

Globalisation vs. Islamic Universality and the Politics of Translation

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Abstract

The world has been recently going through vast, overwhelming changes whose implications for different fields and disciplines are beyond understanding and interpretation at times. Many concepts, like 'Globalistaion', have been presented as the magic wand for countries and individuals alike to attain their aspirations, but peoples have attained more problems, wars, conflicts, ignorance, deterioration and sometimes even destruction. The Western perspective of Globalisation has failed to offer an acceptably successful model for a 'prosperous', 'free', 'democratic', happy globe. Since the relationship between language, politics and translation is steadfast, this study aims to challenge the inevitability of the Western models of Globalisation, to explore 'Islamic Universality' as a valuable global model, and to investigate the politics of translation in this regard. It is not my intention to compare between Globalisation as an ideology on the one hand and Islamic Universality as a religion on the other. It is rather a comparison between an idea and another. Its theoretical underpinnings delve into translation studies, especially Ahmed (2014; 2020) and political sciences, particularly Fukuyama's 'The End of History' (1989). It compares between the two concepts, revisiting and reinterpreting some events in history and making new relationships. Methodological tools include description, analysis, comparison and interpretation in a qualitative research design, using one of G.W. Bush's addresses and comparing it to a letter by Prophet Mohammed, may peace be upon him, as sample data representing the two discourses respectively. It concludes, for example, that it is either the 'end of history' for Globalisation or time for history to end as such; Time has come for the 'beginning of history' of an alternative universalist model. Thus the 'end of history' can be interpreted differently from Fukuyama's. Also, the domination ideology is deep-rooted in history, whose events cannot be logically interpreted without a theory of conspiracy, a theory harshly and unethically attacked to maintain Mankind's coma and stupefaction. Meanwhile, it uncovers the politics and the potential role of translation.

Keywords: Globalisation; Islamic Universality; Translation; Clash of Civilisations; Conspiracy

العولمة والعالمية الإسلامية وسياسة الترجمة
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المستخلص

مر العالم مؤخرًا بتغيرات هائلة وواسعة النطاق، تستعصي آثارها في مختلف المجالات والتخصصات على الفهم والتفسير في بعض الأحيان. وقُدمت العديد من المفاهيم، مثل "العولمة"، على أنها العصا السحرية للدول والأفراد على حد سواء لتحقيق تطلعاتهم، لكن كثير من الشعوب حصلت على المزيد من المشاكل والحروب والصراعات والجهل والتدهور وحتى الدمار بدلاً من ذلك. وفشل المنظور الغربي للعولمة في تقديم نموذج ناجح ومقبول لعالم "مزدهر" و"حر" و"ديمقراطي" وسعيد. وما دامت العلاقة بين اللغة والسياسة والترجمة علاقة محورية، فإن هذه الدراسة تهدف إلى تحدي فرضية "الحتمية" في النماذج الغربية للعولمة، واستكشاف "العالمية الإسلامية" كنموذج عالمي هام، وكشف سياسة الترجمة ودورها في هذا الصدد. ولا أقصد المقارنة بين العولمة كأيدولوجية من جهة والعالمية الإسلامية كدين من جهة أخرى. بل هي بالأحرى مقارنة بين فكرة وأخرى. ويتعمق الأساس النظري للدراسة في دراسات الترجمة خاصة ما قدمته صفاء أحمد (2014 ; 2020)، وفي العلوم السياسية وخاصة نظرية ميشيل فوكوياما حول "نهاية التاريخ" (1989). فالدراسة إذن تقارن بين المفهومين، وتعيد النظر والتفسير في بعض الأحداث التاريخية وتقيم علاقات جديدة بينها؛ أما أدواتها المنهجية فهي تشمل الوصف والتحليل والمقارنة والتفسير في إطار بحث نوعي، باستخدام أحد خطابات بوش الأب ومقارنتها برسالة النبي محمد صلى الله عليه وسلم كنماذج تمثل الخطابين، خطاب العولمة وخطاب العالمية الإسلامية، على التوالي. ومن بين النتائج التي تتوصل إليها الدراسة أنه إما أن تكون "نهاية التاريخ" بالنسبة للعولمة أو أن الوقت قد حان لكي ينتهي التاريخ على هذا النحو، وحين الوقت "البداية تاريخ" نموذج عالمي بديل. وهكذا يمكن تفسير "نهاية التاريخ" بشكل مختلف عن تفسير فوكوياما. وتخلص أيضاً إلى أن إيديولوجية الهيمنة متجذرة في التاريخ، ولا يمكن تفسير أحداثها بشكل منطقي دون نظرية المؤامرة، وهي نظرية يتم مهاجمتها بشراسة وبصورة غير أخلاقية للحفاظ على غيبوبة البشرية وثباتها العيق. وفي الوقت ذاته، تكشف الدراسة عن سياسة الترجمة ودورها المحتمل في هذا المضمون.

الكلمات المفتاحية: العولمة؛ العالمية الإسلامية؛ الترجمة؛ صراع الحضارات؛ نظرية المؤامرة

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1. Introduction

"The age of Globalisation has come to an end. Please, Arabs, do not talk about Globalisation or sustainable development... The world has changed because all international co-operation standards are cancelled."
-(Abo Ghazala, economic expert, 2022; Trans.)

In the last few decades, severe controversy has been raised about Globalisation not only among scholars, researchers or politicians but also among every Tom, Dick and Harry. Our generation has been raised to loud, indeed overwhelming, voices hailing Globalisation, warning that the 'odd one out' and calling for immediate change into being a part of this 'inevitable' trend. Meanwhile, some rare, disperse and seemingly weaker contrary voices are heard every now and then. Others have preferred to keep silent for a reason or another until the time tells. The world has been going through vast, detrimental changes whose implications for different fields and disciplines are beyond understanding and interpretation at times. Many concepts, like 'Globalistaion', have been presented as the magic wand for countries and individuals alike to attain their aspirations, but peoples have attained more problems, wars, conflicts, ignorance, deterioration and sometimes even destruction. The Western perspective of Globalisation has failed to offer an acceptable, successful model for the whole globe to follow. As the relationship between language, politics and translations is steadfast, this study aims to challenge the inevitability of the Western models of Globalisation, to explore 'Islamic Universality' as a valuable global model, and to investigate the politics of translation in this regard. It is not my intention to compare between Globalisation as an ideology on the one hand and Islamic Universality as a religion on the other. It is rather a comparison between an idea and another. It is not my intention to compare between Globalisation as an ideology on the one hand and between Islamic Universality as a religion on the other. It is rather a comparison between an idea and another. Its theoretical underpinnings delve into translation studies, especially Ahmed (2014; 2020) and political sciences, particularly Fukuyama's 'The End of History' (1989). It compares between the two concepts, revisiting and

reinterpreting some events in history and making new relationships. Methodological tools include description, analysis, comparison and interpretation in a qualitative research design, using one of G.W. Bush's addresses and comparing it to a letter by Prophet Mohammed, may peace be upon him, as sample data representing the two discourses respectively.

The term 'Globalisation' was first used in English in education in the 1930s with hardly any popularity. Then, few decades later, it was used in a fuzzy way by some scholars and in the media. James and Steger (2014) emphasize that it is an 'extraordinary' and 'complicated' concept "that burst upon the world relatively recently, but soon became a household concern" and was hardly used before the 1990s; however they explain that "the processes of globalization had been happening for centuries". The IMF (2000), too, attributes the common usage of the term to the 1980s when the technological advances enabled 'easier and quicker' international transactions.

There is no consensus on the definition of Globalisation. But generally, Globalisation means the free movement of goods, money, people, information, values and ideas across the globe. The International Monetary Fund (IMF) refers to some aspects of Globalisation which have resulted from human innovation and technological advances: increasing the integration of world economies especially in terms of trade and investments, movement of labour and knowledge (now technology), in addition to other "broader cultural, political and environmental dimensions" (Globalisation: Threat or Opportunity: 2000). The UN Department of Economic and Social Affairs defines it roughly as "the global integration of economies and societies" (Globalization WPAY, World Youth Report: 2005). Griffiths and O'Callaghan argue that it is a 'revolutionary concept' referring to "the acceleration and intensification of mechanisms, processes, and activities that are allegedly promoting global interdependence and perhaps, ultimately, global political and economic integration" (2002:126-127). They sum up the idea in:

In short, Globalisation involves a radical transformation of existing economic and political structures in international relations. It involves an aspiration to think and act globally and an acknowledgement that humanity cannot effectively be ordered along geographical lines. (ibid.127)

Simply stated, Globalisation has brought radical changes to international relations economically, politically, culturally, and so forth.

The controversy about Globalisation extends further to the evaluation of Globalisation, Griffiths and O'Callaghan (2002:127-128) assure. Some regard it a potential power for more prosperity and equality and eased

global access to markets. Liberal activists think it enhances international human rights and peace; it makes people dependent on each other and face transnational problems (like climate change and terrorism) globally_ I disagree here because problems have increased rather than decreased or being demolished. Bekë, also, says that benefits are universal and diverse including, but not limited to, economic, political, cultural, social, lifestyle, sharing knowledge and goods, and technological dimensions, as future opportunities are still unexplored (2014:10782).

Others consider Globalisation a 'code word' for American hegemony and uncontrolled, unregulated multinational companies. They view it as an evil power that threatens the existence of various cultures and local lifestyles. It also weakened states' sovereignty. Fernando (2022) lists the following pros: a larger market for goods and services, cheaper consumer prices, outsourcing which can benefit both domestic firms and foreign labour, and increased standards of living; meanwhile cons include: wealth concentration in richer countries, leaving poorer countries behind, exploitation of poorer countries' labour and physical and intellectual resources, and homogenisation of cultures and products. Ahmed (2019a&b) explains how Globalisation deforms local identities in favour of one globalised Western version and the role translation has played in this regard. Rajpurohit criticizes Globalisation for income inequalities, risks of banking and currency crises and deteriorating environmental standards especially in developing countries, let alone losing cultural uniqueness of nations (2015:57; see also Shopina, Oliinyk and Finaheiev 2017). Other scholars talk about both advantages and disadvantages, like Cornelia (2007:152) who mentions world stability, poverty, economic balance, environment protection and democratic expression among disadvantages, and trade development, access to new markets and technologies and direct investments and loans as advantages.

Alongside Globalistaion, the idea of Universalism is explored here since the former has failed to offer humanity the welfare and prosperity it promised. 'Universalism' refers to the possibility to "apply generalized norms, values, or concepts to all people and cultures, regardless of the contexts in which they are located" according to Kohfeldt and Grabe (2014:2036). To avoid confusion with the Enlightenment philosophers' views in the 17th century or Christian theology and its connectedness with human salvation, the present study employs another term, 'Universality', to denote the Islamic perspective of the universality of human values, not necessarily religion. The globalised fake and deformed stereotyped image about Islam and its Universality (cf. Ahmed 2020) has

led the researcher to attempt to reintroduce Universality as should be from an Islamic perspective.

Islam is a word derivated from the origin 'salema' (be safe or in peace), 'aslama' (surrender to God), salaam (peace) and 'Islam' (religion) (Mo'agam Almaany Al-Gami'e: n.d.). Al-Hilbawy argues that a human being is a social creature by nature who benefits and gets benefit from others; he exchanges his resources and experiences with those who live with him on this globe in order to reach better standards of life (and after-life) continuously, thus Islam is based on universality since there is one God, Who sent a final Holy Book and one legislation for all without discrimination (2008; Trans.). Islamic values, he adds, centre on equality, respect for other religions, freedom, spreading goodness, demolishing poverty, eliminating ignorance and diseases, enhancing honesty and transparency, cleanliness inside-out, economic, political, and social development for all humans, among others.

Reviewing the literature on the two main concepts of the present study, I found out that there are many studies written in English from a western perspective on the benefits of Globalisation and relatively few (in comparison to the former) on negative impacts, a matter which reveals expectedly the huge propaganda for Globalisation. On the other hand, studies written in Arabic are mostly a translation of the Western perspective of Globalisation; however many scholars warn against its disadvantages and some wrote about Islamic universality. Unfortunately the latter voices hardly reach international readers for the language barrier. Hence emerges the gap in our knowledge of the two concepts, especially from an Islamic approach. And here arises the potential functional, or otherwise dysfunctional, role of translation.

The study's modest contribution may lie in the importance and urgency of the topic and the attempt to suggest exploring the values of Islamic universality as a valid model for the goodness of humanity. In addition, the role that translation can play in this connection is absolutely critical. The perspective, the interpretation of historical events and making new connections between incidents and ideas underline another important aspect in the study. However, I am quite aware of the limitations, not the least the size of the paper, the size of data in the last section (an address and one letter) as well as time constraints. The characteristics and manifestations of the phenomena discussed are beyond the scope of a few-page paper. This paper took me three years to write and whenever I wanted to end, international events open new prospect for examples, evidences and clarifications. In addition, it was very difficult to write about the Prophet's speech and give it due analysis and

interpretation. The interpretation of Holy texts was extremely difficult, if not impossible at all. Yet suffice it to say the study draws the attention of scholars and indeed every human to new arguments, themes or relationships in this regard. It is divided into six sections in addition to the Introduction and Conclusion: Theory and Methodology, Anglo-Saxon School of Paws vs. Islamic Universality, Playing Politics Covertly, Playing Politics Overtly & NWO, and Globalisation vs. Islamic Universality Discourses.

2. Theory and Methodology

2.1 Theory

In the 1990s, translation theories moved its focus from pure linguistic issues that had prevailed in the field for about four decades towards the analysis from a cultural point, in what Mary Snell-Hornby calls 'the cultural turn' (1990). Munday divides cultural translation studies in the 1990s into three areas, namely translation as rewriting, gender translation studies and postcolonial translation studies, though he admits that the "specific scope [of postcolonial translation studies] is sometimes undefined" (2016:209). Yet, postcolonial studies can include topics like language and power, the history of European empires and colonies, the politics of translation (e.g. Spivak 2004), the role played by translation in colonialism and post-/neo-colonialism (see Ahmed 2016a and b, 2019a). At the heart of post-colonial translation studies, the interplay between language, politics and ideology, and translation becomes evident (e.g. Ahmed 2019 b, 2020, 2022; Munday2007a and b, 2008). Therefore, the present study uses an interdisciplinary approach deriving its tenets from cultural translation studies and political sciences.

The translator's ideology, in my opinion, starts to manifest itself clearly from the moment of choosing 'what' text to translate and 'what' not, since the repeated exposure to specific messages and the promotion of certain ideas would help enhance certain ideologies while blackout would eliminate others. Then, ideology can emerge during the process of translation when the translator makes decisions regarding 'how' to translate. Here arises both the translation of ideology, i.e. translating certain ideas, and the ideology of translation, using certain translation strategies. Translators may use different translation strategies and tools at their disposal (such as addition, omission, substitution, deletion, etc.) to mediate in the target texts. In that sense, Ahmed reaches the conclusion that translation plays either a functional or dysfunctional role in transferring ideologies, reshaping nations' identities and even rewriting history (2014; 2020; 2022). Bassnett and Trevioli describe the role of

translation in colonial contexts as 'shameful' (1999) and Venuti labels it 'scandalous' (1998).

The translation of heavily-loaded ideologies like the ones in hand (Globalisation and Islamic Universality) necessitates an intensive political background to be able to interpret them functionally; by 'functionally' here I mean as opposed to dysfunctional, shameful translation. Globalisation in a scene overwhelmed by wars and conflicts all over the world_ in Israel, Palestine, Iraq, Lebanon, Syria, Yemen, the Sudan, Tunisia, Vietnam, Iran, Afghanistan, Bosnia and Herzegovina, Russia, Ukraine, North and South Korea, Alaska, to name but a few_ can best be interpreted politically with reference to Fukuyama's 'The End of History', Huntington's Clash of Civilizations, and conspiracy. All come under the realist conflict theory in international relations.

In 1989, Francis Fukuyama published his paper "The End of History?" in the National Interest, which gained much fame and to which many politicians started to quote and refer. Fukuyama himself, a deputy director of the US State Department's policy planning staff, had Samuel Huntington as one of his doctoral, whose "Clash of Civilizations" (1993) highly affected him. His interests are developing nations, governance, international political economy, nation-building and democratization, and strategic and security issues. His role in the Westernisation or Globalisation process of the developing countries, particularly, is undeniable. For instance, he was an economic advisor to the Libyan president Gaddafi from 2006 to 2008 (Fukuyama 2024).

Fukuyama proclaimed the end of history when the fascist and communist ideologies fell in 1989 and when GW Bush announced the ex-USSR collapse in 1991. Then, he hailed the universalisation of the liberal Western values: "The triumph of the West, of the Western idea", arguing:

What we may be witnessing is not just the end of the Cold War, or the passing of a particular period of postwar history, but the end of history as such: that is, the end point of mankind's ideological evolution and the universalization of Western liberal democracy as the final form of human government. (1989:1)

He claims that this universalisation "is the ideal that will govern the material world in the long run" because at the end of history in the "universal homogenous states", "all contradictions are resolved", "all human needs are satisfied" and "absolute knowledge" is attained (ibid.). He based his theory on Hegelian philosophy which suggested that history ended too in 1806 when Napoleon defeated the Prussian monarchy and the French Revolution principles of *liberté* and *égalité* started to become the talk of the world. He also maintains that WWI and II 'forced'

American and European societies 'at the vanguard of civilization' to lead the application of their model (p.2). Look at the choice of the word "force" to show that the globe is indebted to those civilised countries which kindly accepted, unwillingly, to take such a huge task on their shoulders for the good of all nations!

It is funny how Fukuyama contradicts himself. While he announced the end of history in 1989 and the supremacy of the Western liberal values and wondered "are there any other ideological competitors left?" (1989:9), he seems to overlook the fact that the ex-USSR collapsed when Gorbachev took power in 1985 and tried to apply those Western values to his society so the rival great power in the ex-bipolar world (USA-USSR balance) collapsed. History since 1989 till now, 2024, has shown 'competitors' to the universalization of Western values. China with its "contradictions" to the Western model is doing well and becoming a strong rival. The same applies to Russia, particularly after the eruption of the Russian-Ukrainian war, which seems to start a journey of ending history for both USA and Europe. North Korea, Iran, Palestine (after decades of deliberate elimination from the world map) and others have started to defy the sole American superpower and the imbalanced international system. I may argue that though Fukuyama bets on the end of history for any rival to the universalization of the Western liberalism, i.e. Globalisation in the full sense of the word, developments in the last three decades prove the opposite, the failure and the end of the Western model.

Back again to Fukuyama's question "are there any other ideological competitors left?" He answers talking about "Two possibilities [which] suggest themselves, those of religion and nationalism" (1989:9). This raises unavoidable doubts about the grudge of the Western ideology of domination against the idea of religion and actually any nationalist ideology that can threaten this domination, be it in a form of Globalisation or another (cf. Ahmed 2020), as will be explained in due course. Fukuyama then explains how Islam is the only theocratic state that may stand as an alternative to Western universalism but it will not gain universalism since it does not appeal to Western societies (ibid.). Meanwhile, he expected the rise of ethnic and nationalist movements in the Third World and consequently terrorism and national liberation (p.12). The two possibilities have essentially delineated the features of the US and European foreign policies and international relations in the three decades following the publication of Fukuyama' essay in 1989. The only disagreement between Fukuyama's opinion regarding the imposition of Western values on all countries and Bush's is that the former sees change

to come from within nations whereas the latter imposed it through war like the Iraqi war in 2003. Not a great difference, indeed, since both views meet at a certain point in the end, no matter how.

In his acclaimed post-history world, Fukuyama admits that it is not going to be a good, happy one where the welfare of humanity would be achieved, instead "a very sad time" (1989:12), where:

The struggle for recognition, the willingness to risk one's life.. for a purely abstract goal, the worldwide ideological struggle that called forth daring, courage, imagination, and idealism, will be replaced by economic calculation, the endless solving of technical problems, environmental concerns, and the satisfaction of sophisticated consumer demands. (pp.12-13)

He admits that a human's privacy would be further violated; ideals like courage or imagination would vanish; technology would overtake the scene; environmental issues would escalate; more greed would spread to meet increased consumer demand; there would be no art! I wonder if this is the life we aspire to, where people lose their very humanity! He stresses the idea of the 'inevitability' of this track of events in "I recognize its inevitability" (p.13), an extremely critical issue in the propaganda for the Western model of Globalisation, implying that one does not need to attempt to resist the sweeping wave of Globalisation.

Another simple criticism to the flawed logic of 'The End of History' is that history seems, hitherto, to have had many "ends", for example when Hegel claimed it ended in 1806 at Napoleon's defeat of Prussia and the victory of the French Revolution, but neither history nor humanity ended. In fact, those ends are just turning points in history. Otherwise, with the same logic, one can argue that the world is witnessing another turning point where Globalisation comes to the end of history and an alternative should replace it. And here is exactly where Islamic Universalism should be explored objectively as a potential universal model. I think we have the right to raise some legitimate questions in this regard: What's after 'the end of history', using Fukuyama's words? If the Globalisation of the Western values represents the optimum of the Western philosophy and this optimum cannot offer us but a 'very sad time', then why take it?

2.2 Methodology

The world is experiencing unprecedented wars and conflicts, increased poverty and economic problems, losing local identities, grave environmental problems, inter alia. From this statement, I managed to formulate the aims and research questions (RQs) of the study. As mentioned in the introduction, it aims to challenge the Western models of Globalisation, to explore 'Islamic Universality' as a valuable global

model, and to investigate the politics of translation. Therefore, it raises the following RQs:

RQ1: What is the nature of the Western Globalisation model?

RQ2: What is the truth of the Islamic Universality model?

RQ3: How Globalisation is revealed in Western discourse in comparison to Islamic Universality discourse?

RQ4: How far can Globalisation or Islamic Universality stand as a potential global model?

RQ5: What is the role of translation as a soft power tool?

To answer the research questions, the study set some objectives:

1- To analyse Globalisation and Islamic Universality;

2- To compare the viability of the two models;

3- To collect data that is representative of Globalisation and Islamic Universality discourses;

4- To analyse and compare sample discourses; and

5- To explore the politics and role of translation in promoting or otherwise hindering the models.

This is a qualitative study which uses description, analysis, comparison and interpretation. It decided to select GW Bush's Address to the Nation on Gorbachev's Resignation on 26 December 1990 as a typical representative of the contemporary Western discourse promoting Globalisation and asserting the idea that USA., the great superpower, is leading the world that it divides into either friends or enemies. On the other hand, Islamic Universality cannot be represented by a discourse better than Prophet Mohammed's Letter to Heraclius, the Byzantine emperor of Eastern Roman Empire, in 628 AD to invite him to adopt Islam. This letter is selected for two reasons. First, it is similar to the other letters he sent to the leaders of the world inviting them to Islam. Second, the Byzantine emperor was part of the West, so we can see how the Prophet addressed the West and it reacted in turn. The sample data thus exemplifies the comparison between the two concepts under scrutiny.

Finally, the research aims and objectives inspired the division of the discussion part in the paper into four sections. The Anglo-Saxon School of Paws traces the historical roots of Globalisation while Islamic Universality is traced to the genuine universal values promoted by Prophet Mohamed in the seventh century. Then the phase from the end of the nineteenth century till recently, politics was played almost covertly as discussed in section 4. Since the 1990s with the development in Web 2 and the leaks about and disclosure of the true face of global actors, politics has been played overtly and a New World Order was announced;

details are tackled in section 5. Finally section 6 compares between Globalisation and Islamic Universality discourses.

3. Anglo-Saxon School of Paws vs. Islamic Universality

Views differ significantly about the Origins of Globalisation. Griffiths and O'Callaghan say that "There is no agreement among scholars as to the origins of Globalisation. It has been dated as far back as the dawn of Western civilization. Some look to the origins of the modern state system for signs of Globalisation, while others speak about the significance of the laying of the first transatlantic telegraph cable in the mid-nineteenth century" (2002:128). Al-Shirazi assumes that historians, generally, like to attribute it to Europe's colonization of Asia, Africa and the Americas in the modern times (2002:10). Some researchers think that Globalisation is a historical process which went through various stages since the 15th century to the modern European Renaissance and the establishment of nation-states, where the nation-state replaced feudality and the idea of markets extended to include the whole nation, others attribute it to the period from mid-19th century to mid-20th century; yet it has recently accelerated noticeably (Al-Sheikhy 2009:16).

In my opinion, Globalisation, as we know it today referring to domination, dependence, centralisation and hegemony, dates back to a much longer period than the 15th century or even the dawn of Western civilisation, as will be explained in the rest of this paper. For instance, the desire for domination can be discerned in the keenness of some Jewish and Christian communities, inside and outside the Arab Peninsula, to anticipate and observe the birth of Prophet Mohammad, because his new religion would constitute a real threat to their positions and powers. This interprets why the Catholic Church in Rome, before and after his birth in 571 AD, was ardent and adamant to send priests to the region for pilgrimage and getting news about him (Ahmed 2020). It also explains the many Crusades in the name of the Cross launched for centuries against Muslims in the Holy Land of Jerusalem and other areas to deform and destroy Islam and spread Western values and ideologies.

The Western political thinking, theories and practices are based on an Anglo-Saxon School of "paws" as Dr Mohammed Ezz-el-Din (1993), ex-director of Organisation of Islamic Countries and Non-Alignment Movement and diplomat in the Egyptian Ministry of Foreign Affairs, calls it. When Europeans wanted to create a 'renaissance' after centuries of Dark Ages, thinkers, philosophers and scholars aimed in the Middle Ages at spreading certain values that guarantee their domination and control of the world. Niccolò Machiavelli or Nicholas Machiavel (1469–

1527), for instance, is an Italian diplomat and philosopher known for his book 'The Prince' written in 1513 but not published until 1535. Smith calls him the father of modern political philosophy and political science (2008:65). Many European rulers took his book as a bible for ruling. The importance of this book and his opinions lies in the fact that they represent the core of the Western school of political thinking. His most famous statement is "The end justifies the means", which disregards any kind of ethics in making or taking political decisions. Paws are the only way to save one's self since "The lion cannot protect himself from traps, and the fox cannot defend himself from wolves. One must therefore be a fox to recognize traps, and a lion to frighten wolves". He teaches humanity not to be human because humanity leads to downfall: "How we live is so different from how we ought to live that he who studies what ought to be done rather than what is done will learn the way to his downfall rather than to his preservation". The world according to Machiavelli is devoid from love: "Since love and fear can hardly exist together, if we must choose between them, it is far safer to be feared than loved" and in fact this kind of thinking is what has caused the world to reach the present state of conflicts, wars, drought, ethical deterioration, etc.. The book raised much controversy as some scholars consider Machiavelli a "teacher of evil" (Strauss 2014:9) and the book evil recommendations for tyrant rulers (Giorgini 2013).

The de facto of Globalisation until almost the end of the 19th century was the occupation of weak countries by stronger powers like Britain, France and Italy, dominating them and usurping their wealth and recourses. An imbalanced relationship between the colonizer and the colonized shaped a shameful era in history, not the least full of injustice. At the beginning of the 20th century, a new phase of discovering the reality of politics began through, for example, publishing documents like the Protocols of the Learned Elders of Zion_ during that period we started to realize the blatant lies and subtle untruths of global politics.

On the other hand, Prophet Mohammad introduced another perspective of universality in Islam, the same perspective of all the previous Apostles and Prophets Allah had sent. Yet, Islam was the only religion that was sent to all humanity, unlike the other religions, which targeted certain communities. All humans belong to one God, Allah. The first Sura (Holy Text) in the Holy Quran opens:

[1] { الحمد لله رب العالمين }

Interpretation: [Thank God, the God of all people] (Surat Al-Fatiha, Verse 1)

No discrimination as to race, sex, religion, language, or for any reason. The Prophet says in an Hadeeth (Holy saying of the Prophet):

{ إِنَّ اللَّهَ لَا يَنْظُرُ إِلَىٰ أَجْسَامِكُمْ، وَلَا إِلَىٰ صُورِكُمْ، وَلَكِنْ يَنْظُرُ إِلَىٰ قُلُوبِكُمْ وَأَعْمَالِكُمْ } [2]

Interpretation: [Allah does not look at your bodies or how you look, but He looks at your hearts and deeds.]

To further guarantee equality of all humans, Allah, who does not need anyone's worship, does not enforce anyone to believe in Islam or other religions:

{ لَا إِكْرَاهَ فِي الدِّينِ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفِرْ } [3]

Interpretation: [No enforcement in religion, he who wants to believe believes and he who wants to disbelieve disbelieves.] (Surat Al-Kahf, Verse 29)

No enforcement, oppression or suppression in Islam. It is your decision to be a believer, but you will be hold accountable for your words and actions. Allah created humans different, though He is capable of creating them similar, for a good reason:

{ أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ قِبَاثِلَ وَشُعُوبًا لِتَعَارَفُوا } [4]

Interpretation: [O people, We created you from male and female and made you peoples and tribes so that you know and get acquainted to each another.] (Surat Al-Hojorat, Verse 13)

In this sense, Islamic Universalism maintains the differences between various peoples and tribes. It does not ask them to dissolve in one universal culture, on the contrary it encourages local identities. When the Muslim empire extended to the borders of China in the east and south France in the west, none of the nations annexed lost their identity. Their religions, churches, synagogues, temples, books, worship practices, civilisations, monuments, etc. were respected and they just had to pay a Jesia (a small amount of tax) in return for their protection and security by the Muslim state. And it was the choice of those who wanted to convert to Islam to become Muslims when they discovered the truth of this religion through real interactions with Muslims. Universality, thus, offers us a good example not only for forgiveness but also for real freedom of choosing one's religion, for equality between all citizens and for due respect to the humanity of mankind. USA, which claims itself a country of equality and freedom, differentiates between the rights and duties of American and non-American citizens; it suppresses peaceful marches and demonstrations by violence and live bullets and asks others to respect human rights when its interests so request!

Al-Sheikhy demonstates that Islamic Universality means that different cultures are open to each other while maintaining their own specific distinguished features, values and principles; as such, it enriches ideas

and knowledge and acknowledges the others without losing one's own identity (2009:4). Islam addresses each and every human in all times and places so it does not recognize nationalism, regionalism, classes or races, he adds. Contrary to Globalisation, Al-Ahmady (2012) assures, Islam was the first religion to address all people rather than specific societies, adding that Universality implies openness to the world without losing identity, exchange of ideas and knowledge, and civilised communication among all people. The human instinct of universalism pushes the human being towards exchanging benefits and experiences with others to enjoy the resources in this universe and to reach a better life (Al-Hilbawy:2008a). It calls for equality, respect of religions, forgiveness, mercy, freedom, spread of goodness and truth, co-operation, eradicating poverty, ignorance and diseases, promoting cleanliness inside out, honesty and transparency in communication, economic development for all mankind, among others (ibid.). This paper does not aim to list the principles of Islam, instead it attempts to give a hint about it that serves the purposes of the comparison between Globalisation and Islamic Universality. While Universalism is based on the universality of the human species and absolute values, the respect for their privacy, the uniqueness of peoples and local cultures, Globalisation excludes the various nations' and peoples' cultures and imposes one culture of powerful states which possess physical power and aim to meet their own interests and benefits regardless of the others' (ibid.). Universality enhances interaction and integration, whereas Globalisation aims at elimination. Globalisation penetrates other cultures to destroy its nucleus (Yunes:2002). Diversity and co-existence in Universalism are thus natural and acceptable, but unaccepted in Globalisation leading to conflicts at various levels. In this sense, one can thus conclude that Globalisation does not contradict Fukuyama's assumption that the universalism of Western version of Globalisation aims at domination and elimination of any contradiction or rivals. All along that period in history, Globalisation was led by the West, or so it seemed to be, that is why I called it 'Western' Globalisation, a belief I will refute in the next two sections.

Islamic Universality established the right principles for benign globalisation (Al-Hilbawy 2008b). There is one God to worship. Five times a day there is one call for Muslim prayers in Arabic_ the times miraculously ensure that the call goes on around the globe every single minute in a different place. All faces in prayers are directed towards one Qibla (direction), the Holy Shrine in Mecca. And there is one source of legislation, the Holy Quran, which clearly delineates two roads, one leads to prosperity and the other to destruction, one leads to heaven and the

other to hell! Allah created humans and showed them how to function well in His catalogue (Holy Quran), as it were. It will be insane to look for the specifications and instructions of use somewhere else. History teaches us that actual experimentation of this Islamic universal model proved its unrivaled success during the time of the prophet till the Golden Age of Islamic Civilization, which extended from the Chinese borders in the east to south France in the west. It is true that this empire started to deteriorate with the end of the Abbasid Rule in 1258, and collapsed with the end of the Ottoman Empire and with the foreign colonisation in the 18th and 19th centuries, yet what I am arguing for is the application of the original principles of Islamic Universality as stated in the Holy Quran and the Prophet's sayings. Definitely the deterioration resulted when Muslims deserted these principles.

Translation has been used as a critical tool for communicating ideologies between different languages. It could help promote good or otherwise harmful values. For example, Muslims in the Middle Ages realized the importance of translation. Therefore, accepting the others and forgiveness led Muslims to get the best out of other civilisations of the time (Greek, Persian, Indian, Ancient Egyptian, Assyrian, etc.) through translating masterpieces in various sciences into Arabic. On the other hand, the translation movement in the West started as a result of the Roman Catholic Church's desire to stop the sweeping spread of Islam which it believed threatened its power, wealth, ideology and existence. Hence, in 1311 Pope Clement sought to establish four departments to teach Arabic and Islam in Salamanca (Spain), Oxford, Paris, and Bologna universities, established another department affiliated to the Papal Court in this regard, and dispatched orientalist and missionaries to the Muslim countries. The Arab heritage was translated into European languages, a matter which helped the West build its renaissance. The Western translations of the Holy Quran played a vital role deforming Islam and many deformations occurred in translating scientific and literary books (not the least plagiarizing content without reference to original Muslim authors or giving them Latin names). I am not trying, however, to generalize the good intentions of Muslim translations and the bad intentions of Western translations during that period of history, instead I just give evidence for how the two models made use of translation.

4. Playing Politics Covertly

Globalisation started to take a new trajectory at the end of the 19th century, with holding the first Zionist Congress in Basel, Switzerland, in 1897. At that time, the nature of Globalisation as domination and control

of the whole world revealed the huge blatant lies and subtle truth of global politics with the leakage of important documents like those related to the Zionist masonry conspiracy of domination, though still being hid sometimes and denied other times. That phase extended up to 1990 when George W. Bush announced the collapse of ex-USSR, the end of the Cold war and most importantly the formation of a New World Order. During that phase, international actors, parties to the conspiracy, played politics covertly. Two important documents will be analysed to interpret the international political scene then and now: Protocols of the Learned Elders of Zion (first published in 1905) and Yinon Plan (1982).

The first Zionist Congress was chaired by Theodore Hertzl, the founder of the modern Zionist movement, in 1897. The secret manuscript of the Congress was handed to professor Nilus, a Russian priest, by a friend who swore it was a true translation of a document stolen by a woman who was an influential leader in Freemasonry (Marsden 1922). Nilus called it a 'nest of Jewish-masonic conspiracy' report with an apparently missing part and published it in 1905 in Russian. Victore E. Marsden, a Russian correspondent, translated Nilus' edition into English and published it in 1922 with an introduction referring to evidences from letters and documents that the Protocols existed for centuries. Although Zionist Jews have raised doubts about how the Protocols reached us, what is important is the content of the Zionist conspiracy itself.

24 Protocols include detailed plans for global Jewish domination through causing chaos, promoting Liberalism, provoking revolutions and launching civil, regional and international wars, seizing power, controlling trade, industries, agriculture, education, publication and journalism, eliminating monarchies and aristocracy, destroying ethics and religions, taking hold on gold, making meaningless rules and constitutions, faking reality and awareness, directing and deceiving public opinion, spreading coup d'états, atheism, sick literature, debts and unemployment, ruining educational systems, economies and religious authorities, inter alia. The Protocols mention proudly that Zionists were the first to spread meaningless concepts like "Liberty, Equality and Fraternity" for centuries:

..words many times repeated since those days by **stupid poll-parrots** who from all sides round flew down upon these baits and **with them carried away the well-being of the world, true freedom of the individual**, formerly so well guarded against the pressure of the mob. The would-be **wise men of the goyim, the intellectuals, could not make anything out of the uttered words in their abstractness.** (Marsden 1922: 19)

'Goyim' refers to the non-Jewish. It is true that concepts like liberty, equality and fraternity spread by the French revolution have proved 'meaningless', just void words repeated by 'stupid poll-parrots' according to the Protocols. The 'wise men', according to the Protocols, advocate for such seemingly wonderful but deceptive values and when it comes to actions, no action. Zionists drained those abstract concepts from any meaning. What is 'modernisation', 'development', 'civilised nations', 'democracy', 'freedom', 'economic prosperity', 'openness policy', 'open markets', 'free elections', 'human rights', 'humanitarian intervention', state sovereignty', 'legitimacy', 'states' self-defense right', 'terrorism', 'violence', etc.? Since WW2, we have been bombarded with these vague terms which proved futile. Too much appealing propaganda by the 'mob' for the 'mob' misled the newly independent countries in the 20th century to start their termination in a journey of Globalisation.

Jews use 'Jerusalem' and 'Zion' interchangeably: "The Lord doth build up Jerusalem: he gathereth together the outcast of Israel...Praise the Lord, O Jerusalem; praise thy God, O Zion" (Psalm 147). Their Lord is called Messiah, the savior or liberator in Judaism. He is the anti-Christ seeking to destroy the world (Dawood 2022) in Islam, a matter which coincides with the aim mentioned clearly from the beginning of the Protocols, namely to bring about "a spiritual demoralization and a moral corruption" (Marsden 1922: 13).

The symbolic snake in the Protocols started its journey from Jerusalem, and by the time it comes back to Jerusalem, it would have 'devoured', dominated, the whole world. Nilus could describe seven stages of the snake course. First the snake devoured Greece in 429 B.C., second Rome in 69 B.C., third Madrid in 1552, fourth Paris in 1790 during the reign of Louis XVI, fifth London from 1814 after Napoleon's downfall, sixth Berlin in 1871 after the Franco-Prussian war, and seventh St. Petersburg (the head of the snake was drawn over it because that was the plan until the time of the First Zionist Congress held in 1897) in 1881 (Marsden 1922:14). That achieved, the Protocols affirm, "has now brought us to the threshold of sovereignty over all the world. There now remains not much more for us to build up upon the foundation we have laid" (ibid.47). The next targets in the course were indicated by arrows towards Moscow, Kiev and Odessa, and Constantinople before the snake returns to Jerusalem.

Again regardless of the authenticity or inauthenticity of the Protocols, despite accusations of 'anti-Semitism', the fierce war and the barbaric attacks against anyone who talks about the Protocols or any similar document, in spite of the many 'co-incidental' references to Jews and the

establishment of a Jewish state in the Protocols, and overlooking the sudden death or assassination of Nilus, Marsden (the translator) and many concerned others, the Protocols is a devilish plan to dominate humanity. History and current events prove that the plan has been meticulously implemented. Despite the repeated, non-stop denial of the conspiracy against humanity, the Protocols admit that Zionists deceived and 'stage-managed' the whole world for many centuries:

Who will ever suspect then that **ALL THESE PEOPLES WERE STAGEMANAGED BY US ACCORDING TO A POLITICAL PLAN WHICH NO ONE HAS SO MUCH AS GUESSED AT IN THE COURSE OF MANY CENTURIES?** (capitalisation as translated in Marsden 1922:54; bold is mine)

This attitude explains why Israel in its war against Palestine deliberately shoots international pressmen, confiscates civilians' mobiles and cameras, and prevents international organisations, like UNRWA, from working in Gaza: to keep the truth unknown and people 'stagemanaged'. Noteworthy the First Zionist Congress adopted the anthem of Hovevei Zion (the lovers of 'Zion'), later Israel adopted it as its national anthem. The relation between Zionists and some Zionist Jews is crystal clear. Maybe, Theodore Hertzl, the 208 delegates and the 26 press correspondents who attended the Congress did not expect the deception to unveil and the conspiracy be discovered in a matter of 8 years in comparison to the many centuries of covert lies and plotting!

In the aftermath of WWII, Globalisation advocates used international institutions like the United Nations, the UN Security Council, world economic institutions like Bretton Woods, World Bank, International Monetary Fund, and GATT agreement to increase control over the world and open national borders of all countries to increase the control of the few powerful people over the whole world. Boughton and Bradford argue that this global model that was created "in which the few countries that sat at the apex of the world economic pyramid invited others to participate without ceding much control" has failed as challenges and problems have aggravated in the 21st century (2007:11-12), to be discussed in details in the next section. Globalisation, domination and Zionism, thus, intersect together to achieve certain interests.

In 1982, another document called "Yinon Plan" was published under the title 'A Strategy for Israel in the 1980s'. Oded Yinon was Ariel Sharon's former advisor and journalist. It states: the West civilisation was already collapsing before the onslaught of the Soviet and the Third World; Sinai should be restored from Egypt (which it described as a 'corpse') and disarmed, and a 'Coptic' state should be established in

northern Egypt; Jordan should be given to the Palestinians who must evacuate the Palestinian territories; Lebanon should be ruined via ethnic groups; Iraq, which represented a real threat according to Yinon, must be disintegrated into Kurdish, Sunni and Shiite states; Iran's nuclear weapons should be ruined; the Arab World, already cut up by the colonial powers into 19 mutually 'hostile' ethnic states, would be further torn into what Ahmad (2014) names 'Feudal Tribal Fiefdoms' and thus incapable of threatening Israel. The Plan was not only a guide for Israel's policy in the Middle East but also a guide to the George W. Bush's and the US neo-conservative administrations, the Hawks (Becker and Polkington 2017). Reviewing the US and Bush foreign policy in the Middle East, Heard (2005) wonders the Plan "is in large part taking shape. Is this pure coincidence? Was Yinon a gifted psychic?" and he answers "Perhaps! Alternatively, we in the West are victims of a long-held agenda not of our making and without doubt not in our interests".

The events that have been taking place in the Middle East follow very meticulously the Plan. Had it been just a prediction of what would occur in the region, why was it called a 'Strategy' or a 'plan'? The Zionist aim was mentioned explicitly in the Elders Learners' Protocols:

to utterly exhaust humanity with dissension, hatred, struggle, envy and even by the use of torture, by starvation, BY THE INOCULATION OF DISEASES, by want, so that the GOYIM [non-Jewish] see no other issue than to take refuge in our complete sovereignty in money and in all else. (capitalization as translated by Marsden 1922:45; bold is mine).

The Freemasons or Zionists want a world full of grudge, wars, chaos, torture, diseases and starvation, a world they dominate and decide its devilish rules. Although the Protocols and Yinon Plan, in addition to other similar documents, were and have been discovered, Zionists did all they could to fight the spread of the information contained in these documents for decades until they lost control of the number of people who try to unveil the true face of Zionism. During that period much of the conspiracy was still being played under the table and we had only few leaks or threads to understand or attempt to interpret what was going on. And with the easy accessibility of people to information in the age of the internet, Zionists began a new phase of a flagrant, blatant overtly-played politics.

Until recently I wrongly thought that it is a war against Islam, but I realized later that it is a war against humanity (including Christians) launched by an extremist group all along history. This group may cover itself under religious allegations to appeal to international public opinion,

like the cover of religion in the Crusades, or the cover of the West or even humanity as in Globalisation which claims to promote the welfare of mankind and human rights! It is neither Christianity, nor the West, nor Humanity! For a long time, I thought it was 'Western' Globalisation, but the destruction of Europe was a target of the Zionist Protocols as delineated by the symbolic snake which devours Europe, and indeed the whole world, before it reaches its final destination in Jerusalem according to the map. It is Zionist rather than Western, however it no one can deny the West's role in this regard.

On the other hand, Islamic Universalism principles and values were not applied as should be in the Muslim countries during the 20th century. The British, French and Italian colonisation until about mid-20th century, weakened them too. Unfortunately, after their independence, with the exception of Palestine, a new kind of neo-colonialism took over. A bad stereotyped image about Islam and Muslims was further aggravated in a deliberate mass media controlled by the West, or Zionists, and directed according to a certain agenda, which I think we can relate now to the detailed agenda of the Protocols of the Learned Elders of Zion. Whether the Muslims are also responsible or not for the creation of this image is not the intention of the paper to discuss, but definitely they share the responsibility for this situation.

Although the translation of the Protocols, for example, helped a lot in discovering the secret Zionist agenda, there should have been a more serious role played by translation to communicate a true good image about Islam and Muslims. Certainly there are other players and actors in the process of awareness, such as mass media, writers and scholars, educators, indeed everyone and each human being, yet the translation of trivial and harmful (to societies, ethics and identity) materials from the language of power and domination (English) into the language of the less powerful (e.g. Arabic) did exactly the opposite of a functional role of translation. On the other hand, the translation into English deepened the deformed image about Islam and Islamic Universality (Ahmed 2016b). In short, deformed images spread in the 20th century about both Globalisation, as the road to modernization and development, and Islamic Universalism as an equivalent to weakness, ignorance, and underdevelopment.

5. Playing Politics Overtly & NWO

As it has been made clear in the previous sections, the planned aim of domination for centuries is to control the whole globe by a Zionist group, through a system we used to call 'Globalisation' during the mid-20th century until 1990 with the collapse of the ex-USSR and the emergence

of a 'New World Order' (NWO). The name in this case is not an end in itself, but a tool to reach a greater aim, in other words some names can be adapted to the needs of a given time. Let's look at the term NWO. First, it is an 'Order' rather than a 'system': the former denotes hierarchy and discrimination instead of equality, the latter implies inputs that interact to produce outputs which in turn become inputs again after feedback. Second, it dominates the 'World'. Third, it is 'New' because the ugly, old face of Globalisation had started to be exposed. The explicit features of the NWO comprise uni-polarity (US hegemony), nuclear weapons, erosion of sovereign state, power imbalance, a change in the concept of power and the emergence of regional organisations, an inclination towards the formation of new international blocs, technological revolution, heterogeneity (i.e. grave discrepancy between the international units in size and power), and escalation of tensions and conflicts (Kamel 2014:298-302). The implicit aim is control and domination. The US, the sole great power in the post-Cold War era, began a harder work to delineate world policy in the next few decades. In fact, Fukuyama's 'The End of History' coincides with the US State Secretaries Madeleine Albright and Condoleezza Rice's marketing for the theory of Constructive Chaos to redraw the Middle East (ME) map into a 'New Middle East'. America destroys Iraq and calls that a "war of Liberation"! The recent circumstances particularly since the 7th October events and the continuing Israeli aggression and genocide against the Palestinian people and its constant attacks on Syria, Iraq, Lebanon, Yemen, Iran and others in the region have negatively affected the credibility and reputation of USA and the West. The contradiction and duality of standards in the Western policy in the Middle East have recently become evident. Take for example the constant and permanent support to Israel, an occupying, aggressive power breaching all norms of the international law, the international Human Rights law, War Law and 'the practices of the civilized nations' borrowing the UN Charter words. Meanwhile it launches a fierce war against Russia presuming 'the admissibility of acquiring land by law' and 'the inherent right of individual and collective self-defense' of states (Article 51 of the UNCharter). Does not the same international rules apply to the people of Palestine, or any other country, too? The US and European international relations and practices escalate the tension not only in the Middle East but also worldwide threatening of the eruption of a WWIII.

By logic inherited from older human generations for thousands of years, one can guess the failure of a project based on chaos, despite the wonderful adjectives that can be attached to the term to appeal to public

opinion like 'constructive'. The only acceptable adjective that associates with chaos is 'destructive'. According to the online dictionary Oxford Languages, chaos means disorder, disarray, disorganization, madness, havoc, turmoil, confusion, upheaval, a mess, anarchy, all hell broken loose, inter alia. The NWO has recently advocated for one government, one currency, one financial system, etc., i.e. the whole world is governed by one government in the full sense of the word. This is theoretically speaking.

Practically speaking, the American Constructive Chaos project seems to be the main, if not the only, global project the US has in international relations since its independence in 1776. Along about 250 years, USA has launched about 100 wars, principally indirectly. In WWI, the aim was to destroy Turkey (the Ottoman empire), Austria-Hungary and Germany; USA joined the war only in 1917 and collected the rewards of victory. After WWII, Germany, Japan and Italy were defeated, Europe was weakened, and USA became one of two great superpowers in a so-called Cold War era. It then planned to weaken the rival power, the ex-USSR, so Gorbachev, a pro-American, was elected a president in 1985; in 1991 the collapse of the country was formally announced. After the rival had fallen, USA had to create a new enemy to continue the chaos. The idea of creating an enemy appeals to the American decision-makers because it makes the herd behavior of humans easier to manipulate. Hence, the next war was announced against Islam, which it deformed and stereotyped as terrorism. Immediately with the collapse of ex-USSR, Bush uncovered the new agenda for the next phase. Once it identified the aim, it launched and ignited wars indirectly particularly in the Middle East_ USA loses direct wars e.g. the war in Vietnam, Afghanistan, Iraq and lately involvement in Yemen and Palestine. The US Administration overtly made the necessary propaganda for its Constructive Chaos theory and started application in the Middle East countries through what it ridiculously the ridiculously called 'Arab Spring' revolutions, civil wars and wars between neighbour states. The rest is history and the result is devastating Tunisia, Egypt, Syria, Iraq, Lebanon, Libya, the Sudan, Yemen, Palestine, etc.

A similar plan was prepared to fight Russia and China. In 2008, USA engineered an international economic crisis when it realized that it had printed excessively uncovered dollars and that its economy was at risk. The aim was reviving the US economy. When Russia and China discovered the plot and began to take precautions, America identified the next enemies and forgot about the make-believe enemy of terrorist or extremist Islam and focused on the new enemies. The expected scenario,

then, is to find ways to weaken Russia and China. To fight Russia, it toppled the pro-Russian president to Ukraine and appointed in 2014 a Jewish, pro-West Comedian Actor, Zelensky, who has ignited the Russian-Ukrainian war. America has pushed Europe too in that war so that another enemy (Europe, according to the Zionist Protocols) can be ruined and there would be only America to control the whole world. America is wrongly thought to be an ally to Europe; maybe this holds good at a certain time when interests intersect. And to fight China, it again appointed a pro-American president in Taiwan, which controls most of the industry of advanced microchips on which many Chinese industries and economy generally are based, thus a sting in the Chinese tail.

The situation in the Middle East is by all means chaotic. Since the 1990s, the US administrations have openly advocated and adopted the theory of Constructive Chaos, unlike the previous phase when it played politics covertly, as explained in the previous section. Some so-called “Arab Spring Revolutions”, ignited and strongly supported by America, led to the deteriorating state we all notice now in the region. America destroys Iraq and calls that a “war of Liberation”! The recent circumstances particularly since the 7th October events and the continuing Israeli aggression and genocide against the Palestinian people and its constant attacks on Syria, Iraq, Lebanon, Yemen, Iran and others in the region really escalate the tension not only in the Middle East but also worldwide threatening of the eruption of a WWIII.

In this world, poverty, diseases, economic and political crises, conflicts and wars, hunger and drought, social and religious deterioration, to name but a few problems, have increased. The UN Secretary General describes our world today:

The past year was marked by increasingly complex crises for our world – **poverty, inequality, hunger and rising unemployment; an uneven and uncertain global economic outlook; the escalating climate emergency; and conflicts.. In every case, the poorest and most vulnerable people and communities are hit hardest.** (2023:7)

This reveals the dilemma and the real fruits of following what I still call the 'Western' version of Globalisation. The French thinker and philosopher Roger Garaudy, who converted to Islam, defines Globalisation as "a system that enables the powerful to impose inhumane dictatorship that preys on the weakened under allegations like free exchange and markets" (1998:17; translated). Al-Shirazi also assures "Thus the proposed Globalisation is no more than a neo-colonisation

approach" (2002:8). The paradox is that the poorest countries are the ones rich in natural resources most and usurped by colonialist and neo-colonialist powers. For example, France which has no single gold mine owns the biggest gold reservations in the world. Zionists want to keep them poor and undeveloped to be unable to resist. Look at France and ...in Africa rich in gold. It is naive to assume that this is a coincidence. It is the globalisation of poverty, Yassin (2004; Trans.) argues. I call it the globalisation of poverty, wars, ignorance, weakness, diseases and epidemics, ethical religious and civilizational deterioration, environmental problems, and so on. A logical conclusion becomes inevitable here. Globalisation cannot be interpreted away from 'conspiracy'. Ridiculously, it is a planned and announced-publicly conspiracy to gain global control and domination. If this is not conspiracy in the full and common sense of the word, that happened to be uncovered in the Protocols and elsewhere and flagrantly announced in the media publicly, what is it then? Domination in the Zionist ideology is attained through chaos and destruction of all the others, a matter which brings us back to The Protocols of the Learned Elders of Zion (1905) and Yinon Strategy (1982). Actually, the term 'Western' Globalisation should be replaced by 'Zionist Domination', 'Zionist Globalisation', or 'Zionist conspiracy against humanity' to better describe this phenomenon. This destructive ideology means 'the end of history' in the sense of bringing humans to their own destruction. In this sense one may talk of an end to history unlike Fukuyama's.

The Symbolic Snake in the Zionist Protocols seems to have devoured the whole world (after the fall of Constantinople and the announcement of secular Turkey in 1923, the ex-USSR collapse and the War in Ukraine). Its journey seems to come to an end by returning back again to the point where it started, the Mountain of Zion. They admit in the Protocols, written late 19th century, that they arrived to "the threshold of sovereignty over all the world. There now remains not much more for us to build up upon the foundation we have laid" (Marsden1922:47). The Zionist war against Palestine and Israel's neighbour countries, especially since the 7th October 2023, is a vivid example for the global Zionist domination. Look at the steadfast American-Israeli relationship and the US unlimited support to Israel at all levels, not the least the military, in spite of the great embarrassment the latter has caused to the US administration in front of an international public opinion which increasingly condemns Israel. The European support to Israel is also evident, despite the sparingly delivered diplomatic discourse, and is harshly criticized for being biased. Unfortunately, some Arab and Muslim countries have

supported Israel, even though covertly, while some others have preferred to keep silent in this conflict. History memory will never forget the Israeli genocides, terrorist attacks and aggression, and hunger policy, among other war crimes, against armless peoples, including children and women, under false allegations. Can history forget that the world (represented in the UN organisation) established and acknowledged an occupying power in 1948 (called Israel), and refused to acknowledge an already existing, occupied state (called Palestine)?

Though the Protocols admit that the Zionist dream dates centuries back, the conspiracy against humanity is as old as the creation of Adam. When God created Adam and commanded the angels to prostrate to him, all did except Satan, who disobeyed God because he was too arrogant to prostrate claiming that he is better than Adam since he is made from fire and Adam from clay. Repelled Satan, expelled from paradise, asked God not to punish him now and wait until the Doom. He vowed to mislead humans except God's sincere servants. Since then, Satan and his offsprings, who hate humans most, have been misleading and conspiring against them. So, the argument that there is no conspiracy becomes invalid and naïve.

We are used to having the often-owned Zionist, international mass media harshly criticizing any one arguing for 'conspiracy' or any theory uncovering the conspiracy. Zionists realized that they cannot burn every book against them, assassinate opponents and their ideas, or track every single research on their devilish plans in an age characterized by rapid internet progress. With the more conspiracies unveiled and the inability to suppress all contrary voices, the media created the concept of the 'Mocking Bird' in the 1980s as a way to confront the conspiracy advocates by mocking at them. Repeated exposure to such messages shapes receivers' knowledge and thought. Disparaging and demonizing conspiracy have become a common feature in the media nowadays to hide the truth and 'stagemanage' humans. In this way, Zionists ensure to continue the conspiracy against mankind without any resistance from unconscious, ignorant, unaware, distorted, blind, trivial minds, as mentioned in the Protocols. The concept of 'speed' is of great significance to Globalisation and conspiracy. The sweeping propaganda for our age as an age of speed aims to make people accept and surrender to Zionist ideas easily, thus guarantee receivers do not have the time to think critically or resist. Ideas are ready-made for receivers and they should not waste their 'valuable' time bothering about the truth. Others think for them. Zionists think and make plans and receivers execute!

Playing politics overtly uncovered the ugly face of and contradiction in politics and international relations. America played with the card of religion as an enemy. It established terrorist Islamic groups, like Taliban, Qaeda and ISIS. Islamic Universality, thus, has been terrorized. Salt refutes the idea that 'Islamic civilization' is violent and responsible for its own problems and argues instead that the Western powers either caused directly or created conditions that caused most bloodshed in the ME in a one-way direction of 'aggression', a Western intervention in the region since 1798 (2008:357). It is noteworthy to mention that the Zionist war against religion does not pertain to Islam only. In Gaza, not only are Muslims killed and mosques destroyed but also Christians and Churches as well as Jews _Netanyahu kills Jewish soldiers and prisoners captured by Hamas; the Jewish creed accepts to kill Jews to achieve the state goals. As afore-mentioned, it is a war on mankind rather than a certain religion. Here it is noteworthy to mention that there is a great difference between Jews in general and Zionist Jews who are referred to in the Protocols and who promote Zionism. Muslims believe in Moses and his religion as well as all God's apostles and Holy Books.

Translation has played an important role in the propaganda for Globalisation. It has accelerated the spread of its ideas. More tools have been developed to make translation easier, more accessible and free especially with the progress achieved in neural networks, machine learning and artificial intelligence. Nowadays, any Tom, Dick and Harry can use CAT tools, machine translation programmes, online dictionaries, and translation memories to translate any text or speech in many language pairs. An acceptable quality of translation makes it feasible to use worldwide at a large scale. Translation fans proliferated! The Zionists, the speakers for the devil, have realized the importance or rather necessity of translation in their war against humanity. Without communication (translation is one of its pillars), no ideas would spread around the globe. But has anybody realized or questioned the horrifying size of content being translated?

6. Globalisation vs. Islamic Universality Discourses

This section analyses and compares both the Globalisation and Islamic Universality discourses through selecting two speeches, which are typically representative of the discourses respectively: the first is G.W. Bush's Address to the Nation on Gorbachev's Resignation on 26 December 1990. The second is the Prophet's Letter to Heraclius in 628AD inviting him to adopt Islam. Bush's address is 943 words while the Prophet's is 67 words!

Bush's address is called an address "to the Nation" but it was, in fact, directed to the whole world to reflect on the resignation of Michael Gorbachev, the Soviet Union president (1985-1990), the collapse of his great superpower country and what the event meant to the "Americans". Let's look at the reason given for this address in example [1]:

[1] .. you and I have witnessed one of the greatest dramas of the twentieth century -- the historic and revolutionary transformation of **a totalitarian dictatorship**, the Soviet Union, and the **liberation of its peoples**. As we celebrate Christmas -- this day of **peace** and **hope** -- I thought we should take just a few minutes to reflect on what these events mean for us, as Americans.

Bush describes his traditional rivalry great power (an international actor who used to balance the international system in relation to USA) as a "totalitarian dictatorship", a description we are used to hear from USA about its enemies, and its collapse as a "liberation of its peoples". One logically wonders how the division of a great super power into smaller, weaker states can be called "liberation" unless a liberation off strength and power! Such use of terminology seems to imply absolutely the opposite. America has frequently played the game of absurd terminology, and we unfortunately repeat it like parrots without thinking about its meaning, a matter which brings us back to the Protocols' acknowledgment and pride of being the first to spread "words many times repeated since those days by stupid poll-parrots who from all sides round flew down upon these baits and with them carried away the well-being of the world, true freedom of the individual' so that "the intellectuals, could not make anything out of the uttered words in their abstractness" (Marsden 1922: 19).

Bush then mentions how America had proudly led Europe into a Cold War against the Soviet Union for over four decades to fight Communism_ under fake, made-in-USA allegations_ which threatened its "most precious values":

[2] For over 40 years, the United States led the West in the struggle against Communism and the **threat it posed to our most precious values**. This struggle shaped **the lives of all Americans**. **It forced all nations to live under the specter of nuclear destruction**.

The US Administrations have made feverish propaganda for the American values, like freedom and democracy, which, as I mentioned, are void of any clear, understanding of true human values and to which any other values serving the Zionist dream of domination can be added, e.g. homosexuality, women empowerment, free markets, etc. as deemed necessary. Bush deliberately connects between the US policies and 'the

lives of all American' [example 2], a matter implicitly pushes them to be part of and blindly defend the inevitable 'prosperous' values; otherwise, they will be threatened by terrifying, indefensible 'nuclear destruction'. Look at the idea of terrifying people though the creation of an enemy, be it Communism, Islam, terror, Russia, or nuclear threat, and so forth.

Very important clashes' in the American war against countries include its volunteer fight for democracy and freedom on behalf of peoples who did not ask it to do so. Bush describes the collapse of the Soviet Union into smaller states a 'victory for democracy and freedom'.

[3] **Eastern Europe is free.** The Soviet Union itself is no more. **This is a victory for democracy and freedom.** It's a victory for the **moral force of our values.**

The price Eastern Europe paid in order to be 'democratic and free' can be seen now after three decades of separation from a greater super power, not the least wars or potential wars. Indeed, it should not be called a victory for them, instead a victory of the domination of American values over an area that had stood a great superpower for so long. This 'victory' would not have been possible without the appointment of the American agent Mikhail Gorbachev as a president to the Soviet Union in 1985. Bush hails the latter's role in transforming his country into a 'democratic and free' country; in fact the collapse into a cake cut into pieces easier to devour was welcomed with all American 'gratitude':

[4] I'd like to express, on behalf of the American people, my gratitude to Mikhail Gorbachev **for years of sustained commitment to world peace, and for his intellect, vision and courage.**

Gorbachev is considered by many Russians a traitor to his homeland. His characteristics, 'sustained commitment' to America, 'intellect, vision and courage', brought havoc to his country, a role America had failed to achieve for decades, despite many attempts of the strongest intelligence apparatus in the world, the CIA.

Bush expresses his and the world' fears from nuclear control and safety after the collapse. Some of the countries separated from the Soviet Union have nuclear weapons and terrorist mafia could get hold over them. Yet, only American interests matter and the collapse was highly desired in spite of any nuclear threats that are likely to 'endanger international peace and security', a term invented by the UN to intervene in and destroy sovereign states. Look at the following example from Bush's address:

[5] Despite a **potential for instability and chaos, these events clearly serve our national interest.**

Can such a desire for American domination at the expense of others serve any of the separated Soviet countries' interests, one may wonder? The

paradoxical answer is mentioned in the same sentence in example [5]: it serves the US 'national interests' solely. But to keep the international public support, including that of the Eastern Europe itself, America, as usual, promises future children a new world, later called New World Order, of 'hope and possibilities':

[6] We stand tonight before a **new world of hope and possibilities and hope for our children**

The American discourse is generally full of appealing promises, as in example [7]:

[7] For our children, we must offer them the guarantee of a **peaceful and prosperous future** -- a future grounded in a world built on strong democratic principles, **free from the specter of global conflict**.

After 34 years from this speech, such promises are proved to be sheer lies. Where is the 'peaceful' or 'prosperous' future? Where is the world 'free from the specter of global conflict'? Is it so for 'our' (American) children only? American has failed to achieve this promised appealing world for the Soviet Union children, for the world children, and equally for American children. Few months later, in another speech, 'Address Before a Joint Session of Congress on the End of the Gulf War' delivered on 6 March 1991, Bush described further the world which America is delineating for all countries as:

Now, we can see a **new world** coming into view. A world in which there is the **very real prospect of a new world order**. In the words of Winston Churchill, a **world order** in which "**the principles of justice and fair play protect the weak against the strong.**"

In American real-world, the strong has devoured the weak and applied the principles of injustice and unethical play!

To continues the deceptive scenario, the appellative talk about that dreamy world continues. According to the UN Purposes and Principles, Articles 1 and 2 in the UN Charter, the international organisation shall perform an alleged role in saving the peoples from 'the scourge of war that brought twice in our lifetime untold sorrow to mankind', maintain international peace and security, promote economic cooperation and social welfare, respect human rights without discrimination as to sex, race, language, or religion. Bush assures this alleged role:

A world where the United Nations, freed from cold war stalemate, is poised to **fulfill the historic vision of its founders. A world in which freedom and respect for human rights find a home among all nations.**

Again none of those fascinating promises has been realized. The organisation has utterly failed in achieving any. The only thing it

achieved perfectly well helping USA achieve more chaos, conflicts and wars, massacres, droughts, among others, a centuries-old, desired agenda by the Learned Elders of Zion'.

The US policy in the Eastern European countries separated from the Soviet Union indicates a stereotyped course of action applied to all its enemies and indeed friends too, as I shall explain in due course. It starts with the appointment of a pro-American head of state, who in turn acts on behalf of USA. For example, in this speech, Bush mentions the 'commitments and assurances' some of those states undertook to abide by:

[8] based on **commitments and assurances** given to us by some of these states, concerning nuclear safety, democracy, and **free markets**, I am announcing some important steps designed to begin this process.

The commitments mean free markets opened for the flow of American goods, liberal ideas that promote the American way of thinking, Western, or more accurately Zionist, values, inter alia. While he mentions nuclear safety, one wonders what kind of guarantees he took to evade smuggling the nuclear heritage of these states by mafias. Look at how he arranges the first step of his plan with the Russian President, Yeltsin, after his predecessor, Gorbachev, had paved the way for the application of the Zionist plan to destroy Russia:

[9] I look forward to working closely with President Yeltsin in support of his efforts to bring **democratic and market reform** in Russia.

History tells us that the US recipe of 'democratic and market reform' leads to countries' collapse and American domination over them. Step 2 further boosts this control:

[10] The United States also recognizes the **independence** of Ukraine, Armenia, Kazakhstan, Belarus, and Kyrgyzstan -- **all states that have made specific commitments to us**.

Such countries got their independence from the mother country Soviet Union in favour of total dependence on USA. The 'specific commitments' they made can be clearly discerned from, for instance, the relation between president Zelinsky of Ukraine and the West to the extent of involving his own country into a proxy war on behalf of USA against Russia. The rest of the Soviet states would definitely be the next step:

[11] We will establish diplomatic relations with them **when we are satisfied that they have made commitments to responsible security policies and democratic principles**.

When America feels 'satisfied' with their 'commitments' to serve the US interests and global agenda, it promises them the same destiny as Ukraine! Europe is not only dragged willingly or unwillingly into the Ukrainian war against Russia, and the consequences have started to show

in its economy, but also the prospect of a WWIII has become rather inevitable than probable. This brings us back to the symbolic Snake in the Protocols of the Learned Elders which swallows the whole world, including Europe. Europe is thought to be an ally and friend to USA. We should not forget how America has:

- dragged Europe into the Ukrainian war where it has to devote its military and financial resources to the war;
- involved Europe into 'Operation Prosperity Guardian', a multinational coalition it formed in December 2023 to fight Yemen under allegations of protecting international waterways and passage of goods in the Red Sea and Gulf of Aden;
- sold oil and gas double the price to Europe when Russia stopped its supplies to Europe as a reaction to the latter's support of the Ukrainian war against Russia, which in turn has affected its economy; and last but not least
- put Europe in a no man's situation in front of its citizens and the European and international opinion especially in regard to the unlimited European support to Israel in its war against Gaza, Palestine generally, and other Arab neighbor countries (like Syria, Lebanon, Yemen, Iraq, Egypt and Jordan) and Iran.

The agenda of ruining the world to rule from Zion includes the destruction of USA itself; in other words, nothing is going to stop reaching the Zionist aims even if it means America's collapse. Although The American unjust, unethical and inhumane behaviour and actions in the world represent the definite inherent guarantees of the collapse of this empire. Fouskas and Gökay (2012), Đurđević (2012), Ackerman (2010), Mccoy (2010), and John (1955) agree that the US empire has already started a journey of fall. Bush admits that America faces economic problems, but in the same time he stresses the importance of continuing its Globalisation values:

[12] We will **only succeed** in this interconnected world by continuing to **lead the fight for free people and free and fair trade. A free and prosperous global economy is essential for America's prosperity.**

If the conflicts and wars in the Middle East and Eastern Europe, for example, mean the 'success' of America, if the war in that 'free and prosperous' Ukraine is called a 'success' and is 'essential for America's prosperity', if the collapse of the soviet Union is hailed, and if this 'success' embraces the devastation of America itself, then the 'global' trend for domination as such is the same devilish Zionist plan for global control.

The Zionist dream of demolishing enemies for the sake of global domination is summarized in the speech through Bush's sentence:

[13] Our **enemies** have become our partners, committed to building **democratic and civil societies**. They ask for **our support**, and we will give it to them.

He is celebrating that extraordinary moment of defeat of the biggest rival to the sole control of the US power over the globe, the moment when enemies became partners who would adopt the American values and build the fallacy of 'democratic and civil societies'. This is a typical American speech that reflects the US Zionist strategy to dominate the world, a speech that does not differ from any Western or Zionist speech for Globalization: spreading its values, way of life, beliefs and ideologies, seeking its interests at the expense of all others, destroying rivals, giving fake promises, using concepts repeated by 'stupid-poll parrots', etc.

On the other hand, Prophet Mohammad, may peace be upon him, is sent by Allah for all people to invite them to Islam and explain the reward for believing in and obeying God, and warn them of disbelief and disobeying Him. After the foundations of the Islamic state had been deeply rooted in Medina in the Peninsula, after signing Hudaibiyyah Treaty between the Prophet and his companions and between Quraysh, and reaching a 10-year-truce, and after the elimination of the last Jewish gathering in Khaybar, the Prophet began the first steps towards Islam universality. He corresponded with the leaders of his time: four kings (of Byzantine, Egypt, Persia and Ethiopia) and four princes (of Damascus, Yamama or Riyadh now, Bahrain, and Oman) in the 6th, 7th or 8th Hijri year as some researchers argue (Abo-Helwa 2009:851-2). So he sent the following Letter to Heraclius (Shaheen 2009; Taweela and Halawani2008) in 628AD as Abo-Helwa (ibid.) thinks:

[14] بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. مِنْ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى هِرَقْلَ عَظِيمِ الرُّومِ. سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى، أَمَا بَعْدُ فَإِنِّي أَدْعُوكَ بِدِعَايَةِ الْإِسْلَامِ، أَسْلِمْتَ تَسْلَمَ، يُؤْتِيكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِن تَوَلَّيْتَ فَإِن عَلَيْكَ إِثْمُ الْأَرِيسِيِّينَ.

Interpretation: In the name of Allah, the Most Compassionate, the Most Merciful. *From Muhammad, servant of Allah and His Apostle, to Heraclius, the Great (Emperor) of Byzantin,.* May **peace** be upon those who follow the right Guidance. Then, **I invite you to Islam; embrace Islam and you will be in peace, and Allah will reward you twice. If you turn away, you will be responsible for the sins of your people.**

The amazingly rhetoric Arabic Letter is simple and concise, 67 words only and unfortunately no translation nor interpretation can convey the message accurately because the two language systems, Arabic and English, are different and more importantly the words and messages of

Allah and the Prophet's too (though to a lesser extent) are impossible to convey through a human, limited, language like English which is weak in its origins and derivations. That is why we call any attempt to convey the messages of the Holy Quran as well as the Prophet's a possible 'interpretation' instead of a 'translation'.

The message in [14] resembles those in all the letters sent to the rest of kings and princes. It starts with the name of Allah assuring that He is the only God to be worshipped and that He is the most compassionate and most merciful. It is a blessing and it also shakes the hearts for the greatness of Allah and definitely gives power to the Prophet because he is His apostle. The explicit and implicit miracles in this sentence are beyond human interpretation and analysis. The Prophet then mentions that this Letter is sent from 'Mohammed, the servant of Allah' to 'Heraclius, the Great (Emperor) of Byzantine'. The reference to himself without a title reflects his modesty. Yet his description of himself as a servant of Allah elevates his position to the top and best titles a Muslim can get, which exceeds the reference to Heraclius as emperor. Still the Prophet gives Heraclius his due respect as humans understand the protocols of dealing with kings. Since Allah is the King of Kings and the Creator of skies and Earth, and humans and non-humans, then the association of the Prophet's title with being His servant is much higher than any other known title. This indicates that one's honour and greatness lie in being a servant to Allah. May peace, he continues, be upon all those who believe in and obey Allah, which indicates implicitly that those who refuse to believe will not live in peace neither in life nor afterlife. Then the first sentence in the body of the message asks Heraclius to embrace Islam_Islam is derived from the verb 'salema' (become in peace) to be in peace and rewarded by Allah twice, for saving himself and for saving his people. The second sentence warns him if he refuses and turns away, he will be responsible for the sins of his people. It is noteworthy to mention that no one was, or is, forced to convert into Islam. In Islam, one can keep his religion but he should pay a small sum of money (Jizya) in return for security and defense provided by the Muslim army and state. This explains why most countries were conquered by Muslims without any resistance or bloodshed; on the contrary Muslims were welcomed in.

The finale of the Prophet's Letter is a quote from the Holy Quran, Surat Aal-Imran Verse 64, reiterating the same content:

وَيَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا [15]
{ لَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ }

Interpretation: And { 'O People of the Book! Come to an ex aequo et bono word (of truth) for which we and you are **equally** responsible—

that we worship none but Allah, that we associate no partner with Him, and that some of us do not take others as gods rather than Allah. If they turn away, then say 'Bear witness that we have submitted (to Allah)'}
The verse asks the Prophet to invite Christians and Jews to a word of monotheism: no god but Allah and Mohammad is Allah's Apostle. No one worships but Allah. There is no god but Allah. No one takes people as gods. This word will judge Muslims and all divine books believers 'equally'. That is equality in Islam unlike the racial, fake equality promoted by the West. If they refuse and turn away, then the Prophet asks them to witness the Prophet's and Muslims' submissiveness to Allah.

As afore-mentioned, the Prophet sent seven other similar messages to kings and princes. The King of Ethiopia, the Prince of Bahrain and the two Princes of Oman converted to Islam. Kings of Byzantine and Egypt declined the invitation but they hosted well the Prophet's messengers and sent presents to him. Prince of Yamama refused unless he had a share in the whole issue. Prince of Damascus threatened to invade Medina. While King of Persia tore the Letter into pieces (Abo-Helwa 2009:854). The Prophet reacted to all of them in a peaceful and forgivable way.

Heraclius' reaction to the message is quite interesting to analyse in more details. Before responding, he wanted to meet someone from the Prophet's tribe to inquire about him. Abo Sofian, a non-Muslim tradesman at that time who happened to be in Sham (Levant) with some others were invited to meet the King and his elite. Heraclius asked his translator to translate the dialogue, which was narrated by Abo Sofian in Al-Sahhah's first book of the Prophet's sayings (Taher 2019:273-4; Al-Howeny:n.d.; Trans.). The dialogue was documented by the Arabs in Arabic. The questions Heraclius raised are very significant. To summarize:

-Heraclius: How is his lineage?

-Abo Sifian: He descended from an hounrable lineage.

-Heraclius: Has anybody said what he is saying?

-Abo Sofian: No.

-Heraclius: Was any of his predecessors a king?

-Abo Sofian: No.

-Heraclius: Who follows him, noble or weak people?

-Abo Sofian: Weak people.

-Heraclius: Are they increasing or decreasing?

-Abo Sofian: Increasing.

-Heraclius: Has anybody reverted back to his religion after converting to Islam?

-Abo Sofian: No.

-Heraclius: Have you ever accused him of lying before he said what he said?

-Abo Sofian: No.

-Heraclius: Is he treacherous?

-Abo Sofian: No.

-Heraclius: Have you fought him?

-Abo Sofian: Yes

-Heraclius: How is the fight?

-Abo Sofian: War is fierce and continuous. Sometimes he wins and sometimes we win.

-Heraclius: What does he orders you to do?

-Abo Sofian: To worship one God only, to leave what our predecessors had said, and to pray, be honest, practice chastity, and maintain ties.

The dialogue continues. Abo Sofian was asked not to lie and he admitted later that he felt too shy to lie in front of a king and his elite; he then converted to Islam. From his answers, Heraclius realized that Mohammad's characteristics are a real Prophet's and that he is the apostle mentioned in the bible. So he responded to the Prophet's Letter:

[16] إلى أحمد رسول الله الذي بشر به عيسى من قيصر ملك الروم: إنه جاءني كتابك مع رسولك، وإني أشهد أنك رسول الله نجدك عندنا في الإنجيل، بشرنا بك عيسى بن مريم، وإني دعوت الروم إلى ان يؤمنوا بك فأبوا ولو أطاعوني لكان خيرا لهم... ولوددت أني عندك فأخدمك وأغسل قدميك).

Translation: To Ahmad, the Apostle of Allah, about whom Jesus gave glad tidings, from Caesar, the King of Byzantine: Your letter came to me with your messenger, and I bear witness that you are the Apostle of Allah. We find you mentioned in our Gospel. Jesus, son of Mary, gave us glad tidings about you. I called upon the Romans to believe in you, but they refused. Had they obeyed me, it would have been better for them...and I wish I had come to you, served you and washed your feet.

Heraclius' Letter [16] shows his complete realization that Mohammad, also called Ahmad, is Allah's Prophet: 'Ahmad, the Apostle of Allah', 'about whom Jesus gave glad tidings', 'I bear witness that you are the Apostle of Allah', 'you mentioned in our Gospel', and again 'Jesus, son of Mary, gave us glad tidings'. This clear understanding of the situation pushed Heraclius to call upon the Romans to believe in the Prophet and his religion, but they refused. However, he regrets their decision, a matter which is apparent in his choice of the words 'it would have been better for them' to convert to Islam. He explains how eagerly he waited for the Prophet and 'wish I had come to you', not only to meet up but also to

'serve' and 'wash' his honourable 'feet' (look at Heraclius' exaltations of the Prophet). His full respect is also reflected in beginning the letter with the 'to' part instead of 'from'. The Letter reflects his religious background and good knowledge of the bible, as well as modesty and honesty when dealing with a prophet.

The correspondence between the Prophet and Heraclius reveals the universal nature of Islamic values like worshipping one God, prayers, honesty, chastity, maintaining good ties and relations, among others. It also manifests the characteristics of a model Muslim leader who aims at the welfare of all mankind, who does not aim at the destruction of his enemies or humankind, who does not want to dominate, who does not impose his values and standards, who respects the others, etc. Simply, according to the Holy Quran, Sorat Fusselat, Verse 40:

{فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ}-

Interpretation: If you want to believe (in Allah and Islam), believe. And if you want to disbelieve, disbelieve.

In contrary, Globalisation or Zionism is a destructive ideology plotted by a group of racialists who have conspired against mankind for domination, control and destruction. And in this sense it is an end of history, as opposed to Fukuyama's idea about 'The End of History'.

Translation, unfortunately, has been utilized as a soft power tool, as opposed to the traditional military tools, to promote Zionist Globalisation especially in the light of recent technological developments in Web 2, artificial intelligence, and translation CAT tools. The easy and free accessibility of anyone to translation tools has greatly helped boost the formation of a fake image about Globalisation as the inevitable way to attain welfare! On the other hand, translation has not played a similar role in promoting for Islamic Universalism; it has been used to form a fake, Kafkaesque image about it, an equivalent to terrorism at a given time. Translation has been disgracefully utilized as part of the conspiracy. In both cases it was a fabricated image, where 'fair is foul and foul is fair'. It has, thus, deepened the 'clash of civilisations', using Huntington's term, chaos and conflicts, and racism even at the level of bias against languages in favour of a superior English, looked at the only acceptable form of knowledge.

Conclusion

As Globalisation has failed to offer an acceptably successful model for a 'prosperous', 'free', 'democratic', equal globe, it was necessary to challenge the inevitability of the Western models of Globalisation, to explore 'Islamic Universality' as a valuable global model, and to

investigate the politics of translation. From the beginning I made it clear that it is not my intention to compare between Globalisation as an ideology and Islamic Universality as a religion. Rather, I made a comparison between an idea and another. Thus, the paper approached the topic from a multi-disciplinary perspective based on post-colonial studies of translation, especially Ahmed's ideological translation, and political sciences, especially Fukuyama's 'End of History', Huntington's 'Clash of Civilisations' and the theory of conspiracy. A qualitative research design best suited the aims, research questions and objectives. Methodological tools included description, analysis, comparison and interpretation. A section comparing between Globalisation and Islamic Universality discourses was added to further enriched the analysis, comparison and discussion where an address of GW Bush was compared to a letter sent by Prophet Mohammed Heraclius.

It has come to the following conclusions:

1-Globalisation has proved its failure in addressing the human and environmental problems. It has failed to achieve all the appealing promises of welfare, equality, human rights, etc. and increased, instead, poverty conflicts, wars, drought, diseases and epidemics, climate change, etc. The poor has become poorer and the rich richer!

2-The American model as a great sole superpower dominating the globe has proved futile as its credibility and reputation have been questioned for the duality in addressing various international issues like the Arab-Israeli conflict and the Ukrainian-Russian war, and so have the European credibility and reputation.

3-The fall of the American empire, and consequently its Globalised American (actually Zionist) values, become a matter of time.

4-The Globalisation model offers vague meaningless concepts (like democracy, freedom, economic openness, modernization, to mention but few) which we repeat like parrots and the result of applying the American model can be seen clearly in the Arab Spring revolutions which have brought only havoc to the region and the prospect of a WWII.

5-The aim of the Zionist plan of global domination is devouring the whole world, as represented and explained by the Symbolic Snake of the Protocols of the Elder Learners of Zion, including USA and Europe in its devilish journey to the final destination, Zion.

6-The attempts of Western global domination take many forms: the Crusades, occupation or neo-colonialism to impose certain values and usurp countries' natural resources.

7-This ideology can take many names: be it the Crusades under religious allegations, Westernisation, Globalisation, New World Order, Zionism, or

Free Masonry, etc. But all intersect with the Zionist conspiracy against mankind, as revealed in the Protocols and many other leaked documents, despite the huge unprecedented Zionist propaganda to deny its plan.

8-The attempt to impose domination over others is as old as the history of the conflict between Adam and Satan who promised to control and mislead mankind.

9- The result of that conflict is the Satanic 'conspiracy' against mankind which goes on and on till the Doom Day.

10- Global command and control moves from one place to another according to the circumstances prevalent at a given time. It can be Britain at a certain time, USA at another, but the end target is Zion in Jerusalem_ current events are evidences.

11-The war on the conspiracy theory and its advocates is a normal result of the desire of Zionists to keep their plans a secret, to ensure no resistance and to maintain a sense of 'stagemanaged goyim' (non-Jews). Their biggest bit in the Protocols at the turn of the nineteenth century was:

BUT NO ONE WILL EVER BRING UNDER DISCUSSION OUR FAITH FROM ITS TRUE POINT OF VIEW SINCE THIS WILL BE FULLY LEARNED BY NONE SAVE OURS, WHO WILL NEVER DARE TO BETRAY ITS SECRETS. (Marsden1992:56; capitalization cited)

12-Globalisation uses any tools (The Western political school is based on 'the end justifies the means' according to Machiavelli) to attack and belittle the conspiracy rationale, like mass media, and 'Mocking Birds'. It would be very naïve to interpret history and contemporary events in isolation from this theory, or to presume that all those actions are instances of mere coincidence.

13-On the other hand, Islamic Universalism stands a human model which aims genuinely at the welfare of the humankind. It calls for instinctively humane values: one God, Who sent a final Holy Book and one legislation for all, equality to all without discrimination to race, sex, religion or language, respect for other religions, freedom of choice, freedom of religion, accountability, spreading goodness, demolishing poverty, eliminating ignorance and diseases, and enhancing honesty and transparency, cleanliness inside-out, and economic, political, and social development for all humans, inter alia.

14-History during the Prophet's time and the Golden age of the Islamic civilization confirms the success of that model.

15- There is a difference between adopting the universal model and calling for the universality of Islamic values and between imposing Islam

as a religion. Islam does not compel people to convert to Islam, it is a matter of one's free choice.

16- The comparison between Globalisation and Islamic Universality discourses as represented in the sample data enhances the same conclusions.

17- Finally, Globalisation or Zionism is a destructive ideology plotted by a group of racialists who have conspired against mankind for domination, control and destruction. In this sense, it is the 'end of history' for Globalisation or it is time for history to end as such. And it is the 'beginning of history' for an alternative universalist model to be suggested and take the lead.

18- The politics of translation in promoting for or against Globalisation and Islamic Universality come into play in this context. Translation has been used to form a fake image about Globalisation as the road to welfare, while it has created a Kafkaesque image about Islam and Islamic Universality. Translation has been disgracefully utilized as part of the Zionist conspiracy. In both cases it is a fabricated image, where 'fair is foul and foul is fair'. It has, thus, deepened the 'clash of civilisations', using Huntington's term, chaos and conflicts, and racism even at the level of bias against languages in favour of a superior English language, looked at the only and one acceptable form of communication and knowledge.

19- There is an abundance in the translation of the hegemonic power's discourse on Globalisation into Arabic on the one hand and few translations into English on the reality of Islamic values and Universality on the other, thus the influx of communication from the West to the others can be guaranteed.

Further studies can develop and enhance all these fertile areas of research.

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