

## Impact of Arabic Language, Religious Fundamentalisms and Globalization

Dauda Ibrahim<sup>[a],\*</sup>

<sup>[a]</sup> Department of Arabic Studies, College of education, PMB 1033  
Ankpa, Kogi State, Nigeria.

\*Corresponding author.

Received 28 March 2023; accepted 17 May 2023

Published online 26 June 2023

### Abstract

This paper shall look into Religion, fundamentalism and globalization, the introduction, the meaning of Religion, the term fundamentalisms and globalization which presents a number of problems to the scholars of religion, both inclusivity and cultural explanations for religious phenomena have found themselves under attack from a number of fundamentalisms that have appeared in most of the worlds major faith traditions with growing popularity throughout the latter half of the twentieth century in particular strongly critical of pluralism, each fundamentalisms has developed and exclusive truth-claim, Chris partridge, on the other hand, takes a view that ‘fundamentalisms’ does not do justice to the diversity of religious traditions and their own unique historical development. Some scholars have attempted to define ‘fundamentalism’ more precisely than the popular usage of the term, these scholars tend to take two approaches. They either attempt to identify a more penetrating understanding of the phenomenon by seeking to define it or, alternatively, they provide a list of common features. The Hadden and Schupe, two sociologist of religion in 1989 provided the following definition: a pattern of contemporary socio-political movement” that share certain characteristics in their response to a common globalization process. The paper shall also look at an approach to fundamentalisms, which reactive to marginalization of religion especially secularation, selectivity, moral dualism, absolutism millennialism. Niels Nielsen consider that fundamentalist version of religious truth-claims are ‘first and foremost a negative response to what is seen as the spectre of modernity (Nielsen, 1993, p.3).

**Key words:** Selectivity; Absolutism; Penetrating; Pluralism & inclusivity

Ibrahim, D. (2023). Impact of Arabic Language, Religious Fundamentalisms and Globalization. *Higher Education of Social Science*, 24(2), 54-58. Available from: URL: <http://www.cscanada.net/index.php/hess/article/view/13010>  
DOI: <http://dx.doi.org/10.3968/13010>

### INTRODUCTION

There is no doubt Religion, fundamentalisms and globalization has played a vital role both in Islam and Christianity because religion is salient features comes from the Philosophers, like W.P. Alston who suggest about nine categories of belief, scholars have come up with alternative list of Religion cognitive system, moral system and symbolic system.

### RELIGION

How, then, should one define religion? The sociologist Peter Bergeev made a distinction between substantive and “functionalist” definitions seek to define religion in terms of its presumed subject- matter. What is religion - Functional definition seeks to define it in terms of what of what it does for those who subscribe to it. We shall consider each type of definition in turn.

An early exponent of substantive definition was E.B Tylor (1832-1917). Tylor was a pioneer in the field of anthropology; he traveled to Mexico where he became one of the first Westerners to study the Aztects.

Tylor had defined religion as a “worship of a creator God who sustain the world, he would not have defined religion but rather his own brand of spirituality, he defined a religion simply as a belief in supernatural beings. Tylor’s work caused him to distinguish between three varieties of

religious tradition animism (the belief that natural objects such as trees and rivers are 'alive' with spirits) polytheism (the belief in a plurality of gods), and monotheism (belief in a single god, as held by Judaism, Christianity and Islam).

Otto was influenced by two scholars in particular; Friedrich Schleiermacher (1768-1834) and Nathan Soderblom (1866-1931). Schleiermacher had contended that religion was a matter of feeling rather than reason, and consisted of a feeling of absolute dependence,' Otto accepted the importance of feeling in religion.

Other scholars have come up with alternative list of religions' salient features. For example, Percy Cohen has suggested the following list of system that operate within religions: Cognitive system, Moral system, Ritual system, Symbolic system, Affective system, social system. (Gombrich, 1991, p.11)

Another attempt at definition, religion in terms of salient features comes from the Philosopher W.P Alston, who suggest nine categories

- Belief in supernatural beings (gods)
- A distinction between sacred and profane objects
- Ritual acts focused on sacred objects
- A moral code believed to be sanctioned by the gods
- Characteristically religious feeling... in the presences of sacred objects ritually associated with the gods.
- A social organization bound together by the preceding characteristic (Alston, 1964)
- A more less total organization of one's life based on the worldview.

---

## THE ORIGIN OF THE TERM, WORLD RELIGION

---

Thus a number of scholars in study of religion have become uneasy with the world Religions, approach as it regards the divisions between religions as unproblematic and dose not investigate the processes whereby such construction of a world religion were created although the term 'world religion' was in regular use within Religious studies in British Universities by middle of the 1960s, it historical use dose not go further back than the twentieth century. One of its earliest usages in a title of a book was in 1916 when William Paton published *Jesus Christ and the world Religions* in 1938 E.O. James book *comparative Religion* contained a section entitled 'The Rise of the world Religions and in 1952 Finegan published *The Archaeology of world Religion*. However, by the mid-1960s a Plethora of scholars who could be argued to be the founder of the contemporary study of Religion.

It was during period of European colonial domination of the Ovient that most of the individual world Religions from that region were labeled under the categories that still exist in the world Religions approach.

---

## LEVELS OF RELIGION

---

It is not only the way religions are constructed as discrete entities with fixed borders between them. Religion that had ancient sacred texts spiritual historic founders ethical traditions that could be measured against Christian teaching, were eligible to join the world religion club and to be studied by European scholars. The academic interest in world Religion began with the study of religious texts in ancient languages. As a result of this focus on mystics and their poetry by Oviental scholars versed in ancient languages, the study of Sufism has seemingly suggested that Sufism itself was a long extinct tradition that flourished in Parsia, Turkey and North Africa during a particular period of Islamic History and was represented by exceptional men and women who achieved high mystical awareness.

---

## FUNDAMENTALISMS

---

Both inclusively and cultural explanations for religious phenomena have found themselves under attack from a number of fundamentalisms that have appeared in most of the world's major faith traditions with growing popularity, throughout the latter half of the twentieth century in particular. Strongly critical of popularism, each fundamentalism has developed an exclusive truth-claim which usually resurrect a particular version of religious 'facts' based either on a Literalist interpretation of scripture or on a chain of event believed to have been inviolable at the religion's origin. The monotheistic religions of Judaism, Christianity and Islam, in particular, have developed fundamentalisms whose adherents insist upon scriptural truths been utilized as the foundation of society's moral and even legal life. The Indian religion tend to focus less on scripture, but more on a particular vision of history that provides religion-political argument for nationalist sentiments, and the strong assertion of outsiders as others

The term 'Fundamentalism' 'presents a number of problems to the scholar of religion. We need to go beyond the popular use of the term by the public and the associated media depictions of certain typologies of religion that are perceived to be anti-modern, traditionalist, intolerant of reactionary. In addition, there are divisions among scholars as to whether it is more useful ton speak 'fundamentalism' or fundamentalism. Underling the difference of opinion are two quite different perspective. In the first, perhaps most clearly represented by the ambitious 'Fundamentalism project' edited by Marty and Applied (1994-61), is an application of the term as an umbrella appellation describing a common phenomenon that is manifest in a number of different religious traditions. This approach leads to an analysis that seeks to uncover global causes that creates the same religious reaction worldwide. This approach, unfortunately, also

suffer from the development of 'fundamentalism' and their causes that imitates certain developments in protestant Christianity. Even as far back as 1987. Lionel Chaplan was criticized. Such approach as glib use of concepts whose roots. i.e in 'western tradition' (Chaplan,1988).

Chris Partridge, on the other hand, takes the view that fundamentalism does not do justice to the diversity of religious traditions and their own unique historical developments, practices and belief, and although he acknowledge enough common patterns, he prefer to speak of a family of correspondences in which each religion contains unique aspects, better than a singular 'fundamentalism' (Partridge, 2001). This approach avoids the inherent dangers of simplification and of imposing upon other religion, a term whose roots lie in particular historical and theological development in contemporary North American Christianity.

Some scholars have attempted to define 'fundamentalism' more precisely than the popular usage of the term, these scholar tend to take two approaches. They either attempts to identify a more penetrating understanding of the phenomenon by seeking to define it or, alternatively, they provide a list of common features. Thus, Hadden and Schupe, two sociologists of religion, in the 1989 provided the following definition: A pattern of contemporary socio-political movements that share certain characteristics in their response to a common globalization process which can be described as secularization (Hadden and Schupe, 1989).

The two authors went on to list common characteristics as:

- Resistance to secularization
- Denial to religious forms which have developed by compromising with modernity
- A coherent ideology which seeks to bring religion back to the center state of public life as well as private life.
- Fundamentalist claims authority over a scriptural tradition
- They accept the benefit of modernity, particularly technology, while rejecting modernism as the ideological framework
- Fundamentalism is a modern phenomenon which attacks the ideology of modernism and very often traditional religious forms (Hadden and Schupe, 1989).

---

## APPROACH TO FUNDAMENTALISM

---

- Reactive to marginalization of religion – especially secularation
- Selectivity – selecting particular aspect of religion to emphasize their opposition to modernity.
- Moral dualism – the world divided into good and evil, light And • dark

- Absolutism and inerrancy – absolute validity of the fundamentals of the faith – scared texts are inerrant.
- Millennialism – victory to the belief at the end of history
- Behavioural requirements – members are expected to participate fully (Harris, 2001).

Both sets of characteristics are open to critique. Some of the characteristics listed by Harris seems to be more attributable to the kind of sectarian organization more often described as cult than 'fundamentalism' on the other hand, Hadden and Schupe provides us with the useful analytical boundary of 'political' to describe fundamentalism. Therefore, no religious movement can be described as fundamentalist useless. There is a 'coherent ideology which seeks to bring religion back to the center stage of public life as well as private life: However, this may or may not be in response to secularization. Neither Harris nor Hadden and Schupe mention certain fundamentalism, nationalism and the tensions that can exist between loyalty to the nation and loyalty to God. Also implicit in both attempts to identify 'fundamentalism' is a horizontal approach to the investigation of religious phenomena that looks back into the history of a particular religious tradition, to acknowledge unique features that would predispose it to take particular forms and patterns of development. Both the historical context and contemporary social and culture forces need to be explored.

Besides a strong resistance to secularism and an insistence on their own version of religious truths being utilized to bring religion back into the center of public life, each of the fundamentalisms has little in common with each other, and they all promote exclusive visions of identity which provide sometimes deeply antagonistic attitudes towards each other. Philosophically, each fundamentalism is foundationalism. In other words, they each other. Philosophically, each fundamentalism problem certain truths or doctrines which are accepted as inviolable, very often the product of revelation, it is possible to build on these truth foundations to create new vision of society or ways of life, but the truths themselves cannot be challenged. Gills Kepel summarizes the above the following words.

Each of these religious cultures had developed specific truths which, in so far as they provide the basis for strong ressevation of identity, are mutually exclusive. All they have in common is a rejection of secularism, beyond that point their plan for society diverge and then become deeply antagonistic, with the potential for bitter conflict in which none of these doctrines of truth can afford to compromise, on pain of losing follower, (Kepel, 1994, p.192)

In keeping with this view of religious truth is a strict separation of insiders and outsiders, true believers and unbelievers, but this is directed not only to other

religious adherents and the secular world, but also to those within the same religious affiliation who do not accept the fundamentalist version of history or interpretation of scripture. Often the first generation of believers are regarded as the most 'true' to the scriptural revelation or the teachings of the founder, and subsequent generation with the exception of rare individuals and their close followers, are treated as suspect, as watering down or corrupting the original vision. Transition becomes suspect as a vehicle for embodying the original truths, and fundamentalist believers seek to return to some kind of pristine past and re-embody it in the present with the hope of transforming the future. That their pattern of events or interpretation of sacred text could be mistaken in unthinkable.

Niels Nielsen consider that fundamentalist version of religious truth-claims are 'first and foremost a negative of religious truth-claims are 'first and foremost a negative response to what is seen as the spectre of modernity' (Nielsen, 1993, p.3). Bitterly opposed to the relatively and pluralism that is usually found in secular societies, they consider the desertion of a particular religious narrative as the foundation for society to be a betrayal of a sacred power, where human beings have taken charge of their own history. They may also consider that the 'truth version of the religion is under threat unless reclaimed by a spiritual vanguard. Such vanguards are often led by self-selected charismatic authority figures who consider themselves the chosen vehicle to renew the original truth. Such figures gather around themselves loyal followers wherein personal identity is discovered through belonging to the movement or group. For such fundamentalists, religious truth is not only paramount and literal but it is restored to and as a template to discover all truths. Any new discovery is taken basic and compared with truth narrative, if it can be seen to conform them it may be embraced, otherwise it is a falsehood to be rejected.

---

## GLOBALIZATION

---

Post-colonialism is also connected to the concept of globalization. Oluwabunwa describes globalization: as the process of the intensification of economic, political, social and cultural relations across international boundaries. It is principally aimed at the transcendental homogenization of political and socio-economic theory across the globe (1999, p.20).

Fafoyora states that it deals with the 'increasing breakdown of trade barriers and the increasing integration of world market' (1998, p.5). Mac Ewan defines globalization as the spread of capitalism (1990) but Akindele et al. (2002) point out that with the collapse of the soviet Empire in the late 1980s a global economy that is primarily structured and governed by the interests

of western behemoth countries became ascendant. Consequently, capitalism as an economic system now dominates the globe more than at any other time in history. Those perceive the global spread of capitalism as positive argue that it breaks down cultural barriers, promotes free-market economics, Liberal democracy, good governance, gender quality and environmental sustainability. Not everyone agree and the critics insist that along with rapid transformation in information technology it leads to the homogenization of ideas, culture, values and even lifestyles cohiorhenuan, 1998, p.6) and the deterritorialization' and villagization of the world. Yet it would seem apparent that global capitalism and homogenization of cultures could be the cononial enterprise in a new and even more violent form.

In this context Gayatri Spivak developed and applied Michel Foucault's concept of epistemic violence to describe the destruction of non-western ways of perceiving the world, and the resultant dominance of the western ways of perceiving the world, introducing the theoretical positions of subaltern essentialism and strategic essentialism into the fray. The term subaltern is crucial to cononial and post-colonial theory as it identifies those who exist outside the dominant power structure of either the colony or the colonial power because of social, political or geographic discrimination.

Methodologically it provides a tool to retell history from below and builds upon the cultural hegemony work of the Marxist theorist Antonio Gramsci it is equally influenced by Jacques Derrida's theory of deconstruction which used to interrogate the assumption of western thought by reversing or displacing the hierarchical binary oppositions that provide its foundation Deconstruction challenges the privileging of identity based upon someone believed to have the truth, it dose expose the error of such truth claim-based hegemony but rather constancy and persistently look into the structural processes whereby such truth are produced. The term essentialism refers to the dangers of perception that lie in reviving subaltern voices that oversimplifying the cultural identity of heterogeneous social groups, and thereby create stereotyped representations of the diverse identities that compose a given social group. The term strategic essentialism denotes a temporary essential group identity used in the praxis of discourse among subaltern groups.

---

## CONCLUSION

---

A form of religion, especially Islam or protestant Christianity, the upholds beliefs in the strict, literal interpretation of scripture. Fundamentalism is a religious reaction against aspects of modernity. The concept of fundamentalism first emerged in American Christianity in the early 20<sup>th</sup> century, but later developed to denote movements in other cultures too.



Fundamentalism refers to any sect or movement within a religion that emphasizes a rigid adherence to what it conceives of as the fundamental principle of its faith, usually resulting in a denouncement of alternative practices and interpretations. There are fundamentalist sects in almost all of the world's major Christianity, Islam, Hinduism and Judaism.

Cross-culturally, fundamentalism is characterized by a cluster of common attribute including a literal interpretation of scripture, a suspicion of outsiders, a sense of alienation from the secular culture, a distrust of liberal elites, and the belief in the historical accuracy and inerrancy of their own interpretation of their religious scriptures. Additionally, religious fundamentalists are often politically active and may feel that the state must be subservient to God.

Historically, the term "fundamentalism" was first used in the early 1900s among American protestant Christians who strove to return to the "fundamentals" of Biblical faith, and who stressed the literally interpreted Bible as fundamental to Christian life and teaching. The subsequent growth of religious fundamentalism in the twentieth century has been tied to the perceived challenge that both secularism and liberal values pose to traditional religious authorities, values, and theological truth claims.

Arabic language was chosen by Allah, and the Muslim Holy Scripture is written entirely in Arabic language. Therefore, every Muslim must learn to read and speak Arabic language, the language of the Holy prophet, in order to be able to understand and interpret the word of Allah through Globalization is the process by which ideas, knowledge, information, goods and services spread the world. In business, the term is used in an economic context to describe integrated economic marked by free trade.

---

## REFERENCES

- Alston, W. P. (1964). *Philosophy of language*. Englewood Cliffs, NJ: Prentice Hall.
- Chryssides, G. D., & Williams, D. A. (Eds.). (1999). *Approaches to the study of religion*. London, England: Continuum.
- Clark, F. (1977). *Seeking and scholars*. Milton Keynes: Open University Press.
- Connolly, P. (Ed.). (1999). *Approaches to the study of religion*. London, England: Continuum.
- Hardy, A. (1979). *The spiritual nature of man*. Oxford, England: Clarendon Press.
- Harvey, D. (1990). *The condition of postmodernity*. Oxford, England: Blackwell.
- Hick, J. (1972). *God and the universe of faiths: Essays in the philosophy of religion*. London, England: Macmillan.
- Jones, W. (1799). *The works of Sir William Jones (Vols. 1-6)*. London, England: G.G. and J. Robinson.
- Jowett, B. (1860). *Essay and reviews*. London, England: Longman, Green, Longman and Roberts.
- Jung, C. G., & Von Franz, M. L. (Eds.). (1964). *Man and his symbols*. London, England: Aldous Books.
- Katz, S. (1978). Language, epistemology and mysticism. In S. Katz (Ed.), *Mysticism and Philosophical Analysis*. London, England: Sheldon Press.
- Lang, A. (1989). *The making of religion*. London, England: Longman, Green.
- Lawson, T., & McCauley, R. (1990). *Rethinking religion: Connecting cognition and culture*. Cambridge, England: Cambridge University Press.
- Lofland, J. (1966). *Doomsday cult: A study of conversion, proselytization, and maintenance of faith*. Englewood Cliffs, NJ: Prentice-Hall.
- Lopez, D. S. Jr. (1998). *Prisoners of Shangri-La*. Chicago, IL: University of Chicago Press.
- Lyon, D. (1999). *Postmodernity*. Minneapolis, MN: University of Minnesota Press.
- Prothero, S. (1996). *The White Buddhist: The Asian Odyssey of Henry Steel Olcott*. Bloomington and Indianapolis: Indiana University Press.
- Thomas, T. (1999). *Paul Tillich and World Religions*. Cardiff, Wales: Academic Press.
- Whaling, F. (1999). Theological approaches. In P. Connolly (Ed.), *Approaches to the study of religion* (pp. 233-234). London, England: Continuum.
- Wittgenstein, L. (1997). *Philosophical investigations* (G. E. M. Anscombe, Trans.). Oxford, England: Blackwell. (Original work published 1953)
- Yinger, J. M. (1970). *The scientific study of religion*. London, England: Collier-Macmillan.