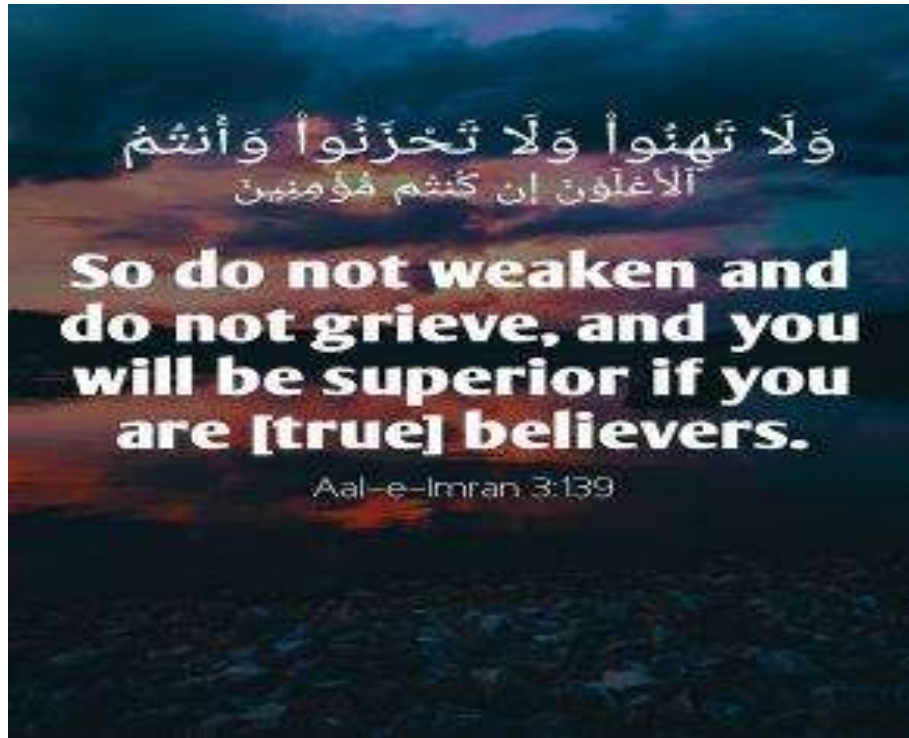




Rebuttals to Pro-Globalization Theologians

Publication Date: 16.10.2024

There are different views among Islamic theologians about the goals and structure of globalization. While some theologians argue that globalization

harms Islam and Muslims, some theologians argue that although globalization has some negative effects, it also has beneficial aspects for Islam and Muslims. The views of theologians who claim that globalization has positive results for Muslims are discussed and criticized below. We explain below that these views are wrong and do not fully reflect the facts, and therefore actually harm Islam.

First, we will express some of the views of theologians who support globalization, and then we will express our thoughts and criticisms about them.

1) "The globalization process is natural and has a neutral structure. This process can be directed towards the good. Therefore, it is better for Muslims to take part in this process."

This view is completely wrong. Because today's globalization process does not have a natural and neutral structure. Because it is clear that the phenomena defined as globalization are actually making global.

Since the 1980s, the concept of "Making Global" created by American politicians and strategists has been tried to be explained to Muslims as "Globalization". However, this effort is in vain. Because the target here is making global. Some theologians who fail to realize this claim that globalization is beneficial to Islam.

Egyptian politician and academician, Professor Dr. Mahmut Hamdi Zakzuk, who is a faculty member at Al-Azhar, writes the following in his book titled "Islam in the Age of Globalization":

"Globalization is a reality that starts in the economic field and then extends to the political and cultural fields and cannot be denied by any means. This reality stands before us in an undeniable and obvious way... There is an undeniable reality before us. What needs to be done in the face of this reality is to cooperate with it. While doing this cooperation, we must keep in mind that the whole truth is not evil or good."

According to these views, it is not possible to avoid the effects of globalization. Therefore, cooperation should be done in peace with it. However, Prof. Zakzuk does not offer any concrete method. How can Islam cooperate with the culture and values of the West? The West constantly conveys its own culture and values to Muslims through the media and explains them with pleasures that are completely based on materialism. How can we cooperate against these values?

Being at peace with these values actually means abandoning the moral and religious values of Islam. While Islam prohibits alcohol, gambling and adultery, Western globalists allow these and even express material pleasures and satisfactions as a kind of purpose in life. Muslims should reject these impositions in order not to be influenced by these effects. This means staying outside of globalization.

The globalization process is not a natural process. Because this process is the declaration of the new world order, that is, America's single-handed management of the world. The definition of our world as a "Global Village" with the development of communication technology clearly expresses the purpose in this work. The Americans are the ones who came up with these concepts. It was practically implemented during the presidency of George Bush.

The globalization process is not a neutral process. This process is essentially a religious, political and ideological movement aimed at establishing a single world state that draws its spirit from Judaism and Christianity. Therefore, there is no place for Islam and Muslims in this process. They are only targets to be exploited and assimilated. The aim of this process is to seize the natural resources of third world countries. In recent years, we have witnessed the emergence of chaos and civil wars in these countries in order to achieve this goal. Despite all these facts, what kind of heedlessness is it to claim that the globalization process is natural and neutral? Muslim theologians should reconsider their published ideas on this issue and express the facts. This is a commandment of Islam to them.

"If they had been honest and sincere towards Allah, it would have been better for them." (Muhammad, 47/21)

"Truthfulness in speech and deed leads to goodness and goodness leads to Paradise. A person who speaks the truth will be recorded as a truthful person in the sight of Allah." (Hadith)

2) "Globalization demands the establishment of democracy and human rights. Therefore, it is unnecessary to fear it."

Theologians who hold this view believe that their views are correct by looking at the apparent expressions and functioning of the political and ideological aspects of making global. However, the results in practice are different. America, which

is the leader of globalization, has staged many incidents in Third World that violate democracy and human rights. For these they used the politicians who work for globalists. They have overthrown the governments in these countries with the help of the terrorist groups they have formed and innocent people have been massacred. The practices in Iraq, Syria, Libya, Tunisia and Afghanistan are examples of this. Is this the democracy and human rights understanding of globalization? It is truly a great negligence not to see these facts. Theologians who misunderstand globalization still believe that Western imperialists will bring democracy to Muslim countries.

Prof. Zakzuk writes the following on this subject in his book mentioned above: "As can be seen, it is quite unnecessary to be afraid of globalization, which wants to establish democracy and human rights." It is clearly obvious that they have no concern for democracy and human rights in the implementation of globalization. We have seen these in the practices carried out since 1980. Despite this, what kind of understanding is it to still claim that the aim of globalization is to ensure democracy and human rights?

If the aim of globalization were democracy and human rights, the processes called the Arab Spring in recent years would not have occurred and as a result, Muslim countries would not have been occupied by Western imperialists. Muslims in Egypt (Muslim Brotherhood) showed the whole world that they could establish a democratic regime. However, these successful transformations of the Muslim people disrupted all the calculations of global powers and their representatives in the region. Thereupon, Sisi's coup was carried out in Egypt and democracy was shelved. The Muslim Brotherhood was also declared a terrorist organization by the Sisi administration, Saudi Arabia and the United Arab Emirates. Thus, the Western world violated the principle of respecting democratic values, which it boasts as its most indispensable and distinctive attribute, before the eyes of the whole world and paved the way for the region to be left under the rule of authoritarian and despotic regimes again. Afterwards, Western states claimed that Muslims and Arabs were radical and violent societies far from civilization and democracy. Thus, they declared the fate of the region they had prepared as an inevitable end and ensured that the people of the region would be deprived of their right to self-determination for a longer period of time. In other words, the West, which condemned the region to a

chaotic environment, will continue to exploit the underground and aboveground resources in the region for a while longer.

3) “While globalization inevitably emerges in the international arena, this process can be used as an advantage. With the prominence of human values, especially human rights, freedom of expression and belief, justice and equality, a peaceful order can be provided instead of anarchy.”

These views are a product of imagination. Because they have no equivalent in reality. The aim of the international powers that manage globalization is not human values such as human rights, freedom and equality. With the terrorist organizations they establish, they push people into unrest and war, not peace. Otherwise, they cannot achieve their goals. Globalizing powers aim to increase their material power. Therefore, they have to exploit other countries and their own people. This is only possible by creating an anarchic environment and leaving other countries in a difficult and powerless situation. Establishing a peaceful order in such an environment is a dream and impossible. It is incomprehensible that theologians who do not want to see this reality still hope for help from the globalization actions of Western imperialism.

Science investigates the facts, not imaginary things. Scientists should also pursue facts, not fantasies. Therefore, theologians who hold the title of scientist should state and disseminate their views in line with these principles. Otherwise, they will not be doing science but nonsense. This means serving the tyranny of the oppressor.

“Do not show the slightest inclination towards oppressors, or the fire of Hell will touch you.” (Hud, 11/113)

“Anyone who helps someone, knowing that he is an oppressor, has truly left to be a Muslim.” (Hadith)

4) “Rejecting and opposing globalization is swimming against the current and is not a logical approach. There are also opportunities here in favor of Muslims.”

These statements show that Muslims are accepted in advance that they will be defeated by globalization. These views actually serve the interests of international globalizing forces. Because these statements cause Muslims to

break their resistance. This is a very wrong behavior. How successful can the powers of international organizations be? These powers will weaken after a while. We are seeing the signs of this today. Therefore, the future of globalization is not entirely bright. There are significant dangers awaiting them.

We can state the following on this subject: 1) In the future, a conflict of interest may arise between the Zionist power and the American Christian and evangelical power due to religious and ideological reasons. This may be a factor that will weaken them. 2) The broad masses of people in the world are awakening against globalization.

This awakening can create a counter-force. Some protests are observed in various countries. These protests are also seen in the US, Russia and China. As the justification of these protests spreads among people, it is possible for a broad opposition to the new world order to emerge.

Our statements against globalization are not exaggerated or conspiratorial. There are many people in the world who share these views. This issue is increasingly being discussed in the world and people are expressing their ideas openly. These actions are indicators of the emergence of a strong resistance against the new world order, even though over a long period of time.

Today, the world is experiencing a third world war that has not been named. The cause of this war is the ideology imposed as the new world order. The contradictions within this ideology show that the globalization movement will increasingly sink into a quagmire. Because the desire to establish a new world order causes civil wars in various countries in the world and conflicts of interest between countries, and therefore wars. We need to understand the Russia-Ukraine war in this context.

The genocide of Israel in Gaza is also a step of Globalization to establish a new world order. The global imperialists need to have all energy sources in Middle East. For this, they try to occupy Middle East. But it will be no easy. It will cause the 3. World War in a long time.

It is wrong to describe all of this as rowing against the current. Muslims will eventually eliminate these international powers and peace will be restored to the world. However, this will not be achieved by cooperating with globalization, but by opposing it. Examples of this have been seen in recent history. The

overthrow of the pro-American Shah in Iran in 1979 and the establishment of an Islamic state in his place is an example of this. We hope also after the 3. World War the power of Zionism would be destroyed. So the Third World will gain their freedom and establish their own states.

“Do not relax, do not be sad. If you are truly believers, you are the superior ones.” (Al-Imran, 3/139)

5) “Muslims have adopted many cultural elements that have spread during the processes of modernization and globalization. The combination of these new elements with the Islamic elements in identities has created a “Mixed Identity.”

Under the name of globalization, the West has continuously pumped its own culture and values into Muslim societies. Some Muslims, who have been influenced by this propaganda, have adopted the secular, materialist values of the West. However, the combination of these secular values with Islamic values and the creation of a new synthesis is unacceptable from the perspective of Islam. Because such a synthesis takes a person outside the circle of Islam. Islamic values are clear and have been announced to people through the verses of the Quran and the hadiths of our Prophet (pbuh). Embracing values other than these Islamic values is not befitting and right for a Muslim.

The purpose of creating this mixed identity is to distance Muslims from the religion of Islam. Thus, Muslims will abandon Islam and Islam will become ineffective in this way. While some Muslims fall into this trap, some Muslims definitely reject this mixed identity. They do not allow the secular culture of the West into their lives. This struggle is a fight between Truth and Falsehood. We hope that Truth will prevail in this fight.

“No, We hurl Truth against Falsehood, and it will knock out its brains, and behold, false hood perishes! Ah! Woe be to you for the (false) things, you ascribe (to Us).”(Anbiyya, 21/18)

“Say: The Truth has come and the Falsehood perished. Falsehood is (by its nature) bound to perish.” (Isra, 17/81)

Mixed identity is nothing more than the imperialist globalists’ desire to make Islam an enemy and eliminate it. However, no one has the power to eliminate

the religion of Allah. Because Allah Almighty informs us in the Quran that He will protect His religion.

“Without doubt, We have sent down the Message (the Quran). Therefore, We will assuredly guard it (from corruption).” (Al-Hijr, 15/9)

6) “Religions have emerged for a number of different situations in our contemporary and future lives. Therefore, these religions, which came to offer solutions to the problems of life in the past, are not sufficient to fill today’s life. Therefore, innovation in Islam is inevitable and a must.”

These statements clearly reveal the purpose of international making global. Their aim is to degenerate the religion of Islam by claiming that it needs reform. This fight has continued for centuries. However, they have never been successful. Reformists have emerged in many religions, but true Islamic scholars have failed their efforts by putting the necessary proofs in their faces.

What is claimed here is that the religion of Islam is inadequate today and needs to be reorganized. However, the principles that the religion of Islam has put forward since its inception are valid for all times and places. It does not contain any deficiencies. This situation will continue until the Day of Judgment.

“We have explained in this Quran all that is necessary for mankind with various styles and examples. But man is very fond of arguing and disputing in the face of the truth.” (Al-Kahf, 18/54)

“We have sent down this Book to you as a detailed explanation of all things, a guide to the truth, a mercy, and good news for the Muslims.” (Nahl, 16/89)

It is not possible to change or renew the provisions of Quran, and it is not even possible to think about them. Because whoever thinks that Islam is not sufficient for today has abandoned Islam, that is, has become an unbeliever. We do not want any Muslim to fall into this situation.

Prof. Zakzuk says the following in his book on this subject: “As we understand it with our perception, innovation in Islam is inevitable and necessary. Indeed, there is a hadith that Allah sends a mujtahid for this ummah every hundred years. Islam encourages ijthihad and exalts human reason, and considers not using reason as a sin, and gives health to continuous innovations in the flow of life.”

Zakzuk's approach is not correct. The mujtahids who came in every century never changed the religion. Solutions were produced to the problems of that century by adhering to the Quran and the Sunnah and through analogy. However, it is not possible for any mujtahid to approve the secular understanding imposed by globalists.

Western culture, which defines the purpose of life as material superiority and pleasures, can never be accepted by Muslims. Incorporating this Western culture into Islam means degenerating Islam. This is what the globalists want. Because where true Islam prevails, there can be no exploitation and oppression. It is incomprehensible to defend the interests of globalist powers by using ijihad as an excuse. This fight has been fought in the Islamic world for centuries. But the victors have always been true Muslims. This situation will continue in the future.

7) "As it is stated in the Holy Quran, what societies need is changing and renewing cultures. This claim is based on verse 11 of the Rad sura."

Verse 11 of the Rad sura is as follows:

"... Allah does not change what He has given to a people until they corrupt and change themselves..." (Ar-Rad, 13/11)

Zakzuk expresses this verse as follows: "Allah does not change what is in a people until they change their own characteristics."

According to Zakzuk, Muslims should renew their religion in accordance with this verse so that Allah will help them. In other words, if they change themselves with the understandings and values brought by globalization, Allah will help them positively.

This is a completely wrong interpretation. Because what is meant in this verse is not what Zakzuk puts forward. Why would Allah Almighty help a community that has internalized the secular values, material pleasures, fornication and alcohol brought by globalization? This is an incomprehensible interpretation.

Islamic scholar Ismail Hakki Bursevi explains the real interpretation of verse 11 of Surah Rad in his commentary titled "Rûhu'l Bayân" as follows: "Unless a community abandons gratitude and changes their state from good to bad, Allah will not change their state of well-being and blessing." This interpretation is completely opposite to Zakzuk's interpretation. Because this verse does not say

that Muslims need a culture of change and renewal. On the contrary, they are warned not to abandon their good situations and return to bad situations and secular principles.

Although misinterpreting the verses may serve the interests of globalists, we believe that Allah will ultimately prevent them from achieving what they want. Because Allah Almighty says in the Quran:

“O you who believe! Do not take unbelievers as friends instead of believers.” (An-Nisa, 4/144)

8) “Islam has considered all people as brothers. Islam is a universal invitation that calls people to be brothers in all times and places. Therefore, we can call Islam the true religion of globalization.”

The religion of Islam says that only Muslims are brothers. For other non-believers, only human rights apply.

“The believers are only brothers.” (Al-Hujurat, 49/10)

Islam invites all people to Islam. However, those who do not heed this invitation are never accepted as brothers. Islam is the religion that was revealed last and encompasses all people. No other religion is accepted by Allah.

“Surely, the religion in the sight of Allah is Islam.” (Al-Imran, 3/19)

It is completely wrong to describe the universality of Islam as globalization and to put it on the same level with modern globalization. Because there is a difference in the essence of the universality of Islam and modern globalists. In Islamic universalism, the spread of the faith, deeds and moral principles of Islam is in question. Thus, the protection of life, property, mind, belief and honor is ensured for all people. The aim is to establish justice among people and prevent oppression. However, in the newly emerged modern globalization, the spiritual values, moral requirements and beliefs of people are ignored. Their main goal is to increase their own earnings, no matter what. Therefore, it is necessary for them to create an environment that will allow people to be exploited and oppressed by powerful international companies and politicians.

According to this comparison, it is very ignorant to compare the universality of Islam to the aims and practices of globalizing powers. The universality of Islam

does not legitimize the actions of colonial globalizers. In this case, Muslims must confront and struggle against this new globalization process. The power and strength that Muslims need in this regard is available in the religion of Islam. They should not forget that Allah will help them as long as they are on the right path.

“Do not weaken, do not grieve. If you are true believers, you are the superior.” (Al-Imran, 3/139)

All of these clearly show that Muslims’ participation in the globalization process is harmful and that it should be opposed with Islamic principles. Theologians who claim the opposite and state that Muslims should participate in the globalization process should definitely not be followed. It is necessary for these people to repent for their words and actions and try to save their own lives in the hereafter. Otherwise, they will be held responsible in the hereafter for being partners in the oppression of the oppressor.

“Except those who repent and make amends and reveal the truths that they concealed; I will accept their repentance. Because I am the One who accepts repentance and the Most Merciful.” (Al-Bakara, 2/160)

9) “It is wrong to look at the globalization process as a tool of the capitalist system. There are also advantages for Islam and Muslims in this process. It is possible to establish a central core for the establishment of economic, political and cultural values that will bring Islamic countries together.”

The globalization process is actually a tool of the capitalist and liberal economic system. Not understanding this is truly ignorance. Because the institutions related to this process, the UN, IMF and the World Bank, completely serve the interests of multinational corporations.

The essence of the main discourses of globalization is the claim that there will be no other system that can survive other than American democracy, capitalism and culture. The discourses of Huntington and Fukuyama and the strategists who follow them are based on this assumption. An indication that these discourses are right is the destruction of the Eastern Bloc and the bankruptcy of the socialist ideology. Games are now being played against Islam for the same purpose. Islam has been shown as an enemy target. Various games are being played in the

Islamic world to achieve their goals. Their aim here is to prevent Islam from becoming a political, ideological and spiritual power. During this process, the formation of a unity in Muslim societies in terms of economy, politics and culture is not allowed. Because the formation of such a unity does not suit the imperialists. They want Muslim societies to be weak and economically powerless so that they can easily usurp the economic wealth of these peoples. The practices of the last fifty years clearly show this.

Western imperialists have established some Islamic organizations under the pretext that they will bring democracy, freedom and economic development to Islamic societies. All of their headquarters are in America. For example, organizations such as the Islamic Development Bank are managed under the guidance of the Westerners. They have not developed any Islamic society to date, prevented civil wars and prevented invasions. This is a power struggle; no Western power wants economic, political and military power to fall into the hands of other countries. They aim to protect their own interests with the artificial organizations and powers they have established.

10) "Christian theology is making serious efforts to be together with the other. The establishment of the UN and the EU are serious steps taken towards universalism and transforming the West into an "open civilization."

What is claimed here is wrong. Because Christian theology has no intention of being together with other religions through interfaith dialogue. An intense missionary activity against Muslims continues under the name of interfaith dialogue. Globalization suggests that interfaith dialogues should be held to prevent religious wars and ensure brotherhood between religions. However, this is not true. What is apparently being done under the name of dialogue is to reveal the common values of religions that are thought to exist. Thus, it is tried to prove that the heavenly religions are valid today in the same way. Those who benefit the most from these activities are Christians. Thus, an environment is prepared for the activities of their missionaries and efforts are made to spread Christianity.

If a Muslim becomes a Christian, this will not remain only at the level of faith, but the person will abandon Turkish-Muslim customs and traditions and become the carrier and representative of the cultural values of the West. For this reason,

in our country and other Islamic countries, there is an intense missionary activity, especially by evangelicals.

11) "There is a unity of religion and culture between the East and the West. The conflicts are conflicts experienced within a single civilization, as in both World Wars."

The above claims are taken from Prof. Zakzuk's book in question. This claims aim to fit Muslims into Western culture and Christianity. It is very meaningful to claim that there is a single civilization in the world and it is completely contrary to historical facts. Many different civilizations have emerged in the world so far. The fact that these civilizations exchange information with each other cannot be the reason that they are seen as a single civilization.

Islamic civilization is superior to other civilizations. Today's Western civilization has nothing to do with Islamic civilization. Their cultural values and beliefs are completely different. The exchange of information between them does not make these civilizations the same. In addition, knowledge is something common. Everyone can use that information. However, the beliefs and moral values are different in every civilization. The beliefs and moral values of Islamic civilization are completely different from the current values of Western Christian civilization. While Islam is based on spiritual and faith-based values, the aim of Western civilization only targets material desires and powers. These two understandings are completely opposite to each other. Therefore, showing these two civilizations as the same serves the interests of globalizers. Because in this way, Muslims are tried to be included in Western secular culture. How honest is the understanding of science to distort the truth for the sake of one's interests.

It has been expressed in various ways in the West that not all civilizations show a single civilization. While Huntington's thesis titled "The Clash of Civilizations" in 1993 and Fukuyama's article "The End of History" announced that there will be conflicts between civilizations in the future, it has been put forward that Islam poses a danger for the future and is therefore seen as an enemy target. What a mistake it is to claim that all civilizations are a whole in such an environment.

Western politicians and strategists are trying to dominate other countries through wars between civilizations. They do this by using military force. The Arab Spring and the occupation of Islamic countries by Western powers are in this context. Islam is an enemy to them. Because exploitation and oppression cannot be carried out where true Islam exists. Therefore, they are trying to destroy Islam with all their means. But they will not be able to do this. We believe that within forty years the powers of the globalizing imperialists will be broken and Islam will once again have a say in the world. Hope in Allah will not be lost.

“Whoever takes Allah, His Messenger and the believers as friends, let him know that the followers of Allah will prevail.” (Al-Maida, 5/56)

12) “Globalizing powers are trying to establish a new and common religion. This religion, called the “New Age”, will include everything that will appeal to human nature and daily life today. This new movement is increasingly gaining attention all over the world.”

Theologians who support globalists praise this new religion founded in America. They claim that it appeals to the nature and needs of people and that this religion is respected and accepted all over the world. This movement, which emerged in the 1980s, actually aims to eliminate all divine religions. In this religion, which is attempted to be made by putting a new format on Christianity and also includes rituals of Buddhism, there are also some stolen Islamic values. This religion is actually the product of Paganism that existed in the past.

What is written above actually explains why globalization presents Islam as an enemy target. In order to be able to exploit it, Islam needs to be eliminated or degenerated. For this, the West is imposing a new religion that they can replace Islam and that includes some human values such as humanism and freedom. This new religion only carries an effort to destroy the values of other religions that are obstacles to the West. It is not possible for all people to accept such a religion that has been invented by human mind. It is certain that the powerful today will force people to accept this religion for their own interests. However, it is doubtful how successful they will be. Because the religion of Islam has an owner, and that is Almighty Allah. We will see how far these efforts of the imperialists will be allowed. Since no other religion is valid in the sight of Allah than Islam, it

is obvious that these efforts of the imperialists will fail after a while. Because Allah sent His Messenger to make the religion of Islam superior to other religions.

“It is He who sent His Messenger with guidance and the true religion to make it superior to all religions. And Allah is sufficient as a witness.” (Al-Fath, 48/28)

“Whoever seeks a religion other than Islam, it will never be accepted from him, and in the Hereafter he will be among the losers.” (Al-Imran, 3/85)

These verses show that imperialism will eventually be defeated and Islam will regain its victory.

Conclusion

Violence and terror are the most important and dangerous results of globalization today. The events of September 11 should be evaluated in this context. After this event the US people being affected by the globalization process and so US people approve the related actions taken regarding exploitation and occupation. Violence has been described as “international terror” and its effect has begun to be shown through stronger and greater powers.

In such an environment, universal peace cannot be spoken of. In order to speak of universal peace, the idea of global order must be abandoned. Because the greatest obstacle to universal peace is globalization’s efforts to create a uniform world order.

Can religions spread themselves in such an environment? Divine religions address all people. However, the universality of religions and the universality of modern globalization are not the same. They do not have the same meaning content and the same actual situation in terms of globalization. Because while the universality of religions does not have any negative effects for people, the globalization includes great negative effects for people.

As a reaction to globalization, in places where localization expresses itself more strongly, there is a revival of religious beliefs. Religion is effective in the formation of people’s social identities, local and national identities. As a reaction to globalization, we can talk about a global religious revival in the world today. As a result, the relations between religion and politics increase.

Globalization represents a change. However, it is in vain to expect the religion of Islam to change by including it in this change. Because Islam has unchangeable principles in time and space. However, there are those who want to include Islam in this change of globalization. Islam has objections to many political, cultural, economic and social dimensions of the modern order. In fact, it challenges these dimensions with its own structure. It proves how negative their attitudes are. Thus, it tries to draw people to Islam, a peaceful and just order. However, Western imperialists, who are disturbed by this situation, are working with all their might to tarnish Islam with terror. Some Muslims, who are parallel to the West, remain under their misleading influences and try to reform Islam again. Thus, they try to ensure that Islam takes part in globalization and adapts itself to the West's globalization ideas with changes. However, the goal of Islam and the West to globalize is completely opposite. Real Muslims do not listen to these stories.

Islam is a religion that has the capacity to enlighten the entire world and produce solutions to all its problems with its accumulation from the past. However, these solutions do not serve the understanding of the Western power centers. It opposes the exploitation of people. It foresees the establishment of true justice and equality throughout the world. Of course, this does not suit imperialist capitalism, which aims for globalization. In this case, they are trying to eliminate Islam with accusations of terrorism. Therefore, Islam has no partnership with imperialism in globalization.

In fact, Islam is the only power that explains that the goals aimed at globalization produce truly unfair results for people and can prevent this. Therefore, Islam should not be within globalization, but outside of it and should take a stance in opposition to it. It should stand against the ideas of Muslims who are inclined to imperialists. Because as a divine religion, Islam is never on the side of the oppressor, but on the side of the oppressed.

There are theologians who try to melt Islam in the same pot with other religions. They propose that Islam is open to dialogue and therefore can take part in globalization together with other religions in dialogue. However, it has been proven what the interfaith dialogue aims for. It has been shown that the aim of this dialogue is to spread Christianity in Asia. Those who propose that Islam

should be in dialogue with other religions, knowing these facts, are on the wrong path.

It is a fact that the defeated in Islamic history were not destroyed and their beliefs were not interfered with. We see the best example of this in the Ottoman Empire. Similarly, Islam did not discriminate between religions in scientific relations.

Muslims can live in western Christian societies by fulfilling the requirements of their own religion. There are those who put forward this situation as proof that one can become globalized while remaining Muslim. However, it is ignored what kind of obstacles these Muslims encounter while living their religious lives. Muslims living in the West are truly under threat at all times. They are subject to many threats and acts of terror. The native people of the West are the fathers of the idea of globalization, which portrays Muslims as terrorists. With these smears, the lives of Muslims become difficult in countries where other religions predominate and they are in mortal danger.

However, the opposite is not the case. No Christian or Jew is threatened in Muslim countries. This is due to the principles of Islam. However, those who put forward globalization are trying to threaten and endanger the lives of Muslims by declaring them terrorists. It is really a great mistake and error to interpret it as Muslims can keep up with globalization. It is really difficult to understand the purpose of those who think so. It has been known since the old days that there are many theologians who serve imperialist states in Muslim societies. These issues are explained in M. Sıddık Gümüş's book "Memoirs of the English Spy".

Imperialism chose Islam as its enemy after the collapse of Soviet Russia. It established various terrorist organizations to show its own people that these views were correct. Although the members of terrorist organizations such as Al Qaeda and ISIS appear to be Muslims, those who run them are the spies of imperialism. These spies disguised as Muslims declared that they carried out their actions in the name of Islam and prepared the ground for all Muslims to be labeled as terrorists. The September 11 attacks are actions that require very high technology. It is not possible for people living in caves in Afghanistan to carry these out. Although it is known that these attacks were organized by imperialists and that Muslims were used, it has not been possible to explain the whole world about this. Because the power of all media is in the hands of imperialists. They

use this media power to impose the opposite of the truth on people and declare all Muslims and the religion of Islam as terrorists. People who are influenced by this propaganda think that Muslims are terrorists and threaten and massacre Muslims in every region they live in. This is the game of imperialist globalists. As long as the power of the media cannot be controlled, this propaganda will find supporters in other societies. It is not possible to prevent this. This is a power struggle.

Unfortunately, Muslims have lost their political, economic and social power thanks to politicians, scientists and intellectuals who cooperate with imperialists. In this case, Islam is not capable of reversing this situation today. Trying to do this by joining the ranks of globalization would be a kind of suicide. This would mean surrendering oneself to one's executioner.

In such an environment, the duty of Muslims is to examine the facts of the events very well and not to compromise the basic principles of Islam. It is possible to achieve a just and peaceful world order again by strictly adhering to the commands and prohibitions of the Quran and the Sunnah. There is no other way to do this. Therefore, Muslims should be suspicious of the pro-globalization publications of theologians and thoroughly investigate the reasons behind them. They should read the writings of Sunni scholars on this subject and not compromise their Islamic beliefs and values. Only in this way can success be achieved. Success comes from Allah.

"Do not weaken, do not grieve. If you are truly believers, you are surely superior." (Al-İmran, 3/139)

References

"Confessions of an English Spy", M. Siddık Gümüő, Hakikat Bookstore, İstanbul, 2005

"Geopolitics of Chaos and Interfaith Dialogue", L. Özşahin, Rağbet Yayınları, İstanbul, 2005

"Globalization, Radicalism and Islam", İ. Turan, Maarif Schools, Ankara, 2017

"Globalization and Muslims", M. Kutub, Beka Publishing, İstanbul, 2017

"Islam in the Age of Globalization", M. H. Zakzuk, Mana Publication, İstanbul, 2013

"Islam and Globalization in Turkey", C. Taslaman, İstanbul Publishing, İstanbul, 2016

"Making Global and Globalization", M. Bayraktar, Religious Studies, Volume 6, Issue 17, Page 149-162

"Rûhu'l Beyân", İ. H. Bursevi, Damla Publications, İstanbul, 2010

"Sahîh-i Müslim and Its Translation", M. Sofuoğlu, İrfan Publishing, İstanbul, 2003

"Scientific Journal of Religious", Volume 44, Issue 3, Ankara, 2008

"The Clash of Civilizations", S. P. Huntington, Vadi Publishing, İstanbul, 1995

"The Door Opened to Unbelief, Interfaith Dialogue", F. Atılbaz, Berikan Publishing, Ankara, 2016

"The End of History?", F. Fukuyama, Vadi Publications, İstanbul, 2015

"Which Globalization", A. İlhan, Türkiye İş Bankası Kültür Publication, İstanbul, 2019

For your comments and criticisms: oryanmh@gmail.com

[Home Page](#)

[Articles](#)