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Islam, Neo-Colonialism, And Factors Responsible For Its Roots In The Muslim World

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Abstract

This study examines the complex relationship between Islam and neo-colonialism, tracing the historical and contemporary factors that have contributed to the roots of neo-colonialism in the Muslim world. The research explores how colonial legacies, political and economic dependencies, and cultural imperialism have shaped the Muslim world's engagement with modernity and globalization. It analyzes the role of internal factors, such as authoritarianism, corruption, and sectarianism, in perpetuating neo-colonial dynamics. The study also investigates the impact of external factors, including Western foreign policy, globalization, and the War on Terror, on the Muslim world's political and economic landscape. The research employs a multidisciplinary approach, drawing on Islamic studies, postcolonial theory, and international relations to provide a nuanced understanding of the complex interplay between Islam and neo-colonialism. It argues that the roots of neo-colonialism in the Muslim world are multifaceted and deeply entrenched, requiring a comprehensive and contextualized approach to address. The study's findings highlight the need for Muslim societies to reclaim their agency, promote democratic governance, and foster economic self-sufficiency to counter the lingering effects of colonialism and neo-colonialism. Ultimately, this research aims to contribute to a deeper understanding of the complex dynamics shaping the Muslim world and inform strategies for promoting justice, equality, and self-determination in the region.

Keywords: Islam; Neo-Colonialism; Muslim World; Colonialism; Imperialism; Self-Determination; Cultural Revitalization.

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Introduction

The Muslim world has been shaped by a complex history of colonialism, post-colonialism, and neo-colonialism, leading to ongoing struggles for self-determination and decolonization [1],[2]. Neo-colonialism, in particular, has perpetuated power imbalances and dependencies, hindering the Muslim world's development and progress [3],[4].

The Muslim world, spanning across the Middle East, South Asia, Africa, and beyond, has been shaped by a complex web of historical, political, economic, and cultural factors. Among these, Neo-Colonialism has emerged as a pervasive force, perpetuating inequality, dependency, and cultural suppression. Neo-Colonialism, a subtle yet insidious form of colonialism, has its roots in the legacy of colonialism, Cold War rivalries, and global economic systems. In the Muslim world, Neo-Colonialism has manifested in various forms, including external interference in political affairs, economic exploitation, cultural imperialism, and internalized Orientalism. These factors have contributed to the erosion of sovereignty, self-determination, and cultural identity, hindering the region's development and progress [5],[6].

Neo-Colonialism started with slavery later turned into Feudalism, then to Colonialism that later on became neo-colonialism. When the colonized territories gained their independence from the colonial or the Imperial masters. Neocolonialism or Neo-imperialism is the geopolitical practice of using capitalism, business globalization, and cultural imperialism to influence a country in lieu of either direct military control or direct political control as imperialism and hegemony [7].

“The term neo-colonialism was coined by Ghanaian President Kwame Nkrumah in 1965, to describe the socio-economic and political control that can be exercised economically, Linguistically, and culturally, whereby promotion of the culture of the neo-colonialist country facilitates the cultural assimilation of the colonized people and thus opens the national economy to the multinational corporations of the neo-colonial country” [8]. It is also the continued European economic and cultural control of Africa countries that had been decolonized in the aftermath of the Second World war. Nkrumah, also coined the term ‘Neo-Colonialism.’ As the Last stage of Imperialism [9].

Nkrumah further argues that "the result of neo-colonialism is that foreign capital is used for the exploitation rather than for the development of the less developed parts of the world." Categorically, hegemonic powers' investment activities increase rather than decrease the gap between the rich and the poor states [10].

The Oxford Dictionary defines The control of the economic and political systems of one state by a more powerful state, usually the control of a developing country by a developed one. It is marked by the export of capital from the least economically developed countries (LEDCs) on the periphery to the controlling more economically developed countries (MEDCs) at the core, a reliance by the LEDCs on imported manufactures from the MEDCs, and adverse terms of trade for the periphery or satellite nations. Harvard Institute of Economic Resources, Discussion Paper 2040). The means of control are usually economic, including trade agreements, investment, and the operations of transnational corporations, which are often seen as the primary instruments of neo-colonialism [11].

Although omitted in this definition, Kwame Nkrumah who inaugurated the term in the draft of the Organization of African (OAU) Charter, notes religions as part of the tools of control and influence. Nkrumah posits that colonialism is defined as, "The policy or practice of acquiring full or partial political control over another country, occupying it with settlers, and exploiting it economically, political, religious, ideological and cultural spheres." [12] To Frantz Fanon, Neo-colonialism refers to the continuation of colonialism in a new form, where powerful countries or corporations exert control over weaker nations or economies through indirect means, such as economic pressure, cultural influence, or political manipulation [13].

Neo-colonialism is a derivative of colonialism, while colonialism is a derivative of slavery. Neo means new, while colonialism means occupation of colonies. As a result of the limitations of this piece it would be superfluous for me to delve into slavery. Slavery started at a time in history, when social groups have grown stronger by raiding their neighbors for women, cattle, and goods, they then use the 'booty' from the raids for the benefits of their community. Slaving in Africa did not even have that redeeming value. Captives were shipped outside instead of being utilized within any given African community for creating wealth from nature.

The three models of colonization are: colonization by settlement in America and Austria; politico-economic colonization in Asia, tropical and equatorial Africa; and a hybrid of both types in North and South Africa. The history of these agreement remains problematic; however, most academics agree their elements of deceit and intimidation by Western companies and governments in there with the rulers of these territories. Isichei a ruler in 1860 who refused to go into agreement with the British, citing that they were known to, "induce the chiefs to sign a treaty whose meaning they did not understand, and then size upon the country"[14].

In northern Nigeria for instance. There had been a government with sophisticated systems for administration, revenue collection; that is Islam, before the arrival of the British. Thus, the northern rulers contend that their agreement with the Royal Niger Company (a British trading company) was purely on commercial basis, against what was presented as both commercial and government[15].

Consequently, when the British government took over from the Royal Niger Company on grounds of incapability in 1900, they automatically assumed commercial and governmental positions within the region. Although this case was, recognized by European powers at the Berlin Conference of 1884-5, it was, however, not enough to secure international acceptance of the claim. As a result, the northerners bravely went to war with bows and arrows against the machine guns of the British Army around 1906-09. Articulating the sense of injustice and betrayal felt by the northern rulers. An excerpt from a letter they sent to the British authorities before the war. In the letter, they note.

I do not consent that anyone from you should dwell with us. I will never agree with you. I will have nothing ever to do with you: between us and you there are no dealings except as between Muslims and un-believers-war as God Almighty has enjoined on us. There is power save in God on high [16].

After the brutal victory by the British, they Installed 'native authorities' as part of an indirect rule policy. These new rulers enjoyed the support and protection of the British in return for loyalty to the administrators and the crown (in England). In line with the spirit of colonialism, the British claimed ownership over all unoccupied properties and mineral rights to the Crown [17]. The British also promised, subject to the rulers' loyalty and obedience, not to interfere

In your chosen form of religion, so long as the same does not involve acts contrary to the laws of humanity and oppression to your people [18].

Suffice to note that the conquering British were the arbiters of what was contrary to humanity. To this end, using the Muslim world as a case study, this paper aims to explore colonialism as a preamble, then explore the role of Muslim world in accepting and welcoming neo-colonialism.

This paper aims to explore the complex factors responsible for the roots of Neo-Colonialism in the Muslim world. By examining historical legacies, political interference, economic exploitation, and cultural imperialism, we can gain a deeper understanding of the forces shaping the contemporary Muslim experience. Ultimately, this analysis seeks to illuminate the path towards self-determination, cultural revitalization, and a more equitable future for Muslim-majority countries.

Method

This research employs a critical discourse analysis (CDA) and literature study approach to examine the historical discourse of Neo-Colonialism in the Muslim world. The study of literature is the same as research in general, but the data obtained by the researchers is secondary data using the literature study method. Some steps that the researchers will take in preparing this article include: first, the researchers search for and collect historical reference sources that are relevant to the theme of this research. Second, several scientific papers that have been collected are then processed and elaborated, to comprehensively explain the inter-sections of this article. Third, the Islam, neo-colonialism and factors responsible for its roots in the Muslim world.

Result and Discussion

Factors of Neo-Colonialism in the Western World

Religion is defined as a "Universal sociological explanation in mythical form" [19]. For Marx, 'religious sentiments' is itself a social product." Thus as well as other social ideologies, the role of religion in particular in neo-colonialism cannot be over-emphasized. For Delavignette this conundrum is evident in "The confusion of conquering temporal element and evangelizing spiritual element at the heart of a colonial Church established under royal patronage makes the efforts of sixteenth-century churchmen to recall and disseminate the principles of the Christian apostolate overseas all the more remarkable. Hence Davis argues that Christianity has always been political, and that "The early Christians were a movement of the marginalized and underprivileged" against the prevailing social order. Highlighting the shortcomings of Christianity and the need to re-engage, father retreat from social action, Davis asserts that, "The reasons for the break-up to Christendom and the gradual secularization of the social and political order in Europe lie not in religion's involvement in politics, but in its identification with bad politics, even to the ignoring or the denial of distinctively Christian value [20]."

Moving this argument, unlike slavery and colonialism which required the use of brutal force of military might, neo-colonialism was far advanced. The West deployed the use of complex economic systems and soft power to meet its end. Alluding to Nkrumah's definition of the matter, this end in its various guise are made possible through the maintenance and expansion of established institutions (including religious ones) which sustained the cultural and political capital of colonialism. Strengthening this position, some people argue that,

Direct colonial rule is not necessary for imperialism in this sense. Because the economic and social relations of dependency and control ensure both captive labour and markets for European industry as well as good [21].

And so, in accentuating the nature of the post-independence challenges that were likely to face the colonies. Independence has not meant the end of the old colonial framework, in fact, In reality, independence will be only one factor in the acceleration of history which will be at work in the decolonized countries not only in the domain of politics but in every other domain, too, from the economics to the psycho-social and socio-cultural spheres of existence [22].

Citing Nigeria as an example, in 1900 the British government took control of the Southern and Northern Protectorate of what we know today as Nigeria, but each region retained its regional autonomy under the administration of Commissioners. By 1914 all three regions (North, West, and East) were merged under one consul. In what could be perceived as a reversal of fortunes for the Christian faith, one of the platforms for opposition to colonial rule was a way of the independent Christian churches. These groups began to gain traction towards the end of the nineteenth century, in response to the need for doctrines and teaching that were sympathetic to the pain and struggle of Africans, as colonialism influenced Christianity was too abstract. It lacked cultural intelligence and political, spiritual and social immediacy. These pulpits and meeting places became platforms for organizing and agitation for Christians, especially the growing educated middle class in the South as the demands for independence reached new heights [23].

Ghana was the first African country to gain independence on 6th March 1957. The men and women who resisted the Europeans over Africa could easily identify with developments thought of the Enlightenment in Europe. In other words, they were not estranged from Marx's view of the social order and class struggle. In his reflection on Max and Feuerbach's views on religions, Davis posits.

Faith, together with theology, cannot be genuinely a protest against the social order unless it acknowledges that itself and its own history as the product of alienated society must be submitted to criticism and revolutionary transformation. It cannot place itself apart and, before criticism, claim and unchanging self-identify [24].

After independence in Nigeria and other newly formed countries in Africa, there was a retreat from pan-Africanism to nationalism; from nation-states to ethnic tensions. From Independence to becoming aid dependent; from social action Churches, to "prosperity" doctrine from America, which holds the philosophy that God provides everything, both physical and metaphysical. The

Spirit that gave impetus to the march towards independence had fizzled out, as local and external pressures caused former colonies to fail [25].

Interestingly, most of these 'problems predate independence, they were created by centuries of slavery and colonialism. For example, in Nigeria, fifty-eight years of independence will see future elections widely rigged; besides; democratic rule from 1979-1983, Coup d'états between 1966 and 1999 largely influenced by the British and other external agencies; a civil war; and in recent years Boko Haram. From 1999 to date. The country has experienced democratic rule, however, problems of youth unemployment, education, housing, violence, poor infrastructure, religiosity, corruption, nepotism, and tribalism remain rife in the Country [26].

Writing on the socio-economic position of the people of Nigeria from the mid-nineteenth century, all the major tribes have traditions which are among the richest in Africa. Perhaps most importantly, the educational systems need overhauling from primary to tertiary levels. As well as infrastructure and resources, the curriculum is badly in need of components that instill positive consciousness in their Africa or Muslim identity, one that appreciates and celebrates human dignity, one that encourages critical thinking. Nigeria's development has to be fit for purpose. The country does not have to repeat the mistakes of other civilizations, it has an unprecedented opportunity to build something unique for Africa and the world at large.

Neo-colonialism started immediately after the de-colonization of African and Asian nations, which are mostly referred to as the third world or developing countries. The colonial administrators' interest would not be jeopardized by the transfer of power. One of the methods to prepare the ground for the creation of puppet leaders is by involving leaders or national movements in colonial government. This ensured the emerging leaders were groomed to up-hold the existing exploitation relations worldwide.

World War II, a global military conflict that, in terms of lives lost and material destruction, was the most devastating war in human history, began in 1939 as a European conflict between Germany and an Anglo-French coalition but eventually widened to include most of the nations of the world.

It ended in 1945, leaving a new world order dominated by the United States and the Union of Soviet Socialist Republics (USSR). Since the end of WWII. More than any previous war, World War II involved the commitment of nations' entire human and economic resources, the blurring of the distinction between combatant and noncombatant, and the expansion of the battlefield to include all of the enemy's territory.

The most important determinants of its outcome were industrial capacity and personnel. In the last stage of the war, two radically new weapons were introduced: the long-range rocket and the atomic bomb. In the main however, the war was fought with the same or improved weapons of the types used in World war I (1914-1918). The greatest advances were in aircraft and tanks, when most of the formal empires were dissolved, what might be called modern economic International Monetary Fund (IMF), international economic organization whose purpose is to promote international monetary cooperation to facilitate the expansion of international trade.

The IMF operates as a United Nations specialized agency and is a permanent forum for consideration of issues of international payments, in which member nations are encouraged to maintain an orderly pattern of exchange rates and to avoid restrictive exchange practice. The IMF was established, along with the international Bank for reconstruction and Development, or World bank, at the Un Monetary and Financial Conference held in 1944 at Bretton Woods, New Hampshire. The IMF began operations 1947. Membership is open to all independence nations and included 193 countries as of 2018. Imperialism has come to predominate, control is exercised informally and less overtly. The U.S.A for instance exerts considerable influence over certain Third World nations as a result of its national economical financial organization such as WB and IMF [27].

Examining the Legacy of Neo-Colonialism and its Impact on Muslim-Majority Countries

The insidious nature of Neo-Colonialism has led to a subtle yet pervasive erosion of Islamic values, cultural heritage, and political sovereignty in the Muslim world (Abdel Malek, 1981) [28]. This phenomenon is rooted in a complex interplay of historical, economic, political, cultural, and social factors.

The legacy of colonialism continues to cast a long shadow over the Muslim world, with the scars of economic exploitation, cultural destruction, and political manipulation still festering (Fanon, 1961) [29]. The artificial borders created by colonial powers have led to internal conflicts, sectarianism, and tribalism, further weakening Muslim societies (Ajami, 2012) [30].

Neo-Colonialism has had a profound impact on Muslim-Majority countries, perpetuating inequality, dependency, and cultural suppression [31]. Since the mid-20th century, Neo-Colonial powers have exploited resources, manipulated political systems, and imposed cultural values, undermining sovereignty and self-determination [32].

In the Middle East, Neo-Colonialism has fueled conflicts, sectarianism, and authoritarianism. The 1953 Iranian coup, 1956 Suez Crisis, and 1979 Iranian

Revolution exemplify external interference, shaping regional politics and economies [33]. In South Asia, Neo-Colonialism has perpetuated dependency, with structural adjustment programs and trade agreements benefiting external powers [34].

In Africa, Neo-Colonialism has maintained economic exploitation, with resource extraction and unequal trade agreements [35]. The legacy of colonialism continues, with external powers influencing political systems and cultural narratives [36].

Furthermore, Neo-Colonialism has perpetuated cultural imperialism, suppressing indigenous cultures and identities [37]. The imposition of Western values and modernity has led to cultural amnesia, erasing historical memories and experiences [38].

Historical research highlights the need for decolonization, self-determination, and regional cooperation [39]. Muslim-Majority countries must assert their agency, resist external influence, and develop alternative economic and cultural models [40]. By examining the legacy of Neo-Colonialism, we can forge a more equitable and just future.

The legacy of colonialism has had a profound and lasting impact on Muslim-majority countries, shaping their political, economic, social, and cultural landscapes in far-reaching ways.

Economic Factors

Economic dependence on Western powers has ensnared Muslim countries in a cycle of debt, dependency, and exploitation (Amin, 1976) [41]. Foreign aid, trade, and investment have become tools of control, perpetuating a system of economic imperialism (Rodney, 1972) [42].

Economically, colonialism exploited resources, established dependency, and hindered development. Muslim-majority countries continue to face significant economic challenges, including poverty, inequality, and underdevelopment. The extraction of natural resources, such as oil and gas, has created economic distortions and hindered diversification. Dependence on foreign aid and investment has further eroded economic sovereignty.

Post colonialism is the most terrible part as well as a new weapon of colonization. And it is the most effective way of ruling or controlling a developing nation. A colonizer power can dominate another country very easily by cultural hegemony. The very method was followed by the British when they were dominating in South Asian and African countries. Globalization is a form of colonization whereby the colonial powers of today do not need military might

and occupation to control the lives and destiny of billions of people in their former colonies. They just need values Perhaps in the not too distant future, Microsoft or Apple will have a seat in the United Nation. After all, these two companies alone generate more wealth every year than all of Africa's 700 million workers [43].

Nowadays the imperialist force does not need to send troops for dominating a country. Rather, they can dominate through corrupting the minds of the neo colonized people. Because "Imperialism is a state of mind, fueled by the arrogance of superiority" [44]. After the Second World war territorial colonialism fades away quickly, but has not abolished totally. Again the developed nations like British, US, France, etcetera, are expanding their economic trap throughout the world. And thereby the developing nations are becoming easy prey to it. So military subjection is not the only way of dominion. There are other factors. Neo colonialists use various methods to exploit developing countries like Politics, cultures, social, education, as well as economic methods. Muslim countries inclusive.

Mass Investment Imperialists; Imperialists nations invested much in developing they have many companies in which they exploit market area cheap labour. To prove the above point. Hopper & Row, said "counties from and America have been able to get inexpensive natural resources from poorer countries in Asia, Africa and Latin America Including oil for power and minerals." [45] This makes the Muslim nations puppet to the imperialists, because it is their markets for these products that will determine the success of those countries.

Another economic method is world market control: Europe and America control the world market by fixing price of Africa cash crops by keeping the prices low so that Africa remain dependent to their aid. To make Africa a dumping place for cheap labour and market for European

Manufactured goods with the aim of exploiting African and Asian countries. "Imperialist nations have mandate to fix price of Africa cash crops and other raw materials in addition with conditions" [46].

Another economic method is through giving loans and grants: Imperialist nations use organs such as world Bank, IMF, IFC to give the developing countries loans and grants which are paid with very high interest rate and unrealistic conditions. This proves hard for Muslim nations to pay back, this results into debt burden hence underdevelopment. Through international financial organs like IM, WB IBRD, EU, GATT. Make polices that enable them to continue exploiting the third world countries. Unequal exchange is another

economic method which is used by neo-colonialists to exploit developing country [47]. Thus:

1. The developed countries will produce cheaper high quality goods in large quantities in a shorter period of time. This is because they enjoy advantages of better technology, expertise, transport, electricity among others. Something manufactured in American can take only two to be produced, which may take a week in a developing country. This makes it difficult for poor countries to compete with the rich one. "France is Cameroon' fist trading partner, with a commercial exchange of about 860 million Euros in 2009. However, the trading Balance is negative for Cameroon with 597 million Euros imports from France and only 263 million Euros of Cameroon export." [48]
2. Another economic method is through technology. The rich developed world that there is minimum technology transfer from the rich to the poor countries. For example, in the case of Coca-Cola, they bring machinery and powder but cannot allow the developing country to access the technical know-how of manufacturing soft drinks. Money for the purchase of the machinery the powder and expertise find its ways back to the developed country.
3. Neo colonialists exploit developing nations through granting loans. Through this led for the underdevelopment of poor nations like African countries. In the aid industry, there are well meaning and well intentioned motives that drive some of the operatives. History however, points at the fact that the western incursions into Africa were also clothed in good intentions, to 'civilize' and help 'preserve natives'. Having given the genuinely well intentioned individuals latitude of respect.
4. Foreign aid is a bribe given to poor countries by Rich nations to enable the latter access resources, and Markets cheaply. It is also bribe to poor nations to prevent the migration of poor people to rich nations. It is a bribe to poor nations meant to address rich nations' interests.

Socio-Cultural Factors

Socially, the west exploit through mass media such as BBC, CNN, VOA, DW and others, making the Muslims to listen to them in which they inspire different issues for their interests of exploiting the Muslim countries.

Socially, colonialism disrupted traditional social structures, imposing foreign values and norms. This has contributed to ongoing social challenges, including inequality, injustice, and cultural erasure. The imposition of Western education systems has led to a loss of traditional knowledge and skills. Social cohesion has been undermined by colonialism's divide-and-rule tactics, sowing seeds of sectarianism and tribalism.

Education is an area used by the neo-colonialists to exploit developing countries: Education is another way which is used neo-colonialism to exploit Islamic countries. The western education promotes production of raw materials for European industries. Also for preparing Muslims for civil service. Therefore, through colonial education most of Islamic world is being taken by western power hence influenced exploitation of developing country.

Curriculum in developing countries is controlled by imperialists rather than practical education. Hence they educate the third world countries without any achievement [49]. The influence of western films, books and education syllabus whereby the curriculum is developed by the agent of colonialisms masters that is European based to big extent, little is about the peoples' concern. Through provision of scholarship to Africans and Asians to study abroad, leaving their countries. This creates a class of elites who are westernized in making a class. "Through Western education.

A Muslim who got a scholarship adopts Western culture and ignores their homeland cultures, which is mostly Islamic." [50]

The education system in many Muslim countries perpetuates Western knowledge and values, neglecting Islamic perspectives and wisdom (Al-Attas, 1979) [51]. This has resulted in a lack of critical thinking, intellectual curiosity, and innovation, further entrenching dependence on Western thought (Sardar, 1985) [52].

It has been observed that ignorance and apathy among Muslims about the issues and consequences of Neo-Colonialism have allowed it to take root, unchecked. The lack of awareness, education, and critical thinking has enabled external powers to exploit these weaknesses, further entrenching their influence.

Dissemination of Knowledge: Colonization may be used as a method of absorbing and assimilating foreign people into the culture of the imperial

country, and thus destroying any remnant of the cultures that might threaten the imperial territory over the long term by inspiring rebellion. Is there a better way to describe this process than with “dissemination of knowledge?” [53]

Culturally they exploit through Language: The Neo colonialists emphasize the use of their language, for instance English, French, Germanic, and Latin. All the issues used in business and technology which is developed by themselves for their own interests. Kwame Nkrumah in his book of “I speak of Freedom” said “African language is for Africa development and foreign language is for foreigners’ Development, so if we are forced to use foreign language we are forced to develop foreigners instead of Africa [54].

Culturally, colonialism imposed cultural imperialism, suppressing indigenous cultures and identities. Muslim-majority countries continue to grapple with cultural revitalization and preservation. The loss of cultural heritage and historical narratives has hindered national identity formation. Cultural expression has been stifled by colonialism's lingering influence, limiting artistic and intellectual freedom.

Cultural imperialism has led to the erosion of Islamic identity, values, and cultural heritage (Said, 1978) [55]. Western values, norms, and beliefs have been imposed upon Muslim societies, resulting in a loss of cultural autonomy and a disconnection from Islamic roots (Al-Azmeh, 1993) [56].

Western dressing and food are also exploited by the West under cultural aspects: Through adoption of Western wearing of clothes, their style and eating Western food means we open the door for importing these things from them. Hence, create a market for neo-colonialists and develop them instead of preserving our culture in aspects of dressing style and eating manner which develop our countries [57].

Destruction of Islamic Culture: This was the social method which is used by neo-colonialists to destroy Islam through introducing their culture. Neo-colonialism contributed to the introduction of their culture which led the Islamic culture to be destroyed. For example, the cultures of greeting, marriage, clothing, respect for elders, etc.

Political Factors

Politically; neo-colonialists use the following approach to exploit developing and Muslim countries. Through establishing relations with ruling class. The Neo colonialists use to establish good relationship with rulings class as to influence their interests through them, for instance treaty to conduct various activities of economy such as mines, oil and gas which are of benefit to them.

Through establishing relation with a ruling class and create puppet Leaders so that they can be influenced according to their interests (the imperialist),” [58]

Politically, colonialism imposed external systems of governance, often disregarding traditional structures and institutions. This legacy continues, with many Muslim-majority countries struggling to establish stable, representative governments. External influence and intervention persist, undermining sovereignty and self-determination. The artificial borders created by colonial powers have led to ongoing conflicts and tensions, as seen in the Middle East and North Africa.

Political instability, often fueled by external interference, has created an environment conducive to Neo-Colonial manipulation (Chomsky, 1993) [59]. Weak governance, corruption, and internal conflicts have enabled external powers to exert influence, further entrenching their control (Mamdani, 2004) [60].

Through planning and support of puppet Leaders: The imperialists used to support the puppet leaders who served their interests. The leaders’ benefits from the imperialists, make them not to care if their countries remain poor. It is common in developing countries, that the leaders are very rich while their citizens live in poor economic conditions.

Through the establishment of military bases: The imperialists introduced military bases in Muslim countries to safeguard their interests, for instance, USA has 234 military bases in 49 countries in Africa and Asia. “Military bases established in Africa and Asia not aimed to keep peace in those countries rather than to keep the interest of imperialists’ interests.” [61]

Defense agreements. According to the official doctrine, French military interventions are conducted only on request of the Africa government and within the framework of a defense agreement, reason why these agreements constitute the center piece of French military relations with its former African colonies. The defense agreement generally originates from “Colonial times a represent a deal between France and the African rules in that they provide military Protection in exchange for favorable access to raw materials. Their content is not publicly accessible. In France the military decisions about Africa are the sole decision of the president and according to the French” [62]

It has been observed that internal conflicts, often fueled by sectarianism, tribalism, and external interference, have weakened Muslim societies, creating opportunities for external manipulation and control. The lack of unity and solidarity among Muslim nations and communities has hindered collective action against Neo-Colonialism.

Also imperialists conducting coup d'état in Muslim countries. The neo colonialist conduct coup d'état especially to those leaders who are against their interest of exploiting their country. For those leaders who are strong to protest their nation's economy had been over thrown through coup d'état.

Example the government of Mu'ammarr Gaddafi of Libya and Saddam Hussein of Iraq. Through overthrowing communist oriented Government and putting capitalist based. To some extent communist government were not exploitative compared to capitalist one, so because the capitalist which conducted the neo-colonialism under USA and Europe power were against communism hence they overthrow and plant their puppet who will serve their interests. "Capitalism is exploitative in nature compared to communism which emphasize equal sharing." [63]

Under Development

We learn what motivates the restive Muslim youth from Tunis to Tehran, what political positions Islamists from Mali to Chechnya are fighting for, where the seeming obsession with Islamic law comes from, where the secularists have vanished to, and whether it makes sense to speak of an Islamic state. Since 2009 there has been a renewed wave of popular unrest sweeping throughout much of the Muslim world, but generally repressive and inefficient autocracies have come under pressure or been swept aside entirely. At the same time, the various Islamic Republics have not fared much better, but been convulsed by internal unrest, economic and social decline. Throughout the Muslim lands, existing constitutional arrangements are being challenged, often very violently.

This course is a survey of the constitutional ideas and institutions that have developed since the mid-19th century throughout predominantly Muslim countries.

Globalization

Economic globalization has perpetuated dependence on Western markets, institutions, and systems, further entrenching Neo-Colonialism. Muslim countries have become integrated into a global economic system that perpetuates inequality, exploitation, and dependency.

As the world continue to experience changes, the concept of neo colonialism is fading out of fashion. Never and more sophisticated, yet more subtle movements are taking over, the most important of which is globalization, the IMF identified 4 basic aspects globalization: Trade and transactions, Capital and investment movements, Migration and movements of people Dissemination of knowledge [64].

1. Trade and transaction: colonization is an on-going process of control by which a central system of power dominates the surrounding land and its components (animals, people). Cattle's ranching is the leading cause of deforestation in the Amazon rainforest. The new Greenpeace report, "Slaughtering the Amazon," tracks beef, leather, and other cattle products from ranches involved in illegal deforestation in the heart of the Amazon rainforest. The investigation indicates that the owners of these ranches are international major corporates such as Adidas, Reebok, Nike, Clarks, Timberland, Geox, Gucci, IKEA, Kraft, and Wal-Mark [65].
2. Capital and investment movements: many countries set up their firms in a less developed country's territory. Globalization leads to a race, to the bottom, where standards of living are continuously reduced. labor, as one example of this, gets cheaper and cheaper which benefits the Multinational companies, but not the workers themselves [66].
3. Migration and movement of people: Also colonization refers strictly to migration, for example to settlers' colonies in America or Australia. Colonization was linked to the spread of tens of millions from Western European states all over the world. In many settled colonies Western European settlers formed a large majority of the population [67].

Globalization process is a worldwide economic-political re-organization process [68]. This was started as Reaganomics and Thatcherism and, then imposed on all docile countries, after the set-back to socialist block in 1990. World economy is structurally unified under MNC leadership.

It has also been observed that, the dominance of Western media outlets has shaped public opinion and perceptions, perpetuating negative stereotypes and biases against Islam and Muslims. This has resulted in a distorted narrative, erasing Islamic contributions, achievements, and perspectives from the global discourse.

TRIPS, TRIMS, GATTs, WTO, IMF, WB, ADB, etc. impose the checks and controls on members' countries, on behalf of G-7 imperialist gang. This process is unleashing the greedy corporate against workers, peasants, petty bourgeoisies, 3rd world nations, blacks, delist, women, minorities, environment etc. this is a process of crude unbridled exploitation and oppression. It is reversing.

All achievements of oppressed classes, masses, sections etc.; gained through their hard-won struggles from 1900. It is destroying socialism, democracy, equality, sovereignty, secularism, freedom, the public sector, social welfare measures, public education, and health. It is dividing global people on all possible narrow/parochial lines, and encourage them to fight each other. This divide-and-rule policy is strengthening fascism everywhere, including India, Iraq, and the USA. But global people's upheavals will change the exploitative present New World order into a socialist, egalitarian world [69].

Thus the globalization process is making poor countries into neo-colonies and enslaving workers, peasants, women, adversaries, minorities, and destroying the environment. It is strengthening neo-colonialism in Asia, Africa, and Latin America [70]. The Third World countries are too lazy to change their plight because of unpatriotic leaders who are stooges of the West. They can go to any length to censure they stay in power. And all they are after is the progress of their packets and would not care if their people remain poor for the rest of their lives.

Solutions to the challenges of Neo-Colonialism in the Muslim World

Muslim Ummah needs to be knowledgeable in various aspects of Islam as in Qur'an exegesis, Hadith, history of Islam, theology and logic, Arabic language and literature, Islamic law and local history that Muslims created as rational thinkers and therefore, need to focus and resist all the worldly things which is accompanied by the wind of Neo-Colonialism and its agents in any part of the world.

The Muslim need to adopt the following model in order to address the challenges posed by Neo-Colonialism. These models are:

1. Decolonize Education: Promote Islamic values and perspectives in education, encourage critical thinking and inquiry-based learning, and Develop curricula that address Muslim histories, cultures, and contributions.
2. Economic Empowerment: To foster entrepreneurship and innovation, promote economic self-sufficiency and reduce dependencies, Develop Islamic financial systems and instruments, and Empower Muslim communities to take ownership of their development.
3. Political Reforms: Encourage Muslims to engage in political processes and advocate for their rights and accountability,

- Encourage participatory decision-making and civic engagement, and Address authoritarianism and corruption.
4. Cultural Revival: Promote Islamic arts, literature, and culture, encourage critical thinking and intellectual discourse, and Develop media and communication channels that reflect Muslim perspectives.
 5. International Cooperation: Encourage solidarity and cooperation among Muslim nations, promote collective self-reliance and mutual support, and Develop international institutions and frameworks that reflect Muslim interests.
 6. Address Sectarianism: Promote Islamic values of justice, equality, and compassion, encourage dialogue and understanding among different Muslim sects, and Address root causes of sectarianism, such as political and economic grievances.
 7. Empower Muslim Civil Society: Support grassroots initiatives and community-based projects, encourage civic engagement and activism, and Develop capacities and resources for Muslim civil society organizations.
 8. Counter-Cultural Imperialism: Promote Islamic values and perspectives in media and communication, encourage critical thinking and media literacy, and Develop alternative narratives and counter-narratives to challenge dominant discourses.
 9. Institutional development: Develop institutions that promote Islamic values and support Muslim communities.
 10. Capacity building: Build capacities of Muslim individuals and organizations to address neo-colonialism.
 11. Networking and collaboration: Foster networking and collaboration among Muslim organizations and communities.
 12. Research and documentation: Conduct research and document the impact of neo-colonialism on Muslim communities.
 13. Decolonization of knowledge: Decolonize knowledge and promote Islamic perspectives in education and research.
 14. Economic self-sufficiency: Promote economic self-sufficiency and reduce dependencies on Western powers.

15. Political self-determination: Promote political self-determination and support Muslim-majority countries in setting their own policies.

Strategic solutions:

1. Develop a unified Muslim response: Develop a unified response to neo-colonialism from Muslim individuals, organizations, and governments.
2. Engage in international advocacy: Engage in international advocacy to promote Muslim rights and interests.
3. Support Muslim-led initiatives: Support initiatives led by Muslims to address neo-colonialism.
4. Foster global solidarity: Foster global solidarity among Muslims to address common challenges.

These solutions require a comprehensive and collective effort from Muslim individuals, communities, organizations, and governments to address the complex challenges posed by neo-colonialism.

Conclusion

This paper has examined the complex relationship between Islam and neo-colonialism, identifying the historical, political, economic, and cultural factors responsible for its roots in the Muslim world. The analysis has shown that neo-colonialism is perpetuated by a combination of internal and external factors, including authoritarianism, corruption, sectarianism, Western foreign policy, globalization, and cultural imperialism. The findings of this research highlight the need for Muslim societies to reclaim their agency, promote democratic governance, and foster economic self-sufficiency to counter the lingering effects of colonialism and neo-colonialism. It also emphasizes the importance of addressing the cultural and ideological aspects of neo-colonialism, including the promotion of Islamic values and the decolonization of knowledge. Ultimately, this research aims to contribute to a deeper understanding of the complex dynamics shaping the Muslim world and inform strategies for promoting justice, equality, and self-determination in the region. By acknowledging the historical and contemporary factors responsible for neo-colonialism, Muslim societies can begin to dismantle its structures and build a more equitable and just future.

From neo-colonialists aims to exploit developing countries and develop their own. This problem is still facing developing countries are still conducted by the imperialists nations. So the Muslim countries should ensure the nation's

Independence, sovereignty, territorial integrity, and security of their countries in their struggle against imperialism, racism, and all forms of foreign aggression, occupation, domination, interference, or hegemony as well as great power and block politics. Eventually, these are the economic, political, social, and cultural methods used by neo-colonialists to exploit developing countries.

To a large extent, Muslims' contact with the West has yielded nothing, if any dividends. If anything, it has greatly hampered the progress of the Muslim world. Religion should be largely revisited, it has lost its bearing and has become a tool of control and exploitation of the masses, especially the poor the most vulnerable. Muslims have a big role to play in their country's future. Their involvement remains vital in building an Islamic society, knowledge sharing, and philanthropy. The egalitarian philosophy needs to be revived, perhaps this is an area religion can use to redeem itself.

Author Contributions

Yahaya Sulaiman Ph.D: Conceptualization, Methodology, Writing - review & editing, Supervision, Project administration. **Ruqayya Abubakar Kaura:** Methodology, Writing - review & editing, Investigation. **Idris Salamatu Doma:** Conceptualization, Methodology, Writing - review & editing, Investigation.

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Conflict of Interest

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