyers, 1964). Al-Razi, known in Latin as Rhazes, excelled in the powers of observations and wrote some 184 works on topics that he studied as a practicing doctor. One of Al-Razi's books, Treatise on

Smallpox and Measles, was translated into Latin, then English and other European languages, and "went through forty editions between the fifteenth and nineteenth centuries" (Turner, 1995, p.135). Furthermore, he established separate wards in hospitals for the mentally ill, thereby creating the means for clinical observations of these diseases. Al-Razi also included in his studies ideas involving human behavior and he was a pioneer in the field of psychology, thus removing the theories of demons and witchcraft associated with these diseases from the Christian world.

Islam's universalism golden age in science, technology, and intellectual culture spanned about 500 years, from the ninth until the 14th centuries. Muslim achievements in these areas greatly influenced the European Renaissance of the 15th and 16th centuries, as well as the birth of the modern scientific method in the 17th century. Bertrand Russell, the famous British philosopher, has rightly claimed it was Muslims "who introduced the empirical method" in the study of nature and cultivated it widely when they were leaders of the civilized world (Yusuf & Cat, 2023). Muslims made major advancements in astronomy, zoology, geography, arithmetic, navigation, art, architecture, and technology. Had Muslim scholars not translated classic Greek texts, the European Renaissance would not have happened in the way that it did.

The scientific method, as it has been developed in modern western science, was indeed invented by Muslims and first practiced by them on a large scale. Muslim scientists then were not only Arabs, but also people of other racial and ethnic groups such as Persians, East Indians and Chinese. Decades ago, when the Italian Orientalist, Alessandro Bausani, tried to hammer home the point that "Islam is an integral part of Western intellectual culture," he was one of the few western voices then aware of the historical role of Islam in European civilization (Yusuf & Cat, 2023). Among many instruments that arrived in Europe through the Middle East are the lute and the rahab, an ancestor of the violin. Modern musical scales are also said to derive from the Arabic alphabet. Hassani asserts that, the Prophet Mohammed popularized the use of the first toothbrush in around 600. Using a twig from the Meswak tree, he cleaned his teeth and freshened his breath. Substances similar to Meswak are used in modern toothpaste (Hassani, 2013)

It is important to note that very few people today know that Ibn Sina's best medical work, "*The Canon of Medicine*", was taught for centuries in western universities and was one of the most frequently-printed scientific texts of the Renaissance. When the famous 13th-century

theologian, St. Thomas Aquinas, wanted to create a new rational theology, he studied an Islamized Arabic version of Aristotle. Aquinas realised that Aristotle had found a new home in Islam, so he wanted to seek one in Christianity as well. Given the fact that some people today believe in an imminent “clash of civilizations” and a fundamental incompatibility between Islam and the West, it is worth remembering that our two civilizations do share a precious intellectual heritage. The West takes great pride in modern science as one of the greatest achievements of its intellect, an achievement no one should deny or belittle. Modern science could not have developed without the Renaissance. But without Islamic science and philosophy to build on, there would have been no Renaissance! (Yusuf & Cat, 2023).

While the progress of scientific knowledge in Europe languished during what they should have termed as, “the Western Dark Ages,” science flourished in the Golden Age of Islam. The Renaissance that subsequently occurred in Europe might not have taken place without the contribution of Muslim science in the preceding period. This was acknowledged by Sarton (1927, p. 17),

From the second half of the eighth to the end of the eleventh century, Arabic was the scientific, the progressive language of mankind. It suffices here to evoke a few glorious names without contemporary equivalents in the West: Jabir Ibn Haiyan, al Kindi, al-Khwarizmi, al-Farghani, al-Razi, Thabit ibn Qurra, al-Battani, Hunain ibn Ishaq, al-Farabi, Ibrahim ibn Sinan, al-Masudi, al-Tarabi, Abu ibn Wafa, Ali ibn Abbas, Abu-l-Qasim, Ibn al-Jazzar, al-Biruni, Ibn Sina, Ibn Yunus, al-Karkhi, Ibn al-Haitham, Ali ibn Isa, al-Ghazzali, al-Zarqali, Omar Khayya

Consequently, there were individuals who lived scholarly and pious lives, such as Ibn Sina, Al-Khwarizmi, and Al-Biruni, who, in addition to excellence in the study of religious texts, also excelled in mathematical sciences, geography, astronomy, physics, chemistry, pharmacology, pharmacy, etc.

In terms of trade and commerce, Islamic universalism has played an immensely important role in promoting trade around the world. Islamic merchants dealt in a wide variety of trade goods, including sugar, salt, textiles, spices, slaves, gold, and horses. The expanse of the Islamic Empire allowed merchants to trade goods all the way from China to Europe. Many merchants became quite wealthy and powerful. Trade and commerce played an important role in the early Islamic

world. Large trade networks spanned much of the globe, including faraway places like China, Africa, and Europe. Islamic leaders used taxes from wealthy merchants to build and maintain public works such as schools, hospitals, dams, and bridges.

Muslim trade routes extended throughout much of Europe, Northern Africa, and Asia (including China and India). These trade routes were both by sea and over long stretches of land (including the famous Silk Road). Major trade cities included Mecca, Medina, Constantinople, Baghdad, Morocco, Cairo, and Cordoba. The expanse of Islamic trade had a direct effect on the spread of the Islamic religion. Traders brought their religion to West Africa, where Islam quickly spread throughout the region. Areas in the far-east, such as Malaysia, and Indonesia also became Muslim through traders and Islamic Sufis. Over time, large Muslim populations grew in other regions including India, China, and Spain.

Another effect of the spread of Islam was an increase in trade. Unlike early Christianity, Muslims were not reluctant to engage in trade and profit; Muhammad himself was a merchant. As new areas were drawn into the orbit of Islamic civilization, the new religion provided merchants with a safe context for trade. An important result of these institutions was an increase in trade. Unlike Christianity, Islam did not originally have prohibitions against wealth and profit. Muhammad himself was a merchant. With the establishment of ulama and qadis, merchants were protected by Islamic law and had recourse to a systematic method of having disputes settled. Banking and credit flourish, easing financial transactions. Within this framework of legal protection and regulation, trade and financial transactions became much safer and easier.

Moreover, with the invention of a saddle for camels, the deserts of North Africa and Arabia were no longer as obstructive as before. Trade routes connected most of the major urban centres of the Dar al-Islam. Muslims opened up the eastern part of the Silk Road trade routes with China. After learning about the compass from the Chinese, and the lateen sail from Asia (borrowed from the Hindu dhows), the Muslims entered the lucrative Indian Ocean trade network.

Even the idea of Islamic universalism is expressed in the Islamic word, the *Ummah*. The Islamic *Ummah* represents a community of people from different nationalities and backgrounds who are united by God through Islam. God has a divine plan for these communities and has sent a messenger to each community to guide them. Belonging to the *Ummah* takes place when there is a shared worldview, shared values, and a shared willingness to live life according to

those shared values for the benefit of mankind. The examination of the pre-Islamic usage of the term *umma* would show that it was not used in the technical sense in which it gradually came to be used in the text of the Qu'ran for describing the newly emerging social unity at Madina. However, the Muslim *Ummah* (community) has been constrained by the challenges of disunity among the Ummah, moral decadence, decline in intellectual, and scientific activity, loss of dynamism in Islam and the threat of terrorist all over the world who hide under the tutelage of Islam.

Globalization indicates that the world today is more interconnected than before. In its basic economic sense, it refers to the adoption of open and unfettered trading markets (in lowering of trade barriers, the removal of capital controls, and liberalization of foreign exchange restrictions). Large volumes of money movement, increased volumes of trade, and changes in information technology and communication are all integral to a global world. There is also a momentous movement of people from one country to another for trade and work. Such increases in the movement of goods, labor, and services have weakened the national barriers and restrictions that are imposed by a nation state. Some identify a new emergence of a "global village." In the past two decades, economic globalization has been the driving force behind the overall process of globalization. Global interaction, rather than insulated isolation, has been the basis of economic progress in the world:

Trade, along with migration, communication, and dissemination of scientific and technical knowledge, has helped to break the dominance of rampant poverty and the pervasiveness of 'nasty, brutish and short' lives that characterized the world. And yet, despite all the progress, life is still severely nasty, brutish and short for a large part of the world population. The great rewards of globalized trade have come to some, but not to others." (Nalini, 2017)

The impact of globalization on culture and educational system is a major concern. Some people saw it as a threat for traditional institutions such as the family and the school, another argument saw benefits in overturning traditional and developing modern attitudes. This argument can be concurred in modern times where extended family system and dependency are giving way for only nuclear family system. Effective education systems are the foundation of opportunities to lead a decent life. Ensuring that all children have adequate access to education is essential public sector function for

countries at all income level. The paper argues that education is a core element of society, and the foundation of democratic choice. The large difference in opportunities in education between countries is one of the basic causes of global inequality. People can only contribute and benefit from globalization if they are endowed with knowledge, skills, and values and with the capabilities and rights needed to pursue their basic likelihoods (Bakhtian, 2011).

Although globalization seems to be unavoidable to many countries and numerous initiatives and efforts have been made to adapt to it with aims primarily at taking the opportunities created from it to develop their societies and people. In recent years there are also increasing international concerns with the dangerous impacts of globalization on indigenous and national developments. Various social movements have been initiated against the threats of globalization particularly in developing countries. The Anti-Globalization Movement originated from anti-colonial and third world movements in the 1970s and gained prominence in the 1990s and early 21st century with major international protests, such as the 1999 Seattle World Trade Organization protests and the 2001 G8 Summit protests. For example, the June 18, 1999 – Carnival against Capitalism worldwide, including London, England / Eugene, US / Cologne, Germany, J18 or Global Action Day protests and the November 30, 1999 – 100,000 protests in Seattle, against the World Trade Organization Third Ministerial conference, also known as the 'Battle of Seattle' or 'N30'.

The negative impacts of globalization include various types of economic, political, and cultural colonization by advanced countries on those developing and under-developed countries. Inevitably, how to maximize the opportunities and benefits from globalization to support local developments and reduce the threats and negative impacts of globalization will be the major concerns of developing countries. As mentioned above, globalization is creating opportunities for sharing knowledge, technology, social values, and behavioural norms and promoting developments at different levels including individuals, organizations, communities, and societies across different countries and cultures (Bakhtian, 2011).

The positive impact of globalization could be summed up as: the global sharing of knowledge, skills, and intellectual assets that are necessary for multiple developments at different levels; Mutual support, supplement, and benefit to produce synergy for various developments for countries, communities, and individuals; Creating values and enhancing efficiency through the above global sharing and mutual support to

serve local needs and growth; Promoting international understanding, collaboration, harmony, and acceptance of cultural diversity across countries and regions; Facilitating communications, interactions, and encouraging multi-cultural contributions at different levels among countries.

In the same vein, globalization is potentially creating serious negative impacts for developing and underdeveloped countries. This is also the major reason why there have been so many ongoing social movements in different parts of the world against the trends of globalization particularly in economic and political areas. The potential negative impacts of globalization are various types of political, economic, and cultural colonization, the overwhelming influences of advanced countries on developing countries, and rapidly increasing gaps between rich areas and poor areas in different parts of the world. In particular, the potential negative impacts include the following: increasing the technological gaps and digital divides between advanced countries and less developed countries; creating more legitimate opportunities for a few advanced countries for a new form of colonization of developing countries; increasing inequalities and conflicts between areas and cultures; and promoting the dominant cultures and values of some advanced areas.

It is generally believed that education is one of key local factors that can be used to moderate some impacts of globalization from negative to positive and convert threats into opportunities for the development of individuals and local communities in the inevitable process of globalization. How to maximize the positive effects and minimize the negative impacts of globalization is a major concern in current educational reform for nationals, and given the phenomenon of "globalization," economic growth of the last decades has been accompanied by a worsening of inequalities in the world, and in particular, inequalities of access to knowledge. Integration into the world economy today implies not only mastery of traditional knowledge but also the capacity to acquire the new skills required by a knowledge society. It is therefore evident that the unequal sharing of new communication and information technologies only serves to reinforce existing inequalities (Bakhtian, 2011).

According to the United Nations Development Programme (1996), the gap between countries has widened, even though there has been a worldwide surge in economic growth over the past decades, but it has benefited only a handful of countries. More specifically, the benefit of global economic growth has been concentrated in just fifteen countries. Whereas, eighty-

nine other countries, which represent 1.6 billion people or one quarter of the world population, are economically worse off than they were ten or more years ago (United Nations Development Report 1996). Out of these eighty-nine countries, seventy are low income and developing countries. Their income level has fallen below that of the 1960s and 1970s. As a result, the poorest 20 percent of the world population saw their meagre share of global income cut nearly in half over the past three decades, while the richest 20 percent of the world's population increased their share of global income by 15 percent in the same period. In other words, the income share ratio of the world's richest and poorest people has doubled during this time; increasing from 30:1 to 61:1. The above findings lead to conclude that "in the past 15 years the world has become more economically polarized – both between countries and within countries. If the present trends continue, economic disparity between the industrial and developing nations will move from inequitable to inhuman" (U.N. Development Programme 1996, p.111).

The evidence suggests that in the past century more advances have been seen in global prosperity and more people lifted out of poverty than in all human history. There are many reasons for this achievement, but globalization has played an important catalytic role. World poverty has fallen dramatically in the past 30 years. For example, since 1970s the development in China and India has played a significant role in reducing world poverty. However, economic growth is not balanced across the globe. Some countries have witnessed tremendous growth and, others have fallen into poverty. For example, the sub-Saharan Africa requires greater focus to deal with poverty (Barro 2002). The present uneven economic growth trend has widened the gap between developed and developing countries. According to economic forecasts, if the current pattern of uneven economic growth continues, the poorest countries of the world will grow even poorer while the richest countries will become even richer.

Globalization is associated with rapid and significant human changes. The movement of people from rural to urban areas has accelerated, and the growth of cities in the developing world, in particular is linked to substandard living for many. Family disruption and social and domestic violence are increasing. The benefits of globalization for businesses include expanded customer bases, more revenue streams, and a diverse workforce. But globalization also poses some daunting challenges like environmental degradation, legal compliance issues, and worker exploitation.

The economic benefits of globalization to much of

the world are hard to ignore. Increased trading for larger and more diverse markets results in greater revenues and increased gross domestic product (GDP). World GDP has grown from about \$50 trillion in 2000 to about \$75 trillion in 2016, primarily as a result of economic interdependence and the increased global trade it allows (World Investments Report, 2021). For instance, India is a country whose GDP has benefited immensely from globalization in the technology sector.

Globalization has made developed countries' companies use cheap foreign sweatshop labor to make their goods cheaper. Wealthy, industrialized countries have shipped their trash to developing countries. Exploiting cheap markets and lax regulations in developing nations has caused pollution and suffering in those countries, even as profits soar abroad. For example, at mines in the Democratic Republic of Congo, where metals needed for electronics abound - gold and tungsten, tin and tantalum, armed militia groups, often using child soldiers, have taken over, keeping power with violence and trading minerals for guns. Though the world gold price has quadrupled over the past 10 years and electronics have become ever cheaper, globalization has not alleviated the poverty and violence in the country and in other parts of the world.

Despite the purported impact of Globalization, it is seen as a western (U.S.) construct aimed at perpetually placing other cultures into servitude. This era of Anglo-Saxon globalization can be divided into three distinct periods. During the first, covering the 19th, and the first half of the 20th centuries, European imperial forces invaded Third World countries and imposed their political, cultural, and economic values on them. The second period, that of the Cold War, witnessed the bipolar tension between the then two superpowers and the victimization of Third World countries such as Korea, Vietnam, and Palestine. With the collapse of the Soviet Union, the Cold War came to an end, and the center of international political gravity lost its duality and is now largely controlled by the United States and its "New World Order." This political development marks the beginning of the third phase of the Anglo-Saxon globalization that has divided the world into a "center" (USA) and a "periphery," enabling the former to impose its values on the rest and branding those who dared to reject its global policy as an "axis of evil" or enemies of civilization and democracy (Abushouk, 2006).

Conclusion

This work has reflected on Islamic universalism and globalization. Among other things it has dealt with the origin of Islamic universalism based on the dictates of the

Qu'ran and its principles and the genesis of globalization. It has also interrogated and compared Islamic universalism and globalization and finally examined the impact and challenges of Islamic universalism and globalization. Most Islamic countries have been struggling to come to terms with their religious beliefs and values over the Western concept of globalization. Suffice one to say here that the education systems adopted by the most of Islamic countries have been based on, 'so-called secular Western education'. Consequently, a cultural dichotomy is observed in their societies between a traditional Islamic education on the one hand restricted to religious groups, and, a secular Western education in main stream schools, colleges and universities. Globalization is viewed as a means of acquiring scientific knowledge and technology, in order to progress economically in the modern world. However, globalization directly or indirectly has affected Islamic thinking.

Islamic civilization is committed to two basic principles: oneness of God and oneness of humanity. Islam does not allow any racial, linguistic, or ethnic discrimination; it stands for universal humanism. Universalism implies that it is possible to apply generalized norms, values, or concepts to all people and cultures, regardless of the contexts in which they are located. In reference to Islam, ummah refers to the whole Muslim world, or the community of the believers. As a theological concept, the ummah is meant to transcend national, racial, and class divisions to unite all Muslims. On the aspect of globalization, the basic principles of globalization are human liberty and protection of human property and the liberty to trade with anyone on the planet and invest anywhere in the world. It is all encompassing and overarching, as its economic benefits and challenges have affected all. The growth in cross-border economic activities takes five principal forms: international trade; (2) foreign direct investment; (3) capital market flows; (4) migration (movement of labour); and (5) diffusion of technology.

While globalization provides a robust platform for the world's Muslims to interact, do business together and, foster brotherhood, it continues to face the abrasion and negative effects of globalization. The positive impacts of globalization are seen and appreciated more for the fact that they help promote a common bond of brotherhood and deeper knowledge and understanding of Islam. Based on the Islamic viewpoint, globalization thus offers more options to people (tribe, nation, and state) in living life for both business and state, but not in accordance with Islamic principles and values. Islamic universality is diversity, coexistence, mutual acquaintance, and

competition within the framework of human unity and of all that is shared by all concerned. While globalization pertains to interconnectedness and internalization, Islamic universalism stands for the viewpoint that communal good and common will have Qu'ranic bearing. The author posits here that if we wish to compare Islamic universality with Western globalization, we will not err in saying that they stand at two opposite ends. Islamic universality is diversity, coexistence, mutual acquaintance, and competition within the framework of human unity and of all that is shared by all mankind. Western globalization on the other hand stands for conflict, division and a so-called 'creative' chaos that unfolds against a backdrop of Western hegemony seeking to cast the entire world in the Western values only.

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