Chapter V

Islam & Discourse of Globalization
1- DISCOURSE THEORY

Following mental (intellectual) revolutions and theory presentation during twentieth century, we have witnessed the emergence of theories related to discourse analysis in different fields of humanities during two recent decades. Wide and broad (extensive) application of inclination in using of discourse analysis issues in humanities stems from increasingly dissatisfaction with positivistic results in social sciences analysis and weakening its dominance in fields such as political sciences and sociology in general meaning. Also, growth (development) of this theory is influenced by lingual rotation during 1970s and hermeneutic theories, critical theory and post-structuralism during 1960s and 1970s.¹

Discourse theory addresses to study the role of meaningful social opinions and actions in political life. This theory studies the method in which conceptual awareness ways of their roles in the society and analyzes the effectiveness method of these conceptual systems (disciplines) or discourses on political activities. Discourses should not be considered as ideology in its traditional and limited concept (i.e. a set of opinions and ideas by which social actors justify and demonstrate their organized social actions and practices). Discourse concept encompasses all kinds of political and social practices.²

This theory is based on pre- assumptions and assumptions which are (include) as follows:

1. Different people (human- beings) view to the single (unit) speech or technique in different ways.

2. In discourse analyses, truth and lie (true and false) are suspended.
3. The test should be viewed in lieu of a meaningful whole.

4. No text is impartial (unbiased).

5. Truth is made by discourse.

1.1- ETIOLOGY OF DISCOURSE THEORY

Discourse theory which its history dates back to fourteenth century in some references is taken by French word of "Discourse" and Latin word of "Discourse- us" meaning dialogue, conversation and speech (talking) and from "Discourrer / Discoursum" word meaning evasion and procrastination and stalling. In general and non- specialized (non- specialist) meaning, discourse means conversation, speaking and dialogue. Therefore, speech, preaching (sermon), seminar, lecture and the like can be regarded as a kind of discourse.

The word discourse was first applied by Zellig Harris, American structuralism linguist as a term in a paper called as discourse analysis in 1952. In his linguistic studies, Harris addressed to study units bigger (larger) than a sentence and called it as discourse analysis. Therefore, in this procedure of discourse analysis which is well-known as structuralism discourse analysis, discourse in lieu of language, becomes bigger (larger) than the sentence.

Simultaneously with revolution and evolution in discourse procedures and results in linguistics and in spite of their specific attitudes towards the concept of discourse, this concept was also addressed from other aspects. In political philosophy domain, new attitude towards discourse was founded by Michel Foucault, French scientist, during 1960s which is very different from popular (common) attitudes towards the discourse in linguistics.
Another attitude which is indeed the expansion of Foucault’s discourse theory in political-social philosophy domain, is discourse theory of Ernesto Laclau and his wife, Chantal Mouffe in the book ‘Hegemony and socialist strategy’ which by reviewing theories of scientists such as Saussure, Marx, Gramsci, Althusser, Derrida, Bart and Lacan, they made discourse theory more coherent and more efficient. In views of Laclau and Mouffe, discourses form our assumption (image) from the reality and the world an in their opinions, understanding political and social affairs and generally real world is just possible within (inside) discourse structures. Discourse theory of Laclau and Mouffe emphasizes on the file of language in representation and also creation of social reality (fact). Therefore, access to reality is possible just through the language. Of course, representation of language through reality means never the existence of pre-existed and concrete (objective) reality (fact). Because, it is only the language which creates the reality. The world is the product of discourses. Of course, they don’t deny the existence of reality but they believe that the realities (facts) are meant just through the discourses.6

Distinguish aspect of Laclau and Mouffe’s discourse analysis from the other discourse theories is discourse movement from culture and philosophy domain (field) to the society and politics. Using of their post-structuralism and linguistic bases and essentials, they introduce lingual and discourse issues into all social domains (fields). By denying the necessity and certainty and determination of structures, Laclau and Mouffe emphasize on the possibility of formations and social relationships and know the reason for this possibility in the existence of enmity and dependence of discourse structures on the others. Therefore, since enmity and strangeness threaten continually the identities and discourses, everything is placed in domain of accident and
possibility and there won’t be any pure discourse and stabilized identity. It is possible a hegemonic formation (articulation) stabilizes relatively a society for some time but there are continually (always) some periods of organic crises in which hegemonic articulation and/ or on the other hand, dominant discourses are weakened and subsequently (following it), numerous numbers of social elements are converted into floating denotations and are exposed to new discourses. No social power (force) can stabilize completely and perfectly its hegemonic superiority. Therefore, formation of social appearances is always (continually) temporary and revolving.7

Concepts and terms of Laclau and Mouffe’s discourse theory

Discourse theory of Laclau and Mouffe is organized around two main axes of hegemony and social antagonism and has key concepts and terms which I demonstrate (illustrate) them in the following:

1- Elements

Elements are signifiers and symbols which their meanings are not stabilized and different discourses try to give meaning them. Elements are floating signifiers which are not still placed within the frame work of a discourse. Before entering the discourse, each signifier is considered as an element.

2- Articulation

Articulation is any practice (action) which communicates between the scattered elements such that as a result of this practice (action), the identity and meaning of these elements are modified and adjusted.8 In other words, discourses are consisted of a collection of signifiers which each of them in a meaningful way and by
special order regularity, are correlated to each other and are localized about central and key signifier and therefore, they form our image and understanding about itself, reality and the world.

3- Moment

Signifiers and elements which are articulated inside (into) a discourse and are achieved a temporary meaning (concept) and identity, are called moment. Like freedom which in classic liberalism discourse is temporarily stabilized in the meaning (concept) of lack of external force. It should be addressed that the meanings and identities are always relative and there is the possibility for their change based on discourse change and the meaning (concept) is never completely (perfectly) fixed.

4- Closure and stop

Obstruction and stop the temporary closure of the temporary fixing means in identifying the signs and symptoms in a general stabilization of a dialogue or discourse, which is not always full time and is always partial and temporary.

5- Nodal point

Nodal point or empty signifier, master signifier and / or empty term is a point which causes temporary fixing (stabilization) of a discourse. This term which is taken from Lacan by Laclau and Mouffe, is a symbol which other symbols surrounding it are ordered and regulated. Nodal point forms central core of discourse system and this core’s gravity absorbs other symbols like a magnetic power. For example, freedom in liberalism is a nodal point which finds concepts such as government, individual and equality in the shadow of this point (signifier) and is meant regarding to it (finds its
meaning regarding to it). Each discourse, regarding to its own nodal point and the order which has given to other symbols and elements represents and interprets the reality (fact) in a special kind.

6- Field of discursively

It is a compartment consisted of additional and potential meanings outside of a special discourse system by which are rejected and are regarded raw materials for new articulations. Each signifier can have multiple meanings and each discourse by fixing (stabilizing) a meaning, rejects many potential meanings. These meanings are always present and have the possibility for emergence in another discourse.9

7- Contingency (possibility and accident)

Contingency is of fundamental concepts of Laclau and Mouffe’s discourse theory. This concept stemmed from accident and adventure concept (meaning) in Aristotle philosophy, is placed against any virtual and necessary image in society domain (field). Laclau applied this concept in both dimensions of it. On one hand, contingency means lock of objective (concrete) laws and regulations for historical revolution and necessity rejection and in fact observing historical phenomena as accidental which results from their dependence on hegemonic articulations and on the other hand, contingency indicates to external (extrinsic)- being of existence conditions of each nature. Entity and identity of a nature are results from the outside. This outside or other plays the main role in giving identity and making active (activating) the discourses. No discourse in created without distinguish (distinction) and strangeness- making.10
8- Antagonism and enmity

Antagonism lacks any kind of necessary law and pre-determined orientation. Antagonism indicates to the relationship between a phenomenon and something outside it which plays a fundamental role in giving identity and determination of that phenomenon. In one hand, antagonism is an obstacle for complete (perfect) formation or fixation (stabilization) the identity of a phenomenon and/or a discourse and exposes it on dissolution and on the other hand, it plays the fundamental role in its formation. Therefore, antagonism has a double function; on one hand, it is an obstacle for verification and realization and stabilization (fixation) of discourses and identities and on the other hand, it constitutes the identity and it is a factor for discourse fluency. In Laclau theory, antagonism indicates to final contingency and possibility of phenomena and discourses.\textsuperscript{11}

9- Crisis and dislocation

Dislocations are accidents (incidents) which result from growth (development) of antagonism and the emergence of strangeness and multiplicity in the society. Dislocations are accidents which cannot be symbolized by the existing discourse order and regularity. In view of Laclau, dislocated structures of contemporary (current) society are deprived of a power centre. Lack of centrality is stems from discourse characteristic of social structure and the presence of stranger. Formation of multiple centers for power in the present (contemporary) society is possible and the more is dislocation, power intends to more dispersion. Therefore, discourses are successively created surrounding a nodal point and then they decline and dissolve. Dislocated and unstable structures can never have durable and stable (constant) political systems. In fact, the more dislocated is the structure, political system arises by it will undergo more instability and dislocation.\textsuperscript{12}
10- Equivalence and Difference

It is nodal point or signifier, empty signifiers and words which lack of any special meaning (concept) or model inside them. In this case, this question is asked: If nodal point of a discourse which is temporary union factor for signifiers is empty and meaningless by itself, how does the discourse become meaningful and conceptual? In response, Laclau and Miuffe express that in articulation action of a discourse, main signifiers are combined to each other in an equivalent chain. Spontaneously, these signifiers are concept less and meaningless symbols by themselves until by an equivalence chain, they are combined into other symbols which fill them by meaning and in contrast, other identities are placed which seem to threaten them.\(^\text{13}\)

11- Identity

Based on Laclau and Mouffe theory, identity is not fixed (stable), permanent and pre-determined. Discourses create identities and therefore, discourse formation has priority on identities formation.\(^\text{14}\) Identities are constituted by discourse and in better words, identities are situations which are awarded to the person or group inside discourses. Discourse identity is created through equivalence chain in which different symbols are related to each other at the opposite (contrast) of other chains. Like lingual symbols, identities are formed in distinction from the others and therefore, they are relational and relative and they are never completely (perfectly) fixed and stabilized.\(^\text{15}\) On the other hand, the meaning of one symbol is never fixed (stabilized) inside and within a discourse and there is always the possibility of penetrating another meaning and another discourse.
12- Subject and subject positions

Like Michel Foucault, Laclau and Mouffe reject (deny) pre-discourse characteristic of the subject and don’t accept a constituent role which rationalism and experimentalism give human-beings. In their views, there is no wise, clear (obvious) and self-conscious subject who is the source and origin of social relationships and is the constituent (constructor) of social forms and organizations. Therefore, Laclau and Mouffe agree with niche, frigid and Haydygr in rejecting and denying autonomous (self-determined) subject.

Therefore, Laclau and Mouffe reduce the subject into subject positions which discourses provide for themselves and in this way, they reject the concept of autonomous (self-determined) subject with fixed (stable) identity and benefits. They believe that each subject position is constructed through relationships distinct from other subject positions.16

13- Political subjectivity

Political subjectivity individuals to methods and ways in which the individuals act (serve) as social actors. Despite of fatalism theory of structuralizes which the subject enjoys no authority and independence and is dominated by structures and discourses; in laclau and mouffe theory, the subject enjoys some kind of independency and authority in special conditions. In their opinions, the concept of political subjectivity will solve the old problem of structure agent in social sciences.17 Laclau says: due to lack of eternal stabilization (fix) of discourses and structures and presence of some kind of instability and crisis in them, and also due to contingency and accidental-being of discourses, we can sometimes witness (observe) the
emergence of political subject. When a discourse id unstable and cannot award the identity to social actors, the possibility for emergence of political subject is provided. In this time (moment), the individuals are emerged as leaders and policy- makers (politicians) and leading thinkers and scientists in the role of subject.

14- Hegemony

Laclau calls decision- making and attempt of political projects to fix limited and definite discourses as hegemonic practices.18 Hegemonic practices are a sample of political actions and include an association between different identities and political forces (powers) and connecting them to a common project and creation of new social order (regularity) from the scattered (dispersed) and various elements. In view of laclau, hegemonic practices have two fundamental (essential) conditions: first, the presence of antagonism and hostile forces (powers). And second, instability of borders (boundaries) which distinguishes these forces.19 Therefore, the field of hegemonic practices is hostile social domain and different practices are hostile social domain and different projects which conflict and complete each other and elements which can be assimilated and articulated.

15- power

In Laclau and Mouffe theory, the concept and application of power is very similar to the concept of power in Michel Foucault’s thoughts in his archaeology issues. In this view, power is not something that is available for individuals and they exert them on the others. On the other hand, power has not merely (solely) a physical nature. But it is everything which creates the society and builds (constructs) the world of society and makes it meaningful. Knowledge, identity and our personal and social
positions, all are made and processed (constituted) by power. Power is generator and created the residential world for us and gets us rid of disturbance (turbulence) and disorder (irregularity). Discourse stabilization (fix) is also possible by power. It means that rejection and suppression of the stranger, removing (dismissing) the alternatives and probabilities cause to stabilize a discourse. And this is the product of discourse action (practice).²⁰

16- Politics and political affair

In view of Laclau and Mouffe, the basis (foundation) of society and social practice (action) is the product of political constitution. It means they are based on exertion of power and antagonism and rejection of the other (stranger). By separation between politics and political affair, Laclau and Mouffe believe that politics is a secondary concept and derives from political affair. And political affair indicates to permanent presence of conflict and antagonism in the society. Politics is a collection of discourses and organizations (subjects) practices which are followed by creation of special order and regularity and social organization under conditions which can always potentially be conflicting, because it is influenced by political affair.²¹ Politics assumed society organization and social decision-making. But political affair is a conflict among the discourses to be stabilized and dominated (dominant) on the others. And when discourse became dominant and rejected its alternatives and competitors, it is realized and the society is formed (shaped) based on it.

17- Chronology

Discourses chronology dates back to contingency and accidental nature of their existing (entity) conditions. Structures and objects entity are historical and are built (constructed) along with conceptual systems and disciplines in the society.
Historical understanding of a discourse means referring to contingency conditions of its emergence (advent). It means that instead of seeking for objective meaning in the society, we should think about defoundation of all meanings and concepts and returning them to the initial reality (fact) and historical conditions of their entities.\textsuperscript{22}

18- Advent and decline of discourses

Discourses or in Laclau interpretation, social metaphoric myths are the product of structural dislocations. Myth is a kind of representation and description of dislocated social conditions and seeks to present a suitable (an appropriate) answer for the present (existing) crisis. In Laclau and Mouffe opinion, two essential conditions are necessary (required) to convert a myth into a dominant discourse: First, availability: It means availability in a field and position which no other discourse has shown itself as real hegemonic alternative.\textsuperscript{23} Second, credibility: In a society, there are usually different discourses and as a result (consequently), the mere (sole) presence of a discourse is not enough for its superiority. This is why to explain the quality and reason of superiority of a discourse, we should add the condition credibility to it. It means that the proposed principles of discourse should not be incompatible with the essential and fundamental principles of that social group. But the more delocalized (dislocated) and critical is the group organization, its essential principles will be more scattered (dispersed) and sensitive (fragile). Therefore, if some principles have been remained to make the group coherent and clear, discourses cannot conflict with them.\textsuperscript{24}

2- Globalization as a Discourse

According to the nature of discursive analysis, the main question is that; how can discursive analysis and attitude to globalization be submitted? According to discursive analysis, there isn’t anything out of discourse, so globalization is also a
discursive phenomenon. Everything, subjective and objective, is in discursive situation. According to discourse theory, the meaning of signs and behaviors are intelligible only inside of a discourse. Globalization is also as a similarity and integration process has subjective and objective elements and signs which can be achieved by discourse attitude.

Though globalization theoreticians didn’t mention directly discourse of globalization, however content analysis of some theoreticians is implied to globalization discourse. “Fair Clough” believes that nowadays whatever happens in a place, it will be reaction in global level. So we have a discourse of globalization just as there are globalizations of discourse or discourses. Fair Clough argues that, globalization isn’t a real and objective process, but it is only a part of a new discourse. Thus we use this word when we are going to talk about the nature of contemporary world and its evolutions. He believes that, globalization is itself real process which has an external fact, and it is an independent and new discourse. However, it isn’t a close, dogmatic, and inevitable process, and it isn’t single exist discourse either, because there are many discourses in the world but the discourse of globalization is a dominant, hegemonic and victor discourse in discursive debate.

According to discourse theory, globalization tries to pull over old meaning of elements and signs, and submit new form of human life, and tries to give special meaning to signs. The struggle of identity making and signification is to come in discourse of globalization process, and in this process, globalization tries to achieve new meaning of human, society, political and social interaction. Globalization discourse tries to normalize and naturalize new concepts by new articulation and signify signs and concepts, and tries to renew it as a real and life objectivity.
Principally, discourses are not coeternal and continual, but they are historical, so Rupert Mark believes that globalization is also a historical production, and resistance for its substitutes is on come.²⁷ He says; my goal is to challenge inevitable of liberal discourse of globalization, and shows its infinality and history, and this is which following by cosmopolitan and democratically-oriented left in inside society of America.²⁸ So, discourse of globalization isn’t a single discourse but it is a hegemonic and dominant discourse among other discourses.

One of the most important factors of discursive analysis is infinality and dogmatic of signs and elements in discourses. Globalization has taken more effective steeps in denying dogmatic special discourse by submitting several meanings of various signs if human life. Thus, Kite Nash believes relativity of western culture in relative to dominant culture. Nash says that, it isn’t easy to talk about universality, every place and every time of western values, because the west culture is also face to plurality and variety of cultures, so, its every place and every time characteristic has changed to now and here.²⁹ Hence, a similar and universal western culture can never exist, because mainly, the discourse is formed only in face of others, and others themselves are barriers finality and category of discourse. Though, a discourse may be sovereignty by political hegemony and dominant, but it never is continually.

Discourses are formed by differences and distinctions from others, so globalization with introduction of several others has formed many new identities and knowledge. Globalization discourse has caused creation of elements and signs of global and local matters. Robertson is introducing globalization as a global-localization. Globalization always is created in local framework, while local framework itself is created as a special place by globalization discourse.³⁰
Jan Art Schulte in the framework of anti domination analysis of globalization discourse believes that globalization is social geographical alteration by extension of cyberspace and ultra territory.\(^{31}\) In discourse theory, the relation among “we” and “others” meaning various signs and finally to dominant a discourse, is very important. In Schulte’s opinion, globalization in society and culture dimensions causes increase in hybrid identities by widespread connection among cultures.\(^{32}\) In globalization era, the individuals may be having several identities in various scales. Discursive analysis of globalization has caused redefinition of political, social and cultural identities, and has been caused creation of new kind of identity. Hence, globalization discourse has introduced new actors in local, national, regional and global level which formed a kind of global democracy.

Many theoreticians like Giddens, Robertson, Yan Clarke and Jan Schulte believe that globalization as a discourse has created new political and social theories. In Ronald Robertson’s opinion globalization discourse with redefinition of flatting signifiers in social and political scopes has been necessitated necessary of verification in social science theories especial in sociology and political science. Globalization is a framework and a conceptual entrance for global order.\(^{33}\) The attitude to globalization as a discourse implies discourse struggles on giving meaning to flatting signifiers, and tries to explain how a special discourse discuses its concepts and minutes as global and universal concepts.\(^{34}\)

Globalization has created new meaning in cultural scope, and has submitted new articulation by flatting signifiers of this scope. In Robertson introduction of globalization discourse, the globalization has a biform concept which includes its
objective and subjective aspects. He says; globalization as a concept implies world compaction and increases awareness of the world.\textsuperscript{35} Hence, Robertson didn’t introduce globalization only as a social, cultural and political similarity but he emphasizes on awareness as an important element of globalization. In Robertson’s opinion, only interdependence and global similarity are not enough for realization of globalization, but human also should be aware of global matters. Helton also believed that awareness is a main and distinct element of globalization.\textsuperscript{36} Luckily, this awareness has been increased in the last decades, and mankind belongs to world instead of local and national. So, nowadays, many of people in the world redefine their subjects and problems on the base of global. Redefinition of military-political matters at “global system”, economy at “international shake out”, market at “global productions”, air pollution at “tread of earth planet”, are some examples of this kind of awareness.\textsuperscript{37} Globalization discourse has managed and articulated political and cultural flatting signifiers by breaking time and place dam against epistemology and knowledge of itself and others, and it has caused the introduction of new political and cultural identities from local and national level to regional and global dimensions. Nowadays, the native and local traditions and cultures came out of incapability and solitude, and people in the world are able to connect together very soon from long distance by communication and information technologies, and they increase their political, cultural and scientific knowledge and insight by interrelations. Globalization discourse has increased critical context of man about himself, others and the world, and puts him in vibrancy choice between good and best or bad and worse. The weakness identity structure of exist discourse, and washy of articulated signifiers will cause deformation in political and cultural identities of societies and mankind. The competitor discourse in this situation with little try and political struggles will delete old discourse and will form new structure and introduce its discourse minutes.
Globalization with increase and extension of communication and information technology has created discourses competition context, and created continual discourse struggles. The victor discourse will govern for sometime until new discourse rises with new subjects. Nowadays, the formation of many political, cultural, social and economic movements in Arab, Europe and American countries explants the weakness of ideological structure and washy of discursive elements of absolute regime of Arab countries and Europe and western capitalism and liberal democracy system. Islamic awakening and religious movements in some countries like Tunisia, Egypt, Libya, Bahrain, Iraq and Palestine, and also humanity and justice awakening in Washington, New York, London, Paris, Italy streets imply washy and wanes of discourses in this political system and humanity society, and it is the beginning of the formation of competitor discourse.

According to discourse theory, the subject as a canny and elector doer has a discursive situation, and political subject also achieves identity in discursive process. Although, subject is subdued by discourses but in crisis period of discourse it will enjoy structure weakness of nodal point and will try to manage the signifiers of field of discursive and final realities. Globalization discourse is an arena for formation of new political and cultural actors in local, national, regional and global scopes. These actors who were in the border of actions and decision making in the past, now they are in the center of attention and decision making, and mainly the motor of mobility and evolution is in their hands. The existent of great leaders of social and political movements in different points of world, creation of social and political independent parties, formation of many nongovernmental organizations, multinational companies, etc. are examples of new political and social actors which all of them are production of globalization discourse.
Robertson with discursive regard to globalization believes that, globalization is the creation of cultural, social and phenomenology communications among four factors; 1- selfhood 2- national society 3- international system 4- mankind. These four factors create a global arena which includes all parts that need globalization analysis. In globalization age, the selfhood instead of national citizen will be defined as a sample of mankind. National society that also has much control and freedom problems, with its citizens will be introduced as a member of national society. International system also will control reality of the humanity ideals, and humankind which in format of individual rights has defined inside national society in the past, now is legitimated by international system. So, in Robertson’s opinion, globalization is an evolutionary discourse in all scopes.

Basically, discourses are mobile and their stability relies in fixed signifiers. Because of this, Lash and Uri by making relation between globalization and evolutions in capitalism system believe that in the capitalism system in twentieth century the states and big companies were main agents for managing of currency, goods, productions, instruments and capital process. But with the increase of extent and speed of that process, has formed a new stage of capitalism with the characteristics of mobility and falling of global borders. All things in this situation are fluid and mobile. David Held also emphasizes on universality of globalization phenomenon, and believes that, globalization process is the age of appearance of evolutions in global human life.

Martin Albrouw in definition of discursive of globalization distinguishes it from modernity and believes that globalization has a constant nature. He argues that modernity has a stable point, whereas globalization doesn’t have a stable point. Some
principles like national state is center of modernity, whereas globalization has no center, and any external factor doesn’t guide it. Globalization is based on experiences and realities.\textsuperscript{31} So, it is absolutely mobile and evolutionary and changeable.

Post-Structuralizes have also a discursive view on globalization. According to this view, the social life without attention to its creator will be studied as a text. Globalization also without attention to its creator has been analyzed as a social text by post structuralizes. Michel Foucault as a post structuralize believes that, the mankind is related to many kinds of knowledge and knowledge discourses which are dominant on human society.\textsuperscript{42} Post structuralism view analyzes globalization as a domination knowledge and discourse. This view tries to dominant and encloses all cultures under a special culture. According to this view, globalization has created most extension capacity and opportunity for western colonialism process. Roger Bill emphasizes on this point that globalization is able to weaken local and national authorities by communication and information technology. \textsuperscript{43} Mohammad Reza Tajik also believes that there is a strong relationship between globalization and post modernism, and argues that globalization implicates complex dialectically process in one hand, and other hand, it involves widespread spectrum of epidemic evolutions which has affected on politics, economics, technology, culture, science, life skill and humanity habit.\textsuperscript{44} Hence, Kit Nash believes that global culture has been post modern culture which is fast in changing, creating, duplicating, integrating and conflicting.\textsuperscript{45}

Like every discourse, the globalization discourse has a constructive nature, and some factors are effective in its formation. Globalization has managed flatting signifiers and elements by these factors. These factors are as follows;
1. Development of communication and information technology, and also growth and extension of science and knowledge.
2. Development of free market, globalization of markets and global economy.
3. Extension and universalizing of humanity social and political matters.
4. Happening some economy and political matters in global level.
5. Growth of man’s awareness in the worldwide scope.

Globalization is itself a macro discourse in the way of “Similarization”, and political, cultural, economy, technology and social points and signs have been articulated around the nodal point of “Similarity” (Figure 1). Of course, because of the increase and extension of communication technology and compaction of time and place, there have been many discursive struggles inside globalization discourse but finally globalization discourse of new liberalism has been hegemonic and dominant than others. So, what is nowadays named as “Globalization Discourse” is in fact the dominated hegemony of new liberalism. In this new discourse of globalization the points like democracy, human rights, economic, freedom, secularism, peace, etc. articulated around new liberalism, and have taken new meaning. Hence, globalization is in continually discursive struggle, but the globalization discourse with nodal point of new liberalism could objected and could be hegemonic than the others (Figure 1). So, today’s globalization discourse is the same as the globalization of discourse of new liberalism. The dominant of globalization discourse of new liberalism is ideological and it isn’t different from political dimension and power relations. This discourse, with especial signifying points like democracy, peace, security and freedom, broadcasts special culture and ideology. New liberalism with in vain use of information and communication technology and transnational and multinational
companies and organizations has increased its dominant of discourse over the world and especially on undeveloped countries. Because of this, Tyler implies globalization as Americanization and Westernization. Ruska also believes that globalization is a process that global economy and cultural and political forces influence very fast, and creates a new global market, new transnational political organizations, and new global culture. In Norman Fair Clough’s opinion, what is exists is the fact that a special discourse of globalization among the other discourses. This is not only a kind of globalization which is inevitable and unchangeable, but this is a process of globalization of new liberalism base on some institutions and organizations like GAT, World Bank and International Monetary Fund. 

(Figure 1)
In my opinion, the globalization was “Process” in the beginning, and now it is “Project”. Thus, globalization discourse has been created in a historical process and under the influence of international and global situation and evolutions in social, economy and political scopes but Ancient, Renaissance, Modernity and capitalist globalization discourses have got crisis because of their mental, ideological, political and social oppositions, and finally in post modernism age, the new globalization discourse with nodal point of new liberalism has objected and created a new articulation of signifiers. Developed countries with advanced communication technologies and modern industries execute the policy of new discourse, and produce guidance and execution software of liberalist discourse. Macdonald, Coca Cola, Hollywood, Levis, Fast Food, etc. are samples of American and Western project of new liberalism globalization discourses.

3- Islam and Globalization

1.3- Universalism of Islam

One of the main and important characters of globalization is compaction of time and place, and reduction of limitation of time and place. The cultural, geographical, political and economy borders have been cache washy by globalization as Marshal McLuhan named it “Global Village”. The formation of global cultural common market in influence of globalization phenomenon, created context of attendance and growth of several of cultures, religions and ideologies. So, globalization is a best opportunity for religions to universalize themselves. Religion and generally all divine religions because of their principles of universalism and humanitarianism have golden opportunity to broadcast their programs. Insufficiency
of humanity idea and ideology in supply of material and spiritual human needs has been caused to human society move toward transcendental and divine ideologies. Because of inborn of divine religions orders, they are more suitable for humanity material and spiritual tastes in various ages. Political barriers, mentality solidity, domination of colonialism over religious, stimulation on secular and satanic dimensions in human life by secularism and modernism and even post modernism ideologies have created big dam and barriers for no achievement mankind of its real bliss. The divinity temperament of mankind which is acceptant of divine promise and annunciations isn’t limited to a specific time and place. Moreover, Unitarianism thought believes the world as a coherent unit.

Mainly, religion as a guide of humankind historically has more important role in awakening and leadership of mankind, and especially in modernity era because of deficiency of radical and irreligious movements like communism, it was flagman of awakening of social-political movements. Lee Vain, about the unification power of religion is believe that, the evolutionary power of religion is greatening to every action as manages group and individual resources, and its common attraction is in reduction of inequalities, champion to governmental corruption, formation of stability and quiet and social justice idea.\textsuperscript{49}

In fact, the causes of universalism, specialism and globalism of divine religions are some characteristics that follow;

1. Religious moralize. Thus, religious moral is a basic and principle for every decision and social and political actions.

2. Seek of reality and justice. The origin of many of cultural and political crisis and instability in injustices.
3. Responsibility to essential human needs. Humanity ideologies from Renaissance till now couldn’t solve the human problems because of the nature of their secularism and materialism and comply their mainly needs, so mankind seeks an ideology which is divine and without defect and fault.

4. Remove insecurity and creation of social and individual security. Unfortunately, the consequences of modernity world and its human ideologies were war, poverty and insecurity for mankind. So, divine religions can be humankind saviors.

5. Submit of life program. The program and plan of human ideologies for life or humankind was personal revenue, more interest, and immorality behaviors and befool of humanity creation goals. While, divine religious can develop this world and bliss of hereafter by general submitting of program and plan.

6. Drawing clear and desirable future for humankind. The circle of human life which granted by human ideologies is only involves groups and societies that are obey its antagonistic and utilitarianism discipline, so the world will be as a forest which Hubs named it “the war of all against all”. Universalism religion, however, submit model and discipline in which the base of competition is moral and justice.

Hence, religions discourse is an important competitor for globalization discourse in this age. Daily tendency to divine religions of people in worldwide, increase 4 percent of people’s belief to God, religion and prophet, increase of religious programs on television, radio and internet, imply to believe and mentality crisis and dislocation of modernity and post modernity human ideologies, and imply that religion is a main factor for unity and solidarity of morality, mentality and society rupture in globalization age.
Nowadays, because of moving the world toward religion, there is an increase in the process of non secularism, pore process of religion in general and political scopes and also growth of political tendencies to divine religions, the religions in general and Islam in specific, have more reasons for universalizing. Gory Vaykele believes that Islam as a cultural, social, religion and political system has tried to be global religion by creating a transnational religious society. The prerequisite for globalization is integration attitude to the world and unimportant of time and place, and global attitude to the mankind. So, Islam because of its universal program is a universalism religion. The construction of Islam on mould, flexibility of its program, and compatibility of its *Fatwa* on suitable time and place, implies universalism of Islam. In other hand there are many elements of globalization in *Shiah* (a branch of Islam) which can be seen in categories like; rationality, *Fatwa*, justice, *Mahdaviat*, etc.

According to Islamic ideology, the program of Islam which will be achieved by Quran, are intellect and narratives. The Quran is a firm, unchangeable, divine, global and coeternal not only for Moslems but also for mankind. The narratives are interpretations for homological signs of Quran. The common sense is responsible for *Ijtihad* (exercise of judgment) of new matters and problems by interpretation of Quran and narratives with preservation principles of Islam. Hence, the globalization and universalism of Islam can be achieved by the text of Quran and narratives and interpretation by intellect.

Universalism of Islam is an absolute and obvious real matter among the Muslims. Islam naturally is a general and global religion and its prophecy is guidance and salvation of man in every ages and generations. The marvel of Quran and its non distortion and immaculacy of Prophet and Imams have increased capability and credibility of universality of Islam.
2.3- global predicates of discourse of Islam

The universalism of Islam can be seen by some concepts of Quran in predicates like these;

1.2.3- universalism message of Islam, Quran and Prophet

According to globalization discursive theory, the discourse can be global that has capability of generality and universality, and has ultra time and place messages, and is out of limitation of subjectivity, and many of concepts of Quran and narratives discuss that all the world and creatures are in circle of Islam discourse. Some of them are as follows;

- *Say Mankind, for all of you as a mercy for everybody from Allah Alone.*  
  54
- *We have merely sent you as a mercy for everybody in the worldwide.*  
  55
- *Yet it is merely a Reminder to everybody in the Universe.*  
  56
- *We have not sent you (Mohammad) except as a news bearer and warner to every single human being.*  
  57
- *Blessed is the One who has sent down the standard to his servant so he may act as a warner for everyone in the Universe.*  
  58
- *Allah selected Adam and Noah, Abraham’s House and Imran’s House over everyone in the worldwide.*  
  59
- *Allah has sent Mohammad as a warner for everyone in the Universe.*  
  60
- *The month of Ramadan is when the Quran was sent down as guidance for mankind and with explanations for guidance, and so as a Standard.*  
  61

Universalism of Islamic predicates can also be seen in general and global sermons of Quran:

- *Say: Mankind, I can merely a clear Warner for you.*  
  62
Mankind, Worship your lord who created you as well as those before you, so that you may do duty.  

Mankind, eat anything lawful, wholesome that exists on earth, and do not follow in satan’s footsteps; he is an clear enemy of yours.  

Mankind, remember Allah’s favor towards you. Is there any creator besides Allah who provides for you out of the sky and earth? There is no deity except Him; yet you shrug Him off!  

Mankind, you are so poor as far as Allah is concerned, while Allah is Transcendent, Praiseworthy.  

…..From their bellies comes a drink whit different colors which contains healing for mankind. In that is a sign for folk who will meditate.

2.2.3- Valuation to science and knowledge

One of the most important dimensions of globalization is technology which has been increased by most advance and development of science and knowledge. Mainly, the discourse of Islam has been on thought, meditation, learning and education. The following Ayahs of Holy Quran and narratives imply insight and outlook of global discourse of Islam about importance of science, knowledge, scientist and their effective role in development of human life;

Are those who know, to be considered equal to those who do not know?  

These are parables we make up for mankind, though only the learned will use their power reason.  

…..Yet only His learned servant dread Allah  

…..Say: My lord, increase me in knowledge
• The Prophet (Mohammad) said: *The learning knowledge is vital for every Moslems. Know that, Allah loves the seeker of knowledge*. 72

• The Imam Ali told: *Mankind, know that, the completeness of religion is seek of knowledge and act to it*. 73

• The Imam Mohammad Bagher said: *The learned who acts according to his knowledge, is supreme than the seventy years worship*. 74

• *The Messenger of Allah r of the wire path requesting the note of the wire by God way to heaven and the angels to lay their wings to the seeker of knowledge Reza him and he will ask forgiveness for the seeker of knowledge in heaven and on earth until the whale in the sea and preferred to the world worshiper like the superiority of the moon on the other stars of the night Alibd*. 75

3.2.3- Collectivity of Islam

The global discourse of Islam is covering all dimensions of human life like material and spiritual matters. Mainly, the discourse which wants to be global should include all political, social, economy and cultural dimensions. Though, Quran and narratives have discussed general matters, *Faghih* (juries consult) ups to dead them, and extract new subjects by *Ijtihad* from Quran and narratives. So, Islam discusses about every scopes of human life by Quran, narrative and *Ijtihad*. Some Ayahs of Quran and narratives about the collectivity of Islam are as follows;

• *We have not neglected anything in the book (Quran)*. 76

• *We have sent the book (Quran) down to you to explain everything, and for guidance and mercy, and as good news for Muslims*. 77

• *Today I have perfected your religion for you, and completed my favor towards you, and have consented to grant you (Islam) as a religion, a commitment to live in peace*. 78
- Allah holds control over Heaven and Earth, Allah is Capable of everything. ⁷⁹
- We established things on earth for him, and gave him access to everything. ⁸⁰
- He gave you everything you ever ask Him for. If you counted up Allah’s favor(s), you would never (be able to) number them; yet man is so unfair, ungrateful. ⁸¹

Islam as a global discourse believes that humankind doesn’t regard human as a unity dimensional existent, so Islam has deep religious trainings in spiritual, moral, social, economy and political scopes;

- O mankind, heed your lord. ⁸²
- They recognize the outer show of worldly life, while they are heedless about the hereafter. ⁸³
- Be just; that is nearest to heedfulness. ⁸⁴
- Allah commands justice, kindness and giving (their due) to near relative, while He forbids sexual misconduct, debauchery and insolence. He so instructs you (all) so that you may draw attention to it. ⁸⁵
- Have you not seen those who purify themselves? ⁸⁶
- You who believe, heed Allah and stand by those who are truthful. ⁸⁷
- Mankind, heed your lord and dread the day when no parent will make amends for his child nor will any offspring make amends in any way for his parent. Allah’s promise is true, so do not let worldly life deceive you, nor even let the deceiver deceive you concerning Allah. ⁸⁸
- You who believe, refrain from conjecturing too much: even a little suspicion forms a vice. Do not spy on one another, nor let any of you back bite others. Would one of you like to eat his dead brother’s flesh? You would loathe it. Heed Allah. Allah is Relenting, Merciful. ⁸⁹
• You who believe, do not let one (set of) people make fun of another set; perhaps they are better than they are. Nor let any women (mistrat other) women; perhaps they are ever better than they are themselves. Nor should you criticize one another, nor insult one another by using nicknames; it is bad to use a dirty name instead of one you can believe in. Those who do not turn away from it are wrongdoer.  

• Messenger of Allah said: O Ali three of the morals in this life and to pardon those who wronged you and cut you up from the dream and ignorance about who you.  

• Messengers of God said: It is not cheating attitude of the believers and do not harm and no treason and no old age and do not Alkhana and not obscenity and not ordering.  

• Do not sneer down your cheek at other men nor walk brashly around the earth: Allah does not love every swaggering boaster.  

• The Messenger of Allah told: Beware of backbiting and the gossip is worse than adultery.  

• The Messenger of Allah told: Al-Islam is modesty Vlbash naked and decorated to meet and Mruth good deeds and piety baptism.  

• Believers merely from a brotherhood, so recon your brethren and heed Allah so that you may find mercy.  

• Do not be like those who split up and disagreed after explanations had come to them; those will have awful torment!  

• Cling firmly together by means of Allah’s rope, and do not separate.  

• They believe in Allah and the Last Day; they command decency and forbid dishonor, and compete in doing good deeds. Those are honorable men.  

181
You will have half of anything your wives leave, provided they have no child. If they should leave a child, then you will have a fourth of whatever they may leave, once the will has been settled or any (outstanding) debt; while they (your windows) will have a fourth of anything you leave provided you have left no child. Should you have a child, then they will have an eighth of anything you leave, after settling any legacy or debt. If either a man or woman bequeath to more distant kin while he still has a brother or sister, then each one of them will have a sixth. If there is more than that, then they should be partners in a third after settling any legacy or debt, yet without causing any hardship. It is an instruction from Allah; Allah is Aware, Lenient.

You who believe, compensation for the murder(ed victim) has been prescribed for you: the freeman for the free, the salve for the salve, and the female for the female. Anyone who is pardoned in any way for it by his brother should follow this up appropriately, and handsomely make amends with him; that means a lightening as well as mercy from your Lord. Anyone who exceeds the limit after that have painful torment.

O ye who believe! Fulfill (all) obligations.

O ye who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing. Let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as Allah Has taught him, so let him write. Let him who incurs the liability dictate, but let him fear His Lord Allah, and not diminish aught of what he owes. If they party liable is mentally deficient, or weak, or unable Himself to dictate, Let his guardian dictate faithfully, and get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if
one of them errs, the other can remind her. The witnesses should not refuse when they are called on (For evidence). Disdain not to reduce to writing (your contract) for a future period, whether it be small or big: it is jouster in the sight of Allah, More suitable as evidence, and more convenient to prevent doubts among yourselves but if it be a transaction which ye carry out on the spot among yourselves, there is no blame on you if ye reduce it not to writing. But neither take witness whenever ye make a commercial contract; and let neither scribe nor witness suffer harm. If ye do (such harm), it would be wickedness in you. So fear Allah; For it is Good that teaches you. And Allah is well acquainted with all things. If ye are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another, let the trustee (faithfully) discharge his trust, and let him Fear his Lord conceal not evidence; for whoever conceals it, - his heart is tainted with sin. And Allah knoweth all that ye do.

- Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know. Whatever ye shall spend in the cause of Allah shall be repaid unto you, and ye shall not be treated unjustly.

4.2.3- Divinely global discourse of Islam

   Historically, there are many schools and an ideology for guidance human’s life. Some of them have been appeared in influence of political and social events and situations, or in reaction of economy situation of human life. Their main characteristic was “Manly”. It means that the theory and idea of a person or a group has been created a school or ideology in which the main aspect and function was the solution of
material and life hood problems. Marxism, Socialism, Liberalism and even recently Post modernism are examples of these schools and ideologies. Although, every one of those schools and ideologies have been global discourses in their own implied ages, but no one of those implied spiritual dimension of humankind. In manly schools and ideologies the man is an objective reature that need justice, security, comfort and welfare, and lives in social-political environment to survive maximum 70 years of his age. Error, capability, scheduler, depletion, diversity of interpretations and ideas have devised connectivity of manly schools and ideologies. Of course, polarization and politicization of some of these schools had also more effective role in their imperfect and incomplete nature. Meanwhile, divine religions with the pass of humanity limitations have more important step to increase of humanity multi dimensional life. Although diverse divine religions have various languages and theories for humankind bliss all of them don’t have any goals except worshiping of Allah, and freedom of worldly life and humanity bondage. Unfortunately, many of divine religions have caught political falsification by some scientists and secularism states. But luckily in spite of many efforts by Islam’s enemies, Islam has been immune against every falsification.

Global discourse is a discourse which needs free, powerful, source, eternal, coeternal, scientist and perfect doer. Islam is a discourse that all its orders are from Allah who is alive, glory, powerful, almighty. Some Ayahs from Holy Quran which implicate divinity of Islam are as follows;

- He is the One Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is Allah for a Witness.\textsuperscript{105}

- Religion belongs wholly to Allah.\textsuperscript{106}

- I have chosen for you Islam as your religion.\textsuperscript{107}
• Do they seek for other than the Religion of Allah?-while all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will (Accepted Islam), and to Him shall they all be brought back.  

108

• The Religion before Allah is Islam.  

109

• Do they not consider the Qur'an (with care)? Had it been from other Than Allah, they would surely have found therein much discrepancy.  

110

• We have sent down a Book to you that is blessed, so prudent men may ponder over its verses and thereby be reminded.  

111

• We Ourselves have sent down the Reminder (Quran) just as We are safeguarding it.  

112

• Allah merely wants to remove any blight from you (since you are) People of the (Prophet’s) House, and to cleanse you thoroughly.  

113

• O mankind, the Messenger has brought you the Truth from your Lord, so believe, since it is best for you. If you should disbelieve, Allah still whatever is in Heaven and Earth; Allah is Omniscient, Wise.  

114

5.2.3- Islam is an inborn and volitional religion.

One of the characteristics of global discourse is its relation to mettle, essence and reality of humankind. Inviting to monotheism and unities which are originated in mettle of mankind are main predicates of globalism. Because of this, monotheism and belief to unity of Allah is the main first condition of Islamism. Nowadays, unity and monotheism is more important factor for convergence and peaceful life. The more faultless, perfect and natural unity factories, the more continuity and formidability state it will have. The nodal point of discourse of Islam and common point for unity of mankind is “Theism”. The Holy Quran says:
• So keep your face set enquiringly towards the (true) religion, Allah’s natural handiwork along which lines He has patterned mankind. There is no way to alter Allah’s creation. That is the correct religion, though most men not realize it.  

• Allah, there is no deity except Him, the Living, the Eternal.

• Your God is God Alone; there is no deity except Him, the Mercy-giving, the Merciful!

And also the Prophet (Mohammad) in beginning invitation of Islam has used the temperamental principle, and he said: Mankind, say; there is no deity except Allah, so you will be blissful.

Volitional and optional in acceptance of a discourse is more effective in universalism of that discourse. Thus, the globalization process of discourse of Islam will be formed on the bases of volition, option, awareness selection and hearty orientation. Though the existent globalization discourses equally new liberalism discourse have been hegemonic with force and political-cultural power, however discourse of Islam emphasizes that people should change and reform themselves and their society by their volition and hearty awareness. Allah says in Holy Quran:

• There should be no compulsion in religion. Normal behavior stands out clearly from error; so anyone who rejects the Arrogant ones and believes in Allah has grasped the Firmest Handle which will never break. Allah is Alert, Aware.

• Allah does not change what any people may have until they change whatever themselves have.

• When Abraham said: “My Lord, show how you revive the dead;” He said: “Why, do you not believe?” He said: “Of course (I do), but just to set my heart at ease.”
Allah does not want to place any inconvenience on you.\textsuperscript{122}

Allah is not One to harm (His) worshippers.\textsuperscript{123}

Allah only assigns a soul something it can cope with.\textsuperscript{124}

6.2.3- Negation of tyranny, and attention to justice, equality and humanity values

The global discourse of Islam on the contrary of human ideologies negatives and decries every kind of tyranny and injustice, and submits a global definition for justice and equality according to preservation and increate of human values. The discourse of Islam emphasizes on equality for all mankind and negation discrimination racism, materialism, ethnic and language. Allah has ordered all Prophets and also mankind toward equality and justice in the society. Some Ayahs of Holy Quran and narratives about this subject are follows:

- Allah commands justice, kindness and giving (their due) to near relatives.\textsuperscript{125}

- Allah doth command you to render back your Trusts to those to whom they are due; and when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He gives you! For Allah is He Who heareth and seeth all things.\textsuperscript{126}

- Do not let ill-will toward any fold incriminate you so that you swerve from dealing justly. Be just: that is nearest to heedfulness.\textsuperscript{127}

- Make peace between them with justice, and be fair: for Allah loves those who are fair (and just).\textsuperscript{128}

- O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things).\textsuperscript{129}
O ye who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it is (against) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do.  

We sent aforetime our messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him and His messengers: For Allah is Full of Strength, Exalted in Might (and able to enforce His Will).  

Say: "My Lord hath commanded justice; and that ye set your whole selves (to Him) at every time and place of prayer, and call upon Him, making your devotion sincere as in His sight: such as He created you in the beginning, so shall ye return."  

Say: "I believe in the Book which Allah has sent down; and I am commanded to judge justly between you. Allah is our Lord and your Lord: for us (is the responsibility for) our deeds, and for you for your deeds. There is no contention between us and you. Allah will bring us together, and to Him is (our) Final Goal."  

So establish weight with justice and fall not short in the balance.  

Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith.
O ye who believe! stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well-acquainted with all that ye do. 

Say: "O People of the Book! Come to common terms as between us and you: That we worship none but Allah. 

Messenger of Allah said: O Ali, the Mr of acts are three; qualities of people and equality of your brother in God and remembrance of Allah in any case. 

Imam Ali told: Of course I and you are slave of lord who there isn’t any lord except Him. 

Imam Ali told: All have the same rights and are equal and no one is superior over another. 

Imam Ali told: your right to me is that I have to look you equal. 

Allah does not like ruination. 

Don’t act so depraved on earth. 

Do not aim to cause mischief on earth. 

Anyone who kills any person without another soul being involved or for causing mischief in the land acts as if he had killed all mankind. 

Don’t follow the vain desires of people who went wrong in times gone by, - who misled many and strayed (themselves) from the even way. 

O you are believes, do not take My enemy and your own enemy as friends. 

Do not take for friends and protectors those who take your religion for a mockery or sport, - whether among those who received the Scripture before you, or among those who reject Faith; but fear ye Allah, if ye have faith (indeed). 

Shall not take any of us on other as lords instead of Allah. 

Never will Allah grant to the unbelievers a way (to triumphs) over the believers.
Attention to human and mankind values and rights is of the most important predicates of global discourse if Islam. According to discourse of Islam the “Man” is only living being that is able to prince than other living being in the universe. The Holey Quran has implied that “Man” has an esprit of Allah and he is who worshipful and he is deputy of Allah in the worldly life:

- We have honored the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favors, above a great part of our creation.\(^\text{151}\)
- I have breathed some of My spirit into him (Man), then drop down on your knees before him.\(^\text{152}\)

In the Islam, the “Human Rights” is an important subject in governance, and legal system of Islam has more attentions to human rights. Imam Ali said about legal equality of mankind: Treat people with kindness and love to look like wolves do not eat them because they are the two categories: either they are your religious brother or they are equal in humanity.\(^\text{153}\)

The freedom is another right that has been present in the discourse of Islam. Imam Ali has told: Mankind, Adam (First man who has been created by Allah) didn’t breed servant, and all humankind are free.\(^\text{154}\) And also said: Don’t be other’s slave, because Allah has created you free.\(^\text{155}\) He told to Malek Ashtar (his minister) about free speech of oppositions: Form a meeting for people, needful and oppositions without bodyguards because they want to speech you without any fear and tongue tie.\(^\text{156}\)
One of the basic human rights is “life Right” which Islam has more emphasis on it. Imam Ali told to his minister: *Don’t kill people iniquitous, because it closes man to penalty, larges the vice, depredates the blessings and shots the age*.  

Allah also said in Holy Quran: *Do not take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand qisas or to forgive): but let him not exceed bounds in the matter of taking life; for he is helped (by the Law)*.  

Economy right is also one of the certain rights and Islam emphasizes on equality of this right for all mankind. In the Prophet’s (Mohammad) and Imam Ali’s government the economy justice was under most attention. Imam Ali said: *Awareness; everyone who is living in our government is equal in economy capital*.  

And he also said: *your right to me is I invite you for benevolence and distribute treasury among you in equality*.  

### 7.2.3- Divine sovereignty and leadership in the society

Sovereignty is a sign of powerful and authority in the society. According to contemporary global discourses, the sovereignty belongs to a person or special group or majority of people, because of this, several political systems have been created in the world. The political system with sovereignty of a person has been named “Kingdom” or “Monarchy”, and with sovereignty of special group has been named “Aristocracy”, and with majority of people named “Democracy”. The specific characteristic of these systems are individuality of governors, sovereignty of secular regulations in the society, and absolute interruption of system from metaphysic. In opposite of these discourses, the discourse of Islam argues that, the sovereignty only belongs to Allah who is the creator and contriver of the cosmos. It means that, the Will of Allah is dominant over the cosmos, and flow of cosmos is dependent to His
help and reinforcement, because Allah is Almighty, and is omniscient to everything: 

Blessed is He in Whose hands there rests control; He is Capable of (doing) everything.¹⁶¹ Your Guardian-Lord is Allah, Who created the heavens and the earth in six days, and is firmly established on the throne (of authority): He drewled the night as a veil o'er the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all) governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds!¹⁶² Our Lord is He Who gave to each (created) thing its form and nature, and further, gave (it) guidance.¹⁶³ According to thought and discourse of Islam, the emanation sovereignty of Allah is in His selected man. Allah has given the design of human community to the sufficient man He selected. So Velayat (the sovereignty chosen of Allah in a society), leadership and management of community are belonging to chosen of Allah and acceptable of community. So according to discourse of Islam, the process of Allah’s help and grace didn’t cut, and mankind didn’t abandon to themselves: Does man reckon he’ll be left forlorn?¹⁶⁴ Allah didn’t empty any time from Imam and His substitute. Though, Imamate, Velayat and divine leadership of community are main pillars of Islam. Imam Mohammad Bagher said: Islam is built on five; prayer and zakat and fasting and Hajj and leadership.¹⁶⁵ Mainly Imamate, velayat and divine leadership in the community has more beneficial function and consequences like; centrality of unity and integration, political and spiritual relationship, main and base of human activities, central core of social order, the individual and social symbol and pattern, centrality of ideology, knowledge and awareness of all matters, dominant of common sense and divine regulations over the pillars of community, exit society from individual and plural despotism.¹⁶⁶
The subject of divine sovereignty, leadership and Velayat in the society isn’t contradiction with freedom and self determination right of mankind. It means, mankind is able to choose every kind of life. Allah said in Holy Quran:  

*We have guided him along the (right) path, whether he is thankful or thankless.*  

*Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold that never breaks. And Allah heareth and knows all things.*

Hence, in the discourse of Islam, the right of self determination has been recognized, and mankind in relationship between together is free and able to choose any skill of life, and nobody has right to dominant over them. Of course, mankind is responsible of his act:  

*Allah does not change what any people may have until they change whatever themselves have.*

*If you have acted kindly, you acted kindly towards yourselves, while if you committed any evil, it was towards (yourselves) as well.*

*Mankind, Now Truth hath reached you from your Lord! Those who receive guidance, do so for the good of their own souls; those who stray, do so to their own loss: and I am not (set) over you to arrange your affairs.*

### 8.2.3- Emphasis of Islam on unity and establishment of united religious community

In discourse of Islam has more and specific emphasis on unity, convergence and establishment of united community. The various political systems in the world are trying to create unity and to establish global united system by factors like; blood, environment, politics, culture and geography. But in discourse of Islam the scale of unity and convergence believes on religious unity, without attention to color, blood, geography and language of mankind in worldwide. Some of Ayahs of Holy Quran and narratives about this subject are follows;
• Allah has said: "Take not (for worship) two gods: for He is just One Allah: then fear Me (and Me alone)"  \(^{172}\)

• Say, your God is God Alone. So go straight towards Him.  \(^{173}\)

• He (Allah) have made mankind into one community.  \(^{174}\)

• This community of yours (forms) one nation, while I am your Lord, so worship Me.  \(^{175}\)

• Mankind is one nation.  \(^{176}\)

• Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: For them is a dreadful penalty.  \(^{177}\)

• And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves.  \(^{178}\)

• It is he Who has reproduced you from a single soul.  \(^{179}\)

What that have main effect in establishment and consistence of united religious community are some factors such as; existence of coherence, strength, non defect, blemish and multi dimensional regular. In political systems of the world, the people generally or specially have law making right but in Islam the real legislator is Allah, Omniscient, Sage. The divine legislate will execute by interpretation of Imams. So, Saghalien (Quran and household of the Holy Prophet) is a global unit law and a document for complementarily and worldly life and hereafter bliss of mankind. We send down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe.  \(^{180}\) This is the Book; in it is guidance sure, without doubt, to those who fear Allah.  \(^{181}\) The Holy Prophet said: Mankind, my two precious things among you entrusted me: the Qur'an and my household. If you follow these two, you will not go astray.  \(^{182}\)
9.2.3- Advancement, development and security

One of the most importance predicates of global discourse of Islam is its attention on development and security. The belief of perfect and complete of Islam is attention to advancement and security. The all Ayahs of Quran and narratives about science, knowledge and scientists are implying to multi dimensional advance and development. In Islam theory, the development in dimension will be formed only by science and knowledge, because mainly science and knowledge are basic conditions for growth and advancement. Are those who know, to be considered equal to those who do not know? 183, My Lord, increase me in knowledge 184, Do not worry over something you have no knowledge about 185. Moreover there are many Ayahs of Holy Quran which imply thinking about surprise and wonder of creation, and some other Ayahs which are about natural science, method of creation of air and rain, how plants grow and about their reproductions, and about the formation of embryo and its various phases in womb of mother, and movements of spheres in the sky, and many kind of movements of earth, moon and sun, and etc. All of these are reasons for emphasis of Islam on development. The attention of Quran to these matters means that mankind should think and study and experience on these cases.

The narratives are also emphasis on growth and development. Some of them are such as;

1) Imam Ali in case of child train said: Do not force your children to follow your rules or customs because they have not created for your era. 186 In this narrative the attention to necessities, modern traditions and methods have been recommended, and this narrative implies that modern result and development should be attention in training of children.
2) Imam Hosein said: *The clothes of time are the best clothes*. In this narrative, the coordination with time and non drop behind the development has been recommended. This is clear that, although this narrative is about the cloth but also involve the development in all scopes of human life.

3) Imam Hasan said: *Efforts and activities for your world that seems you are so alive and so working and striving for thereafter that like you'll die tomorrow*. What has been emphasized in this narrative is, work, endeavour and act more for improvement of human life.

Security is one of the most important categories in the Islam. Mainly security in internal or external scopes or in individual or social dimensions introduced and also is reinforcing of advance and development. In discourse of Islam, the security is an individual, social, political, military, legal and juridical principle, and is a most sacred idea. Ayahs of Holy Quran have emphasized on preservation revere of man and individual and social security in various dimensions. In thought of Islam the security should formed in base of virtue and justice, and preservation revere and right of making, and defense of wronged and battle with instigators.

According to thought of Islam, the perfect security will be formed only in age of Imam Mahdi (twelfth Imam in Shiah). The Holy Quran said: *Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion - the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace*. And Imam Sadegh (sixth Imam in Shiah) said: *The security*
in this Ayah is the security during the rule of Imam Mahdi in the world and the whole world in His sovereign control, is created.\textsuperscript{190} So, according to interpretation of Imam Sadegh, mankind will be safe in the worldwide in age of Imam Mahdi. Also Imam Bagher (fifth Imam in Shiah) said: \emph{If such a feeble old woman and the weak will of the world from East to West can go to the world and is in complete security and nobody can bother she, and do not work.}\textsuperscript{191} Imam Mahdi also said: \emph{I am safe for the people of the earth as the star safety for the people of the sky.}\textsuperscript{192}

10.2.3- peace and Jihad

The global discourse of Islam is peace, security and calmness discourse. Because of this, the Holy Prophet (Mohammad) has begun his prophecy with invitation and guidance without any force. Holy Prophet said: \emph{O Mankind, say no God except Allah, then you will be bliss.}\textsuperscript{193} , \emph{I am the messenger of Allah for all humanity and live my duty to warn and warn.}\textsuperscript{194} Mainly, invitation and Islamic guidance have been based on peace and friendship. Allah has told to Prophet (Mohammad) in Holy Quran: \emph{But if the enemy inclines towards peace, do thou (also) incline towards peace, and trust in Allah: for He is One that hears and knows (all things).}\textsuperscript{195} Holy Prophet said: \emph{The peace is possible between Muslims except the peace which forbidden Halal or allow to illegal.}\textsuperscript{196} Imam Ali also told: \emph{The peace let him in to your soldiers and the comfort of your worries and secure for your country.}\textsuperscript{197} Also the practical method government of Prophet and Imams imply to peace and friendship. Of course, the discourse of Islam has program about the \emph{Jihad} and legal defense of Islamic religious and borders, and tasks Muslims to preservation and defense of religious and geographical borders. So, after invitation of people to Islam, if someone or some groups or an foreign state as a enemy attack to Islamic
territory, essential for all Muslims to defend their political and religious borders. Allah said in Holy Quran: O ye who believe! Fight the unbelievers who gird you about, and let them find firmness in you: and know that Allah is with those who fear Him, Fight in the cause of Allah those who fight you, and fight the Pagans all together as they fight you all together, Kill them wherever you catch them, and turn them out from where they have Turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith.

3.3- Islam and discourse of globalization

As has been told previously, there are many signifiers and elements in politics, culture, and economy scopes which didn’t articulate in a specific discourse, and they are in field of discursively. In politics scope there are signifiers such as; state, democracy, human rights, peace and security, etc. and in culture scope such as; justice, social values, believes and norms. The nature of signifiers in field of discursively is float and mobility, so every discourse tries to articulate them. In today’s world of culture and politics, many of above elements and signifiers are used frequently without submitting any complete and struggles definition of them, and this is a best situation for articulation them by a dominant discourse. So, with hegemonic of a discourse, the float signifiers will be temperately stabilized. Those signifiers have temperately been stabilized by several discourses in the past time but by influence of internal and external factors have been caught crisis and dislocation, and moved to field of discursively. In post modernism age, the contemporary globalization discourse with nodal point of new liberalism tried to hegemonic itself and interim
glaciations of political and cultural signifiers. It should be said that, the global system had never been empty of discursive battle, so the global discourse of liberalism is also faced with many challenge in domination of its political-cultural patterns. The main discourse as a challenge of liberalism discourse is religious fundamentalism and specially Islam. So, I would try to discuss about two discourses; contemporary globalization discourse with nodal point of “New liberalism”, and global discourse of Islam with nodal point of “Mahdaviat”.

1.3.3- New liberalism as nodal point of contemporary globalization discourse

After extremist progress of liberalism until 20th century, the theory of new liberalism has universalized under influence of post modernism and by national and transnational companies. In fact, new liberalism thought is adjustment of liberalism special in scope of economy. Emphasis on free economy and market, defense of private ownership, reduction rule of state is the main predicates of new liberalism. New liberalism as well as liberalism believes in the reduction rule of state in political-social and especially in economy scopes. In theory of new liberalism, the main reason problem in societies is political-economy insecurity and instability, so states should be merely law making for regulation and control of market and economy, not intervening in them.

In new liberalism theory, freedom isn’t limited to only economy but it includes culture and politics. In this view, the state and international system should be creating context for security of those freedom. The nature of new liberalism is “Advantage and Interest”, and every barrier should be destroyed for accession of it. Security, public welfare, justice and equality in opportunities are signifiers and
elements which are absolutely meaningless in this theory. Globalization with nodal point of new liberalism is trying to give new and special meaning and articulation to float signifiers. New liberalism has basic principles and regulations that some of them are as follows;

- The duty of state is law making for preservation and guaranty of competition in free market.
- Guaranty of privative ownership.
- Freedom in every kind of contract.\textsuperscript{202}
- Freedom of privative companies from any governmental limitations.
- Freedom in turn of capital, gods and services.
- Anti regulations.
- Cut public charge for social service like; education and health care.
- Delete concept of “Public Interest” and replace concept of “Individual Responsibility”.\textsuperscript{203}

The contemporary of globalization with nodal point of new liberalism has been dominated over the world by international institutions and companies like; International Monitory Fund, World Bank, Inter-American Development Bank, McDonald, Coca Cola, etc. This globalization has redifinated float signifiers in political, cultural and social scopes by nodal point of new liberalism.

2.3.3- \textit{Mahdaviat} as nodal point of global discourse of Islam

The concept of Mahdaviat implied to mental and religious schools in which their main character is believing in Futurism.\textsuperscript{204} The Futurism is a belief that exists in Zoroastrian, Jew, Catholic, Protestant, Orthodox and Islam (Shiah and Sunni), and all
of them believe in Futurism as a certain principle. Futurism, Messianism and Milleniumism have the same meaning of *Mahdaviat*. Monotheism, development and welfare in based on of justice, growth of knowledge and rationality, formation contexts of humanity growth are characteristics of society in Appearance Age. Imam khomeini, the founder of Republic Islamic of Iran, said: the justice in all dimensions of humankind will be appeared in the age of Imam Mahdi. Mortaza Motahari also said: the final victory of right, trust, peace and justice against false, futile and tyranny, and the complete confirmation of human values, and the formation of Utopia, and all Islamic programs will be executed by sacred person who is named “Mahdi”. Bertrand Russell, British philosophy, said: the world is in waiting for a reformer who will be taken the world under a unit flag and slogan. Savior and Reformer in discourse of Islam and specially in Shiah has specific characteristic named “Alive” while other Saviors don’t have it. The Savior in Shiah is bellman peace and Esperance for all mankind in the worldwide, and in opposite of some Saviors in other religions wouldn’t promise of domination and monarch of a specific race, nation and blood to others. *Mahdaviat* issue, involving theoretical and practical subjects and one of the most important is that these themes are directly related to the fate of humanity is , which is a plan for world history as millenarianism is classification and refers to a kind of cosmopolitanism and global justice means that the human world and the next we all tyranny and depravity place in human society, we believe that a sense of dynamism with the pulse of history, embedded, and he will eventually make up for everything, since he will wash and will wash the universal battle against all the history of this war will end with the establishment of global justice, global citizen, we will not save the world. It is a city in the world and is a citizen of the world. The struggle between bloods, nations and races will be finished in government of Mahdi,
so it can be name “Globalization of Mahdaviat”. While, globalization of Mahdaviat is as same as other globalization in universalism and generalization, but actually globalization of Mahdaviat is globalization of justice and spiritual for all mankind.211

The theory of Mahdaviat has global and more important characters such as;

- The universal sovereignty of Islam, and remove human polytheism and differences.
- The absolute sovereignty of justice and equality.
- Establishment of multi dimensional security and pacification.
- The stable welfare and growth of economy, and public enrichment, and removal of poverty.
- Growth and development of science, knowledge, technology, and accomplishment of human rationality.
- The rest on argumentation, and earn public legitimacy and satisfaction.

In discourse of Mahdaviat, the concept of Futurism has a specific and important meaning in which believers try to be the same as Mahdi in moral, politesse and complementarily. Futurism never means inattention to corruptions in society, nor detour from Islamic essential principles, and no waiting in hope to Mahdi come and save society. Futurism means move in the way of humanity complementarily and adduction to Allah with guidance of Imam Mahdi, and hope to save promise of Allah. Mahdaviat is main nodal point of global discourse of Islam which has given new meaning and global to float signifiers in field of discursively of Islam. So I try to discuss about the most important float elements and signifiers in political and cultural scopes with articulation of new liberalism and Mahdaviat.
One of the disputative signifier among globalization discourse and global discourse of Islam is politics. The politics as a method of political and social management is an acceptance meaning of politics in both discourses but the attitude and global of these discourses to the meaning is more different. Politics in new liberalism is a secular subject and tries to universalize it but in global discourse of Islam it is a religious matter. Politics in discourse of Islam under the influence of Mahdaviat is in the core of thought and act of Muslims, and all their political actions are under the influence of religion. According to bases of Islamic ontology and epistemology, the politics in individual and plural scopes is method of political and social management for facilitating in growth, development and increase of insight and knowledge of mankind for worshiping of Allah. According to theory of Mahdaviat, the usage of all capacities and spiritual and material tools for reach dignity of substitution of Allah is necessary and essential. But in discourse of new liberalism, the religion is a secular matter, and merely able to be used in individual scope, and other scopes are abandoned to human intellect and knowledge. So the political and social matters are secular and out of power and authority of religion. Globalization with this secularism attitude is trying to give meaning to everything and generalization and universalizing
the new liberalism. Because of this it has been spoken about the end of history and ideology and hegemonic of new liberalism. Appearance and extension of religious movements and Islamic awakening in different places of the world imply to exist of deep gap between two discourses about politics and religion. Those movements are trying to stable and fix their political and religious identity, and liberalism political systems are also in generalization of secularism. The attitude of Mahdaviat to the politics is justice, philanthropy and humanism with spiritualism and rationality. But in view of new liberalism, the politics is a tool for reach more power and interests. So, new liberalism tries to achieve its goals and ideas by instruments of technology. But widespread wave of Islamic awakening in many points of the world is sign of crisis and dislocation of secularism.

**Democracy**

Several and different meanings and interpretations of democracy in different discourses are sign of floating of it. Globalization with basic and principle of new liberalism is in trying to give special meaning to democracy. So, democracy in internal scope is meaning of majority sovereignty of people with attitude of liberal, secular, tendency to west and imperialism, and in external scope it is meaning sovereignty of companies, institutions, new actors and supranational organizations. So, globalization on one hand has given meaning of freedom and liberalism to the democracy, and on other hand is opposite of any kind of independence and freedom in political, cultural and economy dimensions. Because of this attitude, the free and independent countries as protesters of American and Western liberalism are undemocratic. The globalization discourse of new liberalism is trying to liberalism democratization in the world by instruments of communications and information. In opposite, the global discourse of Islam tries to naturalize and normalize liberal democracy, and tries to give a new definition of democracy in circle discourse of Mahdaviat.
In political system of *Mahdaviat*, the attention and importance of public thought and theory has been emphasized. So, Holy Quran has ordered governors and people to consult with each other: *Consult with them on the matters. Yet once you have reached a decision, then rely on Allah.*\(^{213}\) *Consultation among themselves.*\(^{214}\) In Islamic theory, the absolute sovereignty is only belonging to Allah, so it doesn’t accept absolute and unlimited sovereignty of the people. The thing and thought of people is acceptable only in circle of religion. Mainly, the Islam is a religion for bliss and completeness material and spiritual of mankind, so the legitimacy and management of society will be doing only by participation of people in all dimensions. The political and social system of Islam has not legitimacy and doesn’t object without thing and thought of people. The people in this system will act and participate within religion, because the religion of Islam is the most complete and collective. According to discourse of Mahdaviat, the Muslim should have knowledge and insight and participate in all dimensions, and try to establish a true Islamic system.

**Human Rights**

Nowadays the human right as global signifiers is under attention of people and political systems. Breaking human rights is a characteristic of dictatorship and despotism regime. Liberalism based on humanism and individualism believes that it is pioneer in reviving of human rights. The signifier of human rights has taken special meaning in discourse of new liberalism. Nowadays, because of globalization process, the humanism and individualism have been basic thought for reviving of human rights. In Niche’s opinion, the humanism is anti God and believes in the non God world. Rena Geneon also believes, humanism negates every principle which is above of the man, and limitation of all dimensions of human life to factors that are merely secular, material and humanity.\(^{215}\) Because of this, the signifier of human rights is a disputative signifier in discourses of new liberalism and Islam. New liberalism, by
slogan of freedom and humanism and for reach its humanism interest has submitted secular redefinition of mankind, and by human rights is trying to create a global system of racism, ethicist and gents.

In Islamic discourse, the belief to Allah and monotheism is bases and principle of religion. Monotheism is nodal concept of Islamic belief among all its sects. The human value has taken from Allah’s esprit and devolution. So, mankind naturally has value and munificence because he is substitute of Allah. The man in discourse of Islam has first and natural rights sidelong religions tasks. In Islam there isn’t freedom without responsibility and in fact human rights without tasks. The human rights as a signifier in discourse of Mahdaviat has a special meaning. In discourse of Mahdaviat, the all mankind have equal rights and the difference is in only virtue to Allah, while in discourse of neo liberalism, the excellence is in blood, ethnic, literacy, power and capital. The signifier of human rights in discourse of Islam has global meaning and man naturally has human rights. The nature of human rights in discourse of neo liberalism is merely secular, material, earthy and limited in worldly life, which the Islam emphasizes on human rights in both here and thereafter.

Security

Peace and security are more important and disputative signifiers among the discourses of Islam and liberalism. Security, in progress of peaceful globalization of neo liberalism is more important. More believed that, globalization will bring peace and security in worldwide and will finish the military struggle and contention. In neo liberalism, the security will be reached only by global peace and security. So, in this process, the national security and interests should be under influence of global
security. On the other hand, neo liberalism believes the inexistence of international authority and also believes that, political and economy stable and security will be merely reaching by international organizations. They argue that, the peace and security will be created by only reform of structure of state and international system. The interestism of neo liberalism globalization has specially defined security, as, political and cultural and economy systems out of this definition should be redefined, otherwise they will be named as dangerous for global security. The esprit which governs on globalization of neo liberalism increases economy interests of central and super power countries, and this goal wouldn’t reach except with formation of a special kind of security in global level. Preservation and increase in nuclear weapons for defense of national and international interests is sign of nature of imperialism of liberalism globalization. So, with extension, broadcast and globalization of culture of neo liberalism, the non development and under development countries have two options; break up or integration. As Allen Scat and his cohort believe, globalization is combination of security and threat.

The signifier of security in justification and humanism discourse of Islam has not individual, republican or caste definition. But it has meaning which justice, equality, freedom and bliss of mankind will be reached by it. In discourse of Mahdaviat, the peace and security are necessary condition for creation of here and thereafter blissful life, so all mankind has task to create security in society. One of the important order of Islam for creating security and peaceful in society is public supervision. It has come in narrative of Imams like; That the Promotion of Virtue and Prevention of Vice for the prophets and righteous platform built by the great duty of the statutes and doctrines and secured gains and solve the grievances received and redressed and outlive the Earth from enemies and correct it.
Justice

Justice is a most floating signifier in various discourses. The fluidity and mobility of justice signifier has caused every discourse try to give it a special meaning. There are many outlooks in enforcement or castrate of justice by globalization, and this is cause for high disputing among discourses in giving special meaning to justice. According to discourse of neo liberalism, the justice is not equal enjoyment all mankind of facilities and opportunities but it believes inequality in enjoyments and distribute justice. In view of liberal globalization, the justice as equal in facilities and opportunities is anti economic growth and advance. But in point of opposite, the discourse of Islam whilst accepts the existent natural inequality in capacities and abilities of mankind, emphasized on creation of equal contexts and opportunities for all humankind. What is very important in discourse of Mahdaviat is justice in distributing of facilities and opportunities whether use it or not: *We have guided him along the (right) path, whether he is thankful or thankless.*

State

State is also float signifier among several discourses. In globalization of neo liberalism, the state has only law making task for individual and social competitions. Globalization has been caused for more shrinking of state and pillaring of its political and social functions. In liberal globalization, the supranational and international companies and organizations are main actors in national and global competitions. But in discourse of Islam whilst accepts several actors in national, regional and global scopes and accepts distribution of power among different groups and races in society, has been emphasized on Islamic state and government as a structure which has been formed by divine legitimacy and public acceptance. In Islamic system, the government is in hand of Allah’s chosen and then in the hand of *Faghih* (religious lawyer) who is people’s chosen. So all governmental orders and commissions are
religious, and all political and social actors are acting according to governmental regulations. Of course, the legal freedom and options of groups and parties is guaranteed.

**Freedom**

Struggle giving meaning to freedom signifier is to come in discourses of liberalism and Islam. The difference in bases of ontology and epistemology in discourses of neo liberalism and Islam has exasperated disputation of giving meaning to freedom signifier. Freedom as base of liberalism theory with giving meaning of deliverance from any political and cultural limitations has been articulated in globalization of neo liberalism. The basis of freedom in neo liberalism theory is humanism and individualism. In this theory, the mankind is a canny and free subject, and his intellect is enough for managing of social and individual life. In this school, the proceeding of freedom in all dimensions, even with limitation of other’s freedom, is necessary and vital. In their belief, the mankind can reach bliss of worldly life by deliverance from political and religious limitations. But in discourse of Islam with nodal point of *Mahdaviat*, the freedom has religious limitation. Islam whilst that accepts all kind of freedom in the society also is opposite freedom which is obstacle other’s freedom and is threatener of justice, religion and national interests. Because according to discourse of Islam, the religion is a factor for humanity bliss. So, the limitation of freedom by religion isn’t bereavement but is immunity of aggression of others to legal freedom.
## Comparison between Globalization of neo liberalism and Globalization of Islam

<table>
<thead>
<tr>
<th>Subject</th>
<th>Globalization of Neo Liberalism</th>
<th>Globalization of Islam</th>
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<tbody>
<tr>
<td>Technology</td>
<td>Usage of all kind of technology for hegemony itself.</td>
<td>Because of some instruments of technology in globalization process has western ideology, so it should be trying to use inactive instruments and religious specific instruments for universalizing of Islam.</td>
</tr>
<tr>
<td>Impaction of time &amp; place</td>
<td>Neo liberalism tries to more existent in different places of the world in compaction of time &amp; place age.</td>
<td>It tries to exist in all internal and external dimensions, but in opposite with western imperialism.</td>
</tr>
<tr>
<td>New identities</td>
<td>With universalizing of neo liberalism ideology tries to create new political, cultural and economy identities.</td>
<td>Emphasizes on preservation of religious, national and cultural principles, and tries to universalize itself by using of Islamic knowledge and native and national technologies.</td>
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<tr>
<td>Global society</td>
<td>It tries to create global liberalism society with goal of increasing of interest. (Americanization &amp; Westernization</td>
<td>Tries to create global society of <em>Mahdaviat</em> with goal of broadcast of justice, equality and revival of human rights.</td>
</tr>
<tr>
<td>Basis of globalization</td>
<td>Its basis are; humanism, individualism and secularism.</td>
<td>Naturalism, attention to knowledge, intellect, theism, humanity value, religion gentility, freedom &amp; equality of all mankind, negate of force &amp; domination, sovereignty of Allah.</td>
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<tr>
<td>State</td>
<td>The state is only law maker for competition between individual, groups &amp; companies in national &amp; international level without any intervention in their act.</td>
<td>It has divine origin and will be created by people’s acceptance, and its task is execution of religious orders and people’s sanctioned.</td>
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<tr>
<td>Sovereignty</td>
<td>It belongs to people with base secularism and under domination of state &amp; capitalist companies.</td>
<td>It belongs to Allah which is abdicated to Allah’s chosen.</td>
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<tr>
<td>Culture</td>
<td>Emphasis on culture of liberalism consumerism in influence of secularism &amp; humanism and under domination of West &amp; America.</td>
<td>Emphasis on religious and Islamic culture and tries to broadcast theory of <em>Mahdaviat</em> based on valuing to human, and negates tyranny and inequality.</td>
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Holy Quran, Sura Standard, Ayah 1

Holy Quran, Sura House of Imran, Ayah 33

Holy Quran, Sura Cow, Ayah 185

Holy Quran, Sura Pilgrimage, Ayah 49

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