The ascendency of hyperliberalism on a world scale with emphases on post-Fordist strategies of flexible accumulation, the retrenchment of the state in the social economy, and the marginalization of large populations in the global political economy, gives the present phase of capitalism a distinct flavour as the apotheosis of a unified materialist order. Imbued with mysterious and unbounded powers, homogenizing in scope and content, and with scant respect for cultural difference, this order, understood as ‘globalization’, takes on the appearance of inevitability. Though challenges to its singular compulsion and logic assume diverse forms, they are received either as a rejection of modernity, that is, particularistic responses to a universal civilization with its centre in the West, or reversionary exercises of a dying order. Globalization represents the high drama of world politics; opposition to globalization recedes into the background. Focusing on the Islamic cultural areas, this chapter proposes an alternative to hyperliberal notions of globalization and offers new understandings of resistance to economic globalization.

Assuming a basic cleavage between a global market project and a politics that is encoded in a religious idiom, one is likely to reproduce the universal-particular dualism which renders resistance merely as a mirror of localism. This dualism has been an integral part of thinking about economic, social, political, and cultural differences between rich and poor countries, the industrialized powers in the North and peripheral areas in the South.

Rather, if economic globalization is approached as a specific, uneven, incomplete, and contradictory phenomenon, the re-articulation of Islam acquires a more open-ended character, one with competing tendencies. This alternative vantage-point avoids the propensity
to reify globalization, recognizing instead the practical consciousness of agents and their ability to constitute meaning in diverse ways. Despite the apparent inevitability of globalization, then, social processes can be seen as contested terrains. Similarly, the unidirectional thrust of economic globalization can be questioned.

Globalization and resistance

Global hyperliberals equate *culture with consumption*. Advancing a particular notion of individual, society, and community, they acknowledge the presence of some common innate propensity in humans to seek fulfillment via consumption of commodities. The social order envisaged to realize this human capacity rests on the dominance of exchange as the organizing principle of social life. On this view, community and social cohesion are incidental products of atomistic self-seeking actors. Filling the Smithian propensity to truck, barter and exchange, human beings construct a high social order, free of natural constraints or anarchy. Though circumscribed by space and time, hyperliberals present their model as a universal blueprint for international society. Denying its own historicity, proponents of hyperliberalism do not see its claims arising within a certain phase in the development of a disembedded economy on a world scale. Nor is the idea of a disembedded economy seen in the wider political context within which it has emerged. More immediately, the post-socialist world order poses no ideological competition, nor is it able to mount an effective challenge to economic globalization. Without the discursive parsimony of the Cold War, resistance to hyperliberalism appears in a patently cultural form, pushing out of focus alternative issues of marginality, poverty, inequality, and exploitation. Instead, social injustice and its political expressions in the Muslim World become recognizable only as religious protest or cultural resistance. The necessary, though complex nexus between social dislocation under globalizing conditions, and Islam is subordinated to a link between modernity and tradition.

Contra the hyperliberal view, the idea of globalization captures an intricate phenomenon, a set of discontinuities inscribed on our social existence. A radical departure from established modalities of organizing economic and political life, globalization underscores the reconstitution of polity, economy, and identity: i.e. the re-articulation of political space in favour of the translocal over the local; the rise of a ‘borderless economy’; and the permeation of unstable