

ANALYSES OF THE QUR'ANIC APPROACH TO MODERN GLOBALIZATION

Muhammad Hama`Adama Ahmad

*Department of Religious Studies, Islamic Studies Unit, Federal University of Kashere,
Gombe State, Nigeria
abumustapha997@gmail.com*

Abubakar Muhammad

*Department of Religious Studies, Islamic Studies Unit, Federal University of Kashere,
Gombe State, Nigeria
khamsussalawat11@gmail.com*

ABSTRACT: *The paper explores the tactics/method Qur'an applied on the modern and current trends of Globalizations in the world today. The Qur'an is a Book that addresses all times/ages, and ever challenged with any kind of development one may think up, it contains all the basic subjects a person may need throughout his or her life. The forms of worship, the state of mind unique to a Muslim, the ideal morality, the good conduct that must be shown in the face of unexpected happenings or at difficult times, the ways to lead a physically, materially and spiritually healthy life. On the other hand, Muslims make consistent efforts to relate Qur'an to their contemporary concerns and needs. Since Almighty Allah Has provided all rudimentary principles for all aspects of life and human future development. Allah says: "We have neglected nothings in the book (of our decrees" (Suratul An-am 6:38) Islam is a global Din with a global message (Quran) for the good of human kind. Its methods of worship clearly reflect the globalism of its mission. Islam is a religion which has always wanted to celebrate both movement and direction.*

Keywords: *Qur'an, Modernity, Globalisation, Analysis, Divine Revelations*

INTRODUCTION

The Qur'an is a Book that addresses all times/ages, and ever challenged with any kind of development one may think up, it contains all the basic subjects a person may need throughout his or her life. The forms of worship, the state of mind unique to a Muslim, the ideal morality, the good conduct that must be shown in the face of unexpected happenings or at difficult times, the ways to lead a physically, materially and spiritually healthy life, the moment of death, the events that a soul will go through on the Day of Judgment, and the Heaven and Hell awaiting all people afterwards are all related in this Book. As well as being the unique source of all answers and explanations people may have about eternal salvation,

THE FACES OF ISLAM
INTERNATIONAL CONFERENCE OF BKMT and AS-SYAFIYAH ISLAMIC UNIVERSITY
Jakarta 20th February 2023

the Qur'an also consists of many signs and admonitions essential for human life. Allah relates this attribute of the Qur'an in the following verse:

*... We have sent down the Book to you making all things clear
and as guidance and mercy and good news for the Muslims.
(Surat an-Nahl 16: 89).*

On the other hand, only the believers live by the Qur'an's values and thereby lead a life in the light of its admonitions. Allah created humanity; and through the Qur'an He communicated to all people the most viable solutions and all sorts of information needed to live a good and Global life. Therefore, when faced with problems, it is essential for believers to refer to these verses and their implied outlook. No matter what kind of intellectual background a person has, his or her knowledge is still limited, for only Allah encompasses the knowledge of all things. People can attain knowledge only to the extent that their Creator wills.

*They said: Glory be to You! We have no knowledge except what
You have taught us. You are the All-Knowing, the All-Wise. (Surat
al-Baqara 2: 32)*

Whoever want to lead a beautiful life in this world should adhere to the Qur'an's principles. Doing so allows them to attain "wisdom," a quality possessed only by people who think and fear Allah. This wisdom enables them to lead the most honorable life, to feel happy and peaceful, and, most importantly, to embrace the noble purpose of their existence. All they have to do is submit to Allah and the Qur'an. (Yahya, 2003). However, Muslims can be divided into three broad categories as far as their responses to the challenges posed to Islam by modern ideas, institutions and values are concerned: The first category sees no need to change centuries of tradition and regards any 'modernization' of the understanding of religion as tantamount to a mortal blow against Islam. The second feels that opposition to change is unwise and counterproductive if Muslims are to be active participants in the modern world. They present Islam in a way that suits people living in the modern period, but do not go as far as significantly altering traditionally held Islamic ideas, institutions and values. The third category wants to re-present Islam by questioning key aspects of the tradition, ignoring what is not relevant to the modern period, while emphasizing what is relevant and attempting to remain faithful to the immutable Qur'anic ethos, objectives and values. Perhaps the most important issue for Muslims is how a Muslim of the twenty-first century should relate to the Qur'an – the Glorious Scripture of Muslims and the most important text on which Islam is based. Since the Qur'an, for Muslims, is the Word of God and remains the prime source of authority for Islam's ethical and legal systems, Muslims make consistent efforts to relate it to their contemporary concerns and needs. Since almighty Allah Has provided all rudimentary principles for all aspects of life and human future development (Abdullahi, 2006). Allah says:

We have neglected nothings in the book (of our decrees) (Suratul Al-Anam 6:38).

In the process, many questions are asked that are as challenging as their answers. Such questioning should be considered an essential part of modern Islamic thought and an important positive contribution that may bear fruit in time. Globalization is the ongoing process of greater interdependence among countries and their citizens – is complex and multifaceted. Many of the problems that the critics of globalization point to are real. Some of them relate to economics. Others relate to non-economic, but no less important, aspects of life. Allah says:

And (He has created) horses, mules and donkeys for you to ride, and as an adornment. And He creates (other) things of which you have no knowledge. (An-Nahl 16:8).

Al-Sha'arawi, said: in his interpretation of the last part of the above verse Allah have assigned maul (البراق) to Prophet (S.A.W) the fastest means of transportation in-which he traveled from Macca to Aqsa from it to seven heavens in one night as ascertained in Al-Isra'a 17:1

Glorified be he who carried his servant by night from the inviolable place of worship to far distant place of worship ... (Al-Isra'a 17:1)

And Allah have assigned Air to Prophet Suleiman to take him where-ever he likes in the world in few seconds, these are to theme as miracles .However, Allah inspires to man the knowledge as ages are going; man continue exploring and inventing things that would ease and better his live in his phenomenon which are in similitude to that of past prophets. Therefore, Globalization is not a challenge or new to the Qur'an nor Muslims societies (3) Adamu, F.I "Globalization is neither unique phenomenon nor a recent development in Africa, it stands for a multitude of historical process that started with the diffusion of the world religions" (Adamu, 2005).

THEORETICAL FRAMEWORK

The term globalization did not become popular until the 1990s. The final report of the Study Commission of the German Bundestag, Globalization of the World Economy: Challenges and Answers (14th legislative period, June 2002).

Globalization is seen as an irresistible and benign force for delivering economic prosperity to people throughout the world. At the other, it is blamed as a source of all contemporary ills. (<http://www.ilo.org/public/english/wcsdg/docs/rep2.pdf>. Retrieved 5/10/2022).

Globalization is a process which enables an activity, such as economic or cultural activity, to be spread on an international scale, particularly through the facilities of communication systems, open-door policy and so on (Iskandar, 1996). It occurs with

movements of humans, physical things or ideas between countries (Orozco & Hilliard, 2004). Thus, globalization can be defined as a transition which places the world under a common unit unconfined by borders or regardless of a country's geographical location. (<https://www.researchgate.net/publication/257656605>. Retrieved 2/11/2022).

Globalism in Islam:

The doctrine of Islamic globalism is rooted within the basic principle of Islam that is Tawheed, belief in one Allah. This doctrine is the corner stone of the whole Islamic message. It is mentioned in the Quran:

Knowest thou not that it is Allah unto Whom belongeth the sovereignty of heavens and earth; and ye have not besides Allah, any friend or helper. (Al-Bakara 2:107).

Allah (Himself) is witness that there is not God save Him. And the angels and men of learning (too are witness). Maintaining His creation in justice, there is no God save Him, the Almighty, the Wise. (Ali-Imran 3:18).

Quran mentions in Chapter 7 that Tawheed was the first principle towards which all prophets called their people. This call is a revolutionary one as it challenges all false gods, liberate mankind from superstitious practices and hits hard on the intermediately class who stood in between the people and their God and had created a barrier between the two, thus, distancing mankind from their true Lord. This distance was shrunk when Islam announced its doctrine of Tawheed. Quran mentions in Chapter 2 Verse, 186 that:

And when My servants question thee concerning Me, then surely, I am nigh. I answer the prayers of the suppliant when he crieth unto Me. So let them hear My call and let them trust in Me, in order that they may be led a right. (Bakara 2:186).

Also, Allah says;

Say He is Allah, the One! Allah the eternity Be sought of all! He begetteth not nor was begotten. And there is none comparable unto Him. (Al-ikhlas 112:1-4).

God's oneness is no longer a matter of dispute. It has forged ahead with every passing age. It has passed the stage of doubt and debate. The process has unquestionably been far smooth; it has had to encounter many ups and downs, even by reconciling contrary trends. In the end God's uniqueness has received recognition even from the followers of those religions which had thrived so far on either polytheism as in Hinduism or nihilism as in Buddhism.

THE FACES OF ISLAM
INTERNATIONAL CONFERENCE OF BKMT and AS-SYAFIIYAH ISLAMIC UNIVERSITY
Jakarta 20th February 2023

The doctrine of 'Oneness of Rab' (Oneness of Allah) cuts across the barriers of region, race, color, language etc., and hold the believers together. In other realm, the soul becomes aware of all being; and in this unity space and time disappear and the needs and considerations of this realm are forgotten. It is in this other realm that the forenoon with its brilliant and dazzling sun, the night with its widespread darkness, the heavens and the earth and the mountains all become one; and the spirit which enters into awareness of this unity is happy and felicitous. That is the life which is the objective of this life. Belief in One God demands that humanity be considered as a composite whole and all humans be treated alike. In Islam 'Oneness of Rab' is followed by the principle of 'oneness of Rab (doctrine of common parenthood). The Quran mentions in Chapter 4, Verse 1 that;

O mankind! Reverence your guardian Lord, Who created you from a single person; Who created the first person's mate of like nature; Who created from them twain all men and women on earth. (An-Nisa` 4:1).

The message is repeated in various chapters of the wholly Quran. In Chapter 49, Verse 13, it is mentioned:

O mankind! We created you from a single (pair) of male and female, and made you into nations and tribes, that you may know and cooperate with one another.

Same message is repeated in Prophet Mohammad's last sermon which was delivered on 9th day of Dhul Hijjah AH in the Uranah Valley of Mount Arafat.

O people! Verily all mankind is from Adam and Eve, and Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also, a white has no superiority over black nor a black has any superiority over white except by piety and good action. Learn that every Muslim is a brother of every Muslim and that Muslims constitute one brotherhood.

Islam rejects the idea of 'chosen people' that are favoured by God over others because of their race, color or origin. Thus, a direct relationship is established with God, open to all alike without any discrimination or intercession. The Quran refutes the argument of Jews and Christians as the chosen people. Allah mentions in Chapter 2, Verse 111: And they say:

None entereth paradise unless he be a Jew or a Christian. These are their own desires. Say, bring your proof (of what you state) if you are truthful. (Bakara 2:111).

The Quran mentions in the same Chapter Verse 112 that

Nay, but whosoever surrendereth his purpose to Allah while doing good, his reward is with His Lord; and there shall no fear come upon them neither shall they grieve. (Bakara 2:112)

Islam is a global Din with a global message (Qur'an) for the good of human kind. Its methods of worship clearly reflect the globalism of its mission. For example, prayer is offered five times a day and while offering prayers Muslims stand in a single row, bow together, prostitute together by standing shoulder to shoulder. Fasting is another pillar of Islam. Fasting is observed in the month of Ramadan in the entire world. Hajj another pillar of Islam which represents the global mission Islam represents. Millions of people from all over the globes perform Hajj in the same period in the same style wearing same clothes. Islam s endowed with the concept global governance called as (Khilafat) (Javaid, 2016).

Abdullahi Saeed, ascertained that the challenges that face the modern religious thinker are both daunting and profound. Two assumptions are generally made: that the fundamental truths of religion itself (however they are defined) are of value to humanity and that the relevance of religion to human concerns of today must at all costs be demonstrated. When Muslims deal with the text of the Qur'an, understood to be literally the 'Word of Allah', the issue arises in many ways, some of which certainly prove to be more pressing morally than others within the Muslim world, That is, the authority of the text was relocated through a process of interpretation so that it resided, for example, in the moral vision of Islam as a whole where the details of history do not matter, but only the moral aims of the story remain relevant. These discussions raised the difficult issue of how to reconcile modern intellectual attitudes to the text of scripture and did so by dealing with concerns that, certainly by the measure of more contemporary debates, could not be said to raise the more pressing and practical issues of law and morality (Javaid, 2016).

Farhad Nezhad, Globalization is a complex phenomenon that has had far-reaching effects. Not surprisingly, therefore, the term "globalisation" has acquired many emotive connotations and become a hotly contested issue in current political discourse. At one extreme, globalisations seen as an irresistible and benign force for delivering economic prosperity to people throughout the world. At the other, it is blamed as a source of all contemporary ills. Nevertheless, it is widely accepted that the key characteristics of globalisation have been the liberalization of international trade, the expansion of FDI, and the emergence of massive cross-border financial flows. This resulted in increased competition in global markets. It is also widely acknowledged that this has come about through the combined effect of two underlying factors: policy decisions to reduce national barriers to international economic transactions and the impact of new technology, especially in the sphere of information and communications. These developments created the enabling conditions for the onset of globalization.

THE FACES OF ISLAM
INTERNATIONAL CONFERENCE OF BKMT and AS-SYAFIYAH ISLAMIC UNIVERSITY
Jakarta 20th February 2023

Economic globalization refers to the free movement of goods, capital, services, technology and information. It is the increasing economic integration and interdependence of national, regional, and local economies across the world through an intensification of cross-border movement of goods, services, technologies and capital. Whereas globalization is a broad set of processes concerning multiple networks of economic, political, and cultural interchange, contemporary economic globalization is propelled by the rapid growing significance of information in all types of productive activities and marketization, and by developments in science and technology (Farhad, 2011).

Stanley Fischer (2003) Globalization is the ongoing process of greater interdependence among countries and their citizens – is complex and multifaceted. Many of the problems that the critics of globalization point to are real. Some of them relate to economics. Others relate to non-economic, but no less important, aspects of life. And while some of the problems do stem from the process of global integration, others do not. As far as the economics is concerned, the big challenge is poverty, and the surest route to sustained poverty reduction is economic growth. Growth requires good economic policies. The evidence strongly supports the conclusion that growth requires a policy framework that prominently includes an orientation towards integration into the global economy. This places obligations on three groups: those who are most responsible for the operation of the international economy, primarily the governments of the developed countries; those who determine the intellectual climate, which includes this audience but also government and non-government organizations and individuals; and the governments of the developing countries who bear the major responsibility for economic policy in their countries. Let me start by discussing the historical background, the protagonists, their views, and the issues. Economic globalization, the ongoing process of greater economic interdependence among countries, is reflected in the increasing amount of cross-border trade in goods and services, the increasing volume of international financial flows, and increasing flows of labor. In the words of Anthony Giddens, a leading sociologist: “I would have no hesitation ... in saying that globalization, as we are experiencing it, is in many respects not only new, but also revolutionary.

... Globalization is political, technological and cultural, as well as economic” (Stanley, 2003).

Javaid Ayub, said let us consider some common features of Islam and Globalization:

- 1. Islam demands death of distances so do globalization. Islam believes in universalism rather than nationalism and globalization has a capacity to tear down the borders erected and maintained by the nation-states. Thus, the Islamic concept of Ummah can be realized through the mechanism and opportunity the globalization provides (Javaid, 2016). Modern technology in transport and communication has promoted an unprecedented degree of interaction between Muslims across the world, especially those belonging to the middle and upper classes, forging new links in scholarship, trade, commerce and welfare programs.*

THE FACES OF ISLAM
INTERNATIONAL CONFERENCE OF BKMT and AS-SYAFIYAH ISLAMIC UNIVERSITY
Jakarta 20th February 2023

This network of relationships has naturally given fresh impetus to the trans-national nationalism of the Muslim Ummah, with a leadership drawn mainly from the ranks of the middle class. Its energies are targeted against western cultural imperialism. Globalization, thus, has resulted in fueling Islamization of identity as well as ideologies Islam across Muslim world.

In an attempt to turn the world into a global village the technology, especially the communication and information technology of the World Wide Web and the Internet, have had two inter-related effects:

- i. Shrinking of national sovereignty, and*
- ii. Shrinking of distance.*

In both these regards, Islam and globalization are fundamental allies.

2. Islam provides huge importance to movement so do globalization. Islam is a religion which has always wanted to celebrate both movement and direction. The Islamic era or calendar does not begin when the Prophet Muhammad was born in 570 CE. It does not begin when he became a prophet forty years later. It does not begin when the prophet died in June 632 CE. The Islamic era or calendar begins when the Prophet Muhammad moved in 622 CE. The Hijra is, in a sense, a celebration of purposeful movement (Javaid, 2016). The Prophet not only changed and synthesized religious paradigms, from pre-Islamic to Islamic. The Prophet also physically changed cities from Mecca to Medina. Islamic time began with physical movement.

3. Islam ascertains the death of distances through three holiest cities, Mecca, Medina and Jerusalem, each of which signifies different levels of the death of distance. Prophet Mohammad (S.A.W) was born in Mecca but migrated from intolerant Mecca to receptive Medina. Mecca signified other aspects of the primordial death of distance. Five times each day millions of Muslims turn to Mecca, communicating with Allah through a city thousands of miles away. Mecca is a constant point of religious convergence for those in communication with the ultimate. Distance is threatened by faith. And, in the earlier centuries, Islam enlisted scientific and technological know-how in this very quest to overcome the barriers of distance. But Mecca is also the city of the annual pilgrimage, receiving millions every year from diverse corners of the world. They came by jet and camel, on foot and by boat. No barrier was challenging enough to stop the Muslim faithful from conquering the distance to Mecca. The third most sacred city for Islam is, of course, Jerusalem over which Israelis and Palestinians are today in a stalemate. Jerusalem hosts the Masjid-i- Aqsa, the first Qibla of Muslims (Javaid, 2016).

The Qur'an as Divine Revelation

Abdel-Haleem, M. A. The Qur'an is the supreme authority in Islam. It is the fundamental and paramount source of the creed, rituals, ethics, and laws of the Islamic religion. This supreme status stems from the belief that the Qur'an is the word of Allah, revealed to the

THE FACES OF ISLAM
INTERNATIONAL CONFERENCE OF BKMT and AS-SYAFIIYAH ISLAMIC UNIVERSITY
Jakarta 20th February 2023

Prophet Muhammad via the archangel Gabriel, and intended for all times and all places (Abdel Haleem, 2004). The Qur'an was the starting point for all the Islamic sciences, which were developed in order to study its grammar, pronunciation, and style, and it is the basis of Islamic law and theology; indeed, as the celebrated fifteenth-century scholar and author Suyuti said, 'Everything is based on the Qur'an'. The entire religious life of the Muslim world is built around the text of the Qur'an. As a consequence of the Qur'an, the Arabic language moved far beyond the Arabian Peninsula, deeply penetrating many other languages within the Muslim lands--Persian, Turkish, Urdu, Indonesian, and others. The first sura (or section) of the Qur'an, al-Fatiha, which is an essential part of the ritual prayers, is learned and read in Arabic by Muslims in all parts of the world, and many other verses and phrases in Arabic are also incorporated into the lives of non-Arabic-speaking Muslims (Abdel Haleem, 2004).

The Qur'an strongly denies that it is the speech or ideas of the Prophet or, indeed, of any other human. It also asserts that the revelation came directly from Allah and in Arabic so that it could be without human induced errors or inaccuracies. Several verses explain this:

Nor could this Qur'an have been devised by anyone other than God. It is a confirmation of what was revealed before it and an explanation of the Scripture-- let there be no doubt about it-- it is from the Lord of the Worlds. Or do they say, 'He has devised it'? Say, 'Then produce a sura like it, and call on anyone you can beside God if you are telling the truth. But they are denying what they cannot comprehend-- its prophecy has yet to be fulfilled for them. In the same way, those before them refused to believe-- see what the end of those evildoers was! (Yunus 10:37-40).

Again, in Al-Bakara 2:23, the Qur'an challenges those who believe it to be merely the words of Muhammad to produce a book similar to it or even just one chapter like it. Allah says:

If you have doubts about the revelation We have sent down to Our servant, then produce a single sura like it-- enlist whatever supporters you have other than God-- if you truly [think you can]. If you cannot do this-- and you never will-- then beware of the Fire prepared for the disbelievers, whose fuel is men and stones. (Al-Bakara CH.2:23).

The force of this challenge becomes clear when we realize that it is issued for someone whose life should resemble that of Muhammad, namely, the life of an orphan, uneducated in any formal sense, not being able to read or write and [who] grew up in the unenlightened age

THE FACES OF ISLAM
INTERNATIONAL CONFERENCE OF BKMT and AS-SYAFIYAH ISLAMIC UNIVERSITY
Jakarta 20th February 2023

of the jahiliyyah period (the age of ignorance) before Islam. The Qur'an argues that, if it were from any source other than God, there would be many inconsistencies and inaccuracies in the text:

Do they not consider the Qur'an [with care]? Had it been from other than Allah, they would surely have found therein much discrepancy. (Annisa`4:82).

The angel was entrusted with a direct message in Arabic, not simply with meanings and ideas. It was intended to be immediately comprehensible to ordinary people. Furthermore, any change to the revealed text is also attributed to Allah alone:

When we substitute one revelation for another, and God knows best what He reveals [in stages], they say, 'You are but a forger': But most of them understand not. (An-Nahl 16:101).

Farid Esack summarizes the point: For Muslims the Qur'an as the compilation of the 'Speech of Allah 'does not refer to a book inspired or influenced by Him or written under the guidance of His spirit. Rather, it is viewed as His direct speech (Farid, 1999). Therefore, challenges, alteration or false could not be attributed to it Allah says:

...Though it is an unassailable Scripture. Which falsehood cannot touch from any angle, a Revelation sent down from the Wise One, Worthy of All Praise- [should remember that] you [Prophet] are not told anything that the previous messengers were not told: your Lord is a Lord of forgiveness, but also of painful punishment. If We had made it a foreign Qur'an, they would have said, 'If only its verses were clear! What? Foreign speech to an Arab?' Say, 'It is guidance and healing for those who have faith, but the ears of the disbelievers are heavy, they are blind to it, it is as if they are being called from a distant place.' (Al-Fussilat41:41- 44).

Qur`anic Approach to Modern Globalization

Qur'an never been challenged by any unprecedented intellectual benign force or technological advancement. common features of Globalization which Qur'an approached squarely are: - Globalization attempt to turn the world into a global village through technology, especially the communication and information technology of the World Wide Web and the Internet, have had two inter-related effects: i. Shrinking of national sovereignty, ii. Shrinking of distance.

i. Shrinking of national sovereignty, Tawheed was the first principle towards which all prophets called their people. This call is a revolutionary one as it challenges all false gods,

THE FACES OF ISLAM
INTERNATIONAL CONFERENCE OF BKMT and AS-SYAFIYAH ISLAMIC UNIVERSITY
Jakarta 20th February 2023

liberate mankind from superstitious practices and hits hard on the intermediary class who stood in between the people and their Lord and had created a barrier between the two, thus, distancing mankind from their true Lord. This distance was shrunk when Islam announced its doctrine of Tawheed. Qur'an mentions in Chapter 2 Verse, 186 that:

And when My servants question thee concerning Me, then surely I am nigh. I answer the prayers of the suppliant when he crieth unto Me. So let them hear My call and let them trust in Me, in order that they may be led a right. (Bakara 2:186).

Say He is Allah, the One! Allah the eternity Be sought of all! He begetteth not nor was begotten. And there is none comparable unto Him. (Al-Ikhlâs 112:1-4).

Anthony Giddens, in Fischer S., a leading sociologist: "I would have no hesitation ... in saying that globalization, as we are experiencing it, is in many respects not only new, but also revolutionary (Fischer, 2003).

The western scholars look at globalization as new, but also revolutionary. The Qur'an announced its doctrine of Tawheed which is call is a revolutionary one as it challenges all false gods, liberate mankind from superstitious practices and hits hard on the intermediary class who stood in between the people and their Lord and had created a barrier between the two, thus, distancing mankind from their true Lord, as it is evidence from Qur'an in Chapter 2 Verse, 186 and Chapter 112 Verse, 1-4 mentioned above.

ii. Shrinking of distance. Allah has already shrunk the distance by giving five times each day millions of Muslims turn to Mecca, communicating with Allah through a city thousands of miles away. Mecca is a constant point of religious convergence for those in communication with the ultimate. Distance is threatened by faith.

[Prophet], wherever you may have started out, turn your face in the direction of the Sacred Mosque- this is the truth from your Lord: He is not unaware of what you do- wherever you may have started out, turn your face in the direction of the Sacred Mosque; wherever any of you may be, turn your faces towards it, so that people may have no argument against you. (Al-Bakara 2:149-1450).

Muslims believe that on the night of Mi'raj, distance was truly shrunk at three different levels: Allah says:

THE FACES OF ISLAM
INTERNATIONAL CONFERENCE OF BKMT and AS-SYAFIIYAH ISLAMIC UNIVERSITY
Jakarta 20th February 2023

Glorified be he who carried his servant by night from the inviolable place of worship to far distant place of worship ... (Al-isra'a 17:1).

The prophet moved from Mecca to Jerusalem in a single night in the age of the camel; and he moved from earth to Heavens during the same night, ascending from Jerusalem; and while in Heavens the present age communicated with the ages of the past, for the Prophet was able to talk to Jesus, Moses and all the way back to Adam during the same night. The Prophet was back in Mecca before morning – breaking at least three sound barriers of cosmic experience: the distance between Mecca and Jerusalem; the distance between the earth and the Heavens; and the distance between the past and the present, very akin to the theory of relativity. And it is in this sense that Islam prepared believers for the age of the end of distance and the age of globalized digital simultaneity (Javaid, 2016).

iii. Stanley Fischer, said: Economic globalization, is the ongoing process of greater economic interdependence among countries, is reflected in the increasing amount of cross-border trade in goods and services, the increasing volume of international financial flows, and increasing flows of labor. ... Globalization is political, technological and cultural, as well as economic” (Javaid, 2016).

Globalization has radically increased incomes and economic growth in developing countries and lowered consumer prices in developed countries, it also changes the power balance between developing and developed countries and affects the culture of each affected country. And the shifting location of goods production has caused many jobs to cross borders, requiring some workers in developed countries to change careers.

In the case of greater economic interdependence among countries, which reflected in the increasing amount of cross-border trade in goods and services, Already Qur'an has provided method for economic growth and development for individuals and nations. Allah has provided resources in abundance (un-limited) they are not scarce as the western and socialist economist believe. Allah says:

To thee we have granted the fount (of abundance) (Q108:1).

Do you not see that Allah has subjected to your (use) all things in the heavens and on earth? And has made His bounties flow to you in exceeding measure (both) seen and unseen (Q29:20).

And He has subjected to you all that is in the heavens and all that is on the earth ... (Q45:13).

And See you not (O you that Allah has subjected to you whatever is in the heavens and whatsoever is on the earth and has

THE FACES OF ISLAM
INTERNATIONAL CONFERENCE OF BKMT and AS-SYAFIYAH ISLAMIC UNIVERSITY
Jakarta 20th February 2023

completed and perfected His Graces upon you, both apparent and hidden. (Q31:20).

These verses ascertain the fact that man is fully encouraged to manipulate nature and matter and hernias to satisfy his needs, produce wealth and increase his economic development out of it through lawful economic channels.

Allah has provided all resources as means of sustenance for man in (Q15:20-23, Q14:34, Q7:10)

Allah also says:

And We provided therein means of sustenance for you and many other creaturesto whom you do not provide. There is nothing which is not in Our inexhaustibletreasure and sent down in appropriate measure. We send the fertilizing winds and send down water from the sky for you to drink; it is not you who hold the storage of this wealth.

He has given you all that you could ask for and if you want to count the favors of Allah, you will never be able to count them. In fact, man is unjust, thankless.

We are the One Who established you on earth, and provided you means of your sustenance therein: yet little it is that you pay thanks.

CONCLUSION

Qur'an is viewed as Allah`s direct speech. Therefore, challenges, alteration or false could not be attributed to it and could never been challenged by time, space, place or unprecedented intellectual benign force or technological advancement. Imam Suyuti said, 'Everything is based on the Qur'an'. The entire religious life of the Muslim world is built around the text of the Qur'an; thus, globalization derived its base from Qur'an. Globalization is an unstoppable phenomenon, presenting opportunities to those who are prepared and threats to those who are not. Globalization may seem to have challenged Muslim values and culture but at the same time Islam has found in it a mechanism akin for the realization of its goal. (Adamu, 2005). Globalization is all about shrinking of space and distances, thus creating more competition for space among different actors at the world stage. Shrinking of resources in a shrinking world will lead to what Huntington calls a 'clash of civilizations' especially West v/s Islam (Javaid, 2016).

REFERENCES

- Abdel Haleem, M.A., (2004), *The Qur'an: A New Translation*. Oxford: Oxford University Press.
- Abdullahi, S., (2006). *Interpreting the Qur'an towards a Contemporary Approach*. Milton Park, Abingdon, Oxon: Routledge 2 Park Square.
- Adamu, F.I., (2005). *Northern Nigeria a Century of Transformation 1903-2003*. Kaduna: Arewa House A.B.U Press.
- Al-Islam.org. <https://www.al-islam.org>
- Arif, M. K. (2021). *Islam Rahmatan lil Alamin from Social and Cultural Perspective*. *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam*, 12(2), 169-186.
- Arusy, S., & Uyuni, B. (2020, September). *EFFECTIVE CONCEPTS AND METHODS OF DAKWAH IN THE GLOBAL WORLD*. In *Proceeding International Da'wah Conference* (Vol. 1, No. 1, pp. 232-254).
- Farhad N.A., (2011). *Globalization and Challenges: What are the globalization's contemporary issues?* *International Journal of Humanities and Social Science*. Vol. 1 No. 6, 216-217.
- Farid, E., (1999). *On Being a Muslim: Finding a Religious Path in the World Today*. Oxford: Oneworld.
- Fischer, S., (2003). *Globalization and Its Challenges*. Lecture Presented at the American Economic Association Meetings in Washington, DC on January 3, 2003.
- Globalization: Its nature and impact,
<http://www.ilo.org/public/english/wcsdg/docs/rep2.pdf>.
- Iskandar, T., (1996). *Kamus Dewan*. Malaysia: Dewan Bahasa dan Pustaka.
- Javaid, A., (2016). *Globalization and Islam: Challenges and Opportunities*. *Imperial Journal of Interdisciplinary Research (IJIR)* Vol-2, Issue-8.
- Majid, Z. A., Al Yusni, D. H., Himayah, M., & Uyuni, B. (2021). *THE EFFECT OF MODERN AND CONTEMPORARY ISLAM ON CRITICAL THINKING OF ISLAMIC FIGURES*. *Spektra: Jurnal ilmu-ilmu sosial*, 3(2), 43-55.
- Rohmah, S. N., Yunus, N. R., & Setiawan, R. (2023). *QURANIC ELABORATION OF THE INTERPRETATION OF HUMAN RIGHTS VERSES*. *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam*, 14(2), 16-16.
- The Impact of Globalization on Current Islamic Education Article in Australian Journal of Basic and Applied Sciences* · August 2012
<https://www.researchgate.net/publication/257656605> Retrieved 5/4/2018.
- Uyuni, B., & Adnan, M. (2021). *RELATIONSHIP BETWEEN POLITICS AND DAKWAH IN THE QUR'AN AND AS-SUNNAH*. *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam*, 12(2), 187-207.

THE FACES OF ISLAM
INTERNATIONAL CONFERENCE OF BKMT and AS-SYAFIYAH ISLAMIC UNIVERSITY
Jakarta 20th February 2023

Yahya, H., (2003). Beauties for Life in the Qur'an. New Delhi, Mill-at Book Center, A-34, Mount Kailash.

3. محمد متولي الشعراوي (المتوفى: 1418هـ) 1997 م) تفسير الشعراوي – الخواطر³ الناشر: مطابع أخبار اليوم عدد
الأجزاء: 20