

**ISLAMIC IDEOLOGY IN THE GLOBALIZED WORLD:  
A NIGERIAN MUSLIM EXPERIENCE**  
(Ideologi Islam Dalam Dunia Globalisasi: Pengalaman Muslim Nigeria)

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**ABSTRACT**

*The world has become a global village and resulted into unavoidable intermingling of habitat of different societies with diverse culture and religious backgrounds. This has been identified to be the major cause of global unrest. The main thrust of this study, therefore, is to look into the effects of globalization on Nigerian Muslims. Methodologies used in this study are sociological and moral approaches. The study found out that the sources of Islamic teachings are divine in nature, while that of globalization are not. The study also revealed that the distinctive approach of Islamic ideology is that its instructions are aimed at the general welfare of the whole world, while the proponents of globalization want to re-create a world idea on everything tailored towards their ideology and conception of what a unified world should be. The study blamed the existing moral decadence and social misconduct among the Nigerian Muslims on unguarded consumption of programs through global information and communication technologies. Some elements of globalization such as telecommunications system, entertainment through the mass media, internet, satellite, and computer, among others, are examined and revealed that they portend great danger to the continuous serenity of Nigerian Muslims. The study, therefore, recommended moderation and education on the part of the Muslims to be able to distinguish between the good and bad ideologies from the preaching of globalization and also calls on the government to censor and regulate national systems of communication in order to curb the negative effects of globalization on Nigerian citizens.*

**Key words:** Islam, ideology, globalization, technology, politics, economy

## ABSTRAK

*Dunia telah menjadi sebuah perkampungan global dan menyebabkan percampuran yang tidak dapat dielakkan dalam kehidupan masyarakat yang berbeza budaya dan latar belakang agama. Ini telah dikenal pasti sebagai punca utama pergolakan global. Oleh yang demikian, teras utama kajian ini, untuk melihat kesan-kesan globalisasi terhadap Muslim di Nigeria. Kaedah yang digunakan dalam kajian ini adalah pendekatan sosiologi dan moral. Kajian ini mendapati bahawa sumber-sumber ajaran Islam adalah untuk kesejahteraan alam. Manakala globalisasi tidak. Kajian ini juga menunjukkan bahawa pendekatan Islam bertujuan untuk kebajikan umum seluruh dunia, manakala penyokong globalisasi mahu mewujudkan idea baru dunia yang segala-galanya disesuaikan dengan ideologi dan konsep mereka. Kajian ini telah mengutuk keruntuhan moral dan salah laku sosial di kalangan umat Islam di Nigeria melalui teknologi maklumat global dan teknologi komunikasi. Beberapa elemen globalisasi seperti sistem telekomunikasi, hiburan media massa, Internet, satelit, dan komputer, antara lain, akan diteliti dan mendedahkan bahawa mereka meramal bahaya besar kepada keharmonian berterusan Muslim di Nigeria. Oleh itu, kajian ini mengesyorkan pendekatan kesederhanaan dan pendidikan di pihak umat Islam supaya dapat membezakan antara ideologi-ideologi yang baik dan buruk daripada dakyah globalisasi dan juga menyeru kepada kerajaan untuk menapis dan mengawal sistem komunikasi kebangsaan untuk membendung kesan negatif globalisasi ke atas rakyat Nigeria.*

**Kata kunci:** Islam, ideologi, globalisasi, teknologi, politik, ekonomi

## INTRODUCTION

Globalization has become the defining process of the present age. While its proponents and supporters have stressed the opportunities and benefits of this process, recently there has been increasing disillusionment among many policy-makers, analysts, academics as well as the community of Non-Governmental Organizations (NGOs). The reasons for the changing perception of an attitude towards globalization are many. Among the important factors are the lacks of tangible benefits to most developing countries from opening their economies, despite the well-publicized claims of export and income gains; the economic losses and social dislocation that are being caused to many developing countries by rapid financial and trade liberalization; the growing inequalities of wealth and the perception that environmental, social and cultural problems have been made worse by the workings of the global free-market economy (Khor 2003).

Globalization is not a global idea or ideal and therefore cannot be the unity of the world. It can also be regarded as a war on Islamic ideology

because globalization seeks a united world in ideology, thought, ideas which are not based on a divine authority. Islam affirms the oneness of God and His indivisible sovereignty of the universe. God is the Creator, the Master, and the Sustainer of all that exists. Everything is operating according to His plan. He has revealed, through his Prophets, the Right path for the guidance of mankind. All Prophets have preached the same message- that of acceptance of God's sovereignty. They invited men and women to a life of virtue, purity, justice and peace and to act according to the guidance He has revealed.

All Prophets, from Adam, Nuh (Noah) and Ibrahim (Abraham) to Musa (Moses) 'Isa (Jesus) and Muhammad taught the same religion of acceptance of and submission to God and commitment to peace, that is Islam. Man's failure lies in not protecting and preserving the teachings of the earlier Prophets. As such, Prophet Muhammad (peace be upon him) was raised to restate the original message, to present it in its perfect form and to preserve it in such a way that the word of God would no longer be confused with the word of man. Oneness of God (*Tawhīd*) constitutes the ideological foundation of Islam; the concept of man's *Khilāfah* (Vicegerency or caliphate) provides the operational framework for the Islamic scheme of life.

This paper, therefore, sheds light on the differences in ideologies of globalization and Islam in the area of politics, economic and technology. It firstly examines the relevance of religion in the global village. It then discusses the effects of globalization on the Muslims. Conclusion and suggestions end the paper.

## **RELEVANCE OF RELIGION IN THE GLOGAL VILLAGE**

Every revealed religion is the religion and a religion, the religion in as much as it contains within itself the Truth and means of attaining the Truth, a religion since it emphasizes a particular aspect of the Truth in conformity with the spiritual and psychological needs of the humanity for whom it is destined and to whom it is addressed. Religion itself is derived from the word *religio*, which means 'to bind'. It is that which binds man to the truth. As such every religion possesses ultimately two essential elements, which are its basis and foundation, a doctrine, which distinguishes between the absolute and the relative, between the absolutely real and relatively real, between that which has absolute value and that whose value is relative; and a method of concentrating upon the real, of attaching oneself to the absolute and living according to the Will of Heaven in accordance with the purpose and meaning of human existence (Nasr 1960).

However, the fact that religion is a way of life makes its adherents believe that there is a deity controlling their way of life as well as having

something in stock for them in the hereafter. This belief makes the role of religion to human existence more important. Then if this is true of religion, there would hardly, be any other proper way of arresting or ameliorating global unrest than it (religion). We cannot, but use the channel of God that cuts across us all. Different people have different languages, which they understand, and definitely they must have their own language for God. Different people have used various names such as Dei, Eli, Allah, and Yahweh among others, for God (Husaephath 2004).

It should, at this juncture, be categorically stated that there are various names for God. Although some people are so myopic that they fail to realize that different people with different languages have their own language for God. And nevertheless, such difference did not render one inferior to other, but what could make the difference is level and capability of one's God. For instance, a God that is not eternal, supernatural, self-sufficient, wholly good and all-knowing may not be part of this discussion. If all the above attributes could be acquired by a being, then such being is capable of being called God. A theologian is in support of this opinion, when he described God as a perfect entity that nobody can claim to be greater than. Quoting him, Anselm writes; "God is something which nothing greater can be conceived". In other words, any entity to be called God must be more perfect, immortal and capable to oversee the affairs of His subjects (Husaephath 2004).

A cursory glance at the history of human civilization will show that religion has been the supreme force in the development of mankind to its present condition. That all that is good and noble in man has been inspired by faith in God is a truth at which perhaps even an atheist would not cavil. One Abraham, one Moses, one Christ, one Krishna, one Muhammad has, each in his turn and his degree, changed the whole history of the human race and raised it from the depths of degradation to moral heights undreamed of. It is through the teachings of this or that great Prophet that man has been able to conquer his lower nature and to set before himself the noblest ideals of selflessness and the service of humanity. The moral and ethical development of man to his present state, if due to any one cause, is due to religion. As a matter of fact, human civilization as we have it, whether it likes the idea or not, based on religion (Ali 1986).

Religion has made possible a state of civilization, which has again and again saved human society from destruction. Trace back history in all nations, and it will be seen that a new religious impulse has always been at hand to save it from utter destruction. It is not only that civilization, with any pretense to endurance, can test only on a moral basis, and that true and lofty morals are inspired only by faith in God, but even the unity and cohesion of jarring human elements, without which it is impossible for any civilization to stand for

a day, is best brought about by the unifying force of religion. Love, concord, sympathy, kindness to one's fellow-men have been the message of every religion, and every religion in the world, has learnt these essential lessons in their true purity only through the spirit of selflessness and service that a faith in God has inspired (Ali 1986).

Consequently, each person is born in a circumstance, which is not of his own choosing. The religion of his family or the ideology of the state is thrust upon him from the very beginning of his existence in this world. By the time he reaches his teens, he is usually fully brain-washed into believing that the beliefs of his particular society are the correct beliefs that everyone should have. However, when some people are matured and exposed to other belief-system, they begin to question the validity of their own beliefs. The seekers of truth often reach a point of confusion upon realizing that each and every religion, sect, ideology and philosophy claims to be the one and only correct way for man. Indeed, they all contain some valid and reasonable points, and they all encourage people to do good at all time (Philips 1992).

## **THE OBJECTIVE OF ISLAMIC IDEOLOGY**

Islam being a complete way of life affirms God's sovereignty over the entire gamut of man's life. It is opposed to asceticism and monasticism. It stands for life-affirmation and life-fulfillment. It refuses to divide life into water tight compartments of the sacred and the secular, of the holy and the profane. It invites man to enter wholly into the fold of Islam and regards the division of life into religious and secular as deviations from the Right path. It gives an integrated view of life and reality. The teachings of Islam cover all fields of human activity, spiritual and material, individual and social educational and cultural, economic and political, national and international. They cater for the aspirations of the soul as well as for the demands of the law and social institutions. Islam's uniqueness lies in spiritualizing the whole matrix of life.

Every activity, whether related to things like prayer and fasting, or to economic transactions, sexual relationships, diplomatic dealings or scientific experimentations, is religious if it is undertaken with God-Consciousness and accords with the values and principles revealed by Him, and it is irreligious if it is opposition to them (Khursid n.d). Activities related to matter of economy, politics and law or sex and social manners, are part of man's religious behavior and do not fall outside its scope. Life is an organic whole and the same principles should guide and govern it in all its ramifications. The *Sharī'ah* is the Islamic code which guides life in its entirety. The example of Prophet Muhammad is the model which a Muslim tries to follow and in his example one can seek guidance in all aspects of human life from the highly personal to the purely

social as a man, a son, a husband, a father, a preacher, a teacher, a trader, a statesman, a commander, a peace negotiator, a judge or a head of state. The Islamic outlook on life is revolutionary as it gives a new dynamism to what has been traditionally regarded as religious. What makes an activity religious is the attitude with which it is undertaken and its conformity or otherwise with the values enunciated by God and His Prophet. With this revolutionary outlook, the entire realm of life is won over to God and Godliness (Khursid n.d).

Islam makes faith and religion the basis of the entire human society and the mainspring for the network of its relationships. Other social groups and communities have been founded on race, blood, tribe, and geography among others. But in Islam, all these differences have been subordinated to a new form or organization emanating from the faith. Commitment to Islam integrates man not only with God but also with the community of believers. These two relationships branch out from the single act of faith. The Islamic concept of nationhood is not based on race, language, color, territory or politico-economic affinity. The Islamic community is a fraternity of faith – anyone who believes in the Islamic religion and ideology is an inalienable part of this nation -whatever his race, color, language or place of birth. This is a new principle of human organization; it is rational and ideological in nature and is capable of embracing the entire human race. This concept of an ideological community is not a mere moral precept. It has its social, political and legal dimensions. It produces a new infrastructure for human relations. Faith is the decisive force in this system. It gives birth to social institutions, from the family to the state. Islamic culture grows from this faith in the same way as a tree grows from a seed. To some extent, external forces affect it, but ultimately it is the potential of the seed, which is fulfilled. This is a unique principle of organization. The Islamic society and culture are ideological and universal in their origin and orientation (Khursid n.d).

## **GLOBALIZATION IDEOLOGY AND ISLAM**

Religion is a way and system of life that governs the spiritual and moral aspects of human activity. Islam is a comprehensive way of life, which gives every matter the minutest details on the spiritual and moral code of conduct at every stage of human endeavor. The importance of religion in respect to achieving socio-political and economic order and positive development cannot be over-emphasized. Religion is a very helpful instrument in alleviating problems and forging national and international cohesion, peace and unity, when objectively and sincerely put into practice; but if otherwise, it will be an instrument of destruction and instability to the world.

Today, different ideologies, theories and concepts of evolution and revolution are been tested in different parts of the globe. The capitalist, communist, socialist approaches, and the democratic and federal systems of life were experimented, but the resultant of all these systems failed to establish a just balanced socio-economic as well as political order and right civilization. However, the failure of the global village disintegration of sexual morality, meaningless of honesty, economic exploitation, mental and emotional insecurity, compromise with higher principle, in short, the worship of the gods of wealth, comfort and expediency – has made it obvious to many keen observers that the present civilization is heading towards its own destruction, despite its glorious achievements in the field of science and technology. In the global tussle of economic depression, political wrangling, social insecurity and dilemma, Islam has a significant role to play for the restoration of sanity and peace in the globalized world of today (Aderibigbe & Ayegboyin 1998).

Islam laid the basis of a unification of humanity (globalization) of which no other reformer or religion has ever dreamed of; a brotherhood of man which knows no bounds of color, race, country, language or even of rank; of a unity of the human race beyond which human conception cannot go. It not only recognizes the equality of the civil and political rights of men, but also that of their spiritual rights. “All men are a single nation” (al-Baqarah 2: 213) is its fundamental doctrine, and for that reason every nation is recognized as having received the spiritual gift of revelation. But the establishment of a vast brotherhood of all men is not its only achievement. Its miraculous transformation of world conditions was brought about in an incredibly short space of time. It swept away the superstitions, ignorance and the rank immorality. Islam has a claim upon the attention of every thinker, not only because it is the most civilizing and the greatest spiritual force of world but also because it offers a solution of the most baffling problems, which confront mankind today. Materialism, which has become humanity’s ideal in modern times, can never bring about peace and mutual trust among the nations of the world (Ali 1986).

Islam is, first and foremost, an international religion, and it is only before the grand international ideal of Islam, the ideal of the equality of all races and of the unity of the human race, that the curse of globalization has been responsible for the troubles of modern worlds can be swept away. Globalization has gone to the extreme on the wealth question, capitalism. There is either the tendency to concentrate wealth among the great capitalists or by community of wealth to bring the indolent and the industrious to one level. Islam offers the true solution by ensuring to the worker the reward of his work, great or small with the merit of the work and also by allotting to the poor a share in the wealth of the rich. Thus while the rights of property are maintained in their fullest sense, an arrangement is made for equalizing conditions by taken a part of the rich and distributing it among the poor according to the principle of

*Zakah* (alms to the poor), and also by a more or less equal division of property among heirs on the death of an owner (Ali 1986).

The pertinent question before the Muslims is whether we can involve ourselves in what have been globalized. The answer is Yes, if we can scrutinize them and stick to what are in line with the teachings of Islam, and No, if not. Our focus in this paper shall be concentrated on the politics, economic and technology – television and Internet.

## **EFFECTS OF GLOBALIZATION**

Globalization is a product of structuralism, which finds expression in subtler concept like deregulation, privatization, commercialization, and democratization. It seeks a penetration and dismantling of all boundaries and a unity of nations and creation of a world with a single order unifying all in idea, thought and deed. And that is why the major proponents of globalization are the advanced nations of Europe and North America who have the tools required, the money, the technology and military might to operationalize and establish this system. It is clear that there is a natural contradiction between Islamic ideology and western values, the proponents of globalization. The effect is the economic domination and exploitation of the whole world without the least hindrance of objection from a New World united in thought, ideas, ideals and deeds – a global village (Kilan 2005). Some of the effects of globalization on Islamic ideology that are highlighted in this paper are on politics, economic and technology.

## **POLITICAL EFFECTS**

Global invocation of democracy and its concomitant human rights will only erode on the sanctity of Islamic principles. The sorts of human rights advocated in terms of freedom of thought, speech, action, association and all such freedom of that give room for arrogance, disbelief and indecency are the natural gains and actual goals of western concept of democracy. There is no place given to the moderating effects of Islamic ideology on politics and human rights advocacy. Therefore, power is directly transferred from Allah onto the people. The evils of this democracy and human rights are already taking their tolls in Muslim countries as Turks and Iranians are allegedly calling for reforms. Globalization pressurizes nations into hasty democratization processes, which are all ill prepared for and poorly executed. The pressure is usually in terms of attachments of economic grants and aids to democracy. The resulting democracies are therefore usually not in the interest of the people as the leaders usually turned into collaborators and puppets of the agents of globalization (Kilani 2005).



The aim of global advocacy of democracy is really to win everyone or the majority of nations over to the side of democracy. This will then provide a convenient basis for a gang up against the few Islamic states that might resist democracy and insist on the sovereignty of Allah. Islamic democracy is based on an ideology and its objective is to establish that ideology. The administrators of this democracy must be those whose whole life is devoted to the observance and enforcement of this Law, who not only agree with its reformatory program and fully believe in it, but also thoroughly comprehend its spirit and are acquainted with its details. None is entitled to make laws on his own authority and is obliged to abide by them (Mawdudi n.d). This right vest in Allah alone; Qur'an says:

The authority rests with none but Allah. He commands you not to surrender to any one save Him. This is the right way (of life). (Yusuf 12:40).

They ask: 'Have we also got some authority?' Say: 'all authority belongs to God alone' (Ali Imran 3:154).

Whosoever does not establish and decide by that which Allah has revealed, such are disbelievers. (al-Maidah 5:44).

In a nutshell, the political life of Islam is based on sound spiritual and moral foundations, and is guided by divine instructions. The political system of Islam is unique in its structure, its function and its purpose. It is not pragmatic or instrumentalistic. It is not theocracy whereby a certain class of people assumes divine rights, hereditary or otherwise, and poses above other citizens, beyond accountability. Nor is it a proletariat whereby some revengeful labourers capture power. It is not even democracy in its popular sense. It is something different from all that. The meaning of this is that all men enjoy equal status and position from the conception of popular vicegerency. After the conquest of Makkah, when the whole of Arabia came under the dominion of the Islamic state, the Prophet addressing the members of his own clan, who in the days before Islam enjoyed the same status in Arabia, said:

*O people of Quraysh! Allah has rooted out your haughtiness of the days of ignorance and the pride of ancestry. O men! All of you are descended from Adam and Adam was made of clay. There is no pride whatever in ancestry; there is no merit in an Arab as against a non Arab nor a non-Arab. Verily the most meritorious among you in the eyes of God is he who is the most pious* (Mawdudi n.d)

There is no room in such a society for the dictatorship of any person or group of persons since every one is a Caliph of God herein.

## **ECONOMIC EFFECTS**

Economically, globalization is not a new process, for over the past five centuries, firms in the economically advanced countries have increasingly extended their outreach through trade and production activities (intensified in the colonial period) to territories all over the world. However, in the past two or three decades, economic globalization has accelerated as a result of various factors, such as technological developments but especially the policies of liberalization that have swept across the world. The most important aspects of economic globalization are the breaking down of national barriers, the international spread of trade, financial and production activities and the growing power of transnational corporations and international financial institutions in these processes (Khor 2003).

Globalization also has effects in the economic sphere of the world. The purpose is to give room for the rich nations of the world to strengthen their dominance and exploitation of poor but richly blessed developing nations. It is to oppress nations of the world, the majority of which are Muslim nations. A ready example is disastrous effect of the International Monetary Fund (IMF) on Muslim Indonesia. As capitalist rides on, any conscious Muslim resistance will meet with economic isolation in the name of various United Nations sanction. Similarly, trade ties among America, Europe, Eastern and Southern Asia countries continue to wax stronger as they gain from economic globalization while the Muslims in Western Asian countries groan under economic problems unassisted. The sure aim of economic strangulation known, as globalization is a collective idea against the only enemy that actively remains in opposition to it – Islam (Kilani 2005).

Another outlet of economic globalization is trade liberalization. This is pursued through such tools as privatization of public institutions and utilities in countries where the majority is poor and unenlightened. The goal is to gain control of vital services. Unfortunately, the majority are Muslim countries, which put the lives of the Muslims in the hand of the West through few indigenous private entrepreneurs. Practical examples are that of Saudi Arabia and other Gulf states. The sad fact about this trend is that vital services and utilities are still largely government controlled in the nations advocating globalization especially the US (Kilani 2005).

Islam also does not support this idea of globalization because the economic life of Islam is based upon solid foundations and Divine instructions. Earning one's living through decent labor is not only a duty but a great virtue as well. Under the Islamic system, the menace of greedy capitalism and destructive communism never arises. Honest trade is permitted and blessed by God, while cheating, hiding defects or merchandise from the dealers, exploiting the needs of

customers are all sinful acts. It gives utmost assurances against greedy capitalism and ruthless exploitation by proprietors. To combat cheating and exploitation, Islam demands honesty in business, warns the cheaters, encourages decent work and forbidden usury or the taking of interest just in return for lending money to the needy. The main purpose of the Islamic legislations on economics and commerce is to secure the rights of the individual, maintain the solidarity of society, introduce high morality to the world of business and enforce the Law of God in that sphere of enterprise. It is consistent and logical that Islam should be concerned with such aspects because it is not merely a spiritual formula but a complete system of life in all its walks (Abdalati n.d).

The wise words of Prophet Muhammad has given honest trading such a high status that those engaged in it are likened with the martyrs who fought and gave their lives in *Jihad* (war in the path of Allah). An honest trader will be raised up with martyrs also means that if he continues his trade without deceiving people and adheres to other principles of lawful trade, then it would be construed as if he passed his life waging “economic *Jihad*” (Doi 1984). Though the legalization of interest is looked upon as a necessary condition of economic life, and in the prevailing conditions this seems to be unavoidable. Take only the question of trade, which is today no longer a national but an international concern, and it will be found that it is entirely dependent on interest. Yet it is in reference to the honorable place that Islam gives to labor that the Glorious *Qur’an* says that “Allah has allowed trading and forbidden *Riba*” for while trading requires the use of labor and skill, *Riba* (interest) does not. So the Muslims were told fourteen centuries ago to desist from this act (Ali 1986).

## **TECHNOLOGY**

Information technology through television, Internet and satellite portends great danger to the continuous serenity of the Muslims. Indecent and fetish materials made available through the Internet will only globalize immorality.

## **THE TELEVISION**

There is no doubt that television has been one of the most important communication technologies in history. Televisions are switched on in every household. Debates continue about the medium’s effects on children, culture, education, politics, and communal life. Critics say that television feeds a constant stream of simplified ideas and sensationalistic images, that it has a negative effect on political campaigns, that it destroys local cultures in favor of a foreign culture, and that it has encouraged the growth of an uncritical

and passive audience. Defenders say that television provides a great deal of high – quality educational and cultural programming, and that it is the major source of national and international news (Kilani 2005).

Television can be a very effective teaching tool in the classroom and at home and perhaps nothing has been more responsible for creating the global village – the sense that we can see and hear events anywhere in the world as they happen and so can feel more connected to other places. The children are mostly attracted by television programs like animation, cartoons, comedies, violence films which they called “action films” and the popular home videos, while the adults are attracted by sports, discussion programs, entertainment, fashion, news and also the home video. There are many religious programs that are shown on television which are also geared towards educating the people on various ideals of religion (Kilani 2005).

The challenges of television are enormous but it requires a person with the correct understanding of the religion to appreciate these challenges and take pro-active means to arrest the effect on himself, the family and to a large extent the Muslim *Ummah* (community). One of the most potent challenges of television is the inability of many viewers to distinguish between the fantasy and reality of television. Viewers take the images they see as real, thereby taking false role models in home video in place of Prophet Muhammad and the companions. The television has been a major source of influx of un-Islamic cultures and practices to the Muslim homes. It is not uncommon to see the young males today piercing their ears, chins, jaws and noses and fixing earrings or having a part of their hair shaved in resemblance of the lesbians and homosexuals (Kilani 2005).

This development has been accelerated with the availability of Cable satellites in most homes today. The children are the most vulnerable of the group of heavy television viewers in that it accelerates a change in their attitude and behavior based on what they see on it, either in drama or music. The downward trend in the culture of respect and humility, which is the hallmark of Muslim education, is fast disappearing in most countries, which is not unconnected to foreign and un-Islamic influences on the children (Siddiqi n.d).

## **INTERNET**

Internet is a computer-based global information system. The Internet is composed of many interconnected computer networks. Each network may link tens, hundreds or even thousands of computers, enabling them to share information with one another and to share computational resources such as powerful supercomputers and databases of information. The Internet has made it possible for people all

over the world to effectively communicate with one another. An individual who has Internet access can communicate directly with anyone else on the Internet, make information available to others, find information provided by others, or sell products with a minimum overhead cost. The Internet has brought new opportunities to government, business, and education. Government uses the Internet for internal communication, distribution of information and automated tax processing. In addition to offering goods and services on-line to customers, businesses use the Internet to interact with other businesses. Many individuals use the Internet for shopping, paying bills, and on-line banking. Educational institutions use the Internet for research and to deliver courses to students at remote sites. There are many world-class libraries today that are on-line thereby making research easy for both students and teacher. The use of electronic mail (e-mail) speeds communication between companies, co-workers, and individuals. In short, individuals use the Internet for communication, entertainment, finding information and buying and selling goods and services (Kilani 2005).

The on-line chat has produced negative effects on the younger ones. They are exposed to cyber-sex, on-line flirting, dating, lesbianism, homosexuality and pornography. The world has also witnessed what has been described as cybercrime or fraud. The Internet has enthroned what could be described as cultural imperialism, as many events and celebration earlier restricted to the European society has now been globalized. It is uncommon to find Muslim societies talking about the celebration of 'Valentine Day' or 'Mother's Day'. These are celebrations that have been sold to unwary and uncritical Internet users as general for all mankind. The conflict between truth and falsehood is represented in the assault on the cultural values of Islam by the un-Islamic activities on the Internet. The Prophet is reported to have said: "Whoever imitates a people is one of them". The imitation of non-Muslims today has been accentuated by the global media, which has made the transmission of such activities easy to the whole world of which the Muslim world is not immune from the global assault (Kilani 2005).

The reason why Islam and its ideologies are vanishing in most Muslim homes and lives is because of the contempt at which many Muslims hold them and at the same time imitating non-Muslims.

## **CONCLUSION AND SUGGESTION**

In the foregoing pages, we have been able to establish that every sensible and learned person knows that all religions have condemned immorality and immodesty and have laid great stress on chastity. Islam, being the Divine Religion, has laid immense emphasis upon purity, chastity, modesty and morality. The Glorious *Qur'an* has shown the luminous and righteous path to all the Muslims, and it

contains faultless and perfect precepts for the guidance of all believers. Islam is not only a true religion but also a social order, which enables the individuals to attain the cherished goal of material happiness and welfare in the present world through righteousness and virtuous deeds. The manifold blessings of Islam are inseparable from beauty of mind and strength of character. Islam is the infallible guide in the moral and saves its followers from sinking into lower propensities and moral degeneration. On the contrary, it enables the individual to attain real greatness of character and heights of spiritual life.

However, Islamic standards should be applied to the western culture, which has spread to so many parts of the world in the wake of globalization. A Muslim should use the criteria of the *Qur'an* and *Sunnah* through adequate knowledge to distinguish between what is good and what is bad in what has been globalized and adopt, adapt or reject its various aspects accordingly. For example, Islamic culture promotes education, medical and scientific research, and the welfare of the needy, just as western culture values these things, albeit from a different perspective. Muslims can learn from and make use of the globalization in these fields, and adapt them as required to conform to Islamic values. Also, the evils of certain aspects of what have been globalized should be identified and avoided, such as sexual laxity, carelessness about dress and social behavior, lack of respect for parents and elders, extreme individualism, secularism and neglect of spiritual development. Moderation or harmony is also suggested between the divine and the human, the spiritual and the material, the individual and the collective, among others. For this approach of moderation, the Glorious *Qur'an* calls the Muslims a Middle Nation (al-Baqarah 2: 143).

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