

Globalization and the New Realities in the Muslim World

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Abstract

Long before the coming of the modern era of globalization from the West, the Muslim world had seen and enjoyed its own era of globalization. The Muslim era of globalization happened exactly during the peak of the Islamic civilization (750-1258). Around that era, there appeared a great multitude of Muslim scholars and scientists. The openness of the Islamic civilization led early Muslims scholars to borrow ideas from the earlier civilizations; like the Greeks, Persians and Indians. Many pioneering works produced by early Muslims scholars in the areas of science, technology and philosophy later immensely benefited scholars in the West. Concurrent to modern globalization was the era of European colonization of the East and Africa. Since then, Western globalization has been influencing every part of the globe. In the last few decades with the advent of the internet and now social media, knowledge and information sharing have become a lot easier than before. At times, however, the internet and social media have negatively impacted on the masses living in the East, nevertheless their positive impact challenges governments and local authorities in many countries to practice good governance in the day-to-day running of their countries. Through this paper, the researchers intend to explore globalization from the Islamic perspective and discuss issues related to the practice of good governance, politics and the phenomenon of brain drain in the Muslim world. As a qualitative study, this research employs the library research method that uses the textual and content analysis techniques. Pertinent data related to the study will be gathered from print and internet sources.

Keywords: Globalization, Good Governance, Brain Drain, Islamic Response

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Introduction

In recent times, among the most popular issues discussed in the institutions of higher learning in developing countries, particularly in the Muslim world, are topics like sustainable development, civil society, transparency, devolution of power, democracy and globalization. Like the two sides of a coin, globalization has its pros and cons. Although the positive benefits associated with Globalization have spread across the world, uneven processes associated with the phenomenon have impacted negatively on the lives of many people living in Asia and Africa. Since modern globalization comes from the West, it has replaced the traditional values of the East with some foreign values, marginalized local cultures and languages, and introduced new habits of eating, dressing, socializing and entertaining (Faruqi, 2008:77-89). At the same, modern globalization has also contributed in some positive ways. Among the good contributions that come through globalization are things like knowledge sharing, technology mediated learning, transfer of technology, instant messaging and news broadcasting, educating citizens of the world on issues related to human rights, global warming, environmental degradation, good governance, etcetera. Through this study, the researchers intend to investigate the nature of Muslim globalization, the brain drain phenomenon and the need for good governance in the Muslim world (Ray, 2007:1-4)

The Muslim Era of Globalization

From the time the Prophet Muhammad (pbuh) was given the revelation in Mecca until the time he migrated to Medina, there was not much of expansion of Islam to other parts of Arabia. The history of the Prophet indicates that during the early days of Islam in Mecca, only a small band of Muslims went to live in Abyssinia for a short period of time as asylum seekers. Their mission there was more about protecting their lives from the dangers and oppression that came from the non-believers in Mecca. As such, the real era of Muslim globalization started when the Prophet (pbuh) established the Islamic state in Medina in the year 622. It was then that Islam as a religion and a mighty civilizational force began to develop and expand to other parts of the world, especially in the Arabian Peninsula. The expansion was more obvious during the Umayyad dynasty (661-750) (Yahaya, 1998:35-56).

The end of the Umayyad dynasty gave way to the emergence of the Abbasid dynasty (750-1258). In contrast to the Umayyad rulers, the Abbasid leaders were more interested in the conquering of knowledge and science. Under their leadership, the Golden Age of the Muslims emerged. Muslim rulers during the Golden Age supported scholars and scientists in their forward march in conquering technology and knowledge; natural and social sciences. The Qur'an and the prophetic traditions were the driving force in asking the Muslims to not only learn but to enlighten their souls through knowledge. That era of the Muslims was marked with a lot of scientific research, exploration and expeditions

(Hoodbhoy, 1991:95-107). In their endeavour to master new areas of knowledge and technology, Muslims had an open-mind in learning all that is positive and beneficial from others. With such an attitude they were prepared to borrow ideas from the Indians, Persians and Greeks as a way of enriching their own civilization. It is interesting to state here, that the Muslim leaders, without any prejudice, employed Jews, Christians, Zoroastrians and others as scholars and experts either to conduct research, teach or translate texts in the academies, such as Baitul Hikmah in Baghdad. As a consequence of research undertaken and translations of foreign texts, Muslims acquired new knowledge from those outside their own civilization, especially ancient Greek philosophy (Fakhry, 1983:1-18; 2000:6-10; Qadir, 1988: 24-32).

In realizing the fact that not all ideas of the Greek philosophers were acceptable to their Islamic worldview, early Muslim scholars adopted, adapted, assimilated or integrated various ideas. Through this methodology, the early Muslim scholars took all those ideas which were non-contradictory to their religious values and faith. The scholars of the Golden Age of Islam not only borrowed ideas from others but went further to develop and come up with some new, original and innovative ideas. This was the spirit and culture of learning that was prevalent during the early Muslim era of knowledge expansion and exploration.

In a similar fashion, Western scholars also borrowed ideas from Muslim scholars during the Golden Age of the Muslims. For example, some

European scholars were introduced to the philosophical ideas of Greek philosophers as a consequence of reading works translated and annotated works by Muslim scholars. Moreover, they also learned from many pioneering works undertaken by Muslim scholars and scientists in the field of medicine, astronomy, chemistry, mathematics, algebra, trigonometry, etcetera. At the moment, however, only a few Western scholars duly acknowledge the great contributions made by the early Muslim scholars in the areas of science and scientific explorations (Nasr, 1984: 41-58; Abdul Razak, 2011:335).

In assessing the Muslim era of globalization, the Researchers point out that the expansion of Islam and Muslim civilization to foreign territories happened due to its dynamic nature as a revealed religion from God. The message of the Qur'an was appealing to its new adherents because it called for a balanced life style giving equal importance to the 'here and now' and to the life in the hereafter. The book of Islam, not only emphasizes in matters related to faith but at the same time encourages Muslims to acquire knowledge and science (Iqbal, 1996: 103-106). When Muslims took their religion to foreign lands there was no compulsion on the people in those countries to follow Islam (Al-Qur'an, 2:256). Besides that, the pages of Islamic history reveal the fact that Muslims were neither interested in the plundering the wealth, nor in tyrannizing the people in those countries. As such, the claim made by a great multitude of Western scholars that Islam was spread at the point of the sword is one which is unfounded. On the contrary, Islam was promulgated with beautiful preaching and

good examples shown by the Prophet of Islam and early Muslims during their era of globalization (Al-Qur'an, 16:125).

It can be safely stated here that any reader into Islamic history and civilization will come to the understanding that the Muslim globalization was not interested in any atrocities and usurping of wealth of others. It was not even interested in forcing others to accept Islam as their faith, and equally not interested in making others follow the Arab culture and in making the Arabic language as the lingua franca for the territories that came under the Islamic rule. If the Arabs were interesting in propagating their language and culture, then the whole of the Muslim world should be only speaking Arabic and practicing the Arab culture.

What was the Muslim globalization interested in? As a response to such a question, the researchers are of the opinion that the Muslim globalization was only interested in sharing the good news of the Qur'an and calling humanity to the path of justice and righteousness, making this world a better place for all to live in peace and harmony (Al-Qur'an, 3:104; 3:110; 3:112; 16:25;4:58).

Leadership Crisis in the Muslim World

Ever since the demise of the Prophet of Islam, and the era of the four rightly guided caliphs; Abu Bakr, Omar, Othman and Ali (may God be pleased with them), the Muslim world started to experience serious leadership crisis. As the Ummah expanded and became bigger in size there appeared many empires. Due to over-

politicking and power struggle, countless wars and conflicts happened in the many of the empires established by the Muslims. Derailed from the true spirit of Islam, many rulers and their empires started to crumble and vanish, leaving behind their traces only to be seen in ruins and documented in the history books. It has been highlighted by many Muslim scholars that one of the reasons for the disappearance of the empires and dominance of the Muslims at the global level was due to the lack of good governance. Leaders who came after the Golden Era of the Islamic civilization (750-1258) were also lacking in the area of leadership qualities and good governance. Only few leaders had leadership qualities which qualified them to be called as true leaders of the Muslims, while the vast majority of them were interested in fame and self-glorification. War, internal conflict and conspiracies within the Muslim empires became some of the contributing factors to the downfall of many empires. In a way, many of the shortcomings within the Muslim Ummah ushered European powers to colonize large sections of Muslim lands (Musa, 2004: 37-57).

Even after gaining their independence, many Muslim countries did not do well economically due to political instability and lack of democracy in those countries. Even after the discovery of oil in many parts of the Muslim world, the Muslim Ummah was not doing well due to rampant cases of mismanagement, financial scandal and embezzlement of national wealth. The absence of a democratic system in electing a leader became an advantage to some iron fisted leaders in the Muslim world. Under the dictatorial rule of some

tyrants caused the Ummah to suffer oppression and detention without trial. Many of the crimes committed by some cruel leaders in the Muslim world went unreported due to the absence of free press. Moreover, it was very difficult at that time to report and share information on leaders' crimes and misappropriation of national wealth as the technology in telecommunication was not as advanced as what we have today.

Good Governance in the Era of Globalization

Islam as a way of life not only emphasizes spiritual matters but also on worldly affairs of the Muslims. The definition of *Ibadah* (worship) in Islam not only refers to religious rituals but also to all human activities that are carried out in accordance with the will of God. As such, good governance in Islam is a form of *Ibadah* that needs to be carried out consciously in line with the religious principles. Moreover, the one who has been entrusted with public administration not only will be held accountable in this world but also in the hereafter. In order for good governance to be successfully implemented by the Islamic nation or state, it has to pay serious attention to all lofty ideas and principles mentioned in the Qur'an and Sunnah (Haneef, 2013:161-165). The following will be a discussion on some of the principles stated in the Qur'an with regard to good governance:

Man as the *Khalifah* on Earth

In reading the Qur'an one will discover that man has been honoured in his stature as the best, intelligent and creative creation of Allah (Al-Qur'an; 2:30-33, 6:165, 17:70, 95:4). The Qur'an

also explains that all other creations have been created to be at service to man (Al-Qur'an45:13). Man's position as the *Khalifah* of Allah, demands him to be upright and righteous in all his actions regardless whether they refer to this world or the next. On the contrary, the *Khalifah* should not act as a despotic tyrant. Despite man's privileged position as the most honoured creation in this world, he will be questioned on how well he carried out all duties and responsibilities assigned to him in this world in the next (Al-Attas, 1985: 71-76). With regard to man's role as the leader the following hadith explains that he will held accountable for all his actions:

Abdullah reported that Allah's Messenger (pbuh) said: Everyone of you is a guardian (ra'in) and accountable (mas'ul) for his charge. Thus the amir is a guardian of the people and He is accountable for them. And a man is a guardian (ra'in) of his household and he is accountable for them; and a women is in charge (ra'iyah) of the household and her children and she is accountable for them; and a servant is guardian of his master's property, everyone of you is accountable for his subjects. (Bukhari, al-Jam'al-Sahih)

Among the duties the *Khalifah* has to perform in this world, a leader is expected to bind a good relationship with Allah, nature and fellow human beings. From the Islamic perspective, all of us are leaders in one way or another in whatever situation and position we are put in this world. Compared to ordinary citizens, leaders of a state and public administrators have a greater responsibility, as they are put in charge of the

needs, safety and security of the lives of millions who have elected them into power. As Allah's vicegerent, man has to follow all the rules and regulations stated in the Qur'an and Sunnah. A good *Khalifah* of Allah will work diligently for the prevalence of the kingdom of God on this planet (Al-Quran 34:15). Conversely, by all means the *Khalifah* of Allah should avoid harming fellow human beings and causing destruction to nature (Rahman, 1988, vol. 6:1; Maududi, 1992, Vol. 1:66-68). The idea on how the *Khalifah* should behave has been candidly stated in the Qur'anic verse, as follows:

Mischief has appeared on land and sea because of (the need) that the hands of men have earned, that (Allah) may give them a taste of some of their deeds: in order that they may turn back (from Evil). (Al-Qur'an30:41)

***Amanah* / Trust**

Although the word *Amanah* in the Qur'an has a broader meaning to it, in principle it refers to trust (Al-Qur'an; 4:58, 8:27, 23:8, 28:26, 33:72). In one of the sayings of the Prophet of Islam, the act of failing to uphold *Amanah* has been mentioned as one of the signs of hypocrisy. An effective public administration can only be materialized when people holding positions are conscious of their responsibility. In Islam, public welfare is a form of *Amanah*. All those given the trust will be questioned on the Day of Judgment. As such, all those holding power and position in the government need to stay away from all forms of fraudulent practice, corruption and abuse of power. The nation's wealth should be managed wisely without any wastages and embezzlement. In Islam, the act of giving contracts and business opportunities by the Head of the government to

his family members, relatives, and cronies is deemed as a form of corruption. All position and power administered in the wrong way not only destroys the nation but slowly and surely the perpetrators themselves (Maududi, 1992, Vol. 10, Notes no. 120:155-157; Asad 1980, Notes no. 87-89: 653)

Fairness and Justice

In Islam, the head of state and public administrators need to practice fairness and justice in serving people living under the Islamic state. The government, courthouse and all other government agencies should be fair to all its citizens regardless of their race, religion and ethnicity. The Islamic nation state should serve justice to all, regardless of one's social status. The rule of law applies to all, the rich and poor, the aristocrat and the peasant, and even the leaders themselves. In the Qur'an, fairness and justice have been mentioned as signs of one's piety (Al-Qur'an: 4:58, 4:135, 5:8, 16:90). In the West, they say, "Justice delayed is justice denied", while in the Muslim world we believe that "Justice denied in this world, will be served in the Hereafter" According to Islam, the Islamic state should avoid all forms of injustice like detention of its civilian population with trial, oppression and suppression against those who demand for justice and fairness on the part of those who hold power. It is a big crime if the state kills or performs ethnic cleansing on those who voice against the state policies. Killing of the innocents without any valid reason is a major crime in Islam. The Islamic state should respect human lives and value life dearly. With regard to the human lives, the

Qur'an says: "Whoever kills a person [unjustly]...it is as though he has killed all mankind. And whoever saves a life, it is as though he had saved all mankind (Al-Qur'an5:32) (Al-Attas, 1985: 7-72)."

Openness and Transparency

The Islamic government should be open to criticism and rectification of its public policies. Hiding information on state investment and future planning from the public is un-Islamic in many ways. All national assets that belong to the state are not a private ownership of the Head of state or the elected government of the day. All national budget and money owned by the government should be made known to the public. By doing so, the citizens will have a greater trust on the government with the belief that all their contribution towards the well-being of the state will bear fruit in the near future. Besides that, transparency on the part of the government in terms of its investment, award of contracts, privatization of projects, etc. should be well-informed to the public. At the end of the day, the public have the right to know about all planned investments of the state as they are the ones who sponsor the government through their income and business taxes (Choudhury, 1993: 39-52).

Promotion of Good and Prevention of Evil

One of the basic principles of the Islamic teaching is the promotion of good and prevention of evil. One among the many references found which calls for the promotion of good and prevention of evil is this verse from Ali Imran:

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'roof (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful (Al-Qur'an 3:104).

Other references in the Qur'an that relate to promotion of good and prevention of evil are found in Surah 3:10, 16:125, 41: 33, etcetera. In line with this principle of the Qur'an, the Islamic state should abolish or fight against all evil, unethical and un-Islamic practices. As such, it should wage war against the evils of drug addiction, alcoholism, prostitution, sex tourism, human trafficking, terrorism, money laundering, *riba* (usury), etcetera. It is a fact beyond doubt that all these degrading human activities can undermine a progressive nation and prevent society from pursuing the lofty idealism mentioned in the Qur'an and Sunnah. To counter all social ills in the society, the state should launch campaigns to promote ethical and healthy lifestyle through all available government machineries. The best platform to start a massive campaign against social ills will be at the school and university levels. If the young minds are inculcated with ethical and religious values. then it will be a lot easier for the state authorities to govern the public and maintain peace and harmony within the society (Al-Qaradawi, 1991: 111-128).

Rights of the Minorities Should be Respected

The Islamic state should treat non-Muslim minorities living in the country with all fairness by giving rights to practice their religion and culture. They should be given their freedom to own a

place of worship and to celebrate their religious festivals. On the affairs related to non-Muslims, the Qur'an says, "To you your religion and to me mine (109:6)", "For us are our deeds, and for you your deeds. There is no [need for] argument between us and you. Allah will bring us together, and to Him is the [final] destination (42:15)." In line with the Qur'an recommendation, non-Muslims should be treated with dignity as fellow human beings. Philosophically speaking, a Muslim should treat another Muslim as his brother or sister-in-faith, while the non-Muslim as his brother or sister-in-humanity, as our origin goes back to a common ancestry (Adam and Hawa). There should no forced conversion of non-Muslim population of the state into Islam. Many Muslim countries around the globe are pretty much aware of the Qur'anic prohibition of a forced conversion into Islam. The more often quoted Qur'anic reference on the issue of no compulsion in Islam is, "There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. Whomever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing" (Al-Qur'an 2:226) (Choudhury, 1993: 60-63).

What Qualities Should a Leader Have?

The Prophets mentioned in the heavenly books, especially the last Prophet Muhammad should be the good role-models. The four rightly guided caliphs in Islam, plus Umar Abdul Aziz (682-720CE), Salahuddin al-Ayyubi who was well-known as Saladin (1137-1193CE), Sultan

Muhammad al-Fateh (1432-1481CE), Tippu Sultan and a few others should be made our beacon.

However, times have changed a great deal since then. In today's globalized world, many different interpretations exist in respect of what good leadership should be about, and politics on the ground is very different from the political idealism that floats in our minds. As a consequence of globalized communication networks and technological innovation, leaders are constantly exposed to media reporting in respect of national and international matters. Through the global media, we are all too aware of how leaders can rise and fall overnight. One moment the leader is sitting on the throne of power enjoying the glory of the day and the next moment he is dethroned from it. Worst still, some are beaten to death and assassinated.

Here are some of the responsibilities leaders, particularly those living in the contemporary Muslim world, should seriously consider and before they decide to enter politics:

One should not get into politics with the notion that it is a career and he/she wants to make a fortune for him/her, family and cronies. He or she must be clear in his/her mind that leadership is not a career like any other profession, but it is a service to the people and the nation. It is recommended that those who are humanist, non-racist, sensitive to the sufferings of others and selfless beings are qualified to enter into politics. It is wrong to enter into politics just to take revenge on one's rival on the other side of the divide. From the Islamic perspective, leadership

is an Amanah (trust) that you will be questioned in the hereafter. So one should be just and upright in carrying his duties without any partiality (Jamil, 2015: 25).

A leader must have a clear vision and mission for his/her country or the organization for which he/she is the President, Prime Minister or holding the chairmanship. Jumping into the bandwagon of politics for the reason to be popular is not a good thing at all. For those wanting to attain stardom, they should join the film industry and not politics.

The type of politics written in the 'The Prince' by the great Renaissance philosopher by the name of Niccolò Machiavelli (1469-1527) might be an accepted thing in the Western world, but it is an idea that doesn't go well with the Islamic idealism. Concepts like "the end justifies the means", "before you get power, tell the people of what they want to listen and once you get power do the things you want to do", "be stern and fearful to your enemies and subjects", "might is right", cannot be emulated as good leadership qualities in a Muslim country. Such values contradict the moral high ground a leader should stand from the Qur'anic perspective.

In Muslim countries, leaders should not raise themselves above the nation and people. The sufferings of the people should be the topmost priority and the leader comes second. Leaders should not abuse their powers entrusted to them to loot the wealth of the country, leaving the people impoverished, jobless and under poor living conditions. Good slogans like "People First, Performance" and "No one will be left behind",

“Change”, “National Transformation” and the like can act as an impetus to move the nation forward in the forward march towards progress and success (Jamil, 2015: 26-28).

Leaders should not overstay their period of welcome. They should be smart enough to leave office when they can sense that the people are getting tired of him/her. A successful leadership is not something seen in the magnitude of his/her followers, but in his/her ability to produce the next echelon of leaders who will take the nation to greater heights of success and development.

The stories of Muhammad Iqbal (1877-1938) the spiritual father of Pakistan, Nelson Mandela (1918-2013) who stood against the then apartheid regime of South Africa, Gandhi (1869-1948) and former president of India A.P.J. Abdul Kalam (1931-2015) are inspirational and soul elevating. The last-mentioned leader in the list, was once asked about the leadership qualities one should have, his answer was “in life it is not important how or where you start, but it is more important how you will end your life”. As a leader, you should leave this world with good deeds, a good name and a legacy to be followed by others. Analogically explained, such personalities break like a precious stone and shatter into millions of pieces. Each piece will live in the hearts of the people. Though physically they might be dead and, but spiritually they will live beyond their death, in the heart and minds of millions of people. Such a leader will be mentioned positively in the annals of history. One more thing that made Kalam a star more luminous than the millions we see in the night sky is the culture of

accepting gifts which he was opposed to. He had a philosophy of not accepting gifts from the public and political parties during the course of carrying out his official duties. He believed that the one who receives such gifts will be obliged to do favours in return. Moreover, he also felt such a practice can open the doorway to corruption and corrupt practices in politics (Nadason, 2015).

In addition to accepting such responsibilities, Muslim leaders should be knowledgeable in many ways. he/she should improve prospects for advancing the nation, by providing opportunities for making a marriage between science, technology and spirituality. Science only explains how we got here, while religion explains why we are put here on this planet. Technology may improve quality of day-to-day living in respect of modern transportation, communication and household appliances, but it does not explain the meaning or purpose of our lives. Spirituality, however, explains how we should lead our lives, the purpose of life, what it means to be a good human being, how to appreciate beauty, etcetera. If science focuses on the human mind, then religion focuses on the heart. In the Qur'an both science and spirituality are mentioned. In Arabic we call them “Zikr and Fikr”. In order to be successful in this world and in the hereafter, Muslim leaders should move the nation towards a progressive life in both these areas. In a leader's effort to make the nation great, he or she should promote the observance of good morals, ethics and etiquette, etcetera. (Abdul Razak, 2015: 17; Hassan, 2001:23-44).

Today's Reality

All governments and leaders in the Muslim world should come to accept the new reality of the world we live in today. Today's world is no longer the same it used to be in the past. Metaphorically speaking, the world we live today has become a global village. Since we are living in a globalized world with the latest technology in telecommunication and social media, nothing can escape from the knowledge of the masses living in a country and others elsewhere around the globe. At the moment, people in the world, regardless of their ethnicity, language, culture and religion, are generally well connected and informed of what is happening to the rest of humanity. As such, no country in the world, particularly in the Muslim world, can carry out and hide any significant amount of information on crime, sectarian violence, assassination or election fraud. Equipped with social media and smartphone in their hands, within minutes, citizens in the country and around the world can learn about the crimes, embezzlements, mismanagement and misdeeds of those who hold power in the government (Abdul Razak, 2017: 284-286).

While avoiding the negative impact of the internet and social media, Muslim countries should use the internet and social media in a productive manner to improve public services and the living conditions of the people. Leaders should allow freedom for newspapers, radio broadcasts and television channels to present the pros and cons of how the government of the day is conducting itself. In this aspect, Muslim countries can

emulate freedom of the press that has been practiced and enjoyed in many Western countries. Election campaigns held by the ruling party and the opposition should be given equal opportunity to be aired in the mainstream media in the Muslim countries. All sectarian violence and uncalled wars in the Muslim world should stop and move on with their national development agendas that will benefit the people.

Ruling parties should not practice crony nepotism that will benefit their friends, families and corporate companies. E-economy that has been brought by globalization should benefit the people in many Muslim countries. All Muslim leaders should work towards abolishing corporate capitalism and empowering and encouraging individuals to develop local enterprises in the country. By eradicating corporate capitalism, the wealth of a nation will be equally shared by its people and not owned and controlled by a selected few. Thus, when wealth is equally shared, the disparities between the haves and have-nots can be easily narrowed down.

The Brain Drain Phenomenon

Brain drain is a phenomenon that has been present throughout the history of mankind. It happens all over the world, particularly in developing and third world countries. Developed countries in the world look for the intelligent minds in the poorer countries and allure them to work for building their nations and meeting national agendas. By doing so, this allows the rich countries to maintain their status quo as advanced nations of the world, and, at the same time, causes the poor countries to lag behind in

terms of development and progress (Arifin, 2004:2).

It is an accepted fact that globalization has helped the process of brain drain that is taking place in the world. Through brain drain, many countries in the East lose a great number of highly qualified professionals, academicians, researchers and scientists to the developed countries in the West. Many foreign companies and institutions hunt for such professional people while they are still in the universities in the West. Sometimes the potential candidates of brain drain are handpicked and given scholarships while they pursue their specialization in their own countries.

Many factors have been identified which contribute to this global phenomenon (Barker, 2003: 50), which are especially visible in the East, particularly in Muslim countries. They can be divided into two categories; the pull-factors and the push-factors. With regard to 'Pull' factors, host countries in the West offer professionals and scholars handsome salary packages, access to hi-tech and sophisticated research centres, good opportunities for educating their children, interesting climates (four seasons), and a greater variety of lifestyles. In contrast, 'Push' factors in poorer countries offer limited opportunities for future well-being as a consequence of low economic growth, poor living conditions, lack of intellectual freedom, lack of access to resources, political turmoil and threats of war looming on their homeland or due to sectarian wars that endanger their lives (Johnson, 2000: 30).

Apart from professionals migrating to the First-World countries, another form of brain drain

happens when foreign companies employ locals who are talented to work in the industries and labs established in Eastern countries, especially in the Muslim countries. Under such situations, the research and findings of the Muslim professionals will either benefit the foreign companies operating in the local country or exported to the advanced countries. All research findings by the Muslim professionals will become the copyright of those who have employed them.

In realizing the rampant cases of brain drain in the Muslim world, it is about time that the oil-rich and other Muslim countries should initiate a 'brain gain' program to bring back the lost intelligentsia. As an initiative to bring back the Muslim professionals to work in their own or in other Muslim countries, Muslim governments should provide laboratories, science and research centres, build good universities, provide good salary, etcetera. At the same time Muslims countries must also practice 'brain retention' program in order to stop local talents from going out of the country permanently to benefit advanced countries. As a means of stopping the professionals from leaving, governments in the Muslim world can facilitate the 'brain retention' group by giving the same sort of benefit given to the 'brain gain' group. Under such a program, top students at the university level should be identified and given scholarship, and jobs should be made readily available to such students upon graduating from the universities. Some students can even be provided with financial assistance by the government to pursue their post-graduate studies before settling down on their professional career.

Since brain drain is happening at a fast rate, one of the most important issues that deserves due consideration on the part of Muslim professionals is whether it is proper for the professionals and scientists from Islamic countries to be involved in the war industry and nuclear projects which are meant other than for a good cause. The researchers feel that there is a great possibility that their talents and expertise could be employed to produce sophisticated weapons that could probably be used for the purpose of waging war and to invade and destroy weaker nations, like the ones existing in the Muslim world. If this happens, then it should be deemed that such Muslim minds have been employed for a wrong purpose, causing pain and misery to innocent people on whom war has been imposed.

Contrary to the preceding form of brain drain, the researchers are in favour of the kind of brain drain that brings people from the advanced countries to the developing and underdeveloped countries in the world. If that happens, then this scenario should be seen as positive development, as there will be transfer of knowledge, technology and expertise from the developed countries to the poor and developing countries in the world. The expected end result in that sort of a brain drain is that the living standard in the underdeveloped and poor countries can improve and put them on par with the advanced countries in the world. Idealistically speaking, when there exists the philosophy of loving, caring and sharing among the countries in the world, then humanity as a whole can create a better world for all to live in peace, harmony and prosperity.

Appraisal

Muslim approaches to globalization in the Golden Age contributed in all good ways in promoting knowledge and science. It avoided oppression and other form of atrocities on the people in which it came in contact with. Muslims did not impose their will on others. They respected the differences in people and even prepared to learn from others to enrich their own civilization. In contrast, modern globalization that comes from the West has its own hidden agendas. In analyzing modern globalization one can detect gaps in the current process that continue to favour developed countries in the West at the expense of developing and less developed countries around the world.

The researchers are of the opinion that innovation in teaching and learning which comes along with globalization is a progressive development. At the same time education should not be separated from its lofty ideals aimed at producing good individuals as well as good citizens who will have a good relationship with God Almighty, fellow human beings and with the environment (flora and fauna). Since Muslim countries cannot isolate themselves from the rest of the world, they must adapt to the new developments that the world is going through. Muslims must show an interested attitude towards learning new things without compromising their faith and the principles laid down in the Qur'an and Sunnah. Affluent oil rich countries in the Middle East should not waste large amounts of money on purchasing armaments. On the contrary, these countries should give greater priority in investing

their money on education. Building scientific research centres will be a good idea whereby Muslim scientists and scholars can congregate and come up with some original ideas of their own. This in turn can cut down their dependency on others. Through such investment, Muslims can narrow the prevalent knowledge and technological gaps that exist between them and others. Brain drain involving exchanges between Muslim countries will not be a problem if it benefits the Muslim Ummah, because it will allow Muslim professionals and scientists from the underprivileged countries to work in other Muslim countries that can cater for their intellectual development. Muslim countries will benefit economically, socially, politically and intellectually from such exchanges.

Muslim countries that are still lacking in the area of good governance should improve their records. Leaders in those countries should give a serious thought on the well-being of their citizens. Likewise, leaders who are addictive to war should pause and think about the destruction caused to human lives and infrastructure. The rule of law should be observed strictly by those in power as well as the civilian population to fight all social ills and corruption. All uncalled wars and sectarian violence in the Muslim world should stop. All ongoing territorial disputes in the Muslim world should be resolved through peaceful negotiation without going into war. Warring Muslim nations should reflect on what happened to the European nations during World War I and II. Roughly sixty million people died, and their countries were in ruins as a result of the two wars. Ever since then, Europeans have tended to value human lives and

tried to resolve their differences through peace talks and negotiation. It is hoped that a similar situation can prevail over Muslim countries in the Middle East.

Modern globalization should not lead towards the marginalization of local cultures, customs and languages. Positive cultural influences that come from the West via globalization should be imitated and followed, leaving aside those deemed to be detrimental to a people. The culture of undertaking research and development and exploring new ideas are positive things associated with globalization that the Muslim world can follow. The idea that the West should understand is that humanity as a whole is like the colours of the rainbow. To homogenize the world community to speak one language, follow one culture, eat and dress alike would not be an interesting thing to see. We should not see the differences in culture, ethnicity and language as weaknesses (Al-Qur'an, 30:22). On the other hand, the differences that we see in people in the East and West should be regarded as a positive dynamic. The East and West should recognize and respect their different strengths and try to learn from each other. The strength of the West lies in its science and technology, while the East's strength rests in its spirituality, the concept of extended family and a God-centered life. No country can exist on its own. Regardless of Western or Eastern orientation, people should unite in calling for peace, cooperation and mutual understanding.

Conclusion

Muslims today cannot run away from globalization by living in seclusion and isolation. They must view globalization as a challenge rather than a problem and look for solutions to overcome the challenges that come along with modern globalization, in accordance with one form of *Jihad* (striving for excellence) in the path of Allah (Al-Qur'an, 8:60). Muslims should have an open-mind to examine all that comes from the West, picking and choosing what they deem to be relevant and discarding what is deemed to be dangerous and harmful to their existence as a community and nation. The West on its part should cast away completely its past mentality of intruding into the affairs of the East and imposing hegemony through globalization. Instead of looking at war as a solution in overcoming problems with the East, the West should consider discussion, dialogue, negotiation, and arbitration as the primary mechanisms for conflict resolution.

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