Ideological and Political Impacts of Globalization on Muslim States: An Analytical Study in Contemporary Scenario

Thesis for
Ph.D. Islamic Studies

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By

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A Thesis Submitted in Partial Fulfillment of the Requirement for the Degree of Doctor of Philosophy in Islamic Studies

To

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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

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The undersigned certify that they have read the following thesis, examined the defense, are satisfied with the overall exam performance, and recommend the thesis to the Faculty of Social Sciences for acceptance.

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I, **Muhammad Umar Riaz Abbasi** Registration No: **707-PhD/IS/F17** Department: **Islamic Thought and Culture** Candidate of Ph.D. at National University of Modern Languages do hereby declare that the thesis titled.

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Submitted by me in partial fulfillment of PhD degree in Islamic Studies is my original work and has not been submitted or published earlier. I also solemnly declared that it shall not, in future, be submitted by me for obtaining any other degree from this or any other university or institution.

Date: _____

Muhammad Umar Riaz Abbasi

_____

Signature of Candidate

Dedication

I am dedicating this research thesis to my beloved parents who are no longer of this world; their memories continue to regulate my life. First and foremost, to my mother Rabia Basri who raised me with love and to my father Muhammad Riaz Abbasi who taught me the value of hard work. May Almighty Allah grant them highest rank in Heaven.

Ameen

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Abstract

The impact of globalization on Muslim states and societies has become a widely discussed subject. With Islam being the religion of 25% of the world population, it is much more than an issue of scholarly concern. A look at the history of Islam over the last few decades reveals that Muslim Ummah - a global society founded on common Islamic belief has now become a profound reality. Meanwhile, globalization has caused a valid impact on the Muslim world; both in political and ideological fields of Islamic Society. With the advent of the World Wide Web, worldwide transportation, exposure to publications, and growing awareness are already making Muslims mindful of their social as well as cultural diversity. The consequences of colonialism, as well as the rise of nationalist movements, led to dividing the Muslim community into more than 49 Islamic nations with different values and interests. As Muslims become more mindful of the rich heritage of the Islamic world, emerging developments facilitate stronger Ummah awareness or a stronger sense of connection to a global population of believing Muslims.

This research focuses on the Ideological and political influences of globalization on the Muslim world. From the perspective of politics and state-affairs globalization has facilitated power and authorization of state upon nations, non-governmental organizations, and groups with the magnification of modern Western culture. The research analyzes the increase of technological development and electronic communication, through which the West led by America in hegemonizing ideology culture. Keeping in views, the phenomenon of globalization needs a deep critical appreciation of the challenges faced by the Muslim World. The following study has taken-up the same task ideological and political.

Keywords: *Globalization, Muslim States, Political, Ideological. Impacts, Contemporary, Scenario*

Transliteration Table

Arabic has several sounds that are not present in English. Therefore, to facilitate the non-Arabic reader to pronounce an Arabic term in a form that is nearest to an Arabic source, we need to include a transliteration table that displays the Arabic sound. Here's a description of Arabic vowels as well as consonants.

ب = b	ز = z	ف = f
ت = t	س = s	ق = q
ث = th	ش = sh	ك = k
ج = j	ص = ṣ	ل = l
ح = ḥ	ض= ḍ	م = m
خ = kh	ط = ṭ	ن = n
د = d	ظ = ẓ	ه = h
ذ = dh	ع = '	و = w
ر = r	غ = gh	ي = y

Abbreviation Table

BRAC	Bangladesh Rural Advancement Committee
CPEC	China–Pakistan Economic Corridor
ECO	Economic Cooperation Organization
EU	Member States of the European Union
FDI	Foreign direct investment
GATT	General Agreement on Tariffs and Trade
GBP	British pound sterling
GCC	Gulf Cooperation Council
GDP	Gross Domestic Product
GNI	Gross national income
GSP+	Generalized Scheme of Preferences Plus
HDI	Human Development Index
ICT	Information and Communication Technology
IMF	International Monetary Fund
LMIC	Low and/or Middle Income Countries
MNC	Multinational Corporation
SAARC	South Asian Association for Regional Co-operation
SAFTA	South Asian Free Trade Area
SCO	Shanghai Cooperation Organization
TAPI	Turkmenistan–Afghanistan–Pakistan–India Pipeline
TNC	Transportation Network Companies
UNESCO	United Nations Educational, Scientific and Cultural Organization
WTO	World Trade Organization

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<u>Chapter One</u>

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Introduction to the Research Topic

1.1 Introduction

Globalization is a phenomenon of global interaction and exchange of thoughts, cultures, products, and goods among nation-states. Consequently, these interactions and exchanges influence the environment, culture, political developments, economic frameworks, and prosperity along with the well-being of humans in different nations around the globe.

Globalization is not a new notion. People along with several and several corporations have been involved in buying and selling goods among each other across the oils routes including the Silk Road Central Asia that link Europe and China in the course of medieval times, for thousands of years. Similarly, for numerous hundreds of years, many people together with different corporations have been investing in businesses of different sorts in different countries. Factually, several characteristics of the globalization wave are just like the ones that were popular during the times of World War 1 that took place in 1914.

Political economy and the different technologies have led to enhancements in investment, migration, and trade businesses across borders in such an extensive ratio that the contemporary world has entered a new phase of qualitatively economic progressions. Societies of humans across the entire globe have made up much closer interactions for several centuries, however, in recent times; the speed of this interaction has been enhanced dramatically.

For instance, since 1980, the ratio of trade businesses across the globe has increased up to 20 times, during the period starting from 1997 and continuing up to 1999, the ratio of investments among foreign nations has almost doubled from 8 billion dollars to 827 billion dollars. According to Thomas Friedman, the –day globalization is faster, deeper, farther, and cheaper.

Several policies have been adopted by every nation that drove the contemporary surge of globalization to a global wave, which has consequently introduced economic developmental the national level and across the globe During the last twenty years, several governmental sectors have endorsed economic systems with free marketing, broadly enhancing the potential of productivity of their own states along with the creation of multitudinous novel scope for the investment in trade as well as business

internationally. Governments of the contemporary world has brokered forceful cut down in hindrances to the field of commerce. Also, they have developed worldwide set-ups for the promotion of trade in the services of weapons and goods, together with the investments. Corporate authorities have established foreign business centers and initiated the arrangements of manufacturing and marketing with their global partners by taking a huge vantage of novel opportunities in the global markets. That is why; the most auspicious feature of contemporary globalization is its global framework of industrial along with the financial businesses.

Advancements in the sector of information technology, particularly in the economic sector have brought about dramatic transformations. Information technologies have provided every actor of the financial sectors; consumers, businesses, or investors, with the innovative ad valuable tools for the identification and following of the financial opportunities, inclusive of speedy as well as much conversant examination of financial trends across the entire globe effortless transfer of assets, and cooperation with the worldwide partners.

Islam being the 2nd largest religion with almost one fourth of human papulation as followers is not an exception. Quite a number of analytical studies of globalization proclaim that the establishment of unshackled worldwide independent markets possess goodness multinational collaborations in the Western states at the cost of nation-wide organizations, nation-wide cultures, and general public. Reluctance to the globalization phenomenon has that is why shaped at the popular and governmental level, both because the administrations and general public makes effort in managing the flow of labor, ideas, capital, and goods which comprises the modern-day influx of globalization.

The emerging trends and impacts of globalization has acquired extraordinary significance due to the varied impacts upon nations and countries. The global revolutions introduced by the globalization has affected cultures, societies and religions. The Muslim societies, cultures and states have gone through some Ideological and political changes, affecting Muslim States both politically and ideologically, with a velocity having no parallel in history. Those changes need to be discussed, analyzed, and evaluated, comprehensively.

1.2 Review of Literature

The research works on the globalization and Islam have been carried out in various universities in the West. Some of the western thinker declares the globalization to be the large sources of spreading activism, terrorism, and hypocrisy, while some scholars are of the views that it may pave way for clash between various civilizations. Prominent Author Olivier Roy's book "Globalized Islam" is a unique and critical evaluation on this study. One section of western thinkers was treating the globalization as a source of formation of common benefits, immediate exchange of information and mutual communication along with assistance and treating it as an instrumental source to bring the world on one platform in order to accurately use the human resources. "The Clash of Civilization" by Samuel P. Huntington is also notable contribution to remaking of World Order. Some of the researcher contented that investment & wealth is confined to few hands and actions & entrances by means of exploitation linked with the International financial system therein.

The west has worked out on both the angles, positive and negative, of the globalization on the international economy. In twentieth century, the wide revolution of the mass communication builds out a global village. Due to this image, the regionalization was created, and hence common interest council was established. With reference to Pakistan various columnists wrote down on these special aspects with various angles on this topic, while in various places they have argued on international effects. While some of article writers write down the effects of globalization on Pakistan.

Today it is needed, to review the thinking and knowledge socially, ideologically, politically, and culturally about the effects of globalization and produces clear and strong solution on it. For instance, no review was made out by any researcher on the afresh effects of globalization on Muslim societies and reasons thereof. In the same manners, the forthcoming economic effects on Muslim countries, fighting war against terrorism, its effects on Islamic World and their future. These are aspects at present which are absolutely consists in agenda to be considered upon. Moreover, other challenges which come out due to globalization for instance, Agnosticism, Liberalism, Fascism, Socialism, and mother-father independence, which results and reasons, are ought to be ascertained.

The various universities, institutions have elaborately argued on the recent time globalization challenges towards Islamic World in their research and academic articles, while various blogs of internet discussed on this topic and made conclusion on

this aspect. This topic simultaneously relates to the education of International Relations, Islamic Studies, Economics, Mass Communication, therefore, the Scholars of every department worked out on various angles and aspects in their articles and books. Therefore, the writer used all the sources of mass communication and collected articles on this topic on all angles and prospects in order to reach at the exact conclusion on the subject and write down it in tidings as this document on this topic to be available to the readers.

The previous Research work on the globalization with different angels and perspectives has been done in different Universities of Pakistan (like Gomal University, Khushal Khan Khattak University, University of Science and Technology based in Kohat) on the topic *challenges of globalization to the Muslim World.*

Among the Western scholars, Morley Rabin (1995), Auer Bell (2000) and Gaddan (1999) declared the globalization to be the sources of development of the standard of living of the various Muslim countries, while commenting on its negative aspect, they opined that the globalization has increased economic distance between the low profit countries and huge profit countries.

The ex-Governor State bank and economist Dr Ishrat Hussain in his research on "Impact of globalization on poverty in Pakistan, writes: According to reckoning figures for the year 1987-88, the poverty ratio was 17.4% that increased & researched to 32.6% in the year 1998-99.

A researcher from University of the Punjab, Dr. Ghulam Ali Khan in his research focuses that globalization is becoming the real cause of socio-cultural challenges for Pakistan as well as the Muslim world as a whole. Major General Shaukat Iqbal's research in the international affairs with the title: "Turmoil in Muslim World- a moment of soul searching, published 2015, concludes with the same result.

Globalization and contemporary Muslim World is an emerging research topic which deals with the phenomenon of contemporary challenges of Islamophobia, radicalization and global conflicts.

1. *"The World is flat"* by *Thomas L.Friedmam* is one of the source book on the topic: The Globalized World in the Twenty-First century" .In 2005 *"The World is flat"* was given the first Financial Times and Goldman Sachs Business Book of the Year Award, and Friedman was named one of America's Best Leaders by U.S. News and World Report. The Book *"The World is flat"* was published by Penguin Books Ltd, 80 Strand, and London WC2R ORL, England 2006. The

Book comprises 660 pages and seven sections and is remarkable contribution in contemporary globalization.

2. "Who Rules the World"? By "Noam Chomsky" is another great piece of writing with clear vision of global conflicts. According to observer "Noam Chomsky" is the world's greatest public intellectual. He is the bestselling author of over 100 influential political books, including hegemony or universal Ambitions, Failed States, Interventions, What We say Goes, hopes and Prospects, Making the future, Gaza in Crisis Occupy, Power Systems. He has also been the subject of numerous books of biography and interview and has collaborated with journalists on books including Perilous Power, Gaza in Crisis and On Palestine; Noam Chomsky is Professor Emeritus at Massachusetts Institute of Technology (MIT).

3. "Islam, Globalization and Modernity'' by Dr Iftikhar H Malik is a valuable contribution on Muslim's response towards globalization and discourse on Modernity. This Book is published by Vanguard Books (pvt) Ltd., 2004.

4. "World Order" by Henry Kissinger is another observational view on reflections of the character of nations and the course of History. This Books was first published by Allen Lane in 2014 and first Pak Edition by irip in 2014 for Services Book Club GHQ, Rawalpindi.

5. "The Clash of civilizations" by Samuel P. Huntington is one of the sources of emerging orders of Civilization and Future of Civilization.

6. "Globalised Islam" by Olivier Roy is a critical piece of writing on the theme the search for a new Ummah.

7. "21 lessons for the 21st Century'' by Yuval Noah Harari is a masterpiece of philosophical writing on emerging conflicts of 21st century.

8. "Crisis in Islamic world" by Dr. M. Rafiq Mirza deals with contemporary challenges for Muslim World and their Solution in Islamic Perspective.

9. "Islam Imperialism and Peace" by Dr. Ikram Azam is pure innovative and creative doctrine on Islam, and Imperialism, peace and Extremism. This book was published in 2008 by The Pakistan Futuristic Foundation and Institute Islamabad.

1.3 Significance of the Study

The significance of this research has two aspects; one is practical and other is theoretical. A concept of denationalization emerged in the past decade and Globalization, being a broad movement of this particular effect. The dismantlement of the nation-wide edges across the globe has ultimately resulted in fueling this particular brand and has given at a significant amount of using power, it must be noted that within the Muslim world, this particular momentum had accelerated there in the decades of 1980 and 1990 throughout the Arab world.

It has been noted in contemporary research literature that Globalization has surpassed, in its current form, many of similar concepts in a quantitative manner as well as a quantitative design. Including in this particular analysis the Concerning ach of the formation of political parties of today throughout the Muslim world, it may be argued that Globalization is a juncture of a critical nature for a slow-pace phenomenon that influences fundamental sociological frameworks that leads to the establishment of various parties.

At the same time, it has also been committed in the research literature that very deep economic, cultural, social, and religious demarcations and segments within the context of the Muslim society throughout the globe provide the foundation of the system of political parties within the same. The various scholars and researchers related to a wide variety of disciplines determined that Globalization is actually the key factor that as transform the cultural divide in Western Europe more than it has done in the Arab world. This is primarily due to the culture of immigration and immigration in the recent time s has created and all new level of disparity amongst the masses.

Based on the existing studies and the current research conducted in this domain, it was found that political consequences of globalization are studied by various researchers in different perspectives. The emerging literature in this field has examined political impact of globalization on Arab nations and overall, Muslim States. Islam has undergone challenges from the external political environment. However, the Muslim scholars have further elaborated the Islamic political principles and shed light on how they are applicable in daily life. Furthermore, it was found from the existing studies that the phenomenon of globalization is not that new and it is linked with structural social formations of modern times only. Political Ideology of Islam revolves around many social principles that are bound to be followed by the people. As mentioned already in many existing studies that globalization is the result of the on-going debate with regard

to political movements and technological advancements due to which this world is called as a "global village".

Another major issue for Muslim community is neo-modernism. This also the result of globalization, because countries forming strong relations with each other trying to establish relationship with one another. But it seems against the assumption that Islamic principles and concepts do not align with the current modern world. Furthermore, it was found from the existing studies that the Muslim world strongly believes that they have significantly contributed towards bringing revolution and advancement, while the Western scholars believe that Muslims contribution in current development is highly minimal.

This study has specifically laid emphasis on the fact that political environment and globalization has influence on the Muslim world therefore, this study has examined the different viewpoints of researchers in order to reach to a conclusion.

The research study would be of utmost significance of the academicians as it focuses of various aspect of globalization, in terms of tracking it origin and historic evolution, its agreement, and disagreement in reference to Islamic values and importantly as analyzing the factors impacting globalization it takes a brief account of recent happenings.

1.4 Statement of the Problem

This research study has particularly focused on examining various problems and challenges pertaining to the Muslim world and their involvement in various external activities. The problems and the challenges need to be discussed in light of the current ideological and political global environment.

Apart from just addressing the problem that Muslim world have been facing in regard to globalization this study addresses an insight phenomenon of globalization and its linkage to Muslim world. In relation to previous studies the study explores the concept of modernization and investigate its linkage to globalization.

The research study is divided in various fragments. Firstly, the researcher intends to examine that how the political affairs of Muslim community seems under pressure from the Western world because the policies that are designed by the Muslim world are not accepted at the inter-national level nor were the Muslim Paradigm taken

into consideration at international forums. On the other side, the study has also focused on examining different tragedies being associated with the Muslim world such as terrorism, extremism, and Islamophobia.

1.5   Objectives of the Study

Objective of study is the investigation of the link between Islam and globalization. The study aims to investigate and analyze the emerging trend of Western globalization and the response to it by the Muslim States.

1.   To analyze the Historic Evolution of Globalization and its ideological and political impacts on Muslims

2.   Predictive, diagnostic and futuristic analysis of Globalization.

3.   To analyze Islam as a Global Code of Human Life

4.   To investigate the agreements and disagreement of globalization in context of Islam.

5.   To review global changes in social, political, moral, and thinking models of Islamic world in light of Islamic educations and produce solid & integrated line of action.

1.6   Research Questions

The fundamental problems of the research topic summarized as follows:

1. What is the globalization, the purpose of this terminology and who is on target?

2. Which impacts on the ideological front Muslim community in contemporary globalization and how to deal with this phenomenon?

3. What are the Political impacts of globalization on Muslim States?

4. Which are the challenges and response of Muslim world towards globalization in contemporary scenario and future prospects?

1.7   Delimitations of the Study

1. The scope of the study can be determined by the context that the researcher addresses and explores, the scope of the research study is fixated on analyzing the various trends of globalization. The trends from a deeper understanding of the historic evolution of globalization, its linkages with the civilization and its impact

on Muslim States, as part of the current events and happenings that have impacted because of globalization. As being a qualitative study, the scope has been restricted to using content analysis method to analyze the content related to globalization. The primary focus of the study remains to explore the impact of globalization on the ideology and political framework of particular Muslim States like Pakistan, Saudi Arabia, Indonesia, Malaysia and Turkey.

1.8   Research Methodology

To investigate the concept of globalization in the light of different spectrum the research has relied on qualitative analysis with inductive inference. This study relies on inductive reasoning, the prime purpose of using this approach is to reach broad conclusion through specific data set. For collecting data, the researcher has referred to previous studies, books, corporate disclosures of globalization.

The research is conducted qualitative analysis with inductive inference. Information shall be described with proper and prescribed reference style.

Chapter Two

Globalization and the Muslim World

Chapter Two

Globalization and the Muslim World

This research is related to identify the Ideological and political influences of globalization on Muslim world. In perspective of politics, globalization has had various negative in positive results such as improved power and authorization of nations, nongovernmental parties and groups, magnification of modern political culture, washy and weaken of the hegemony and character of states in prohibited regulatory of nations. Moreover, the redefinition and change of the countries in their operations are also coming under the umbrella of globalization[1]. The study also takes a brief account of the developing situation of COVID-19 and explores on how it is shaping globalization, its trends and Chinese supremacy. The economic alterations and other operations related to country are affecting the procedure of political environment which is related to globalization of Islamic world.

2.1 History and Evolution of Globalization

Globalization is considered as a controversial and a very popular issue where the term has encompassed a comprehensive meaning. Globalization is comprehensively defined as the concept related to the increase in liberalization and trade along with the reductions in costs such as technology transfer and transportation costs[2]. Globalization is also associated with the process under which societies and economies are tended to become closely integrated[3]. It covers a wide array of cultural, political, and economic trends and has become one of the most important contemporary academic as well as political debates[4]. Reflecting of the recent debates over globalization, it tends to exert the negative and positive impact on the countries. Since the globalization process involves trade and migration, it sometimes increased migration which in turn, tends to

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[1] Moghri, R.A., Globalization and its impact on politics and culture in Iran. See also https://scholar.google.com/citations?view_op=view_citation&hl=en&user=ZinwzaoAAAAJ&citation_for_view=ZinwzaoAAAAJ:u5HHmVD_uO8C

[2] Lee, E. and Vivarelli, M., 2006. The social impact of globalization in the developing countries. *Int'l Lab. Rev.*, *145*, p.167

[3] Bergh, A. and Nilsson, T., 2010. Good for living? On the relationship between globalization and life expectancy. *World Development*, *38*(9), pp.1191-1203.

[4] Irani, F.N.H.A. and Noruzi, M.R., 2011. Globalization and Challenges; what are the globalization's contemporary issues. *International Journal of Humanities and Social Science*, *1*(6), pp.216-218.

distort the local culture and sometimes it tends to create the melting pot culture which helps the organization in creating synergy.

On the other hand, the needs and demands of consumers have been changing over the years which have provided the opportunity favorable to companies so that they can broaden the target social class across the borders. This has also been supported in the study of Ramanathan. Subramanian, and Parrott[5] that the changing needs of consumers have made it necessary for the companies to operate globally in order to increase the availability of the brand and make more customers. In addition to this, the increased competition among the firms has also generated the need for companies to expand their presence globally. This shows the significance of globalization for the companies. Increased competition among the firms has made it intense for the companies to operate within their respective industries while generating the need for increased availability of the brand[6]. This is due to the purpose that lack of product or brand availability can decrease the customer retention for the companies. In this manner, the companies will not be able to gain the sustainable competitive advantage in the industry. Moreover, the technological advancements have also generated the need for globalization as the consumer is now able to access the brands from all over the world. These were the major causes of globalization which also depicts the scope of globalization for the companies.

Some other unique attributes or features of globalization are more interesting to decipher. One of them entails the increasing shares of consumption comprised of consumer durables that are readily available in almost anywhere across the globe. The advanced technology that is employed to produce such merchandise is regarded as increasingly standards and having lack of variance vis-à-vis the location of production. In the mean course of time, it is also significant to reckon whether increasing level of convergence of state-led and private businesses within the ambit of economic technique and thinking, and the vanishing of different schools of thought, may pertinently be discussed as the homogenization, internationalization, or the Americanization of the

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[5]Ramanathan, U., Subramanian, N. and Parrott, G., 2017. Role of social media in retail network operations and marketing to enhance customer satisfaction. *International Journal of Operations & Production Management*.

[6]Liu, W. and Atuahene-Gima, K., 2018. Enhancing product innovation performance in a dysfunctional competitive environment: The roles of competitive strategies and market-based assets. *Industrial Marketing Management*, *73*, pp.7-20.

world economy[7]. There is not denying the fact that the availability of reliable and cheap communication in the retrospect had allowed the phenomenon of Globalization to emerge and subsequently prevail. It has now become the trailblazer to the integration of global capital market. The same kind of factor is supposed to consider fundamental in fostering the augmentation of multinational corporations, since they are the ones that enable the exploitation of property in a plethora of locations sans the loss of ability to manage or maintain the control[8]. Globalization is a usual and normal inclination of denationalization in which the unbundling of domestic and national limitations. On the other side, Globalization by no means a modern concept. Notwithstanding, the immense nature of a procedure augmented during the period of 1980s and 90s across the entire globe and era of Arabs. It has been observed that Globalization has exceeded many comparable historical periods qualitatively as well as quantitatively. On similar basis, taken combine and employing structural technique of formation of party, one might deliberate and consider the globalization phenomenon to be the serious occasion or the plodding procedure influencing a fundamental social framework directing to the creation of a party[9].

2.2 Western Globalization and its Dimensions

Universal is known as something which is for everyone and everything. The term universal is used with different aspects as in the architectural design; universal is the thing which accommodates each person. It is investigated that the universal remote would change the stations in the entertainment system of the home but not once. This world is originated from two words "uni" and "versal" in which uni means one, so this world mainly means one thing for all or vice versa. It is investigated that if something is said to be universal it can be applied over all the cases. Likewise, universal, universe is also regarded as the universal emotion from where every human being can relate to. The universal concept can be applied to every aspect of the life so, globalizatioaboutcted by the universalization[10]. Lastly the phenomenon of the

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[7] Martens, P., Dreher, A. and Gaston, N., 2010. Globalization, the global village and the civil society. *Futures*,

[8] Srinivasan, T.N., 2002. Globalization: Is it good or bad. Economic Policy Brief, 23.

[9] Abduljaber, M. and Kalin, I., 2019. Globalization and the transformation of political attitude structures at the party level in the Arab World: Insights from the cases of Egypt and Jordan. *Societies*, *9*(1), p.24.

[10] Sujatha, V., 2020. Globalization of South Asian Medicines: Knowledge, Power, Structure and Sustainability. Society and Culture in South Asia, p.2393861719883063.

globalization is known as the universalization which may refers mainly to the planetary synthesis of the different cultures, ideas, and the process of spreading culture all over the world, experiences, and objects[11]. The synthesis of different ideas, cultures as well as experiences should be projected worldwide. By this it is possible to implement globalization in ideas, economics, decolonization, politics as well as policies which helps in the development of the humanity. This does not rube the identity of the cultures as a phenomenon of the world in that it is regarded as the philosophy in which it is expected that the global world should be structured and have equal respect for the ideas, cultures, and goals and de-emphasizes the competition for its sake. This is investigated that by universalizing the ideas, homogenization of the cultures would result, whereas homogenization is not obtained. There are various distinctions that are made regarding the globalization which are not mutually exclusive, but it is expected to overlap[12]. Though the respective focus over the appearing to be different that whereas there is emphasize over the economic, political as well as geographical aspect. It is argued that by combining all these concepts, it is possible to describe the phenomenon of the Globalization as universalization. The process of the globalization needs to be considered as the process that helps in unifying the world in the process of distributing different objects that may be economic, political as well as depends over experiences of the cultures to the people that are present in the nooks and corners of the globe so that it is possible for them to provide benefits to the humanity which provides the real essence of the Globalization as universalization[13]. It is concluded that the instead of bred homogenization, Globalization would breed homogenization in which all the cultures, everybody have one thing or other which helps in contributing in terms of the identity, politics, culture as well as economy.

Another main concept of the Globalization is international. It is analyzed that the international is known as something which is linked with the different nations in which there is no constraint of national boundaries and is common to all the people. It

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[11] Dalgliesh, B., 2018, May. Towards a Critique of globalization. In Proceedings of the XXIII World Congress of Philosophy (Vol. 51, pp. 63-74).

[12] Habibullah, K., 2014. The impact of globalization on Islamic countries: A brief assessment. Crisis, globalization and Governance: How to Draw Lessons?, 99, p.1.

[13] Hasanen, M.M., Al-Kandari, A.A. and Al-Sharoufi, H., 2014. The role of English language and international media as agents of cultural globalization and their impact on identity formation in Kuwait. Globalization, Societies and Education

is investigated that the atmosphere is known as the international resources; likewise the community of the scholars are also considered to be international. The Globalization can be also defined in terms of internationalization as it is enlarged and increase the movement as well as flow of the trade, capital investment, messages, people information and ideas among different countries[14]. It is known as the growth of the international exchange as well as interdependence. This is most economic definition of the Globalization. There is an involvement of the exchanges of the materials which are involved in which the information is required to adhere towards the high exchange of the economic. The exchanges of the material are involved and there is a requirement of the information to be adhere high exchange or economic exchange as well as interests in terms of the capital, labor, and raw materials and so on.

It is investigated that as more amount of nations, cultures, people adapt the community, which is changing internationally, it is mandatory for them to meet with the politicians, representatives, diplomats and community and their needs should be fulfilled as they are as per the demands of the nation. There are several forms by which the diplomacy can be exerted as it can be exerted by the peace talks, field experiences, written constitutions etc. [15]. Culture is regarded as the term by which the people are very familiar, and this term also remained unchanged. However, it is investigated that the international relations and Globalization have altered the culture in a negative as well as positive manner. Globalization enhances the technology that is being used all over the world along with the readability of the fast and effective communications as well as consumption of the products that are very popular. The international relations and the cultures are linked by the Globalization on different levels in which the politics, social level, economic level etc. are included. The Globalization is used by the international relations in order to reach to the main goal of providing understanding to the culture[16]. There is a main focus of the international relations over how the people, countries as well as organization are going to interact with each other as a profound effect is made by the Globalization over the international relations. Providing clear

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[14] Horten, G., 2016. The Impact of Hollywood Film Imports in East Germany and the Cultural Surrender of the GDR Film Control in the 1970s and 1980s. German History

[15] Khan, M.I., 2018. Impact of globalization on Business Ethics (Doctoral dissertation)

[16] Liu, W. and Atuahene-Gima, K., 2018. Enhancing product innovation performance in a dysfunctional competitive environment: The roles of competitive strategies and market-based assets. Industrial Marketing Management, 73, pp.7-20.

understanding regarding the culture, international relations, Globalization is regarded as the most critical for the future of the people, government as well as governments of the countries. Along with that it is important for the survival of the human race. In the modern world, which is turbulent as well as interdependent, there are several leading issues in the news that are regarding the international affairs whereas, there is a continuing impact of this over the Globalization [17].

Another concept that is highlighted and is regarded to be very important is that the Globalization is known as the term which is very popular among the governments, academics, business, and other range of the organizations that does not belong from the government. A new paradigm is signified due to this, which takes place in the politics all over the world and the relations that affects the economy in which the international organization like the International monetary fund, World Bank as well as World Trade Organization are considered as the main players [18]. In this global village, some of the importance as well as the powers are lost by the national government in favoring the main organizations that are over international level. As it is regarded as the process of integration and interacting with the people, the companies as well as the government of the countries that are present all over the world[19]. The process of Globalization is regarded as the process which is driven by the international trade which is aided by the information technology and the heavy investments. This process over the environment on the culture, economic, political system as well as success together with the physical goodness of human that takes place within the different societal sectors that are established all over the world.

The concept of super-international is also known to be important for the Globalization as it is also known as supranational which means transcending the national boundaries and interests. Basically, the concept of supranational is defined as the group of international people of union in which there is transcending of influence and the power among the national boundaries or interests in order to share the process

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[17] Ali, M.Y., 2005. The Impact of Globalization on Muslim Thought, Culture, and society: Challenges and Opportunities to the Muslim Unity in 21st Century. TAFHIM: IKIM Journal of Islam and the Contemporary World, 1(4).

[18] Ogar, J.N., Nwoye, L. and Bassey, S.A., 2019. Archetype of globalization: illusory comfort of neo-colonialism in Africa. International Journal of Humanities and Innovation (IJHI), 2(3), pp.90-95.

[19] Ogar, J.N., Nwoye, L. and Bassey, S.A., 2019. Archetype of globalization: illusory comfort of neo-colonialism in Africa. International Journal of Humanities and Innovation (IJHI), 2(3), pp.90-95.

of decision making which voted for the issues that concerns which the collective body. The best example of the super-international organizations is European Union and the World Trade Organization[20]. In EU, there is a right for each individual to vote over the policies which would affect the members of the nation. There are several benefits of this construct which are synergies that are derived from the economic policies and social policies and there is a string impact of the stronger presence over the international stage. If the organization is supranational, then it is very important for the organization to operate in different countries. In the context of the multinational corporations, this term is regarded as the term which is most often used for the entities of the government because they possess regulatory responsibilities within their operations that are standard. The creations of the international treaties as well as standards that are established for the international trade are considered as their responsibilities. It is also analyzed that the supranational organizations are mainly involved in the setting the regulations as well as standards of the business as there is no necessary enforcement of the authority that remains with the single government which is taking part in different businesses[21]. The main focus of the supranational organization is to lessen the complexities of the trade among the nations that are their members. These entities may have several political implications or the requirement like it may require that the members of the nation take part in the specific activities that is related to the politics like public elections in the form of leadership.

As per the whole world instead of the particular country or the region, the world global is used as interchangeable for the term international. There is one exception that is considered in this which is related to the mutual funds. When there is a process of dealing with the mutual funds, then it is possible that global fund should pertains with the complete world whereas in international fund, the process of dealing is only among the countries in which United States is exceptional which is also known as worldwide. After the centuries in the advancement in the technology along with the progress in the international cooperation, it is concluded that the world is more connected than ever. Globalism is known as the national policy which helps in treating the complete world

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[20] Rosowsky, A., 2018. Globalization, the practice of devotional songs and poems and the linguistic repertoires of young British Muslims. Culture and Religion, 19(1), pp.90-112.

[21] Qadri, B., Bhat, M.A. and Jamal, A., 2017. The Rational Expectations in globalization: Gauged globalization. FOCUS: Journal of International Business, 4(2), pp.44-58.

as the proper sphere for the political influences[22]. The post globalism is known as the era which is recorded after the Globalization is applied to the world. Globalization also gets strengthened due to the conjunction of the economic, cultural, as well as political system which helps in promoting as well as necessitating the enhanced interactions, dependency among the nations as well as integration. Due to this most of the different domains of the globe have become tangled culturally, in politically as well as economic manner by which the world has become more globalized. The main reason behind the development of the international interactions as well as dependencies is the acceleration of the technology, specifically in the telecommunications and transportation. Generally, technology, money, materials or even people flow very swiftly all over the national boundaries in present time as ever. It is investigated that the flow of the knowledge, ideas as well as cultures are expedited with the help of internet communications[23]. Globalization has affected the world over different levels in which the individual level, community level as well as international level is included. The international influence which affects the people that are ordinary in the nation or region are included in the individual level whereas the community level includes the effects to the regional as well as local organizations, businesses as well as economies. The multinational companies, higher education institutes and the national government are affected on the institutional level and this affects the lower levels very much[24]. Whereas the effects of the Globalization are clearly observed as well as analyzed as its impact is regarded to be complex proposition because most of the results of the Globalization are positive.

2.3 The Muslim World Today

The initial undulation of Globalization happened at the final stage of 1914; at the final stage of 18th century, Britain started dominating the entire globe by establishing British Empire in various geographies whereas its technological dominance has started with brining innovations including industrial waving machine and steam engine. It was the time of First Industrial Revolution when British Revolution

[22] Apel, K.O., 2017. Globalization and the need for universal ethics. In Public Reason and Applied Ethics (pp. 135-151). Routledge.

[23] Ogar, J.N., Nwoye, L. and Bassey, S.A., 2019. Archetype of globalization: illusory comfort of neo-colonialism in Africa. International Journal of Humanities and Innovation (IJHI), 2(3), pp.90-95.

[24] Liu, W. and Atuahene-Gima, K., 2018. Enhancing product innovation performance in a dysfunctional competitive environment: The roles of competitive strategies and market-based assets. Industrial Marketing Management, 73, pp.7-20.

had created the first twin-engine used for the purpose of global trade whereas trains and steamships were being used for transporting goods hundreds of miles[25]. Furthermore, in 1966, Marshal McLuhan had presented popular thinking that if the population of the world would be reduced to a single place (village), it would be termed as a global village[26]. This led to further emphasis that the world had started to put on Globalization.

Globalization can literally be defined as the "Transformation of local concepts into global", it is a process that foster unification of people who function together. The process of Globalization involves a combination of economic, technological, socio-cultural, and political resources. The terminology of Globalization mainly focuses on economies, international and national economies whose integration let achieve overseas direct investment funds, monetary flows, recurrent event, as well as technological advancement[27][28].

Beginning of the Globalization can be traced to thought historical evidence, historians are of the opinion that research suggests a mix and diverse view as to what is the starting point of Globalization was. World-system and origin of Globalization can understand better if systematic properties are considered[29]. Many researchers are of the opinion that it possible that it might trace back from Afro Eurasian world system, which dates back as 8th – 4th millennia which is referred as first phase. This period covers the agrarian revolution closest to east. Secondary stage entails of agricultural modification, which was attached to widespread irrigation that later involved rigorous agriculture. The initial development of Afro Eurasian world-system was regionally spread and thus restricted to only a region.

The second phase was between 3rd as well as 2nd eons, which experienced the evolution of Afro Eurasian world, thus was regarded as Bronze Age. This phase

[25]Venham, P., 2019. A brief history of globalization. Online Available at: https://www.weforum.org/agenda/2019/01/how-globalization-4-0-fits-into-the-history-of-globalization/ [Accessed 9 November 2019]

[26] Burlacu, S., Gutu, C. and Matei, .F.O., 2019. globalization – PROS AND CONS, *Quality – Access to Success, 19(S1),* pp.122-125

[27] Eriksen, T.H., 2018. globalization. In Handbook of Political Anthropology. Edward Elgar Publishing.

[28] Bozyk, P., 2019. globalization and the transformation of foreign economic policy. Routledge.

[29] Grinin, L. and Korotayev, A., 2014. Origins of globalization in the framework of the Afroeurasian world-system history. Journal of globalization Studies, 5(1), pp.32-64.

observed rapid growth in the agriculture sector. One of the significant outcomes of the period was political integration. The third phase of world system was 1st millennia BCE – 200 BCE, where empires expanded, and new civilizations were created. This period was early Iron Age, where agriculture advancement was fueled by cultivation tool. The final phase started from 19th century and 20th that experienced the industrial world system and advanced network of Globalization. This era experienced major geographic discoveries, which extended the network of Afro Eurasian system. Europe's major technological breakthrough provided an advanced functioning structure. The inclusion of 20th century was major development as the Globalization processed in enhanced as world got interconnected and integrated.

Vanham (2019) provided the brief overview of "Globalization" emphases on the formation of "Globalization 4.0"[30]. Moreover, the formation starts from the "silk roads" which dates back to 13th – 14th century where silk was considered to be luxury. Trade of this luxury was in form of exports, where mainly intermediary were involved. The next period was 7th – 15th century that observed the formation of spice routes, spice trades were initially initiated by Muslim merchants. As Islam spread across regions, the spices traded as well. In comparison to the silk spices were traded by sea, the rarity of spices increased its demand but only silk was considered a luxury. However, Globalization a process and concept still did emerge.

Then began the "Age of Discovery" which was between 15th – 18th centuries, in this era now known as "Super-Power" America was founded. This era was named as the age of discovery as it witnessed numerous of Scientific Revolution. This let numerous of great state be self-relied, as Arabia was not only region that trade spices, as Italians tradesmen were rising. Trade-in this era was not highly contributing to the total GDP[31], but it created great difference. After the general introduction of trade to world, emerged world witnessed first wave of Globalization in the 19th century. This changed occurred at the ending of 1914, where Great Britain clearly dominated the world in terms of geographical land, enormous British Empire, and technological breakthrough. At that particular time Britain was country that was most benefited by

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[30] Vanham, P. (2019). A brief history of globalization. [Online] World Economic Forum. Available at: https://www.weforum.org/agenda/2019/01/how-globalization-4-0-fits-into-the-history-of-globalization/.

[31] GDP- Gross Domestic Product

Globalization. As it possessed great capital and technological expertise and by exporting it enhanced them[32].

The first wave of Globalization is also recognized and recalled as darkest era, as European countries dominated by acquiring resources of African nations, by 1900 Ethiopia was the only independent African state. Countries like India and China faced resistance in the process of industrialization and adapting to global trends. Till now the process of Globalization did have any trickle effect, neither workers associated with industries benefited from it. However, the process of Globalization was halted during to the eruption of the world war. Emergence of great depression caused ending of prosperity in South America, during ending of world war GDP had dropped to an unexpected level of 5%. Then emerged the second and third wave of Globalization, where United State of America dominated great revolutions like cars and planes started catching the global trend. Then emerged the final evolution "Globalization 4.0" which was mainly dominated by two global superpowers "US" and "China", who contributed to major break-through e.g., digital economy[33][34].

Research initiated by Grinin and Korotayev (2014) explores the origin of Globalization. The study is of the opinion that the formation and emergence of the African- European global-frameworks was a critical start of social evolution[35]. The study aims to analysis the scaling of global integration as historic perspective. The evolution started with Agrarian Revolution. The framework initiated enlightens that Afro Eurasian global structures the combination which started a thousand-year BCE (Table 1). The framework suggests that Continental and supra continental links were established before Great Geographic Discoveries. However, research is of the opinion that evolution of Globalization dates back to pre-Industrial era.

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[32] Chase-Dunn, C. and Hall, T.D., 2016. The historical evolution of world-systems. In *Strukturelle Evolution und das Weltsystem* (pp. 281-298). Springer VS, Wiesbaden.

[33] Srinivasan, T.N., 2002. globalization: Is it good or bad. Economic Policy Brief, 23.

[34] Jacks, D.S., Meissner, C.M. and Novy, D., 2010. Trade costs in the first wave of globalization. Explorations in Economic History, 47(2), pp.127-141.

[35] Grinin, L. and Korotayev, A., 2014. Origins of globalization in the framework of the Afroeurasian world-system history. Journal of globalization Studies, 5(1), pp.32-64.

TYPES OF SPATIAL LINKS (GLOBALIZATION LEVEL)	PERIOD
LOCAL LINKS	TILL THE 7TH-6TH MILLENNIUM BCE
REGIONAL LINKS	FROM 7TH-6TH MILLENNIUM BCE TILL THE SECOND HALF OF THE 4TH MILLENNIUM BCE
REGIONAL-CONTINENTAL LINKS	FROM THE SECOND HALF OF 4TH MILLENNIUM BCE TILL THE FIRST HALF OF THE 1ST MILLENNIUM BCE
TRANS-CONTINENTAL LINKS	FROM THE SECOND HALF OF 1ST MILLENNIUM BCE TILL THE 15TH CENTURY CE
OCEANIC (INTERCONTINENTAL) LINKS	FROM LATE 15TH CENTURY TILL EARLY 19TH CENTURY
GLOBAL LINKS	FROM EARLY 19TH CENTURY TILL 1960S AND 1970S
PLANETARY LINKS	FROM THE LAST 3RD OF 20TH CENTURY TILL THE MID-21ST CENTURY

Table 1: Levels in the historical process-The illustration sets a link between various periods, which begins from 7th - 6th century and goes to mid-21st century.

2.4 Globalization, Islam and the Muslim World

The rapid development and growth of devices of mass communication, as well as informational technologies, have transcended the borders and reduced distance of place and time amongst people. It has also subjected to Globalization and has brought influences on different facets of life including human values and ideals related to the slightest matters of life. Media industries have also been persuaded by computer technology whereas video cassette recorders, internet and cable television are good examples of how technology has been shaping media and communication patterns[36]. As the world expanded and got more modernized, advanced, and informed, so did the process of communication that support modernization and advancement. In today's global economy, communication carries important features that are studied and emphasized by[37] the research overviews the modern environment of social relations, and its supportive role to the service sector. Today's modern communication is marked as epoch that supports the dynamic process of Globalization, which caters developing innovation method of communication. Today social scopes are of immense significance to the economic development and environment; social scopes not only support communication but assure enhancement of living standards and satisfaction of physiological needs. However, the purpose of social media would be irrelevant if history does not account or acknowledges the communication network and telecommunication. Telecommunication is represented as dynamic achievement of modern society.

As from the structural point of view telecommunication is responsible for various critical function and activities that involve organization and management. Nevertheless, structure of communication also entails social scope that incorporates mass-communication. Mass-communication plays a much integral role that is much capable of impacting a society's relationship as well as state-owned enterprises. Role of mass-communication is immense regard when it comes to states decision making of financial concerns, economic development, and political reforms. The research is of the

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[36] Rodney, C., 2017. Modern communication technologies and the new world information order. *International Journal of Communication: An Interdisciplinary Journal of Communication Studies*, *2*(1).

[37] Kornienko, O.Y., Naumenko, T.V. and Suvorova, O.S., 2016. Communication processes and modern society. In SHS Web of Conferences (Vol. 29, p. 01035). EDP Sciences.

opinion that mass communication plays a sophisticated role that's capable of shaping the process of industries and enhancing the modern communication tools. Throughout the up-gradation of Globalization important stakeholders such a state and private sector, but as for the driving ambitions of stakeholder mass-communication can be impacted by mass-consciousness through telecommunication.

With the emergence of social media, it is quite clear that communication is evolved and upgraded. As considering the advance social networking tools, application and cites, some of the widely and commonly used communication tools are Facebook, Twitter, Skype, and Instagram. One of the many reasons for popularity of these social apps is that it allows multiple user people to share knowledge and information; hence it is often regarded as a platform that caters to user-generated content. Through years it has transformed people's communication skill and ability. Not only it has allowed people to free-communicate but its inclusion has changes of thinking and perception about communication, thus as observed social media is capable of changing personality and interaction in social environment at the person to person and communal level. To evaluate the powerfulness of societal medium as means of communication, it required that its advantages and benefits be considered. It this modern and evolved era social media supports in bridging the communication gap, the evolution of communication can be addressed by the fact that today communicate does not require physical interaction and face to face communication but, it is formed and exists virtually[38][39].

The role of social media is calibrated as being much more advanced and dynamic, situation and times where public relation and interaction fails, communication helps to present the real image. Times when communication process took days, today's communication is just a touch away. Advancement has made communication less-costly as publishing a piece of news or citing an incident is just a matter of posting it. Social media is modern invention of Globalization that has established itself as a collaborative platform, where people at completely different location that coordinate

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[38] Baruah, T.D., 2012. Effectiveness of Social Media as a tool of communication and its potential for technology enabled connections: A micro-level study. International Journal of Scientific and Research Publications, 2(5), pp.1

[39] Ting-Toomey, S. and Dorjee, T., 2018. Communicating across cultures. Guilford Publications.

and work together. Social media has emerged an effective tool that is spread across the world[40].

The dynamic process of Globalization has developed in centuries, where now the state is countries have thrived and it is a dominant characteristic of the world economy, Globalization has helped developed and developing countries to become more visible, as its role getting more clarified. Ones of the driving actors and players of Globalization are transnational companies and multinational companies that are actively integrating[41]. But due to Globalization there is conflict between countries where a threat lies of whether developed countries are exploiting the resources of developing nation, as highlighted by historian regardless of being blessed with resources, as it 1900 Ethiopia was only independent African state. So, the current requirement is that developing countries need to promote their development but need technologies of developed countries. The requirement of the process is that developing economies need to adjust their corporate strategy, shareholder, and profit allocation. However, it is suggested that to yield maximum benefit host government needs to adjust their policies as per distributional effects of inwards investment. In this contemporary era and the digital world, there are various communication channels which help to interact globally. The modern sources of communication are based on the internet which is effective as well cost efficient such as Zoom, Skype, and another type of video and audio messengers are used to process the communication amongst the people[42].

The evidence of research advice that MNC's[43] are not completely moving to create globalized market and production but its role can be defined as heading towards worldwide market profitable arrangement. Thus, the exclusive barging noises remained with underdeveloped states is forming a coalition with other developing nation in order

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[40] Huang, J., Baptista, J. and Newell, S., 2015. Communicational ambidexterity as a new capability to manage social media communication within organisations. The Journal of Strategic Information Systems.

[41] Bozyk, P., 2019. Globalization and the transformation of foreign economic policy. Routledge.

[42] Njoh, A.J., 2018. The relationship between modern information and communications technologies (ICTs) and development in Africa. *Utilities Policy*, *50*, pp.83-90.

[43] MNC- Multinational Corporation

to protect their interest[44]. Indeed, Globalization has extended and its role is perceived to be global but, Globalization is restricted to specific MNC's and TNC's that possess the ultimate power to bargain so, world has got globalized to an extent that information and knowledge is access but creation of tech and advancement has gotten restricted.

Since the time Globalization has expanded its role has not completely remained positive, where it provided an opportunity of sharing knowledge and information, and a taste of foreign culture and commodities. It also distorted and threaten the local culture and traditions, as foreign products provided the variation, local products stand as next best alternative. Not restricting to products, Globalization brought changes in behavior, preference for foreign movies and music. Frequent exposure to international culture brought changes to local taste, it is beneficial in a way as it provides global exposure, but many community and society believes that foreign culture weakens their own cultural identity. In broader perspective cultures impact of Globalization was a blend of positive and negative, as through Globalization more educated class and professional emerged that let countries compete globally. It allows thinking to go broader rather than national, through Globalization people master foreign language and it propelled their curiosity to travel internally. The expansion of Globalization let world be a global village, in term of CNN effect where people were aware of what was happening across the broader[45][46].

2.4.1 Islamic Revivalism and the New World Order

Almost a decade after the 2nd World War and disintegration of central powers, a new and separate institute on foreign policy research was established which published its first article entitled, 'The Balance of Tomorrow'. In this renowned article, the need for unification of the globe was main gist coupled with maintenance of military settings in colonized territories. Robert Strausz Hupe, a former US geopolitical theorist and diplomat of Australian origin. He wrote:

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[44] Ouandlous, A. and Narsing, A., 2003. Multinational Corporations and Economic/Digital Technological Divide: An Analytical Approach to Global Economic Integration. International Business & Economics Research Journal (IBER).

[45] Rothenberg, L.E., 2003. Globalization 101: The Three Tensions of globalization. Occasional Papers. Issues in global education.

[46] Khan, M.I., 2018. Impact of globalization on Business Ethics (Doctoral dissertation).

'The main issue before the US is the fusion of the world under the leadership of the US within the generation. How rapidly and efficaciously it will attain its task will determine the perpetual survival as a leading and just global power, perhaps the survival of the global culture as one unified village as well as of the mankind. A proper establishment and subsequent development of the emerging universal political order has now become the only alternative to the anarchic condition and the collapse of what has so far been wrought. The only intriguing question will, thus, be who will be the individuals for establishing that order through their discretion and intellect under their domination. Will the world order in the offing be the Universal Empire of the US? It ought to be that, to the degree that it will be clearly identifiable with the American spirit. The impending world order may mark the last and lasting stage in a historical transition and shroud the revolutionary epoch that has hitherto been witnessed. The American domination and mankind will and must not be in opposition to one another, but solely two facets of the same coin for the universal and unanimous order under peace and security[47].

Almost twenty days after the invasion of Iraq on Kuwait, the terminology 'New World Order' came into the limelight of the global politics, revived by Brent Scowcroft who is a former US Air Force commander. On the other hand, the former President of the US George Bush believed that, "We are establishing a new beginning of the New World Order out of the destruction of USSR or the Communist antagonists[48]. In the same year, the President successfully addressed the Congress and urged to create an innovative global state out of Gulf crisis of Arab world. A retrospection of the political history evinces that the principles and values of this order are similar to those of Anglo-Saxon form of globalization. If there is any difference, it is only that the order will further protect the expansionist hegemony of the West under the pretext of Anglo-Saxon globalization with the control of financial power coupled with the establishment of a biased media[49].

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[47]Crampton, A. and Tuathail, G.Ó., 1996. Intellectuals, institutions and ideology: the case of Robert Strausz-Hupé and 'American geopolitics'. Political Geography, 15(6-7), pp.533-555.

[48]O'Hagen J, 2017. *The Role of Civilization in the globalization of International Society,* the globalization of International Society, Oxford University Press.

[49]Sparke, M., 2003. American empire and globalization: Postcolonial speculations on neocolonial enframing. Singapore Journal of Tropical Geography, 24(3), pp.373-389.

Keeping in view such a political condition, some scholars from the Western side strived to propound a new understanding of the global political topography followed by the dissolution of the Soviet Union. Two fundamental strategic studies that have pulled the attention of the world community are 'The Clash of Civilizations and the Remaking of World Order' of Samuel Huntington and 'The End of history and the Last Man' by Francis Fukuyama. While the former rebukes the probability of a universal endorsement of Western civilization, the latter seems the unacceptability of the Islamic Model and Failure of the communist regime as indicating factors for making liberal democracy triumph and dominate. Fukuyama argues in his monumental book that liberal democracy has some values which are universally acceptable, whose origin dates back to gradually prevailing ideas of Western civilization[50]. He further perceives the world moving in a significant manner towards its implementation. Keeping in view such a sense, he presents liberal democracy as a distinctive trait of Anglo-Saxon globalization coupled with free market economy.

At the same time, he admits that Islamic model has failed which, according to his own perspective, lack the universality and great enthusiasm of liberal democracy as a justifiable system of governance. Further, Fukuyama recognizes the global dynamism, based upon his own hypothesis, as dictates of the US, and urges policymakers to develop and bring a hope of democracy and equitable development to almost all the spheres of the globe.

Huntington, in sharp contrast, argues about global politics as commencing a new phase whereby principal animosity or ambivalence of world political relation will take place betwixt groups as well as nations of assorted political entity. Thus, a significant source of this conflict will be cultural with the division of mankind and the dominating power of one actor in global affairs, instead of having a primarily economic and ideological source. He further articulates in his book that the notion of clash of civilizations will remain unceasing with its dominance over global politics[51]. The battles lines of future nations are deemed as a fault line among distinct civilizations.

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[50] Mahdavi, M., 2016. Towards the Dignity of Difference?: Neither'end of History'Nor'clash of Civilizations'. Routledge.

[51]Sparke, M., 2003. American empire and globalization: Postcolonial speculations on neo-colonial enframing. Singapore Journal of Tropical Geography, 24(3), pp.373-389.

This succeeding animosity will be shaped largely by communications among different major civilizations, which entail Confucian, Japanese, Western, Latin American, Hindu, Islamic, and Slavic-Orthodox civilizations. As per this classification, Samuel Huntington presumes that four of these civilizations have elemental states: for the Japanese civilizations, India; for the Western civilization, the US and the European Union (EU); for the Chinese civilization, China; and for Islamic civilization, Sub-Saharan Africa and the Latin America.

Huntington, for his anticipated clash of civilizations, opted for Islamic and Chinese civilizations and represented them as the most perilous menace to Western civilization. In order to frustrate a probable block between these two antagonistic civilizations and assure retention of the Western identification, he insinuates the central states of the Western region to adapt to both short-term as well as long-term strategies[52]. It entails promotion of cooperation and harmony among states within the framework of certain political components that would ensure equitable decision-making and action, prevention of any kind of escalation between or among inter-*civilization conflicts into major wars, strengthening of international entities or* institutes that could ensure the legitimacy and reflection of Western values and interests, and promotion of all Western as well as non-Western nations in those entities[53]. Concerning with the platform of the 'End of History', the suggested political aims and developments led the author to reconsider his position with regard to liberal democracy and its unavoidable spread across the globe. He stated:

"The consistent struggle Islamofascism and Western type of liberal democracy is not the one that is between considering two equal and viable systems of culture, both of which may dominate their own master science, develop a wealthy economic system and deal with the de facto contemporary world. Keeping in view these aspects, Western entities hold will continue to spread their control across the globe in the longer, if not in the shorter run".

As it has been established that Huntington refutes collective universality of Western civilization for dominance over other civilizations. With a view to sustaining

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[52]Nurdyansyah, N., 2017. Integration of Islamic Values in Elementary School.

[53]Mohiuddin, A., 2018. Globalization, Human Rights and Islam: Competing Narratives and Discursive Practices in the Muslim states. *Islam and Civilisational Renewal (ICR)*, *9*(3), pp.343-361.

such dominance, he suggests the nation states of the core category to firstly incorporate themselves into the Western ambits whose cultures can somehow be commensurate. Secondly, he advises using all means and strategies to make them viable enough for maintaining Western identity in opposition to the treat generated from antagonistic civilizations. Fukuyama, from the prism of this perspective, holds the view that 'the important challenge confronted by the US (or the core states according to Huntington) is more than a mere fight with a marginal group of terrorists. The sea of Islamofascism which the swim of terrorists constitutes a challenge from an ideological perspective that is, in one way or another, more fundamental than the one posed by Communist regimes.

Followed by the crash of the Soviet Union, the White House called due to freedom march in the Arab world based upon support from the advocates of Western regimes, particularly in Muslim states. Bush regarded this freedom march as not clash of civilizations, but instead a clash within the civilization whose citadel will be Muslim world. These pro-Western hopes portray the characteristics of the emerging American foreign policy in the Arab world. It also shows how the US has taken a broader view of this particular world from the Philippines and Indonesia in the east to Morocco and Algeria in the West[54]. Therefore, a general opinion that the sole focal point of the US foreign policy attributes to the Middle Eastern region since the ambiguous Muslim freedom fighters can be found in almost all the regions of the world.

Another major paradigm shifts in the US foreign policy materialized immediately after the 9/11 incident and hatred of the US towards Muslim jihadists. The change of position was particularly the result of anti-Israel forces like Hezbollah based in Lebanon together with Hamas based in Palestine within ambit of American reaction, uniting the two countries (the US and Israel) against Islamic form of extremism. Therefore, the shift brought about by the US was from a committed patron seeking to annihilate the foes of Israel to the passive guarantor of preserving and protecting the Israeli security.

In addition to many grievances of the Palestinian people, other provocative characteristics pertaining to freedom march of the Muslim world encompass the following ramifications:

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[54]Law, I., 2013. *Racism and ethnicity: global debates, dilemmas, directions*. Routled

- The tragedy faced by human that was caused by the economic sanctions by the US against Iraqi government.

- A blatant opposition of the US against aggressive Islamization of Muslim societies.

- Cultural westernization of the Muslim world through the prism of globalization.

It seems that the US has much been influenced and inspired from the thesis articulated by Samuel Huntington, and coherently moving towards neutralizing the effects of Islamic civilization and making it paralyzed, retaining its hegemonic control over the territory and political establishment of the Central East, long with reinforcing the influence and position of Israel on the world state. The repercussion of American dominance is that Islamic militant or extremist factions are increasingly convinced that their responsibilities to fight against the Western states in gross and against the United States in specific and its patronized nation-states in the Islamic world by all means, even if takes launching of mass terrorism. As the study puts it, such a 'cycle will gradually, if not instantly, will become a vicious one, enshrouded in Huntington's views that made the globe the most potent threat to live in[55].

2.5 Conceptualization of Globalization

The impact of globalization in the 21st century upon the Muslim culture, value and society, the research reveals the globalization creates both challenges and opportunity. It reveals that the intensity of the globalization has led to westernized Muslim intellectuals and thinking's, it reveals the Islamic practices and teaching have been heavily influenced by the Christian missionary activities. Additionally, as describing the influence and damage the Islamic education system took, it reveals that many of the western educated individuals have negative impact the Islamic education as representing themselves as fundamentalists and preachers. Parallel to the negative consequences of globalization the study reveals that is globalization has also created many of the positive opportunities, like is has smoothen the flow of information and knowledge while letting the Muslims learn from the western development in the field for example the education, economy, science, and medicines. Contrariwise

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[55]Khalil, A.I.A.E.F., 2016. The Islamic perspective of interpersonal communication. Journal of Islamic Studies, 4(2), pp.22-37.

globalization benefited both the Muslim as well as the western society, by allowing them to learn Arabic so that they can approach various sectors of Islam. As enlightens about the positive consequences of globalization has brought to the Muslim states, it helps many of the Muslim institutes compete of the growing western institutes, it allowed many of the Islam university and educational institutes go under an educational reform, to extent it also helped and assisted nations in going through a political reform and transformation[56].

As the field of technology and medicine went through the globalization, abiding to the ethical and moral principles set by the Islam teaching helped in quick getting acceptance in the West states and institutions. As by the initial duration of Islamic development was perceived as the religion of Arabs, the globalization is its true senses helped in acquiring the Islamic teachings and knowledge in the native languages, it also provided the Muslim scholars the better opportunity of the defending themselves by sating the Quranic verse in its easily understandable and interpretative form. The results of research study denote that globalization helped them Muslims intuitions and nations in establishing transitional center and Islamic science foundation to smoothly transmit the Islamic teachings and values. However, the research state that Muslim states was not capable of taking the advantage of the globalization, as the Muslims worlds was unable to jointly establish as information system, it lacked consistency in field of research and development and lastly much of the Muslim nations had centralized institution of the disseminating information[57].

In the contemporary time, there are various challenges are being faced by the Muslims from the West. The fundamental tensions between the two civilizations, the West, and the Muslim states, are contributed by the biased as well as antagonistic conceptualization of the Western world towards the Islamic world. Thus, for the correction of such attitude there ought to be a serious initiative taken by the Muslims by coping with main cause of such problem. There are unique own values, culture and

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[56] Ali, M.Y., 2005. The Impact of Globalization on Muslim Thought, Culture and society: Challenges and Opportunities to the Muslim Unity in 21st Century. TAFHIM: IKIM Journal of Islam and the Contemporary World, 1(4).

[57] Majeed, M.T., 2015. Distributional Consequences of Globalization: Is Organization of the Islamic Conference Countries Different?. The International Trade Journal, 29(3), pp.171-190.

identity is possessed by Islam, and they are central to the life-style of Muslim[58]. There are immense opinion as well as moral belief which is beneficial for the western world, for example value which is worldwide to the Western world, contained by the religion of Islam. The socio-political and economic system that is just, balanced, moderate, perfect, and integrated is promoted by Islam. Besides, the extremism and terrorism are greatly loathed and denounced by Islam.

In contrast, there is need for West to comprehend the Islam in its actual doctrine, also the multifariousness of Muslim knowledge across the globe should be recognized. Besides, in the field of science education, technology and medicine, Muslims should get benefit from the western knowledge also, and these experiences ought to be adapted into Islamic value system[59]. The contribution of Islam to the civilization of West ought is not forgotten by the Westerners. To approach the different domains of Islamic knowledge, the Arabic language is learned by many European. The today's Western civilization is provided great help in the field of technology and science by the rediscovery and refinement of Islamic knowledge.

The imperialism of culture, human rights, and electronic media should be alerted by the Muslim states. Furthermore, the reaction and responses of the Muslims towards neo-Western imperialism are the consequences of the phenomena of Islamic revivalism and revolution. It is also imperative to comprehend that the West should not simply be blamed for the failures of Muslims in many aspects of progress and development.[60] The existing regulations and laws ought to be re-examined by the Muslims countries and if necessary, change them in order to make them compatible with the Islamic framework of progress and development.

To the Islamic world, there are many positive consequences and opportunities of globalization. The reforms in the system of Islamic education, the information and

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[58] Iqbal, M.A. and Mabud, S.A., 2019. Challenge of globalization to the Muslim States. *Strategic Studies*, *39*(3), pp.73-88.

[59] Mohiuddin, A., 2018. Globalization, Human Rights and Islam: Competing Narratives and Discursive Practices in the muslim states. *Islam and Civilisational Renewal (ICR)*, *9*(3), pp.343-361.

[60] Iqbal, M.A. and Mabud, S.A., 2019. Challenge of globalization to the Muslim States. *Strategic Studies*, *39*(3), pp.73-88.

communication technology role, political stability and reformation, material well-being and economic development are included in such instigation[61].

The impact of globalization in the 21st century on the Muslim culture, value and society, the research reveals the globalization creates both challenges and opportunity.[62] It reveals that the intensity of the globalization has led to westernized Muslim intellectuals and thinking's, it reveals the Islamic practices and teaching have been heavily influenced by the Christian missionary activities. Additionally, as describing the influence and damage the Islamic education system took, it reveals that many of the western educated individuals have negative impact the Islamic education as representing themselves as fundamentalists and preachers. Parallel to the negative consequences of globalization the study reveals that is globalization has also created many of the positive opportunities, like is has smoothen the flow of information and knowledge while letting the Muslims learn from the western development in the field such as the education, medicines, economy, and sciences. Contrariwise, globalization benefited both the Muslim as well as the western society, by allowing them to learn Arabic to approach and understand the various concepts of Islam. As enlightens about positive consequences of globalization has brought to the Muslim states, it helps many of the Muslim institutes compete of the growing western institutes, it allowed many of the Islam university and educational institutes go under an educational reform, to extent it also helped and assisted nations in going through a political reform and transformation.

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[61] Choudhury, M.A., 2019. *Islamic World View*. Routledge.

[62] Ali, M.Y., 2005. The Impact of Globalization on Muslim Thought, Culture and society: Challenges and Opportunities to the Muslim Unity in 21st Century. TAFHIM: IKIM Journal of Islam and the Contemporary World, 1(4).

intuitions and nations in establishing transitional center and Islamic science foundation to smoothly transmit the Islamic teachings and values. However, the research state that Muslim states was not capable of getting benefit from globalization, as Muslims worlds was unable to jointly establish as information system, it lacked consistency in field of research and development and lastly much of the Muslim nations had centralized institution of the disseminating information.[63]

Globalization is able to exert a multiplier effects on the society and community. The research papers explore the globalization in light of Islam and teaching.[64] The research initially searches and analyses the backwards and forwards linkage, to evaluate the influence of globalization of financial framework, wealth distribution patterns, and the behavior of the entrepreneur. The research translates the opinion of economic experts which is defined as pessimistic economist are of the opinion that globalization is perceived as threat as it manipulates knowledge and temps the Muslim to opt for a multi-cultural thinking, where the optimistic economic experts are of the globalization is more an opportunity that is mainly used for the improve the welfare and wellness of the society. The research shares the revelation from Surah Al Hujurat, that reveal the Allah commands as it has brought down the human mankind to the earth in form of male, females, nations, and tribes. Based on the interpretation and translations the research implies that Allah the has commanded the mankind to know and expand the set of the knowledge and information, it further has commanded the humans to exchange knowledge in domain of health and education, additionally much of the Islam teaching and practices places a greater emphasis on the increase the cooperation in trade and economic activities. The research compares the relation to the globalization, by holding the opinion that Allah has originally spread out the humanity in form of nations and tribe, which implies that Islam itself was communicated, thought the concept of globalization.

The research explains that the much of the teaching follows the classical economic view, by holding the opinion that the human has rights and to gain freedom is various different terminologies such as it has right to trade, sell and invest however

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[63] Majeed, M.T., 2015. Distributional Consequences of Globalization: Is Organization of the Islamic Conference Countries Different?. The International Trade Journal, 29(3), pp.171-190.

[64] Achmadak, D. and Hamzanib, U., 2016. Globalization in the Perspective of Islam and Economic Experts. Procedia-Social and Behavioral Sciences, 219, pp.41-46.

keeping the certainty Islamic and morale values under considerations, it further sheds light of the right to express the self-interest in trade and lastly is the reflects of maintaining the competition that everyone the right to trade and expands the business. The research thoroughly provides references from the Quran and its teachings, which intends to relate the globalization's role is creating opportunity for the Muslim states and reflecting of the Islamic teaching.[65]As explaining the concept of globalization and linking it to the Islam teaching and shedding light of the perception of the Islam teaching, the study is of the opinion that all of the classical economic principles that links Islam rights, covers all of the aspects of the human rights of achieving the commitments, fulfillment and satisfaction is various spectrum of the economic systems in the society.

According to research[66] the opinion the Muslim scholars and their teaching pertaining to the globalization are optimistic and pessimistic. The optimistic economic experts suggest that globalization can be perceived as the opportunity to introduce the Islamic teachings and teaching of prophet Muhammad's towards maintaining the simplicity, abide to ethics and honest in the trade and economic activities. The research reveals that Islam promotes free trade, as it links to new market segments explorations, opting for the low-cost raw materials which is itself the act of the benefiting the developing nations considering as an attempt in poverty alleviation, much of the Islamic practices also share the procedures and trade agreements to be abide in the agricultural sector and support the main fundamentals of the transfer of trade and technology. The good and noble side of the globalization, in accordance with the Islam teaching is perceived has to transfer of wealth to the developing nations and deprived nations.

The pessimistic view of the economic experts is of the opinion that globalization is considered as a threat for the well-being of any nation, its institutions, and emerging MNC, as not every MNC or a grow corporation is strong enough to the resist intervention by other forage MNC, plus it also does not support the free market and trading. The research translates the views, in the light of the economic practices as it leads to unstable national institutions and provide opportunity to the developed nations to exploit the resources. Plus, the increase the flow also lets the states owned enterprises

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[65]Rudnyckyj, D., 2011. *Spiritual economies: Islam, globalization, and the afterlife of development.* Cornell University Press.

[66] Najjar, F., 2005. The Arabs, Islam and Globalization. Middle East Policy, 12(3), p.91.

free, be comfortable enough in using the resources rather than building the current economy. The expert the hold pessimistic opinion about the globalization suggest that the capitalist view and economic system are of the opinion that globalization provides opportunity for the richer to get richer by concentrating wealth whereas poor still remains to be deprived resource and basic necessity. The Islamic perspective is for the opinion globalization provides greater and more options to the tribe, nations, and group in terms of living live and makes constrictive contribution to trade, business, and state.

2.5.1 *Acceptance of modern Era and Globalization by Muslims*

Mainly, a majority of research scholars successfully examined the political outcomes of Globalization among different nations across the global political system. Currently, the evolving literary study in proportional political systems has distinguished about the Globalization as possessing a strong political influence at national and international level. Ongoing within footprints of the program related to the ideological and political impacts of Globalization on Muslim states emphasis is positioned upon the impact of Globalization in the Arab territories with particular focus on their political framework. The most particular countries related to this are Egypt and Jordan. This research has an emphasis on the cultural along with the economic appearances of globalization, majorly comprising collective cultural integration, growing migration, privatization, and the denationalization of local-grade politics in the globe. Similarly, the major aim being designed is the examination of the importance of Globalization on the structural framework and formation of politics-related behaviors in the Arab nations at the level of the political systems and their developers[67].

On the contrary, the Globalization has direct to a conversion in the makeup of ideological standings and political partitions of the major actors in the political environment over the previous era like four or five decades. Further, a natural investigation about the extent of examination along with the diligence in the politics-related personas and parties have ascended amongst the similar analyzers along with the reliable response is that there is a shortage of procurable resources of information

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[67] Kurgat, P.K., Kurgat, A.J. and Juma, T.O., 2020. The Impact of Infectious Diseases on Kenya's Health Diplomacy; An Inter-State Phenomenon. *Archives of Business Research*, 8(2), pp.169-189.

on general public to help for the accurate analysis of influence of Globalization on ideologies and their alternations in normal subjects in the area.

2.5.2 *Relationship between Globalization and Civilizations*

International society has been treated as the realm where different civilizations and sovereign states have been bounded together with networks of shared meaning. These meanings have now been embodied in different shared codes and institutions that further assist in governing the interaction amid members while also differentiating them from those living outside the boundary[68]. Tanahashi (2006) professed that Globalization is regarded as the expansion of interaction amongst humans living within different geographies whereas civilization is regarded as a metaphysical and physical facility including those that are related with institution provided for human interaction[69]. This relationship leads towards the elaboration of Globalization related to today's world as well as its impact on the interactions of humans while preserving the historical perspective on human interaction within different civilizations.

Pertaining to the concept of Globalization, as it has been associated with the operations of company in different countries. In this manner, this helps in increasing the association among people from various regions of the globe. Globalization has an indirect relation with civilization of societies[70]. This shows that Globalization has its advantages in terms of connecting people from various regions of the globe on the same platform while working in collaboration. In addition to this, Globalization also involves the expatriate employees who interact with different cultures and traditions in that particular country. This shows the significance of Globalization for the better development of the civilization.

Some of the political critics of Globalization are of the view that the cultural invasion that was extracted out from the pre-World War II era is leading to the complete disintegration of identity together with the spirit of culture. In contrast to this, advocates

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[68] O'Hagen J, 2017. The Role of Civilization in the globalization of International Society, the globalization of International Society, Oxford University Press.

[69] Tanahashi, K., 2006. Globalization and civilization. Online Available at: http://www.tku.ac.jp/kiyou/contents/administration/250/14_tanahashi.pdf [Accessed 9 November 2019]

[70] Ogar, J.N., Nwoye, L. and Bassey, S.A., 2019. Archetype of globalization: illusory comfort of neo-colonialism in Africa. *International Journal of Humanities and Innovation (IJHI)*, *2*(3), pp.90-95.

of Globalization consider the gradual decline of cultural variations as a sign of strength for ensuring enhanced communication as a measure of social integration of people, which will eventually lead to the unification of civilization. However, the accomplishments witnessed through such an endeavor, and a stark un-identification of individual identity ought not to be applied when it comes to reshaping the Muslim national culture, for it finds its genesis in the pre-modern political structure of the world[71].

2.5.3 The global Village

The world went through drastic sociological and cultural changes in the late '60s. The world witnessed several movements simultaneously which included the likes of the Hippie flower power generation, anti-war protests against the forced Vietnam War, rise of repressed homosexuals, post-world war anti-war movements, African American movements, women empowerment movements and the protests organized by other repressed minorities[72,73,74]. According to Meyrowitz (2019), Marshall McLuhan in the same era published his historical landmark publication "Medium is the Message"[75]. This publication for the first time coined the term "global village" and positively inspired the people to rise up and register their protests through different mediums. This publication was the first to point out the global scale of the world and hinted towards the presence of Globalization. However, this does not warrant the appropriation of Globalization as a phenomenon purely born out of economic, technological, and political factors.

The growing impact of media in the everyday life of ordinary folks has drastically impacted the way humans perceive the world around them and their consequent consumption patterns of media itself. The USA and Japan comprised of significant success in propagating their cultural values and norms through the use of

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[71]Miasami, N., 2003. Islam and globalization. Fountain. August.

[72] Whitehead, C.R., Austin, Z. and Hodges, B.D., 2011. Flower power: the armoured expert in the CanMEDS competency framework?. Advances in Health Sciences Education.

[73] Ashley, C.P., 2015, September. Gay liberation: How a once radical movement got married and settled down. In *New Labor Forum.*

[74] Cassity, B. and Levaren, M., 2011. *The'60s for Dummies*. John Wiley & Sons.

[75] Meyrowitz, J., 2019. Medium theory. *The International Encyclopedia of Media Literacy*

media, particularly the use of Hollywood[76,77]. The youth throughout the whole world was the biggest receptionist of foreign culture through entertainment media.

This intermingling of cultures has caused the creation of America's Melting Pot ideology where several different cultures meld together to form one distinct culture which does not reflect every single constituent culture accurately[78]. This Melting Pot effect has had an astronomical effect as it affected even the world outside of the USA. In accordance with the Martens, Dreher as well as Gaston (2010), a lot of people all over the world might not have even known that a country named Afghanistan even existed[79]. The melting Effect also gave rise to the existence of multicultural societies where people of several different ethnic and racial background lived together in the same society.

2.5.4 The Civil Society

Another societal concept which was directly affected by the phenomenon of Globalization is the concept of a "Civil Society"[80]. The civil society around us can be described from a descriptive cannon as the social interactions and movements which operate across physical and cultural borders. The concept of a social society possesses a set of magnificent characteristics within itself when fully achieved. The pursuit of an equalitarian, transparent, and accountable society is much easier to realize and fulfil in a civil society. Additionally, due to the assistance provided by multicultural norms present within a civilian community a new set of cultural norms also exist as a compound which represents each culture effectively.

Geographical regions where a high degree and concentration of Globalization is present are arguably more evident of a global civil society than regions which are

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[76] Horten, G., 2016. The Impact of Hollywood Film Imports in East Germany and the Cultural Surrender of the GDR Film Control in the 1970s and 1980s. German History.

[77] Dorman, A., 2016. Paradoxical Japaneseness: Cultural Representation in 21st Century Japanese Cinema. Springer.

[78] Amavilah, V., Asongu, S.A. and Andrés, A.R., 2017. Effects of globalization on peace and stability: Implications for governance and the knowledge economy of African countries. *Technological Forecasting and Social Change*

[79] Martens, P., Dreher, A. and Gaston, N., 2010. Globalization, the global village and the civil society. Futures,

[80] Heine, J. and Thakur, R., 2011. The dark side of globalization.

less globalized[81]. For this same reason, the definition of a good society is more than likely to differ when asked from a person living in the mountainous tribe of north India and an ordinary Muslim living in Istanbul, Turkey. This makes it harder to define a set of rules which can accurately predict if a concept is true "Global". A general conception of this, however, is that civil society becomes truly global whenever it has some sort of political, cultural, or socio-economic activity in more than one state[82]. This is due to the reason that these activities increase the interaction of people from various regions of the globe followed by gathering them on a similar platform. This shows the significance of the Globalization for developing the civil social group.

When a particular civil social group and assembled and mobilized, it becomes the third import force (after the state government and commerce). Such a sector then acquires the power to influence the actions of elected representatives (or in general sense parliamentarians) along with the businesspersons. But the actual nature of the civil society, as per the understanding of, is to evolve in reaction to both nuanced changes as well as technological development within the society[83]. The recent resilience of nations around the world against oppressive forces, such as the one witnessed in Italy by the 'Five Star Movement' against the national government, or Muslim minority against extremist and stringent policies of the so-called secular India, is considered as the main contribution of the civil society in the global system.

2.5.5 Cross-Cultural Interaction

As evident from the discussion above, a lot of developments in the process of Globalization are stirring changes in cultures all over the world[84]. This does indeed lead to the question that whether a truly unique and distinct global which unifies and represents cultures from all around the world is emerging, or better yet even possible. Coca Cola's advertisement which was first aired in the 1970s gave us a glimpse of this unified global culture where multiple kids represented multiple cultures from around

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[81] Altbach, P., 2015. Higher education and the WTO: globalization run amok. International Higher Education

[82] Brysk, A., 2013. Human rights and private wrongs: Constructing global civil society. Routledge.

[83]Martens, P., Dreher, A. and Gaston, N., 2010. globalization, the global village and the civil society. *Futures*,

[84] Cleveland, M., Rojas-Méndez, J.I., Laroche, M. and Papadopoulos, N., 2016. Identity, culture, dispositions, and behavior: A cross-national examination of globalization and culture change. Journal of Business Research

the world drank coke while singing a song in unison[85]. The drinking of coke here was meant to be used a symbol of the emergence of a unified global culture. A second theory though does argue about the local and native cultures being much more adaptive and vigorous than the concept of Globalization would have led us to believe[86].

In tandem with this ongoing phase of Globalization, a shift in the values, ethics and morality of everyday life can also be observed at the global level which is more stressed upon in Western Societies. The rise of movements like #Me Too, Veganism, acknowledgement for the rights of transsexuals and Trans genders and a general depressive state of emotions conveyed in media are not only the beginning of a new era of Globalization but also a progression of one which started way back in the 60's [87,88,89,90].

These facts and events are a testament of how high-velocity process Globalization is and that it is a never-ending and ongoing wild transformative movement of civilizations. A closer inspection of the course of high-velocity Globalization reveals that there will always exist a need for restructuring the architecture of the world with the sole intent of making sure the effects of Globalization on the civilizations as a whole under some sort of control. This is especially valid in the recent events of drastic shifts in geopolitical global climate and the resistance faced by it in nationalist organizations which pride themselves in the purity of their races and hence protest against the Globalization in one way or another.

Western values and ideas continue to outpour into the ideological and religious values of the Muslim states particularly over mass media as well as other glaring sources that transmit the information all over the world. Muslims living in many parts

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[85] Sinclair, J., 2012. Advertising, the media and globalization: a world in motion. Routledge.

[86] Al-Zo'by, M., 2019. Culture and the politics of sustainable development in the GCC: identity between heritage and globalization. Development in Practice, 29(5), pp.559-569.

[87] Dolezal, M., 2010. Exploring the stabilization of a political force: The social and attitudinal basis of green parties in the age of globalization. West European Politics

[88] Riley, C.L., 2019. Labour's international development policy: internationalism, globalization, and gender. Renewal: a Journal of Labour Politics.

[89] Staeger, U., 2014. The Arab Uprisings, globalization and Postmodernity. E-International Relations Students.

[90] Masse, C., 2013. Social movements related to alter-globalization in Portugal: identities, praxes and mobilisations.

of the world are continuously being influenced by western goods and external exhibition of the West, and the related activities that range from literature to cinema to economics. The inevitable challenges emanated from Globalization to the present Islamic world are manifold, which specifically encompass liberal actions of Christian preachers, coupled with the dichotomy of learning system, inequitable role of world economy, and the unparalleled political and economic instability confronted by a number of destabilized or dependent states[91].

A number of Muslim intellectuals have also been regulated by the religious values of the West and its unique insight of lifestyle. With the increasing concept of 'brain-drain', many a Muslim student is sent abroad for higher education, and many of them are influenced by the liberal lifestyle of the Western people and remain incapable of possessing or even inspired by the profound understanding of Islamic traditions. Subsequently, a number of Muslim scholars who acquired their education in a Western country is not fully acquainted with the roots of Islamic socio-cultural values and thought.

The West is of the notion that religion should be separated from political matters of the state. It is in stark contrast to the Islamic principles that simultaneously signify the importance of both political and religion and does not endorse their segregation. Such a misleading conception if prevalent among Muslims living in the West, which is making Muslims alienate to the genuine principles of Islam. Numerous Muslim countries currently are established under the objective of Islam as a state religion vis-à-vis their constitution, whereas the law of the Shariah, which is the actual and divine Islamic law, is slowly if not instantly disappearing in their state operations, for instance, in the case of Pakistan, Malaysia and Bangladesh[92].

More salt to the woes of Islamic identity is added when missionary activities of Christian community are adversely affecting social values of Muslims. They strive to adopt alluring strategies by establishing NGOs and furtive cooperation agencies to malign the faiths of Muslims. For instance, on the issue of human rights, champions of its protectors reprimand such states where death penalty is still intact, for instance in

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[91]Ali, M.Y., 2005. The Impact of Globalization on Muslim Thought, Culture, and society: Challenges and Opportunities to the Muslim Unity in 21st Century. TAFHIM: IKIM Journal of Islam and the Contemporary World, 1(4).

[92]Mayer, A.E., 2018. Islam and human rights: Tradition and politics. Routledge.

Pakistan, but disregard social crimes that have destroyed the lives of innocent as a result of which many Muslims countries are compelled to impose stringent laws against such culpable in order to set the example of Islam as a chief protector of people[93]. Unfortunately, the manner in which Western States have portrayed such rigid laws and propagate Islam as a religion of force have allowed entities of liberal mind-set to deteriorate socio-cultural values and principles of Muslims.

2.5.6 Negatives and Positives of Globalization

Globalization has been regarded as a commonly used term that is used to elucidate the current state of the economy of the world; however, it has been understood differently by the people who have characterized the phenomenon[94]. Some perceive that it can either provide the uniformity to the world or a complete diversification based on the common principles. Globalization has brought higher technological advancements and it has shown encouraging performance of Islamic countries in terms of their per capita wealth[95]. However, as per the study of Salman and Alkhazalleh (2016), the Muslim states is concerned with the rise of Globalization as it has been promoting Western culture within their society[96]. As a result, it has also demonstrated social deviation which is found to be different in terms of customs, values and traditions and it has indicated an invasion of Western patterns in terms of clothes, patterns, and styles into Islamic world.

The study of Hamdi (2013), however, is of the mixed opinion[97]. The research reveals that Globalization is common phenomenon with certain benefits that has helped many businesses gaining the international exposure and competes with the international standards as they have awareness about the ethical and legal regulations. The research

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[93]Ali, M.Y., 2005. The Impact of Globalization on Muslim Thought, Culture and society: Challenges and Opportunities to the Muslim Unity in 21st Century. TAFHIM: IKIM Journal of Islam and the Contemporary World, 1(4).

[94] Burlacu, S., Gutu, C. and Matei, .F.O., 2019. Globalization – PROS AND CONS, Quality – Access to Success, 19(S1), pp.122-125.

[95] Habibullah, K., 2014. The impact of globalization on Islamic countries: A brief assessment. Crisis, globalization and Governance: How to Draw Lessons?, 99, p.1.

[96] Salman, F.Y. and Alkhazalleh, M.S., 2016. Negative Impacts of Cultural globalization on Islamic Identity: A Regional Project on Hashemite University Students. Journal of Educational and Psychological Studies [JEPS], 10(4), pp.697-705.

[97] Hamdi, F.M., 2013. The impact of globalization in the developing countries. Developing Country Studies, 3(11), pp.142-144.

states that it supports in free trade and has a positive impact on reducing the trade barriers such as tariffs and providing subsidies that support and lets many of the developing nations excel and alleviate poverty. Many point and aspects of the Globalization support in global economic growth, job creation, making the prices attractive and make the companies able to compete in the global market. However, its negative side suggests that it empowers the multinational companies to excel and compete in the global market. It allows a one particular class to concentrate wealth while letting lower class or the low-income class be deprived of resources and basic necessities. The research also reveals that as Globalization increases the dependence on imports, it increases the local competition.

According to the research conducted by Burlacu, Gutu, and Matei (2018), Globalization helps in letting the developing nations grow as is reduces the sense of isolation of the poor countries[98]. It provides access to the information and resources; the collaboration between the developing and developed countries helps the nations in sharing technology, resources and investment. It collectively helps in increasing the efficiency of developing nations as it helps them heading towards the advancement and economic growth. As the extensive trade promises the growth and stability of the developing nation, it also holds negative impact by endangering the individual and personal security. Many at times where the developing nations are considered to be a great destination site, the migration increases the chances of global threat, damage to natural resource and increase activities like human trafficking. The research reveals that most of all, it distorts and damages the cultural values of the countries where in many of the cases it negatively influences the locals to indulge is alcohol and bribery.

Globalization like any other process has had several positive and negative effects on the world due to its superb reach. BBC (2019), discussed some of the reasons Globalization caused these effects from a capitalist point of view. These effects have been really dramatic and catastrophic in the sense that they have played a major part in shaping the global economy and cultures alike. These are as follows:

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[98] Burlacu, S., Gutu, C. and Matei, F.O., 2018. Globalization–pros and cons. Calitatea, 19(S1), pp.122-125.

2.5.7 Positive effects

Jobs and Employment Rate

One of the biggest and positive impacts of Globalization has been trading. This trade eventually escalated into the birth of Transnational Corporations which are now working and operating in several countries at the same time[99]. Some examples of these companies are McDonald's, Shell Petroleum, and Coca Cola etc. These companies allow for the creation of jobs at the national level by employing locals of the companies they operate in. most of these job opportunities have global prospects attached to them so that in itself iteratively promotes Globalization as well. This inward investment by these multinational corporations also promotes the overall national skill factor of the country it is operating in. Additionally, transnational companies are also a great source of bringing foreign investment and wealth to support the local economies of host country[100]. This is mainly done when the natural resources and labor resource of host country are purchased by the company to further their business. The extra money collected by this investment can then be used to promote educational schools, healthcare, and infrastructure of the country itself[101].

Through the promotion of jobs and employment across the globe, many students of Muslim states who do not get the desired opportunities at home are allowed to show their experience and expertise in order to excel in the professional career by being employed in an international organization. Other than that, the inter-dependence of states and organizations have introduced many student and culture exchange programs through which people are able to obtain more exposure and experience for the betterment of their credentials[102]. One of the chief benefits of brain drain is the increase of state revenues in the form of remittances, which is considered as a chief parameter of national economy.

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[99]Little, A.W. and Hettige, S.T., 2014. *Globalization, employment and education in Sri Lanka: Opportunity and division*. Routledge.

[100]Toporowski, J., 2010. The transnational company after globalization. *Futures*

[101]Lucio, M.M. ed., 2013. *International human resource management: An employment relations perspective*. Sage.

[102]Dorman, A., 2016. *Paradoxical Japaneseness: Cultural Representation in 21st Century Japanese Cinema*. Springer.

Cultural Exchange

The cultural exchange brought about by the introduction of Globalization is a notable positive effect indeed. It is due to Globalization that the cultural exchange between two distinct cultures is even possible in the first place. This exchange of cultures allowed people belonging from completely different backgrounds to be able to experience and discover clothing sense, foods, traditions, and products which were previously alien concepts to them. Christopher Columbus set sail to the sea for the very same reason. It is due to the cultural exchange that a person living in central India can experience American cuisine while a person living in Central America can also experience Indian cuisine.

In the process of globalized economy, it is considered as natural to expect an initial eruption in trade and commerce when it comes to international communication. Other different cultural aspects also naturally came into its purview, which can be categorized into cultural exchange programs. They specifically entail technological and scientific research, coupled with exchange in literature and arts and engagement of sports and games[103]. Though global cultural exchange may sometimes hinder the growth of primitive cum conservative cultures mostly existential in North African and South Asian regions, they are the precursor of ensuring equitable opportunities for all irrespective of personal biasness in terms of religion, language, caste, or gender[104]. Moreover, if cultural exchange programs have convinced Muslim students to broaden their perception and ideas, they are reckoning their self-identity as important for the welfare of Muslim community.

Communication

Means of communication is also a by-product of Globalization. This includes not only the traversal of messages across oceans but also means of commute for humans, cargo, and livestock as well. As a result, global awareness of global events has also increased[105]. No country is truly alone in its survival during natural disasters or

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[103]Eriksen, T.H., 2018. Globalization. In Handbook of Political Anthropology. Edward Elgar Publishing.

[104] C., L. and Thakkar, B. (2012). The Impact of Globalization on Cross-Cultural Communication. *Globalization - Education and Management Agendas*.

[105]Wright, S., 2016. *Language policy and language planning: From nationalism to globalization*. Springer.

other such incidents. The United Kingdom for example was quickly made aware of the 2004 Tsunami and promptly took reactionary measures to deal with it[106]. Additionally, the increased efficiency of communication made the discussion of global events relevant in even countries which might not be directly related to these issues or have experienced them first-hand. These issues include the likes of Global Warming, Deforestation, use of Plastic in our daily lives, terrorism etc.

There is no denying the fact that global interaction is, directly or indirectly, influenced by the process of Globalization, it also helps people remove cultural impediments or barriers, ensure an increase in business opportunities and development of a global village. Both global communication and Globalization must go hand in hand for the cultural, political, and economic benefits of the world as a whole[107]. The two have so far collectively made it convenient for people to see one another as proximate neighbors rather than strangers from far-fetched territories.

2.5.8 Negative Effects
Unfair Distribution of Wealth

Among the many problems associated with the advent of Globalization, the accumulation of Wealth in select parts of the world and its unfair distribution is one of the biggest problems it is currently facing[108]. Globalization has contributed to the maximization of the wealth of countries which are at the very top of the global economy. This has contributed towards making the richer countries richer and the poorer countries poorer. The roles of less economically developed countries have therefore been reduced to a market of cheap labor and raw materials to be exploited by the more economically developed countries[109].

Extreme hunger, illiteracy, epidemics, pollution, all makes the compendium of ills confronted by the humanity in the present world. It is due to the inequitable

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[106]Long, D., 2018. Cataloguing tsunami events in the UK. *Geological Society, London, Special Publication*

[107] Burlacu, S., Gutu, C. and Matei, .F.O., 2019. globalization – PROS AND CONS, *Quality – Access to Success, 19(S1),* pp.122-125

[108]Amavilah, V., Asongu, S.A. and Andrés, A.R., 2017. Effects of globalization on peace and stability: Implications for governance and the knowledge economy of African countries. *Technological Forecasting and Social Change*

[109]Walter, S., 2017. Globalization and the demand-side of politics: How globalization shapes labor market risk perceptions and policy preferences. *Political Science Research and Methods*

distribution and concentration of wealth among few as a result of which the majority of the global populace is combating with these social and economic challenges. This is perhaps the most perilous effect of Globalization that has always appeared to be conducive to the economic might of few against the plight of the majority. Regrettably, the economic system that is currently predominating in most of the parts encompasses unfettered elements of capitalism that always advocated and defended the unequal distribution of wealth. With the enormous increase in money that is emanated from state influence or power, involving the control and power by other politicians. The globally recognized organizations, such as International Monetary Fund (IMF), World Bank (WB), to name a few, operate the global economy and dictate other states under the pretext of US influence regarding how to manage and maintain national economies[110]. These organizations, though at large carry out global economic mechanism in a well manner that prevents states to exceed their expenditures with the revenue generated by them, the indicators to each economic sector and the accomplishments of targets are always instructed by these organizations. So, it can be inferred that those states which are economically destabilized, such as Pakistan, Australia, Bangladesh are not fully autonomous or independent to provide decision-making with regard to imposition of additional taxes or shifts in foreign exchange reserves without including a say of these financial institutions[111].

Transparency of Investments

Additionally, the investments made by transnational corporations in the country have no guarantees or affirmations that the wealth invested by the transnational corporations will help the locals and the communities they form. The profits are sent back to the country of origin which is usually more economically developed than the host country. This also affects the local economies and businesses of host countries adversely as the difference in scale of a local business and a transnational business is staggering. This often leads to the transnational corporations driving local businesses

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[110] Burlacu, S., Gutu, C. and Matei, .F.O., 2019. globalization – PROS AND CONS, *Quality – Access to Success, 19(S1),* pp.122-125

[111] Bergh, A. and Nilsson, T., 2010. Good for living? On the relationship between globalization and life expectancy. *World Development*, *38*(9), pp.1191-1203.

out of business[112]. Additionally, if a cheaper alternative for labor is available in a different country then these corporations are not hesitant in closing down the factories of first host country and moving on to another one. This in turn leaves the people over there unemployed and redundant. As the foreign direct investment (FDI[113]) increases, this tends to be beneficial to the economy of the developing nations. It increases the negative impact where the MNC and bigger corporation tends to create the monopoly which eventually eliminates the local competition from the market hence the local industry cannot thrive endangering the economy of host nation.

Developing and under-developed countries are adversely affected from transparent investments in a manner that national corporations of these countries are not benefitted from state economics, especially those which are reeling from increasing debt crisis and marginalization of FDI. Since a number of Muslim states like Pakistan and Iran are confronting with extremism and security issues, Multinational Corporation seem to fear investing in these countries as a result of which these countries are not benefitted from global foreign exchanges. Such a barrier becomes more problematic when business communities try to filter the place of local populace in the allocation of money to facilitate vulnerable people[114]. This results into the concentration of powers in fewer hands, which further aggravates social situations of weak social classes in the form of unemployment, poverty, and lack of accessing basic resources.

Lack of International Regulations

The oligopoly of these more economically developed countries also prevents the formation and development of international regulatory laws which are to be observed and respected by transnational corporations working in different host countries. This allows for corporations of more economically developed countries to get away with unethical activities in less economically developed countries. This is an act which they might not be able to get away with if their entire base of operations was located in their home country. These unethical practices include unchecked

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[112] BBC, (2019): globalization [online] Available at:
https://www.bbc.co.uk/bitesize/guides/zxpn2p3/revision/1 [Accessed 21 Nov. 2019].

[113] FDI- Foreign Direct Investment

[114] Amavilah, V., Asongu, S.A. and Andrés, A.R., 2017. Effects of globalization on peace and stability: Implications for governance and the knowledge economy of African countries. *Technological Forecasting and Social Change*

environmental pollutions, lower pay scales, poor working conditions and hours, health and safety endangerment of local workers and uninhibited exploitation of natural resources[115,116].

Threat to Cultural Diversity

Globalization has also contributed to the attacks on distinct individual identities of numerous cultures. A lot of cultures are struggling to keep their cultural identities intact as the onslaught of Globalization has hurt the local traditions. Globalization is thus projected to drown out local economies, traditions, values, and promote a culture reminiscent of the Western society throughout the world. Consequently, Xenophobia and Racism were promoted by the people to combat this rampant Globalization. Though it is universally agreed upon that the moral implications of these two defense mechanisms are catastrophic[117,118]

Globalization has it effects on the political system of countries, economic development, and other indicators. But the most blatant threat might be upon cultural diversity which involves the wellbeing of society's existent around the world. One of the major drawbacks in it is the tendency of materialism or material lust of states. Some critics hold the opinion that Globalization is undermining Islamic culture because it operates on the notion of non-religious aspects that cannot be separated out from those states whose constitution revolves around Islamic stipulations. New means of technology, social media addition and other factors are explicitly menacing for societies and cultures[119]. These tools are resulting in a loss of language identity that the Arab world is currently witnessing. These and many other drawbacks have negative impacts on those cultures that have certain ramifications from the religious history.

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[115] Pupovac, S., Kaidonis, M.A. and Moerman, L.C., 2016. To control or not to control oil spills: shell's narrative of accountability in Nigeria.

[116] Idemudia, U., 2018. Shell–NGO partnership and peace in Nigeria: critical insights and implications. Organisation & Environment

[117] Dunn, K., Paradies, Y., Atie, R. and Priest, N., 2016. The morbid effects associated with racism experienced by immigrants: findings from Australia. In globalization, Migration and Health: Challenges and Opportunities

[118] Law, I., 2013. Racism and ethnicity: global debates, dilemmas, directions. Routledge.

[119] Andrabi, A. A. (2016). Human rights in Islamic perspective. Human rights, 2(5).

2.5.9 *Islam and Globalization*

In the present century, it has been conceived that globalization was primarily originated from the political and economic domination of the US, pervading modernity, and consumerist principles on numerous local cultures. Therefore, it could be argued that globalization drives the process of modernity, which will remain an unceasing phenomenon, with dispersion of western ideals. In such a form of connection, globalization functions as a categorization which permits to differentiate between western and non-western values. There have been distinct perspectives of several prominent Muslim scholars who deem Anglo-Saxon type of globalization as 'neo-colonialist'. To put it simple, it is a process of making non-Western states Westernized at the expense of native inheritance[120]. With a view to understanding the response of millennial of Muslim states to the problems emanated from globalization at large, one has to put a sheer focus on three different categories. The first group entails those Muslims who attained their education in a Western environment teeming with liberal or non-religious mind set. It is perceivable they would work towards the Westernized society or, if not, would try to spread the same activities as they have remained attached with. Perhaps the most potent example of such an attitude can be regarded towards the experience of Mustafa Kemal Ataturk. He endeavored to adopt a thorough and extensive policy of de-Islamization, secularization, and political nationalization. The study [121]noted that, "Kemal Ataturk was an orthodox believe of European destiny for his countrymen. In theories, it was ascribed to Islam as a fundamental part of the duty for the military and economic backwardness of some of the Muslim states.

This type of Westernized approach was firmly subverted by those members who invoked a return of an immaculate purity of Islam. They can be regarded as the second group which denounced each product of Western globalization and disregarded the justification or validity of Muslim practices that do not commensurate with the significant principles of Quran and Sunnah. The main objective of this group is to revive

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[120]Martín-Rey, G.S. and Marín, V.S., 2017. POSTMODERNISM REVISITED: FROM CULTURE TO CULTURAL INDUSTRIES IN THE INFORMATION SOCIETY.

[121]Mohiuddin, A., 2018. Globalization, Human Rights and Islam: Competing Narratives and Discursive Practices in the muslim states. *Islam and Civilisational Renewal (ICR)*, *9*(3), pp.343-361.

and rejuvenate Shariah Law in the Muslim states[122]. They view Shariah Law as superior to other man-made laws, since it is a divine law bestowed by the Almighty.

The third group's members appear to appreciate few Western ideals and values of the Anglo-Saxon globalization. It is provided in the study[123] that both are in harmony with some specific purposes of the Shariah Law. In addition to this, they hold opinion that such an approach will enable Muslim brethren to bridge the gap between socio-political realities and practices of the present modern world and retained traditional Islamic beliefs. In order to attain the objective, it is indispensable to develop a network of social, political, educational, financial, and charitable organizations which can work in an egalitarian manner without segregating nations on the basis of religion, language, or territory.

Keeping in view these three distinct views with regard to Western form of globalization, it could be inferred that though some ideas and practices of Islam and the West seem to be similar, a major contrast is the incorporation of both religion and politics for the Arab world in opposition to their segregation by the Western ideals.

2.5.10 *Conceptualization of Globalization and communication*

When it comes to globalization, there are various diverse perspectives and dimensions of the definition and interpretation of globalization. The international societal organization and worldwide development consequences and expansion of global linkage are broadly referred by it. The Globalization is a historic process, which is the product of technical development and human invention. The world has been turned into a single global village due to the sequence of incremental operation that bleak down the boundaries of geopolitics as well as geography. As a result of globalization, all the boundaries, demarcation have been eradicated and the concept of singularity has been created.[124] Therefore, the world has become transparent and borderless, owing to which, in all situations, there is a drastic competition is going on.

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[122]Mayer, A.E., 2018. Islam and human rights: Tradition and politics. Routledge.

[123]Mohammadi, A., 2012. Islam encountering globalization. Routledge. See also https://www.routledge.com/Islam-Encountering-Globalisation/Mohammadi/p/book/9780700717323

[124] Michie, J. ed., 2019. *The handbook of globalization*. Edward Elgar Publishing. See also https://www.e-elgar.com/shop/gbp/the-handbook-of-globalisation-third-edition-9781788118613.html

The world has been led to a global village due to the process of globalization. This the process in which among the individuals, society, culture and institution, there is a process of complex interaction exists. The process of globalization is a collaborative mechanism, and the restriction of time and space is involved in it. The domestic politics, the system of international politics and foreign relations among the states are greatly forged by it.[125] When comes to the nature of globalization, it is like as fire, which is neither bad nor good. Therefore, it could be employed in either way. If it is incautiously and carelessly employed, it could pose dangerous effects on society and culture. Similarly, if it is employed with care and utilized in an appropriate manner, it could have positive impact.

There are different ways, such as economically, politically, and globally, the world is being globalized. Not all business and information management come under the ambit of globalization, but the culture, traditions, beliefs, lifestyle, and society are also included in it. Besides, there are also some dimensions of globalization, such as, broad economic, environmental, and political have not been revealed yet.[126] The globalization is referred to as the cluster of processes, in which latest technology around the globe is practiced and there is a dissemination of goods, practices, ideas, values and cultures. There is social policy, ideologies, literature, history, identities, and language of everyday life is included in globalization. The new connections between the places, people and culture are established by the process of Tran's nationalization. Therefore, as a result of this, the everyday environment of lifestyle has greatly been morphed. The aspects of socio-culture, such as goods, technologies and products brought to the new culture of modernity and social market.

Largely, the nations that are powerful and wealthy create the phenomenon of globalization, and this phenomenon is viewed as international globalization. To diverse human communities in general and the Muslim society in particular, it is also not culturally harmless. Given that practice, ideas and even goods, which the powerful and wealthy nation globalize and design, are often affected and charged by their ideological,

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[125] Hirst, P. and Thompson, G., 2019 see also
https://www.taylorfrancis.com/books/mono/10.4324/9780429428630/theory-history-gerard-mc-cann

[126] Iqbal, M.A. and Mabud, S.A., 2019 see also
https://scholar.google.com/citations?view_op=view_citation&hl=en&user=7fDUx_kAAAAJ&citation_for_view=7fDUx_kAAAAJ:u-x6o8ySG0sC

cultural, and social values[127]. This is indubitable that there are various challenges globalization poses are being faced by Muslim countries, through which the social and cultural aspects of them can be disunited. Nevertheless, there are some opportunities for them as well that can be availed by them to bolster the Muslims' bond and ties in the society.

2.5.11 Islam as a Global Code of Human Life

The literal meaning of human rights is right that is granted by Allah[128], and is conveyed Quran and its teaching. The research reveals that human rights revolve around the basic concepts of Islam which are basically related to obligation of one human to another. The human rights connect to offering respect, dignity, and honor to humankind. The concept of human life emerges from the Islamic values of equality which stemmed from the basic principles that encompass of equality among all humans regardless of the race and gender as all are created by one and same God and the almighty. Mankind share common parentage from Prophet Adam and Hawwa. Allah judges every human on the basis of the deeds they perform in the life. The research shares some of the key points that helps it establishing the prospects of the global code of human life.

Right to freedom

This particular right stated that as a human is primarily born free, it has freedom of choice and imputable right that point at being free in all forms as physical, culture, economic and political aspects. The more concise form of freedom as per Islamic laws sheds light on the having freedom in term of religion, expression, and movement. [129]Islam very clearly reserves right of the human have freedom in relation to the human right of having private and un-intervened life, the Quranic (49:12) states that do not invade the privacy of another human or spying on the other person. Through this revelation Quran it can clearly be observed that Allah clearly commanded Muslim to intervene is the lives of other. In another important verse (24:27) Allah clearly states that do not enter any houses, until one is sure about the occupants' consent. This verse

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[127]Sule, B., Yahaya, M.A. and Ating, R., 2018. See also
https://journals.iium.edu.my/irkh/index.php/ijrcs/article/view/23

[128] Andrabi, A. A. (2016). Human rights in Islamic perspective. Human rights, 2(5). See also
http://www.socialsciencejournal.in/archives/2016/vol2/issue5/2-5-12

[129]Mayer, A.E., 2018. *Islam and human rights: Tradition and politics*. Routledge.

also reserves the right of individual having freedom. As highlight the personal freedom that is granted by the Islamic teaching the research study reveals, one cannot be imprisoned until the guilt has been proven in an open court settlement. In the state of suspicion, the Islam teaching clearly states that before sentencing a person to prison it is highly important that proper court proceedings are taken place and the suspect in provided enough opportunity to defend himself and prove innocence.[130]

Right to own property

The previous research studies reveal that among the important rights, one also remains to be the right and having the liberty of own a property. Where the research stresses on keeping consideration of certain conditions such as the property must not be acquired by unlawful means and resources as part of the human rights, it points out fairly distributing the property which a person inherits, the right further enlightens that during the process of acquiring a certain property, no damage should be caused to others and lastly linking to the right of respecting mankind, it is important to establish the rightful and valid claim of the property. [131]In many of the Islamic teaching and learning, it is mention that a property is supposed to be acquired by true means and in the process of property acquisition Hadith by Prophet Mohammad state that man who kills another man shall not be able to smell the fragrance of paradise.

Right to social security

The Quran and various Islamic teaching shed light on the right of having social security that is broken down into economic security and social welfare. The social security is explained to be the responsibility of the state addressing the basic human needs. Islam lays the prospects of addressing the social need through that is considered to be the basic needs of the life[132]. The rights and principles of dignity, respect, and equality are equal for the human being, regardless of the race, religion and group. As revealed Islam treats humans equally it equally offers security to all[133]. As providing the right to the personal security of the having and securing the rights to prove the

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[130] Philpott, D., 2013. Religious freedom in Islam: A global landscape. Journal of Law, Religion and State, 2(1), pp.3-21

[131] Mayer, A.E., 2018. Islam and human rights: Tradition and politics. Routledge.

[132] Mayer, A.E., 2018. Islam and human rights: Tradition and politics. Routledge.

[133] Tahir, A., 2015. Social Security: An Introduction (A Comparative Study in the backdrop of Islam and West). Dialogue (1819-6462), 10(2).

innocence, Islam teaching is various occasion it reserves the right to underprivileged families having the authority to charge the wealthy relatives for gaining rights for inheritance and basic necessities of life. The initial period of the Islam and its emergence Islam laws stated that every child that comes into this world has rights to gaining allowances. In accordance with these laws, Islam secure the right of the human to security from the day they have been born into this world. Moreover, as precisely talking about the social security being the basic human need, the Islam at various occasions is the secure the rights of religious sentiments, which are explained as having the freedom of conviction and conscience. These rights clearly imply that a person cannot be forced to accepting Islam and reserves the right to express the will for the religious sentiments.

Right to Education

Numerous principles of Islam also stress on the human right of getting education regardless and irrespective of the race and gender and having free will in achieving the human right. However, it also identifies as human seeking education in accordance to the natural capabilities. Islam has also stressed on seeking knowledge in every possible way such as time, place, and source as knowledge in Islam is regarded to be an act of worship[134]. As reflecting on the Islam teaching pertaining to the education, the parents are responsible for educating children, while maintaining equality among all of the children. The further also states that based on the financial capabilities parent must on the intellectual development and personality development of the children. At various where Islamic teaching sheds light on right on the children, it also mentions that parents must invest of the education of the child. The Islam teaching reveals that educations and the freedom to attain it is mainly essentially and consider to be the first step to getting closer to Allah and its teaching that is communicated through Quran. The further is considering the important learning principle, as it comes with the freedom of having the right to acquire knowledge and information[135].

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[134] Mayer, A.E., 2018. Islam and human rights: Tradition and politics. Routledge.

[135] Tahir, A., 2015. Social Security: An Introduction (A Comparative Study in the backdrop of Islam and West). Dialogue (1819-6462), 10(2).

2.5.12 Islamic concept of Communication and Globalization

Communication is a vital aspect of humanity that cannot exist without a stable communication medium. Islam is indeed an interaction-based ideology, and yet, like any other religion, it faces several obstacles to develop and adapt to modernization and specifically to the social and economic influence of the ruling West. However, there is also an increasing interest for Islam as well as the number of followers has grown globally. The tendency to communicate efficiently is important for people to sort out their ideas and dreams. Furthermore, the Muslim community has been influenced by globalization and information technologies, even with its beneficial and harmful consequences. Islam does not condemn imperialism and perhaps social contact anti-globalization[136].

Islam is facing a consistent challenge from the increased globalization activities[137], where the blend and melting pot cultural is affecting the behavior of Muslims as they try to catch-up with the increasing trends of globalization. The research suggest that it is considered as dilemmas that Muslims are facing as Muslim and Islamic cultural is seen as incompatible to the growing western world. The research shares that increase of technological development and electronic communication medium are homogenizing cultural.

Research [138]stresses that communication is considered to be among the core element of the humanity and in particular how Islam got communicated across the globe. However, the research reveals that Islam, like the other religions of the world, is facing a major constraint in adjusting to the modernity and the power of the dominating culture. The research further stresses that Islam is itself a communicative religion which is free from all biases in turn promoting equality and respect for all. As providing the historical overview of the early Islamic communication, it is broken down into oral communication and written communication. The research elaborates that though the modern and western approach are distorting the Islamic view and prospective, Islam is

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[136] Mowlana, Hamid. 2007. "Theoretical perspectives on Islam and communication." China Media Research 3, no. 4.

[137] Mohammadi, A., 2012. Islam encountering globalization. Routledge.

[138] Khalil, A.I.A.E.F., 2016. The Islamic perspective of interpersonal communication. Journal of Islamic Studies, 4(2), pp.22-37.

universal and mainly established on universally accepted principles and laws which have helped in differentiating it to the practices of other religions.

Concept of Communication in Islam

Interpersonal contact is characterized as a socialization characteristic in which individuals or groups communicate with each other on the basis of the development of shared goals[139]. Inter-personal contact in Islam is basic and independent from any discrimination depending on ethnicity, color, language, faith, history or nationalism. Islam is an ideology of interaction. The Islamic Lord is an interactional Lord Who has a strong interest in the activities of His people. Allah has addressed with mankind by the advancement of the prophets since Adam to His last Prophet (PBUH). The Islamic view on personal contact, social activity and social interactions is that the independent human beings could not protect anything required for his or her survival without the assistance of others. We may also claim Islam as a faith focused on contact. Allah has created humans with an elementary role to interact. Allah states in the Holy Book-Qur'an:

عَلَّمَه البَيَانَ

"He alone taught him the art of expression and communication (i.e.,
taught the True Messenger ma kana wa ma yakun).)" [140]

Muhammad (peace be upon him) also used carved as well as vocal communication when needed. He used handwritten communications if data was to be preserved for later use or reference. However, vocal communication was used where knowledge had to be conveyed to individuals directly[141]. Communication is important for transmitting messages as well as for the circulation of concepts. Indeed, interaction is essential for any progress to be capable of reaching out to audiences in attempt to fulfill our objectives. It is the innate nature of any person to interact, whether mute or deaf, by movement[142]. Modern interaction is progressively seen as a medium by which

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[139] Olayiwola, Abdur Rahman O. 1993. "Interpersonal communication, human interaction and societal relationships in Islam." Africa Media Review 7, no. 3: 91-104.

[140] *Qur'an 55:4*

[141] Najjar, Fauzi. 2005. "The Arabs, Islam and Globalization." Middle East Policy 12, no. 3: 91.

[142] Mohammadi, Ali, ed. 2002. Islam encountering globalization. Vol. 2. Psychology Press.

the transmission and sharing of knowledge is facilitated. Similarly, various scholars described 'communication' through varied contexts. Some described it as promoting thorough understanding; however others have claimed communication to be a means of understanding emotions. Some philosophers also represented it as a means of transmitting knowledge or messages from person to person[143]. In Islamic culture, the term 'communication' is related to loyalty, purity of soul and spirit, respect and reputation. Well-being for everyone and the counseling of belief in Allah are focused in the Muslim philosophy of communications. The duty of counseling and interaction was entrusted to the prophets in perspective of Qur'an and Sunnah. However, since the completion of the prophet hood, this task is being entrusted to each person in Ummah, so now it's the duty of the Muslim community to combat cruelty and spread righteousness by communicating effectively[144].

Foundation of Language in Islam

Islam has its faith in devotion and mode of living. Language is a means to comprehend these aspects. On this principle, each prophet was appointed for his community by conversing in their native language. In the Holy Qur'an it was stated as follows:

وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا بِلِسَانِ قَوْمِهٖ لِيُبَيِّنَ لَهُمْ

فَيُضِلُّ اللّٰهُ مَنْ يَّشَاءُ وَيَهْدِىٰ مَنْ يَّشَاءُ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْم

"We have not sent any messenger but with the language of his people
so that he may make (the message of the truth) more and more clear to
them. Then Allah holds astray whom he wills and provides with
guidance whom He wills. And He is Almighty, Most Wise..." [145]

Since Qur'an was presented in Arabic, the Qur'an is an evidence of His supremacy in the presence of various languages and races. However, Islam gives Arabic the status of a global language.

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[143] Ιωαννίδου, Ιωάννα Χρήστου. 2019. Globalization, Media and Islam: The case study of Ummah. No. GRI-2019-25089. Aristotle University of Thessaloniki.

[144] Ιωαννίδου, Ιωάννα Χρήστου. 2019. Globalization, Media and Islam: The case study of Ummah. No. GRI-2019-25089. Aristotle University of Thessaloniki.

[145] *Qur'an 14:4*

وَ مِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَ الْاَرْضِ وَ اخْتِلَافُ اَلْسِنَتِكُمْ وَ اَلْوَانِكُمْ ۖ
اِنَّ فِىْ ذٰلِكَ لَاٰيٰتٍ لِّلْعٰلِمِيْنَ ◯

"And of His signs (too) are the creation of the heavens and the earth

and (also) the diversity of your tongues and colors. Verily, in that are

signs for the men of knowledge (and research)..."[146]

In addition, Imam Shafi'i stated," Allah instructs every human being to understand Arabic, since communication between Allah and His creation is via Holy Qur'an and Allah has established the Qur'an recitation a mode of faith[147]. Arabic is a standard language of Muslim community by rites and prayers. Qur'an and Sunnah are both the foundations of Muslim rule, which is published in Arabic as well as includes details of the Arabic structure[148]. Holy Prophet (*PBUH*) stated:

يَا اَيُّهَا النَّاسُ ! اَلَا اِنَّ رَبَّكُمْ وَاحِدٌ وَاِنَّ اَ بَاكُمْ وَاحِدٌ ۱ اَلَا لَا
فَضْلَ لِعَرَبِيٍّ عَلٰى اَعْجَمِيٍّ وَلَا لِعَجَمِيٍّ عَلٰى عَرَبِيٍّ وَلَا لِاَحْمَرَ
عَلٰى اَسْوَدَ وَلَا اَسْوَدَ عَلٰى اَحْمَرَ اِلاَّ بِالتَّقْوٰى

"O people, remember that your Lord is one. An Arab has no

superiority over a non Arab; also a black person has no superiority

over a white person, nor does a white person have any superiority over

a black person except by piety and God consciousness (taqwa)". [149]

Qur'an is a genuine commandment that cannot be reproduced, copied and even predicted. It can be recited by people who read Qur'an in a language even though they cannot utter a single term in Arabic. In 2008, Dr. Pasha said that they have carried out some fascinating experimental studies on formatting and updating specific verses in the Qur'an but have stumbled, and the outcomes happened to be catastrophic. It is obvious it is as much evidence as humans are going to find in this universe of the fully spiritual

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[146] *Qur'an 30:22*

[147] Hashim, Rosnani. 2017. "The curriculum of Islamic studies and Islamic studies education programs in meeting the challenges of globalization: a case study of selected Malaysian universities." Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC): 1-31.

[148] Jafar, Afshan. 2017."Asking the right questions: Teaching about Islam and globalization." Teaching Sociology 45, no. 4: 379-387.

[149] Ahmad bin Hunbal, Abu Abdullah bin Muhammad, 168-246 H, Al Musnad, Beirut Lebanon: Dar Al Bashair Al Islamiah, 1407 H chapter 5:411 Hadith 23536

essence of the Qur'an. This means that the main justification that no one is reluctant to complete the task of the Qur'an over time is that the Qur'an is a clear and perfect message of Allah Almighty in our fragile hands[150].

Overview of Ancient Islamic Communications

Oral communication

Prophet Mohammed (PBUH) transformed the people's religious, cultural and political institution. He belonged to the Quraysh community. Holy Prophet (PBUH) stayed a rather thoughtful individual. He also escaped from a world he found manipulative and non-religious and devoted his time to sit alone inside a cave in Mount Hira. In this time of reflection, Muhammad (PBUH) found answers to religious issues that several intelligent Arabs had started to ponder. During such solo reflection, Muhammad (PBUH) sensed a command to reform the culture of the universe. Muhammad's first message from heavens arrived in the shape of an order:

اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِىٔ خَلَقَ ۚ خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۚ

اِقْرَاْ وَرَبُّكَ الْاَكْرَمُ ۙ الَّذِىٔ عَلَّمَ بِالْقَلَمِ ۙ عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ ۗ

"(O Beloved!) Read (commencing) with the Name of Allah, Who has created (everything)".

"He created man from a hanging mass (clinging) like a leech (to the mother's womb)."

"Read, and your Lord is most generous,

"Who taught man (reading and writing) by the pen?

Who (besides that) taught man (all that) which did not know.

Or

"Who imparted to (the most eminent of) mankind (the chosen Prophet Muhammad (blessings and peace be upon him) without using any pen) the whole knowledge that he was not aware of before".[151]

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[150] Ozdemir, Ibrahim. 2017. Globalization, ethics and Islam: the case of Bediuzzaman Said Nursi. Routledge.

[151] Qur'an 96:1-5

The ancient Islamic community encountered a variety of cultural changes as it developed from a society of followers to a politically stable community then, finally, to a nation. Once Islam arrived in Arabia, vocal and live conversation with instant and continuous response was recognized as being the standard way of communicating. In an oral culture where few could read and write, creative forms of education and training were required. The live interaction of Muhammad (PBUH) with his believers and companions established an important and special way of conveying Islamic values and actions over "observational training"[152]. In the ancient Islamic culture, Muslims closely observed the actions and conduct of the Holy Prophet (PBUH) and followed him[153]. Muhammad (PBUH) also promoted this practice when he instructed his fellows and believers to "pray as he prays." This method was valuable due to the unfamiliarity of religion as well as its practices; however most companions and believers were uneducated. The process of observational learning persisted well after the passing of the Holy Prophet (PBUH) as followers and associates continued to consult closely.

Allah also encourages us what we require to interact to make our voice the strongest. Allah states in the Qur'an:

وَ مَنْ اَحْسَنُ قَوْلًا مِّمَّنْ دَعَآ اِلَى اللّٰهِ وَ عَمِلَ صَالِحًا وَّ قَالَ اِنَّنِيْ مِنَ الْمُسْلِمِيْنَ۟

"And who can be more pleasing in speech than one who calls towards Allah and does pious work and says, 'Surely, I am of the obedient servants (of Allah and the Holy Prophet),'"[154]

In the following verse, Allah states that those who attract people to Allah are better at communicating. How wonderful is the Qur'an that teaches its followers to communicate so that it can be better. There are several cases of which oral speech has been adopted as an influential channel for public discourse, such as: Friday's Khutba and 'Khutaba-tul-wida', by far the most notable since the Holy Prophet (PBUH) explained significant religious and cultural problems in it, underlining fundamental

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[152] Lei, W. A. N. 2017. The First Chinese Travel Record on the Arab World: Commercial and Diplomatic Communications during the Islamic Golden Age. Vol. 7. مركز الملك فيصل للبحوث والدراسات الإسلامية,.

[153] Miike, Yoshitaka. 2017. "Non-Western theories of communication: Indigenous ideas and insights." Handbooks of communication science 9: 67-97.

[154] Qur'an 41:33

concepts that have become significant for Islamic moral conduct. This is another clear example of the unique delivery style of the Prophet (PBUH) with its elaborate use of speech as well as the regular application of various rhetorical techniques, particularly analogy, idioms and similarity[155]. One other illustration was the use of verbal communication for calling people to Salah (prayer) with many opinions and recommendations, however in the end it was Azaan that was implemented as a verbal communication method. However, when the population of Muslims grew, they addressed the issue that in what way they can tell the timing of prayer via any popular medium. Some proposed that fire must be set and others recommended that an alarm be ringed. Bilal (R.A) had been instructed to enunciate the Azaan (Bukhari). Azaan has been such a famous and influential method to remind people of Salah while they are involved in their temporal and private affairs. Presently, this communication is an eternal blessing of Islam[156].

Written Communication

The role of composing and recording in social progress is highly stressed by a significant majority of language scholars. Composing has influence on both nature and humans, and documenting information promotes comparison and interpretation and facilitates the assessment and monitoring of natural events[157]. In Arabian lands, people who can compose as well as interpret are considered as publically superior also more dominant than people that are uneducated. As an interaction-based faith, Islam has always highlighted as well as supported printed statements.

The perfect illustration of the application of written correspondence is the Qur'an, which was reported and maintained as it was published. It has been documented on stones, skeletons, palm leaves as well as animal skins. Following the passing of Muhammad (PBUH), the Qur'an was assembled into one volume by request from the Caliph Abu Bakar (R.A) and Umar (R.A).

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[155] Husein, UmmeSalma Mujtaba. 2018. "Islam, communication and accounting." Journal of Islamic Accounting and Business Research.

[156] Wellfelt, Emilie, and Sonny A. Djonler. 2019. "Islam in Aru, Indonesia: Oral traditions and Islamisation processes from the early modern period to the present." Indonesia and the Malay World 47, no. 138: 160-183.

[157] Rahman, Khairiah A., and Azadeh Emadi. 2018. "Representations of Islam and Muslims in New Zealand media." Pacific Journalism Review: Te Koakoa 24, no. 2: 166-188.

The very first recorded verse was a divine instruction to the Holy Prophet (PBUH) to read[158]. Another significant evidence of the use of composed drafts is when Muhammad (PBUH) introduced several rulers to Islam, however he was not able to reach anyone personally, therefore he adopted the method of written communication also posted mails by his companions[159]. While Islam progressed and the Muslim community eventually became a state, interaction methods underwent a range of innovations that eventually contributed to the implementation of written correspondence in addition to numerous implements to convey the ideology of Islam; they used brochures, journals, directories, etc., which contributed to the rise of the religion into a prosperous society [160].

Ideological Approaches of Islamic Communications

Communication as an empirical area of research has been regulated for several years by European beliefs that originated in the light of media interpretations in North America and Western Europe[161]. Western interaction concepts are marketed around the globe as providing a heavy aspect of universalism. Recently, this methodology has been questioned on the grounds of misunderstanding the linguistic foibles of non-Western cultures as key elements of communication.

Communication levels and social relations in Islam

Communication can usually be studied at different levels i.e. personal, social, regional, medical, ecological, religious, financial, ideological and universal[162]. Communication technology deals with the distribution of content to diverse populations by radio and television broadcasting, news agencies and a variety of other networks. Ideological communication is some communication strategy perceived to be political,

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[158] Hassan, Isyaku. 2017. "The use of terminology in reporting Islam: A comparative analysis." International Journal of English Linguistics 7, no. 6.

[159] Adams, Brian J. 2020. "Aaron J. Ghiloni, Islam as Education: Pedagogies of Pilgrimage, Prophecy, and Jihad." Journal for the Academic Study of Religion 33, no. 1: 105-107.

[160] Khiabany, Gholam. 2007. "Is there an Islamic communication? The persistence of 'tradition'and the lure of modernity." Critical Arts: A Journal of South-North Cultural Studies 21, no. 1: 106-124.

[161] Eickelman, Dale. 2007. "The study of Islam in local contexts." dalam Contributions to Asian Studies edisi 17.

[162] Khalil, A. I. A. E. 2016. "The Islamic perspective of interpersonal communication." Journal of Islamic Studies and Culture 4, no. 2: 22-37.

as a result of its factual or possible implications for the workings of the ideological system. This is a personal interaction between the democratic establishment and the networking system[163]. Social system is a mode of interaction and correlation in which knowledge is defined, communicated, changed and maintained. It is hard for an individual to resist interpersonal contact in society. Islam offers a characteristic way for people to communicate with each other. Interpersonal contact is a function of the society and culture in which individuals or groups communicate with everyone, in their behavior, people take into consideration how everybody is going to behave, and often citizens in the network work together in search of shared interests[164].

Intercultural Relations in Islam

The connection between interactions and cultural values is an extensively studied field of modern media literature. It is suggested that communication is a representation of social ideals and traditions; it is indeed an interpretation of civilization. Absolute interpretation of the role of Holy Prophet (PBUH) has been distinctly stated by Qur'an; it exists as a practical expression of the certainty of his Prophet Hood.

A significant value of multicultural interaction is that Islam bestows on humanity the principle of dignity and fellowship. It was because of Muhammad (PBUH) that the universe received the groundbreaking message of basic humanity for the first time.

There is almost no difference in Islam between personal and public behavior. A certain code of morality that one follows at home extends to one's actions in the society. This is valid for every organization of social system and every unit of state; everyone must comply with the principles of Islam. Islam does not acknowledge any distinction between the worldly and the divine, as man's compulsion to worship God and to fulfill His orders pervades every aspect of human life. Any move of man, his conduct and his morals is driven by his motivation that in the language of Islam is referred as Niyyat or

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[163] Arshad, Roshayani, Suaini Othman, and Rohana Othman. 2012. "Islamic corporate social responsibility, corporate reputation and performance." World Academy of Science, Engineering and Technology 64, no. 4: 1070-1074.

[164] Mowlana, Hamid. 2007. "Theoretical perspectives on Islam and communication." China Media Research 3, no. 4 .

aim. The aim or reason through which every act is carried out is the measure of its moral value. It seems appropriate to quote previous U.S. Attorney General Ramsey Clark (a person who has observed Islam thoroughly and has travelled widely around the Muslim states) and who, in 1955, addressed the following declaration to the Muslim as well as non-Muslim community: "Islam is the greatest opportunity the people around this world have with any hope of morality throughout their existence, for any promise of equality in their lives. It is the only progressive power that concerns for mankind." According to Qur'an, Muslims have the freedom to collaborate with all countries, regardless of their religion, and to condemn all types of racism, injustice and violence. The Muslim states are empowered to collaborate with other communities to expand the objectives of harmony, prosperity and human equality[165].

Globalization and Islamic Agreements and Disagreements
Agreements

As on investigating the negative impact of the globalization on Islamic identity[166], the research reveals that the globalization exerts negative impacts on the thought of an ideal Muslim human being. It provokes a Muslim is engaging and experiencing the physical life and get attracted to the lust and luxury of the world. The research further reveals that a Muslim feels less careful about the afterlife and its reward, as globalization influences the knowledge, cultural prospects, and mind-set. The impact of globalization raises the breach between Muslim following the attractive values of globalization and their own cultural heritage. The research enlightens that globalization temps the youth and teen to engage in activities that are not permissible in Islam and it further increase stresses on promoting the western and modern cultural in Muslim society. The research reveals that though the globalization is portrayed of the influencing the Muslims intellect to the western practices and teaching, the agreements of globalization suggest that though the globalization the Islamic intuition were able to spread, the teaching and its transfer to different state let Muslim spread

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[165] Asante, Molefi Kete, Yoshitaka Miike, and Jing Yin, eds. 2013. The global intercultural communication reader. RoutledgE.

[166] Salman, F.Y. and Alkhazalleh, M.S., 2016. Negative Impacts of Cultural Globalization on Islamic Identity: A Regional Project on Hashemite University Students. Journal of Educational and Psychological Studies-Sultan Qaboos University (Pages 697-705), 10(4).

across the globe, acquire the Islamic teaching in their own native language[167]. More interestingly the globalizations and Islam are positively linked as, through globalization Islamic nations was able to get exposure to the development of the western societies in the field of medicine and technology. Globalization interestingly worked in favor of the Islam nation and institutes as it enabled them, to establish themselves a repute institute that that empowered Muslims. Globalization facilitated the transfer of knowledge, as well as exposing it to trade and economic activities with much of the superior country. Additionally, globalization and Islamic teaching works hand in hand as, Islamic teaching reflect that developed nations are obliged to help the poor nations, which is found in much of the globalization process where developed nations outsource the task to developing nations that eradicating poverty and isolation.

Disagreements

Globalization positively works with Islam and is compatible with it as it also produces the oneness and uniformity[168]. The research discusses by no means Islam is against the globalization, it is against the westernization. As Westernization negatively influences the Muslim minds, however it supports in transition of the knowledge, which is consider be a human right of having access to knowledge and expanding the skill set and competency. The research provides differentiation between the concept of westernization and globalization, where is defenses as its support in the process spreading the Islam and its teaching. As reflecting on the disagreement in the globalization in view of Islamic teaching the developed nations are largely criticized for expanding the major MNC and corporations, which engages in concentrating wealth leading to richer getting richer, poor being deprived for resources. It further leads to negatively influencing the Islam cultural and values, which builds westernized-modern intellect. [169]

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[167]Salman, F.Y. and Alkhazalleh, M.S., 2016. Negative Impacts of Cultural Globalization on Islamic Identity: A Regional Project on Hashemite University Students. *Journal of Educational and Psychological Studies-Sultan Qaboos University (Pages 697-705)*, *10*(4).

[168] Miasami, N., 2003. Islam and globalization. Fountain. August.

[169] Miasami, N., 2003

Summary

Prior to modern period, the main centers of interaction in the Muslim community were their mosques, particularly during Jamaat or congregations, and markets, public spaces and religious institutions. The mosque operated not only for daily prayers, however also for the transmission of facts and views as well as a platform for policy making. The rise of digital media technology is now a global trend. Recently, the international use of Internet has contributed to the fame of public networking sites. Facebook as well as YouTube and Twitter are popular domains that have formed social systems where social communications are being proactively promoted. The growing involvement in this mode of information technologies has a profound influence on the cultural, financial and ideological environment of international relations. However, the understanding of Islam as well as of Western views of the world has been questioned by this kind of online platform or modernization phenomenon[170].

Globalization applies to the growing integration of states and communities around the globe by investment, tourism, transport, culture as well as other modes of communication. Globalization in its technical sense is the method of evolving national or state events into international ones. It can be defined as a mechanism in which people from all around the world are integrated in a common society and are able to work together. This system is a mixture of physical, technical, social, economic and political groups. This transition has an impact on the environment, society, political processes, financial growth, stability and well-being of the people in communities throughout the universe[171].

The emergence of globalization has an effect on religion. While we live in an era where contact is becoming simple, it is also challenging. New technology has expanded the means of connectivity, and we are appreciating the benefits of such technological progress by maintaining contact with everyone.

Nowadays, social networking has eliminated all the barriers and reasons that might be left to not communicate with someone we want to speak with. However, the

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[170] Roy, Olivier. 2004. Globalized Islam: The search for a new ummah. Columbia University Press.

[171] Mohammadi, Ali, ed. 2004. Islam encountering globalization. Vol. 2. Psychology Press.

pressures of everyday life have often made it extremely impossible to preserve regular interpersonal ties, which are an integral element of our spiritually recommended social existence. While we are all digitally connected to a broad circle of individuals, the more we learn about the dominance of e-mail services, the more we feel that something important is lost in our desire to interact so quickly. It's the natural "touch." It is the relationship and the desires that go with it with respect to physical contact and human capacity to interact with one's own self that is lacking. From eyes to ears, to various parts of body, we are capable of communicating, even without saying a word. The human exposure to our own existence is something which digital communication technologies are not being able to replace by electronic means[172]. It is interesting to note that the desire to connect is not confined among humans beings; even our capacity to connect with our Maker, the Almighty Allah, has been indirectly affected by the speed of life which we are facing today. We feel ourselves in a rush to complete our prayers and take part in some very meaningless activities. We do not connect to our loving God in a way we should, as expressed in prayers of Prophet Muhammad (PBUH) and his fellows.

Moreover, the most evident consequences of globalization and expansion of communication technologies are developments and innovations, both economically and culturally, that permeate the religious practices of the Muslims. Modernization can be defined as acknowledging scientific knowledge, innovation, formal and rational ideas, and also being temporal, as seen in the most modern period of world heritage. Globalization often includes societal and historical ideals and has a profound effect on style. It has influenced Muslim youngster's minds, and processed food and designer brands is now trendy. A society that relies on feelings, but not souls, has been the core skill of globalization. Moreover, the idea of nuclear families, weakened living structures and relationships in Muslim cultures, as well as family planning, are also detrimental effects of globalization[173].

Islam was never against globalization; Islam accepts the phenomena of globalization but also has a firm control of Islamic foundational rules. However,

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[172] Shboul, Ahmad. 2004. "Islam and Globalization." Islamic Perspectives: 43.

[173] Ahmed, Akbar S., and Hastings Donnan, eds. 2003. Islam, globalization and postmodernity. Routledge.

religion in the life of a Muslim is the key binding factor in merging the world's largest ethnic groups and tribes, as it emphasizes the moral attitude, the righteous behavior and sacrifice for the sake of others, which evolved as the principles that contributed to the unity of different civilizations.

<u>Chapter Three</u>

Ideological Impact of Globalization on Muslim States

3.1   Ideological Impact

3.2   Social impact

3.3   Clashes and Agreements

3.4   Challenges to Muslim Societies in Global Scenario

Chapter Three

Ideological Impact of Globalization on Muslim Societies

3.1 Ideological Impact

3.1.1 Definition

"The interaction or inter-dependence of developments and their outcomes change in a timely manner. People are constantly moving, merging and combining diverse cultures."

In general, Ummah denotes to Muslim's international community. Although arguments denote that ideally Ummah is not an exclusive idea, rather it comprises the entire humanity. This idea has been derived from the Quran and was practically executed by Muhammad (PBUH) for the initial time through initiating the first Muslim nation of Madina in 7th century. Globalization across its drivers such as media, internet, migration, and western values adds a modern dimension to the Muslim thoughtfulness of Ummah[174]. The transnational political significances of globalization on global politics are directly related to ideological and social impacts. Currently, a wide-ranging literature in proportional politics has distinguished that with respect to Islamic Ummah, globalization has had a great political influence at local or national level. Globalization is a normal tendency of denationalization, which can be known as an unbundling of domestic or national boundaries. Concerning political impact of globalization on Muslim States, the parties have taken together and employing the structural method related to formation of a party[175].

One might deliberate of globalization as either a gradual procedure or a grave moment which also impacts the basic social structure directing to formatting of parties. It has been evaluated that there are deeply involved cultural, sociological, religious, and economic separations in each society offering basic practicality for a system of parties within the social, ideological, and political influences of globalization on Muslim States. The concluding magnitude structuring political separation, which is known as

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[174] Mubashar, H., 2011. The concept of globalization and how this has impacted on contemporary Muslim understanding of ummah. Journal of Globalization Studies, 2(2).

[175] Sule, B., Yahaya, M.A. and Ating, R., 2018. Globalization and the Muslim States: Issues, Challenges, and the Ways Out. IIUM Journal of Religion and Civilisational Studies, 1(1), pp.7-29.

cleavage, each nation has a particular type, amount, number and structure of cleavages that are designed and impacted by historical emergence and development[176]. Therefore, by considering aforementioned statement, it can be claimed that political element has a great impact on globalization of Muslim States. It has been assumed here that globalization has a major impact that is proficient of influencing the problem structure in Muslim countries. Political persons have projected a plethora of mechanisms through which globalization creates contrasting outlooks in each society together with political cultural, social, and ideological lines.[177].

Secularization is considered another important area that has been increased as the result of globalization and has impact on the ideology of Muslim community. The deliverance of man from religious understanding is considered as secularization. It is considered a process in which human conditions in the society rationalized and liberalized.[178] It has been observed that attention of many writers, scholars and artists to deliberate the subject has successfully been captivated by the process of secularization.[179] For example, it is believed by the Western secular political system through political consensus arrived through elections, the sovereignty belongs to the majority, whereas it is believed in Islam that only to the Almighty Allah (SWT), the sovereignty belongs. Moreover, the pattern and conduct of social prosperity and harmony are guided by His sacred laws.

The ideology of Muslim also seems to affect by the thought of post-modernism. It has been observed that like secularism, post-modernism has also greatly influenced the actions and thoughts of Muslim.[180] The Muslims' lifestyle, art and architecture have greatly been shaped by it. The ground for actual consumptions and total absorption of consumerism, secularization and liberalism through post- modernism has been

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[176] Kriesi, H., Grande, E., Dolezal, M., Helbling, M., Höglinger, D., Hutter, S. and Wüest, B., 2012. Political conflict in Western Europe. Cambridge University Press.

[177] Abduljaber, M. and Kalin, I., 2019. Globalization and the transformation of political attitude structures at the party level in the Arab world: insights from the cases of Egypt and Jordan. Societies, 9(1), p.24.

[178] Salleh, A., 2017. *Ecofeminism as politics: Nature, Marx and the postmodern*. Zed Books Ltd..

[179] REDDY, P.K.M., 2018. Multiculturalism And Secularism In A Globalised World. *World Affairs: The Journal of International Issues*, *22*(2), pp.10-23.

[180] Chatterjee, I., 2019. Radical globalization. *Keywords in Radical Geography: Antipode at 50*, pp.231-235.

provided by ideas of colonial and modernity. It has been analyzed that to de-divinize the world is the objective of post-modernism. The most peculiar and important characteristic of post-modernism is that everything is doubtful in it, which means that it is extended to no experience, no absolutism, and no theory.[181] Thus, when it comes to post-modernism, it is believed that a profound force of liberation is associated with this emerging force, and it is considered an ideology to beat all ideologies. Moreover, it is also considered a new wave of western imperialism[182].

Multiculturalism is created by post-modernism for the purpose of solidifying all types of traditions and culture into a single form. It is believed that on equal share of opportunity and power, true multiculturalism is based upon. A particular form of postmodernism is itself taken by the power. Apart from falsehood, and good from evil, there is no basis for truth and morality.[183] Furthermore, it is also believed that there are all images of colonialism are used post-modernism, therefore, it is considered as an extension of modernity and colonialism.[184] In addition to this, the Muslims identity is also contradicted by it as skepticism and relativism are considered its core characteristics. Thus, in all aspects in the Muslim states, it is inappropriate to consider post-modernism as point of guide to further development.

The widespread of Globalization in current age has critically led to the consecutive series of social transformations that has also wrapped the Muslim States in its wave substantially. The phenomenon of globalization is much extensive and vast then internationalization that has not only affected the people in social aspect it has influenced the religious and cultural prospects of the people. Globalization has played significant role in placing the religions, culture, and communities in the spotlight where secularization and modernization favors the individuals.[185] This has led the Muslim

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[181]Salleh, A., 2017. *Ecofeminism as politics: Nature, Marx and the postmodern*. Zed Books Ltd..

[182]van Bruinessen, M.M., 2018. Indonesian Muslims in a Globalising World: Westernisation, Arabisation and Indigenising Responses (No. 311). S. Rajaratnam School of International Studies.

[183]Howe, E., 2017. Limitations of Secularization and Western Feminism In the Arab World: Religion, Culture, and Identity. *Elements*, *13*(1).

[184]Ali, M.Y., 2005. The Impact of Globalization on Muslim Thought, Culture and society: Challenges and Opportunities to the Muslim Unity in 21st Century. *TAFHIM: IKIM Journal of Islam and the Contemporary World*, *1*(4).

[185]Cleveland, M., Laroche, M. and Hallab, R., 2013. Globalization, culture, religion, and values: Comparing consumption patterns of Lebanese Muslims and Christians. *Journal of Business Research*, *66*(8), pp.958-967.

States to shift from their religious values and identities towards secular possession and temporal values. The globalization has led to the creation of contradicting views among Muslims about one particular thing or situation that had significantly affected the unity of Muslim in front of world. The dominance and power of the materialistic and secular ideologies has influenced the societal structure of the Muslim nation negatively and distorted the ideas of people regarding the religion of Islam.[186] However, this distorted and secularized views about the Islam is consciously or unconsciously accepted and followed by the Muslim States. The Globalization has led to the creation of global village where people have started to compare each other's religious beliefs and perception disregarding the divine laws and rules set by their own religion.[187]

Liberalism is one of the prominent products of the Globalization that has created the mind-set among Muslims that they are free to do anything and people have started to argue and stand against the rules of Islam set by God in Quran that act as the barriers in their freedom and independence[188]. Western culture is based on liberalism that encourages the ideas of diversity in its features that has started to create the significant impact over the Muslim States in recent years despite of the fact that it has invited Muslims to share their common attributes with western culture. International media has played central role spreading the policies and norms of western values or cultures that do not aligns with the Muslim society.[189] However, these western temptations and values are the appreciated and followed by some people of Muslim States considering it acceptable. Authors have regarded the Globalization as the western culture that has introduced the practices like musical concerts, vulgarity, homo-sexuality, interest, materialistic luxuries and secularism to the world that has drag the Muslim society into decline because the Muslim States have started to deviate from their religion and cultural values by supporting the practices that are prohibited in Islam[190].(Al-Ansari,

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[186]Park, B., 2013. *Modern Turkey: People, State and Foreign Policy in a Globalised World*. Routledge.

[187]Razak, M.A.A., 2011. Globalization and its Impact on Education and Culture. *World Journal of Islamic History and Civilization*, *1*(1), pp.59-69.

[188]Akbar, M.W., Jan, M. and Qureshi, I., 2014. Intensifying challenges of globalization and media for the muslim states. *Gomal University Journal of Research*, *30*(2), pp.60-68.

[189]Haynes, J. ed., 2016. *Religion, globalization and political culture in the Third World*. Springer.

[190]Al-Ansari, B., Thow, A.M., Day, C.A. and Conigrave, K.M., 2016. Extent of alcohol prohibition in civil policy in Muslim majority countries: the impact of globalization. *Addiction*, *111*(10), pp.1703-1713.

B., Thow, A.M., Day, C.A. and Conigrave, K.M., 2016).Globalization has made the world busy and over-embellished where people are in continuous fight against each other to reach their desired goal and disregarding their religious values. It is evident phenomenon that in current age of rapid Globalization religion has become secondary entity and people has started to the disregard and avoid the preaching of religions that do not aligns with their personal interest[191]. Muslim states is one the highly affected victim of Globalization because both developed and developing Muslim nations are significantly dominated by the international area in terms of political, social, economic, and cultural prospect.

3.2 Social Impact

Islam has grown into fastest growing religion in the world. Keeping the fact in mind that Islam is a religion, having many branches or sects have not absolute authority. In other words, it can be said that the Quran is the authority that they follow. Prophet Muhammad PBUH is respected and seen as inspiration for all of Muslim sects[192]. However, they do not agree on a single living authority. This often comes up as a hurdle in their development especially in the countries where intolerance has been a major issue. Due to this reason, there have been many civil fights and terror that is not only raised by the followers of different sects but also from their leaders or political parties that they follow.

In countries like Pakistan, it is observed that there are separate political parties that have committed to protect rights of a particular sect and to keep their agendas or motives in front of the government. All these things come up as a hindrance in the development and progress of the Muslim States. Ummah is basically a term that they use to regard Muslim unity and brotherhood. It is not a new term or a concept, but it was given by Prophet Muhammad PBUH. All of the Muslims agree on this word Ummah because the Quran does not mention of any sect or a division in the Muslims. Hence legislations and constitutions of most of the Muslim countries pressurize on intra

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[191]Nawi, M.A.M., Jamsari, E.A., Hamzah, M.I., Sulaiman, A. and Umar, A., 2012. The impact of globalization on current Islamic education.

[192]Lipka, M., 2017. Muslims and Islam: Key findings in the US and around the world. *Pew Research Center*, *9*.

religious pluralism. However, it is not an easy task to make it a norm or a practice that is followed by everyone in the society.

Sufis have been the people who have spread Islam in most of the Indian subcontinent. That was basically the soft Islam which made many Hindus convert into Muslims. They were observed happy and satisfied after leaving their old traditional caste system. Lenient Islam is a term that is used for the Islam that is having tolerance and Muslims who are promoting that tolerance through their actions. However, it has also been observed that hard Islam is getting dominant with every passing day where a group of people are just taking the verses as they are without implicating them with a people that might be hidden behind[193]. This has become a serious issue especially in those countries where there is poor governance along with a weak law and order implementations. There are many Muslims that can be found that openly blame and oppose mystical Islam. Whereas there are many those combat them with a fact that Islam was not spread through a hard way but through an approach that was itself mystical.

It is observed that every Muslim cannot have own authority for interpretation of Quran and Sunnah; one must have some qualities and conditions met before attempting to do so, until and unless they do not contradict with the oneness of the Almighty Allah and Prophet Muhammad PBUH as the last prophet of Islam. Qadyanis believed that they were Muslims even though they did not agree with the part of prophet hood in the Kalma. They were declared non- Muslims in the constitution which was made at the time of Zulfiqar Ali Bhutto[194]. They are not liked by all of the sects of Islam due to the difference in basic faith. Qadyanis are not allowed to call themselves as Muslim; they cannot call Azaan and cannot use Islamic Identity according to the Constitution of Islamic Republic of Pakistan. Sunnis and Shias are the two big sects of Islam in which there are various differences but no difference in the belief of oneness and on the belief that Prophet Muhammad PBUH is the last prophet sent by the Almighty. There are few major branches in both of these sects. Shia branches include

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[193]Athanasoulia, S., 2020. From 'Soft'to 'Hard'to 'Moderate': Islam in the Dilemmas of Post-2011 Saudi Foreign Policy. *Religions*, *11*(4), p.211.

[194]Khan, T., Österman, K. and Björkqvist, K., 2017. Severity and Reasons Behind Religious Intolerance in Pakistan: Perceptions of Sunnis, Shias, Ahmadis, and Christians. *European Journal of Social Science Education and Research*, *4*(4), pp.193-202.

Ithna Asharis, Bohris and Ismailia. Barelvis and Deobandi are major branches of Sunni Muslims[195].

There are many developed countries in the world where Muslims are living and contributing a lot to the economy of the country regardless of the sect they belong to. Canada and UK are seen as few of the developed nations in the world where there have been significant contributions from the Muslim States. Small sects have also participated significantly in business, education, hospitality, and tourism that is not only appreciated by other sects of the Islam but also by Non-Muslims living in different parts of the world[196]. There have been scholars that have been working a lot of inter-faith harmony as they feel like once Muslims unite and work on finding solutions that are common to them, and then there will be no power that can stop them from becoming the most progressive community of the world.

In most of the countries, Muslims are accounted for representing more than 5% of the total population, particularly in Western Europe countries the population of Muslims has been growing significantly since the year 1960s[197]. In accordance with the same report, irrespective of social tensions, the incorporation of Muslim sect in the world is building a huge development. However, the occurrences of different terrorist events in 2005 and 2004 in London and Madrid that were found to be carried out by Muslim citizens have raised several questions for European countries with respect to the integration of Muslim communities. The Muslim communities are viewed as the complex set of cultures and societies, which is mainly due to the existence of different sects. This has also increased the complexities for different countries around the world to improve Muslim integration and identify the extremist group to prevent extremism in a country[198].

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[195]Harney, J., 2016. How Do Sunni and Shia Islam Differ?. *The New York Times*.

[196]Niyozov, S., 2010. Teachers and teaching Islam and Muslims in pluralistic societies: Claims, misunderstandings, and responses. *Journal of International Migration and Integration/Revue de l'integration et de la migration internationale*, *11*(1), pp.23-40.

[197] Vopel, S., and El-Menouar, Y., 2017. Clear Progress for Integration of Muslims in Western Europe. Available at <https://www.bertelsmann-stiftung.de/en/topics/latest-news/2017/august/clear-progress-for-integration-of-muslims-in-western-europe> Accessed on [22nd June, 2020].

[198]ur Rehman, M.F. and Khan, M.H.U., 2018. The Role of Educational Institutions in Islamization, Social Reformation and National Integration in Pakistan. *Journal of Religious Studies*, *1*(II), pp.16-31.

The division between two of the most prominent sects including Shia and Sunnis is the oldest and largest in the Islamic history. The members from both the sects have been existed from years, as they share several fundamental practices and beliefs; however, both the groups differ from each other in law, ritual, doctrine, religious organizations, and theology[199]. The leaders from both the sects of Shia and Sunnis are seems to be in some sort of competition, as from Syria and Lebanon to Pakistan and Iraq, there are several conflicts have been raised which influenced the sectarian tearing, divide communities apart. The ongoing wave of sectarian violence in different countries like Syria, Iraq, Yemen, and Bahrain is also an indication of geopolitical struggles for power among Sunnis and Shi'as. The much-publicized rivalry between Sunni and Shia is often unreasonably, side-lined by the conflicts among several groups within Sunni or Shia[200].

The origin of both Shia and Sunni sect is mainly attributed to a division that has emerged right after the demise of Prophet Muhammad in AD 632. Shias holds the view that Prophet had chosen Ali, his son-in-law and cousin as caliph after him, whereas Sunnis believes that there was no explicit nomination made by Prophet, thus the selection new caliph should be made with consensus[201]. Both Sunnis and Shias sects are agreeing on many of the central aspects of Islam like the finality of the Prophet Muhammad, the Quran, and the oneness of God. Moreover, both of these sects are also further divided into different sub sects on the basis of jurisprudence or doctrine like Maliki, Hanafi, Jafari, Shafii, Zaidi and Ismailia schools of doctrine[202]. Deobandi is recognized as a sub sect within Sunni Islam (Primarily Hanafi), which was established in South Asia. Deoband sub sect represents the minority group of Sunnis Muslims in the region of South Asia, though the practice of Deobandi is mainly carried out among

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[199] Kwan, D.S. and Yu, F.L.T., 2019. Religious Conflicts in the Middle East: Christianity Versus Islam and Sunni Versus Shiite. In *Contemporary Issues in International Political Economy* (pp. 3-33). Palgrave Macmillan, Singapore.

[200] Nuruzzaman, M., 2017. Conflicts in Sunni Political Islam and Their Implications. *Strategic Analysis*, *41*(3), pp.285-296.

[201] Nuruzzaman, M., 2017. Conflicts in Sunni Political Islam and Their Implications. *Strategic Analysis*, *41*(3), pp.285-296.

[202] Syed, J. and Pio, E., 2018. Unsophisticated and naive? Fragmenting monolithic understandings of Islam. *Journal of Management & Organization*, *24*(5), pp.599-611.

the significant number of Pashtun people in Afghanistan and Pakistan[203]. The dispersion of Deobandi sect of people is also found to be higher in South Africa and United Kingdom. Salafi on the other hand is regarded as the literalist, censorious and ultraconservative movement or branch of Sunni sect, which supports a return to the conducts of the 'forefathers. In the first half of 18th century, the Salafism was established in Arabia under the Muhammad Ibn Abd-al-Wahab leadership. Furthermore, the Salafis group of people are commonly reside in UAE, Qatar, and Saudi Arabia, however their emerging network of mosques and madrasas are making a greater influence on Muslims around the world. Conclusively, the communities of Muslims living around the world have significant contradictions and variances between them in terms of different issues of practices and ideologies. Hence, in the presence of the different variants of Muslims, the uniform comprehending of Islam is problematic. This is mainly due to the fact that all these sects not just share different history, law, and theology by also respire a different ethos of faith that encourages a particular approach and distinctive temperament to the very concept of what it calls to be Muslim. One of the major sub sect in Sunni Muslims is called Ahle Sunnah Wal Jamat (Bralvi), they are in vast majority in South Asia like Pakistan, India, Bangladesh and Afghanistan. Approximately 80 % of Islamic Republic of Pakistan's population belong to Ahle Sunnah Wal Jamat (Bralvi).Followers of this sect are connected with Sufis and mysticism and believe in harmony, tolerance and peace.

3.3 Clashes and Agreements

The Islamic world is also known as Islam Dom, which is the mix of cultures and societies in which Muslims and their faith have been socially dominant and prevalent. Observance to Islam is called global phenomenon such as Muslims preponderate in certain 30 to 40 countries, from eastward of Atlantic to the pacific together a belt that springs across north side of Africa into Central Asia. Apart from an absence of large-scale political substances of Islam, the faith of Islam is endured to expand, by some estimations quicker than any other major conviction. Islam as the region of Muslim and the life of Prophet Muhammad are preserved explicitly in the

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[203] EAST, M., 2019. Religious Conflicts in the Middle East: Christianity Versus Islam and Sunni Versus Shiite. *Contemporary Issues in International Political Economy*, p.1.

article[204]. Based on above discussion, it can be claimed that from a global Phenomenon and global perspective, Islam is everywhere in the globe. Therefore, this religion has a history and ideology which is followed by the people globally and represents Islam on their individual basis.

Few individuals view the Islam and Muslim activists which are known as a product of Western expansionism which seems as a religiously and politically conservative practice and tradition that deceits beyond the conventional Islamic practices and traditions. Brutality and violence are not intrinsic in the central message or teaching of any system of faith but political or religious movements, majority of the time, resolve for the discerning usage of religious scriptures to produce an extremist, prejudiced and rigid ideology for advancing their political objectives. Likewise, this stands for defining the assertiveness of Islamic activists as the Qur'an positively convicts violent behavior[205]. Still, this entire negative influence of religious values and beliefs on extremism might not be liable for the role of activist militant groups may perform in shaping at a specific space and time in similarity to the belief of ordinary believers.

The number of Muslims in a world is integrated into their belief in one God and Muhammad (PBUH) and similarly is assured together by certain religious observers as abstaining in Ramadan and almsgiving to help people in requirement. But they have broadly differing opinions about various other aspects of their belief and faith comprising how significant religion in to subsists, individual sums as Muslim and what traditions are tolerable in Islam[206]. This information is conducted from a global survey by the research Centre forum related to public and religious life.

The agreement is defined with help of survey, which comprises more than 38,000 live discussions including interviews in more than 80 languages. It has been evaluated that extensive belief that there is only one God and Muhammad is His

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[204] Marilyn R. Waldman and Zeghal, M., 2019. Islamic World. [Online] Available at: https://www.britannica.com/topic/Islamic-world. [Accessed: 15 April 2020].

[205] Hassan, S., 2019. Operation of Shari'ah-Compliant in Financial Institution among the Muslim Minority Community: Challenges and Prospects in the Developed and Developing Economies. Journal of Legal, Ethical and Regulatory Issues.

[206] Aly., H., 2014. Islamic law and the rules of war. [Online] Available at: http://www.thenewhumanitarian.org/analysis/2014/04/24/islamic-law-and-rules-war [Accessed: 15 April 2020].

Prophet, a greater number of Muslims across the share of globe. The agreement of the people with Islam and being a Muslim is to worship God and believe only one God and the other religious requirements. This is the agreement of people with Islam which is continued and practiced and even it is a tradition in entire Islamic countries or countries where religion is practiced.[207]

The other clashes which are discussed in the increase in intrastate and interstate conflicts are foremost to further grievance, instability, migration of mass, and improved levels of segregation and social discrimination. It is more significant to consider the conflicts and resolution techniques which can be used in a particular context. Intercession has expanded popularity and has been progressively employed both globally and locally, but Islamic struggle firmness practices and their implication are infrequently recognized[208]. Still in this modern era of Islam and globalization the discrimination, segregation amongst the people is practiced. Though this is not effective as much in comparison to ancient times still, it can lead to discrimination which creates conflicts amongst Muslim States[209].

In the literature and Islamic history, there was a conflict between two different sects of Muslim States which are in between Shia's and Sunni's. The ancient period of 1400 years ago, nearly about 7th century there was a division amongst Muslims in relation to an individual who prospers as leader of the realistic and has to believe on faith and that particular division led to a civil war. At that time, the term division is known as schism. The two different sides of Muslim were known as Shia and Sunni, and they despised one another and therefore people are divided since then. This antique religious detestation, seething just underneath the surface for centuries, illustrates violence of Shia and Sunni[210]. Currently, this Shia and Sunni violence majorly takes place in areas like Iraq and Syria and deteriorating rigidity between Saudi Arabia, that

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[207] Lugo, L., Cooperman, A., Bell, J., O'Connell, E. and Stencel, S., 2012. The World's Muslims: Unity an rld's Muslims: Unity and Diversity. World.

[208] Alexander, S.D., 2018. People, primates, and peace: a case study in Barbary macaque ethnoprimatology and interdisciplinary conservation in the Rif Mountains of Morocco. The University of Alabama.

[209] Hoffstaedter, G., 2013. Islam and freedom of religion: Anthropology, theology and clashes of universalisms in contemporary Malaysia. The Australian journal of anthropology, 24(3), pp.270-289.

[210] Hotez, P.J., 2018. Modern Sunni-Shia conflicts and their neglected tropical diseases. PLoS neglected tropical diseases, 12(2).

is legitimately Sunni, and Iran being a Shia state. In a critique of an above-mentioned description, it has been observed that this description could not be further erroneous[211]. It is that circumstances that a succession of 7th-century disagreement and disputes resulted in the division of Islam into two different sects which are Shia and Sunni. But this is a complete antique side of history between Shia and Sunni. The current division amongst the Shia and Sunni is not mainly related to or based on religion and is not antique. It is fairly recent, and much of it is obsessed by politics, not spirituality or theology[212].

The other concept is associated with Muslims known as terrorists and when an individual hears the term terrorist the perception of that individual is that particular individual is not a white person. Similarly, due to the propaganda of some dominant countries over poor countries, the perception of people is that Muslims are terrorists. Though there are some realities generally, the name terrorist is connected with the Muslims and Muslim countries are defending this on the bigger social and international platform about their tolerance and peace[213]. There are significant existence and effect of caste differences in life of an individual but similarly, this is not only in a Muslims this type of differences exists in the communities of every sect. The components of social stratification have created amongst the Muslims of different region as a result of the nearness of culture[214]. The difference related to 73 sects is one of the continuing topics of Muslim sectarian arguments which has been the Hadith accredited to the Prophet Muhammad (PBUH). In relation to this, Prophet PBUH prophesied that:

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" عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ تَفَرَّقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ أَوِ اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً وَالنَّصَارَى مِثْلَ ذَلِكَ وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلاَثٍ وَسَبْعِينَ فِرْقَةً " .

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[211] Rokhmad, A., 2019. The Sunni-Shia Conflict in Madura Indonesia: Judging Individual Faith as Blasphemy. Pertanika Journal of Social Sciences & Humanities, 27(2).

[212] Fisher, M., 2016. The real roots of Sunni-Shia conflict: beyond the myth of "ancient religious hatreds" [Online]. Available at: https://www.vox.com/2016/1/5/10718456/sunni-shia [Accessed: 16 April 2020].

[213] Muhammad, M. and Hasan, H., 2020. Countering terrorism through religion, culture, legal and ethical values. ESTEEM Journal of Social Sciences and Humanities, 5, pp.79-92.

[214] Britannica Encyclopaedia., 2020. Islamic caste. [Online] Available at: https://www.britannica.com/topic/Islamic-caste [Accessed: 16 April 2020].

وَفِي الْبَابِ عَنْ سَعْدٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَعَوْفِ بْنِ مَالِكٍ . قَالَ أَبُو عِيسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ .

"His Ummah would be alienated into 73 sects and it also claimed that only one sect would be saved"[215].

The sectarian clashes and violence between Muslims are viewed as the ongoing rivalry between the different sects of Muslims, most commonly recognized as the conflicts of Sunnis and Shias; however, the clashes are extended to a smaller extent with more particular branches within the Sunnis and Shias sects. In the context of Middle East, the sectarian conflicts are deeply rooted into long theological and religious history. Hence, it is considered to be highly impossible to defeat such sectarian conflicts from Middle East, as it is deeply rooted in this region[216]. Apart from that, Muslims that are living in western countries are also not protected from the issues of intra Muslim clashes and Shiites and Sunnis are tends to worship in separate communities. Most of the clashes between these sects start with tongue and often end up with violence and clashes. As one of the Belgium's largest mosque of Shiite was firebombed, and mosque's Imam was also killed in the fire. In this event of sectarian clash, one of the radical Sunnis Muslim was found to be an alleged committer[217]. Though all the Muslims from around the world comes together in order to respond to the widespread Islamophobia issues, but most of the people living in western countries are still unaware of the fact that Muslims also have lack of unity and internal disputes with respect to different issues. Several Muslims looks to get them involved in interfaith dialogue, whereas still there are some of the people who are more reluctant towards getting involved in intra Muslim dialogue and find it difficult to accept other Muslim person who holds different views.

The division of different sects in Islam is fueling the resurgence of clashes in the Muslim and Middle East countries. Moreover, the tensions between Shia and Sunni

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[215] Sunan Tirmidhi,Kitab Abwab al-Iman (38), chapter 18,Hadith no. 2640, 5/25; Abu Da,wud Kitabus Sunnah (39), chapter 1, Hadith no. 4596, 4/197

[216] Kabalan, M., 2018. Sectarian conflicts in the Middle East can be resolved. Available at <https://www.aljazeera.com/indepth/opinion/sectarian-conflicts-middle-east-resolved-181008091606196.html> Accessed on [22nd June, 2020].

[217] Muslim Institute, n.d. Branches of the Same Tree: Overcoming Sectarian Divides Among Muslims. Available at <https://musliminstitute.org/freethinking/islam/branches-same-tree-overcoming-sectarian-divides-among-muslims> Accessed on [22nd June, 2020].

forces have caused the Syrian civil war, which also pose the threats of transforming the Middle East map and increase violence in Iraq. On the other hand, the growing numbers of sectarian violence and clashes have also sparked the renewal of transnational jihadi network, which pose significant threat to different regions[218]. The division of different groups in Islam has not explained all the economic, geostrategic, and political factors that are involved in the conflicts between Muslims, however it has been considered as one of the important outlooks to view the underlying conflicts. In this regard, there are two countries that carried out the competition for the leadership of Islam, which includes Shia Iran and Sunni Saudi Arabia, as both the countries have utilized sectarian division to achieve their different ambitious. Hence, the way their conflicts are settled will be a major factor in shaping the political balance between Shias and Sunnis and will also be likely to determine the future of different regions including Iraq, Lebanon, Syrian, Yemen, and Bahrain[219]. Apart from Shia Sunni clashes, in most of the countries both sects of Shia and Sunni are living peacefully, as in these countries it has also become normality for the members of both sects to pray at the same mosque. Furthermore, both the sects are also found to share similar faith and views with respect to Prophet Muhammad and Quran teachings, and carried out same prayers; however there is differences exist in the interpretation and rituals of Islamic law.

3.4 Challenges to Muslim Societies in Global Scenario

Much attention of public has emphasized on the question of whether Muslim States currently embarked on a clash of civilization. To observe this, it would be proposed as a substitute lens to sight the existing crises. Currently, America was intricate in an economic and political struggle as compared to the culture. In various ways, this can be comprehended as good news. Therefore, it is quite easier to answer to challenges related to economic and political as compared to deal and solves the cultural differences[220]. But on the other side, it is not a palliative. Majority of economic and political policies are the consequences of decades of dedication and hard work, developing political authenticities and careful consideration. They have been originated

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[218] CFR, n.d. The Sunni-Shia Divide. Available at <https://www.cfr.org/interactives/sunni-shia-divide#!/sunni-shia-divide> Accessed on [22nd June, 2020].

[219] Hotez, P.J., 2018. Modern Sunni-Shia conflicts and their neglected tropical diseases.

[220] Iqbal, A., Khan, M.I. and Khan, B., 2017. Globalization and the muslim states: Challenges and Opportunities. J. Appl. Environ. Biol. Sci, 7(9), pp.173-178.

for a better reason and have influential domestic support. Admitting that their policies have instigated, and are instigating, friction does not provide convenient policy options. For the Muslim States, it brings no easy solution. It can be compared with a political situation of the Middle East that in Middle East, economic and political issues, and other related challenges to Muslim States are becoming tangled with national identity and faith[221].

Globalization is currently in a state in which it causes a serious threat not only to the entire nations and societies across the world but also the Muslim nation in particular. This is specifically related to the issues that are leading the misperception, exploitation, conflicts, and a number of other challenges. This particular research study has attempted to outline the important issues and has presented the same in a very precise and concise manner[222]. A very important and for the Muslim States in the contemporary landscape is that of the global agenda; there are a number of agendas and policies that have been recognized by the Globalization champions including a liberalization of the economy, the embedded nature of the liberal economy and the eradication of disease as well as poverty. At the same time, the global edge and also includes gender equality, disarmament, environmental sanitation, arms control, and power against terrorism. All of these agendas may as well be categorized as 'new world order'. All of these issues pause a very important challenge to the entire Muslim States primarily due to the introduction of the same with the culture of Islam and the teachings of the religion in the Islamic doctrine. For instance, Islam is inclined towards a democratic system of governance[223]. However, the point of disparity between the new world order and the system of governance as prescribed by Islam is that of the sacrosanct divinity of the Shariah law and the eternal nature of the law for mankind. An attempt towards pushing the concept of democracy at the global level is bound to relegate, in some manner, the Islamic concept of Shariah and Khilafah. The constitution of an Islamic republic is itself based on the Shariah law and any other constitution created by man is not acceptable.

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[221] Bari, M.H., 2019. The Challenges and Prospects of Democratization in the muslim states: The case of Pakistan.

[222] Bari, 2019.

[223] Iqbal, Khan and Khan, 2017

Similarly, arms control also causes a great threat to the implementation of the Islamic principles and traditions across the world. There is an increasing trend of arms control and military disarmament especially in relation with the weaker Muslim nations. An additional threat is caused by the war against terrorism[224]. War against terrorism is stigmatized against the Muslims because the Muslims are considered and perceived to be terrorists across the world, which is certainly not the case primarily due to the reason, that terrorism exists as a social menace and that Islam is against any sort of terrorism against any group regardless of their caste, color, and creed. It is also mentioning that all of these challenges are difficult to be countered as of the time being. However, there is one way in which this can potentially be achieved, namely by completely reversing radically towards the pure Islamic teachings that are classical in nature.

Apart from the challenges, Globalization also pose is certain other cultural challenges. The world, in general, is currently going through a period of moral decay. The rapid spread of cultural values and traditions at the international level is facilitated with the incorporation of modern technology and science and the spillover of technology across the borders. A number of western thinkers and philosophers argue that Muslims are envious of the progress made in science and technology in west especially in US of America and this has led them to feelings of hatred and animosity towards the west. Some scholars have hypothesized that future conflicts at the global level will not be related to the politics, religion or the economy of various parties involved but they are the most likely to be clash between civilizations of the east and west. Another important perspective in this regard is that the various influences of colonialism, imperialism and the western communication technology are the key drivers of major sin across the Muslim states - something which is perceived at the end of the Muslim scholars and philosophers. It must be noted that the Islamic point of view of civilization and culture does not particularly encourage any clashes between civilizations and also the supremacy of one nation over another accept on the basis of piety and purity that has been named 'Taqwa' in the Islamic vocabulary[225].

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[224]Mohammadi, A., 2012

[225]Mohammadi, A., 2012

Currently, the challenge posed by Globalization is that the culture of the western mindset has transcended the borders over to the eastern mindset; the western culture has completely taken over the Muslim nation - ranging from the food, dressing, and the family life inspirations two most importantly, the language. As per the postulations of the system theory of international relations, there is an identification that in a global arena with a uni-polar system, there is much tendency for conflicts, wars and emasculation, of an economic nature, of the Muslims. This is all thanks to the impact of Globalization primarily due to the reason that with the advent of this emerging trend of Globalization, the west has started to perceive that taking over the weaker nations of the world overall and the Muslim countries specifically can be legitimized- something which cannot be more wrong. The perfect example of this is the legitimate occupation of Palestine by Israel to date and the war in Afghanistan that was fought between Russia and the United States in the past[226].

In relation to aforementioned comparison, it has been claimed that these nations are involved in a clash of civilizations. In contrast, superficial understanding has been permitted to take root within rules and policies proposed by America towards the Muslim and Arab world then that Muslim nation will create a self-fulfilling prophecy[227]. The world of Muslims falls within the grouping and category of developing or weaker nations are being conquered at a global arena by the influences of western world in terms of both politically economy. The decease of the golden era of the Muslim states and Islam and faintness of Muslim States signaled the accomplishment of western world and across the campaigns[228]. Later, the settlement of the Muslim states which fragmented and splintered the Muslim nations into smaller objects out of the Khilafah. Moreover, the Muslim States arrived the era of globalization with the faintness of smaller technological benefits which provided the western influences with the edge of superiority to dictate the political economy of the globe[229].

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[226]Mohammadi, A., 2012

[227]Bronson., 2003. Challenges within the muslim states. [Online] Available at:
https://www.cfr.org/report/challenges-within-muslim-world [Accessed: 15 April 2020].

[228] Sirgy, M.J., Estes, R.J., El-Aswad, E.S. and Rahtz, D.R., 2019. Globalization, the Media, and Islamist Jihad. In Combatting Jihadist Terrorism through Nation-Building (pp. 113-127). Springer, Cham.

[229] Ferrari, S., 2017. Globalization, Postmodernism, and Proselytism. In Current Issues in Law and Religion (pp. 127-138). Routledge.

One of most important areas of investigation in the contemporary literature is that of the impact of globalization on finance and economics of the Muslim countries. It has been established in the works of notable authors and scholars that globalization is not yet complete. For example, for a country whose share in the gross domestic product is around 25%, the trade to GDP ratio is around 15%, the global finance share is around 20% and the cross border financial flows or simply the total financing is around 10%, the question remains as to whether globalization is complete for this country. The most common answer that has been given in the contemporary research literature is 'negative', as the country will have to travel a long way for globalization to be completed. It has also been established in the research literature that no country in the world currently comes close to meeting the targets of capital flows and goods. If any country feels any pressure of globalization, they have not even started to experience globalization in the first place[230]. In the past, number of rounds of trade under the general agreement on tariffs and trade (GATT[231]) has reduced underline barriers impeding the movement of capital and goods across the borders. This process has not always been smooth. However, it continues to date under the world trade organization with a coverage that extends to a number of services.

Worth mentioning is the fact that globalization, as experienced by the Muslim countries of the world, promises a rapid growth in the economy of the countries and their prosperity. However, most of the scholars are of the view that it is simply a promise that it may as well undermine the implied Islamic social contract between the population and the leadership. This would ultimately transform into an economic and social nightmare[232]. On one end of the spectrum, globalization has afforded for the Muslim countries another rational to the restructuring of their economies, stand up to the challenge of upholding the Islamic contract with the regular citizen and the population, and also embraced economic and social justice. Right on the other hand, it may be noted that if the policy formulation process is not streamlined, globalization is itself very likely to exacerbate the growth situation of the Muslim countries at least in the short-term time frame, whilst magnifying the economic and social problems of these

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[230]Mohamed, H. and Ali, H., 2019. Blockchain, Fintech and Islamic Finance.

[231] GATT- General Agreement on Tariffs and Trade

[232]Mohammadi, A., 2012. Islam encountering globalization. Routledge.

countries. If globalization results in the poor population of the Muslim countries losing their share of voice, the Islamic world is bound to retaliate against globalized governments and the concept of globalization itself. This ultimately suggests that there is a very short window of time for the Muslim countries to restructure their economies, develop flexible market, and promote viable institutions. It has been established in the recent literature that with the proceedings of globalization, two of its fundamental engines, namely advances in information technology and finance, are likely to shift the instruments and methods of financing investment, trade and production in favor of a more risk seeking fashion. It simply follows that this is the consequence of all sorts of financial innovations which are seen dissecting and pricing risk in a better way. Rapid progress in the development of techniques of risk sharing and instruments that are backed with assets is a fundamental evidence of the underlying shift. Especially there is already a shift of portfolios of a household nature towards shareholding and equity in a number of countries which are characterized by rapid industrialization. These are the Muslim countries that have already started to restructure their economies and also their policy formulation process in the legal institutions[233]. Efforts at reforming education with an emphasis on the adherence to Islamic norms, values, traditions, and rules must strengthen the social capital within these Muslim countries. One of the most important results of the strengthening of the state institutions and the enhancement of the generic trust level is likely to manifest itself in the form of the adoption of Islamic techniques of finance as well as the Islamic principles of risk and reward sharing. As the risks of globalization are shared among the various countries of the world in a more equitable fashion, so will be the rewards of globalization at least in terms of investment and transactions of a financial nature[234].

The other challenges that have been faced by Muslim States are related to Muslim states in a global scenario can be defined by providing some historical background. From the initial period of 19th century, Muslims stayed more or less united amalgamated under the only umbrella of a caliphate. After its collapse, the number of Muslim empires fragmented, and new self-regulating states come on the map of globe.

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[233]Mirakhor, A. and Askari, H., 2017. Capitalism and the Islamic Economic System. In *Ideal Islamic Economy* (pp. 33-92). Palgrave Macmillan, New York.

[234]Menezes Montenegro, T., 2017. Accounting, Capitalism and the Revealed Religions–A Study of Christianity, Judaism and Islam.

In this altered environment, a series of exertions were created by these states to create a central institution to seal the resultant gap by solving the problems. Therefore, it should be focused there that phenomena of globalization depend on major three critical factors which are media which is used of social endorsement on Muslim States. The other factor is international trade and financing and last is international politics. Hence, to deal with international trade and financing with other developed countries is a major issue confronted by Muslims in international scenario[235].

There was a period when civilization of Islam was deliberated to be the most developed, highly advanced, tolerant, and progressive civilization in the globe. This was primarily due to their success in all disciplines linked with knowledge and information. And currently, the conditions are radically altered after 16th century AD; investing and learning was no more the motive of Muslim with the consequence that today they inhabit the lowest position in a hierarchy of the global world. Most of the people are educationally backward, politically insignificant, scientifically marginal, and economically poor. This is the current status of the entire Muslim States and their community of nations.

Afore mentioned challenges entirely impacting the globalization and its implications on the Muslims as Ummah. In contrast, based on historical information, the Muslim States is the premium example of a universal community. It can be ranged from the flood in the period of Prophet Nuh (Noah) to current individual times; the feast of Muslim States is and has been spread globally. Currently the politically insignificant, scientifically marginal, and economically poor, challenges are the major issues in the globalization of Muslim States, because as cultural, economic, social, and ideological procedure the globalization is not very new[236].

3.4.1 Globalization challenges on Muslim moral and religious values

Western theories and ideals keep flooding into the cultural and spiritual principles of the Muslim community through mainstream media and by many ways. The Western ideas, products, activities, external manifestation, and activities ranging from

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[235] Ahsan, D. M., 2006. THE UMMAH AND GLOBAL CHALLENGES RE-ORGANIZING THE OIC. [Online] Available at: https://www.ipripak.org/wp-content/uploads/2014/01/paper12.pdf. [Accessed on April 15, 2020]

[236] Khan, N., 2018. The muslim states today – [Online]. Available at: https://dailytimes.com.pk/224630/the-muslim-world-today/ [Accessed: 15 April 2020].

economics to philosophical ideas and from literature to cinema are greatly affecting the Muslims. The Muslim states are facing various challenges by the globalization; the most important challenges are the activities of Christian missionary, westernized Muslim scholars, the happenings of Christian preachers, corruption, and political instability.[237]

The Muslims and their values are being adversely affected by the activities of the Christian missionary. There are various methods and alluring tactics are adopted by them, such as establishing NGOs on the banner of the development of economy, medical assistance and aid, institutions of education and development, and the cooperation in which there is secret desire to pulverize the Muslims' faith, Furthermore, with the aim of converting people to one of the Christian sects, such as Roman Catholic, Protestant Church, and other various agencies.[238]

In the western academic institutions, many of the Muslims intellectuals are educated. By the western perception of lifestyle and their socio-cultural values, many of the intellectuals have been influenced. Therefore, when it comes to the roots of Islam, there are many westernized Muslim intellectuals that do not possess adequate knowledge about them. In this manner, between the Muslim traditional intellectuals and the westernized Muslim intellectuals, the confrontation has been occurred[239]. The Muslim unity is hindered by several negative factors in the political sphere. The heritages, religious norms and cultural values are destroyed by the liberal-secularist mind-set. The influences of secular professionals, political system, and education, impacts of the adaptation of the lifestyles of non-Muslim secularist and misinterpretation of the actual Islamic teachings are one of the vary reasons of the probable causes of this deterioration.

3.4.2 Western Muslim Intellectuals

In the western academic institutions, many of Muslim intellectuals are educated. Therefore, perception of western lifestyle and their social and cultural values affect

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[237] Ali, M.Y., 2005. The Impact of Globalization on Muslim Thought, Culture and society: Challenges and Opportunities to the Muslim Unity in 21st Century. *TAFHIM: IKIM Journal of Islam and the Contemporary World*, *1*(4).

[238] Nurdyansyah, N., 2017. Integration of Islamic Values in Elementary School.

[239] Martín-Rey, G.S. and Marín, V.S., 2017. POSTMODERNISM REVISITED: FROM CULTURE TO CULTURAL INDUSTRIES IN THE INFORMATION SOCIETY.

many of the Muslim intellectuals. It has observed that the students that are often spiritually and intellectually unprepared have been sent from Islamic world.[240] Thus, in the westernized educational institutions, they continue their studies for years and religious, social, and cultural dislocation are faced by them. Sadly, in-depth knowledge of Islamic teaching is not possessed by them. Resultantly, about the roots of Islamic socio-cultural thoughts, they do not have cognizance.[241] Clearly, in western thoughts, society and culture, they become experts.

Therefore, between the Muslim traditionalists and the westernized Muslim intellectuals, the confrontation has been occurred as to the practice of the social cultural and religious values. For example, there is perception in the western world that the separation of religion from the state is considered as private matter, while this sort of perception is clearly rejected in Islam. However, into the realm of Islamic discourse, such misleading and wrong perception has been imported from the western socio-political ideology, which is completely inimical to Islam. Even though, such contradictive perception is being reflected in the constitution of the Islamic World. [242] It has been observed that in the recent time, there are various Muslim countries in which, in their constitution, Islam preserved as the state religion, however, in the state operation, the laws of Sharia are extinct.

In recent years, the new voices and ideas have emerged in the contemporary Islamic intellectual map where individual have their Salafi approach to Islam and intends to preach the things according to their understandings and perception.[243] The interpretation of Quran, Hadiths and its meanings for Muslim are center of focus for all Muslin Intellectuals. However, despite of focusing on single phenomenon and idea these intellectual contradicts with each other even possess the conflicting ideas for one

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[240]Daun, H. and Arjmand, R., 2018. Islam, Globalizations, and Education. *International handbooks of religion and education*, *7*(1), pp.333-356.

[241]Iqbal, M.A. and Mabud, S.A., 2019. Challenge of globalization to the Muslim States. *Strategic Studies*, *39*(3), pp.73-88.

[242]Rehman, K.A., 2017. Islamic Liberation Theology: Qur'anic Hermeneutics for the Challenges of the Modern Age. *Islam and Civilizational Renewal (ICR)*, *8*(1), pp.66-81.

[243]Park, B., 2013. *Modern Turkey: People, State and Foreign Policy in a Globalized World*. Routledge. See also https://books.google.com.tr/books?id=VZCoAgAAQBAJ

particular prospect.[244] From the very beginning of the emergence of the Islam it has supported the idea of training and intellectual activities. However, in recent years the troop of Muslim intellectuals has been divided into different categories that have also divided the followers.[245] The educational background and cultural influence plays significant role in developing the perception and ideas that leads to the contradicting views about single phenomenon. The agenda of the majority of the Muslim intellectuals is to share the knowledge about the Quran, Hadith and the way Muslim States should live their lives according to the preaching of Islam.[246] The fundamental tensions between the two civilizations, the West, and the Muslim states, are contributed by the bias and negative opinion of the West towards the Muslims. The knowledge base of the western Muslim intellectuals is particularly based on the learning and preaching they obtain from the western institutions that affect their ideas and perception significantly. The history of modern Islamic intellectual has always remained as the subject of debate amid both Muslim and western academic arena. The formation and emergence of western Islamic intellectual took place during the era of rapid expansion of the Islamic community in Europe and America.[247] Initially, Muslim people in west possess the limited knowledge about the religion and were not in the touch with the Islamic dialogues. However, situation changed when the when the numerous Muslim students move towards the western countries such Europe and US to study about Islam and lend themselves higher positions in institutions. The difference in background often leads to the contradicting view among Muslim intellectual while debating over the different conceptual prospect related to the Islam. Globalization have converged the people living in different corners of the world on single point where they share ideas and perceptions.[248] The followers of western Muslim intellectual are not limited to the

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[244]Kamla, R. and Alsoufi, R., 2015, June. Critical Muslim Intellectuals' discourse and the issue of 'Interest' (ribā): Implications for Islamic accounting and banking. In *Accounting Forum* (Vol. 39, No. 2, pp. 140-154). No longer published by Elsevier. See also https://www.tandfonline.com/doi/abs/10.1016/j.accfor.2015.02.002

[245]Zainol, N.Z.N., Abd Majid, L. and Kadir, M.N.A., 2014. Nasr Hamid Abu Zayd as a Modern Muslim Thinker. *International Journal of Islamic Thought*, *5*, p.61.

[246]Faruqi, Y.M., 2015. Role of Muslim Intellectuals in the Development of Scientific Thought. *Jurnal Ilmiah Peuradeun*, *3*(3), pp.451-466.

[247]Roy, O., 2012. The transformation of the Arab world. *Journal of Democracy*, *23*(3), pp.5-18.

[248]Zainol, N.Z.N., Abd Majid, L. and Kadir, M.N.A., 2014. Nasr Hamid Abu Zayd as a Modern Muslim Thinker. *International Journal of Islamic Thought*, *5*, p.61.

western countries people in Muslim states such as Turkey, Pakistan, Iraq and other gulf states also follow these western or modern Muslim intellectuals that have resulted in development of distorted perceptions and contradicting views among Muslim States.[249] The western intellectual tend to explain the Islamic practices according to the western society and culture that often do not aligns with the actual Islamic practices that possess the negative impact over the Muslim States.[250] The contradicting views of Muslim intellectuals has divided the Muslim States into different groups and local people has also started to contradict with each other in terms of their views and perception regarding Islam like the Muslim intellectuals that creates the negative impact over the unity and bond of Muslim States.[251] Therefore, the western Muslim intellectuals and contradicting views among scholar fueled by the globalization has become one of the major challenges for Muslim States in current era.

3.4.3 Dichotomous Muslim Educational System's Effects

There are adverse effects of the dichotomous Muslim faith and social education system of Muslim States owing to which dual citizens are produced in Muslim states in the long run. In the post-colonial era, the rule was attempted to be perpetuated by the colonial masters, and two streams of educational system were attempted to be introduced. However, to produce clerics, there had been one stream, while the other stream was to produce clerks.[252] However, the latter is represented by the modern stream, whereas the former is represented by *Madrasah*. For example, there are two steams of the British instructive systems presented in certain Muslim nations. The clerks and administrative staff are usually produced by the modern streams, while the Islamic scholars (Ulama) are produced by the religious stream of education.[253]

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[249]Hefner, R.W., 2014. Modern Muslims and the challenge of plurality. *Society*, *51*(2), pp.131-139.

[250]Jung, D., Petersen, M. and Sparre, S., 2014. *Politics of modern Muslim subjectivities: Islam, youth, and social activism in the Middle East*. Springer.

[251]Ahsan, M.A., Shahed, A.K.M. and Ahmad, A., 2013. Islamization of knowledge: an agenda for Muslim intellectuals. *Global Journal of Management And Business Research*.

[252]Mohiuddin, A., 2018. Book Review: Southeast Asian Muslims in the Era of Globalization.

[253]Munir, S., 2019. REACTUALIZATION OF MULTICULTURAL INSTRUCTION IN PONDOK PESANTREN: ORGANISM MODELS OF PAI DEVELOPMENT BASED ON INTER, MULTI AND TRANSDISCIPLINARY. *Didaktika Religia*, *6*(1), pp.1-28.

However, this happens because to deal with religious activities, people are provided education by the religious stream, while to get benefits in public and private sectors, the education is provided to people by modern stream, which is also known as general stream. Normally, there are better jobs and salaries acquired by the people educated in modern stream. When it comes to the relationship between the two, the others considered as atheists by the religious-educated people. On the contrary, they are called as fundamentalists and *Mullahs* by the modern-educated people. Thus, they are disregarded by each other, and in the society, they will continue to co-exist, and consequently within national level, social fabric and family, the disunity will be contributed.

3.4.4 Secularism, Corruption and Political Instability

The unity of Muslim States is also hindered in political sphere due to the several negative factors of globalization. The religious norms are destroyed by the liberal-secularist mind-set. In many Muslim states' administration, the separation of religion and politics is uncontrollably accepted as a tactic. It is believed by the supporters of this opinion that the mosques are the suitable home for religious standards and ethical principles, and not the public spheres. The influence of secular professionals, misunderstanding of the real Islamic teaching and education and political institutions, and lifestyle of secularists are considered the probable causes of this deterioration. Apart from this, the money politics is considered another important factor in this regard. In relation to this, it has been observed that the practices for purchasing votes for several stations in party election have been adopted by some Muslim leaders. Therefore, the credibility of the party and leaders threatened and undermined by such corrupt practices.[254] Moreover, in long-run, the masses will provide support to the corrupt leaders, thereby, instability will be created. The cultural identity and moral values will be vanished due to such practices. Besides, within the Muslim community, structure and social bond will also be destroyed.

The western culture and globalization have inclined the Muslim nation towards the secularism where people are focused over materialistic possessions and striving to

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[254]Gunawan, Z., 2016. Dualism-dycotomic paradigm in Islamic education. *Pedagogik: Jurnal Pendidikan*, *3*(1).

get more socialize and become the prominent entity in public spheres.[255] In western culture people strongly holds the perception that legal, economic, societal, and political matters are not part of the religion and they both are separate entity that cannot be mixed up. However, Islam commands to deal with these political, economic, and legal matters according to the regulations and preaching led by the Islam in Quran.[256] The western culture and globalization is acting as the catalyst in fueling the secularism among nations regardless of the religion they belong. This has urged the people to push back their religion on last spot in priority list by considering their materialistic desires and possession significant. The corruption in political and economic frameworks is one of the prominent and leading examples of secularism that has encouraged the people to obtain their possessions of monetary benefits by any means.[257] Corruption is not the trailing issue in western societies it is evident in Muslim states as well where Muslim leaders and politicians are involved in illegal activities to get materialistic benefits.

The phenomenon of secularism is emerged from the globalization that has produce different types of heinous activities such as interest, bribing and corruption that is proactively prohibited in Islam. However, by following the foot-steps of western culture in Muslim states also leaders have separated the religion from political, economic, and legal arenas.[258] The cultural prospect of globalization such as transmission of western culture and products on media has negatively targeted the traditional societies by disseminating the cultural biased programs. The media has played crucial role in developing the strong possession among Muslim nations for the materialistic valuable and instigated them to adopt any means to obtain that secular possessions.[259] Secularism clearly rejects the idea of religion and emphasize that worldly matters such as politics, economy, culture, and society are not associated with

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[255]Wilson, E.K. and Steger, M.B., 2013. Religious globalisms in the post-secular age. *Globalizations*, *10*(3), pp.481-495.

[256]Rich, B. and Conduit, D., 2015. The impact of jihadist foreign fighters on indigenous secular-nationalist causes: Contrasting Chechnya and Syria. *Studies in Conflict & Terrorism*, *38*(2), pp.113-131.

[257]Özkazanç-Pan, B., 2015. Secular and Islamic feminist entrepreneurship in Turkey. *International Journal of Gender and Entrepreneurship*.

[258]Cerami, C., 2013. Rethinking turkey's soft power in the arab world: Islam, secularism, and democracy. *Journal of Levantine Studies*, *3*(2), pp.129-150.

[259]Hossain, A.A., 2016. Islamism, secularism and post-Islamism: the muslim states and the case of Bangladesh. *Asian Journal of Political Science*, *24*(2), pp.214-236.

religion that has provided liberty to people do the things that can bring them personal benefits and achievements.

The globalization has eliminated the cultural and moral values from the Muslim society where the Islamic laws and regulations are there in constitutions for the sake of pretense because political leaders and people barely follow them properly.[260] The globalization is the two-faced sword that affects both systematic and cultural environment of nations negatively. In the Muslim states especially within the Arab countries Jordan and Egypt, this is specially related to the relationship that the politics of these countries has with Islam.[261] Through some exogenous means, the transformation of political ideologies can greatly influenced by globalization that leads to the formation of competition among Muslim states created by globalization.[262] The excessive competition to take lead in economic and political arenas results in creation of distorted system consists of unethical activities like bribing and corruption that drags the nation in decline and far from the Islamic preaching.

3.4.5 *The World Economy and Economics Transactions that are Unequal and Unparalleled*

There are many negative aspects of economic globalization that cannot be left unchecked. In developing world economy, it has unbalanced and undesirable effects. The economics growth in developed countries is intended to be supported and increased by it. However, this is done by it by controlling the economies of poor and developing countries. In the new global economic era, most of the world wealth is controlled by a few numbers of people. Resultantly, among nations, disunity, unfairness, and social injustice take place.[263] In addition to this, the emergent conflicts and splits between rich

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[260] Walton, J.F., 2013. Confessional pluralism and the civil society effect: Liberal mediations of Islam and secularism in contemporary Turkey. American Ethnologist, 40(1), pp.182-200.

[261] Rich, B. and Conduit, D., 2015. The impact of jihadist foreign fighters on indigenous secular-nationalist causes: Contrasting Chechnya and Syria. *Studies in Conflict & Terrorism*, *38*(2), pp.113-131.

[262] Ahsan, M.A., Shahed, A.K.M. and Ahmad, A., 2013. Islamization of knowledge: an agenda for Muslim intellectuals. *Global Journal of Management and Business Research*. See also https://scholar.google.com/citations?view_op=view_citation&hl=en&user=0SU3QX4AAAAJ&citation_for_view=0SU3QX4AAAAJ:u-x6o8ySG0sC

[263] Ishaque, W. and Fatima, N., 2019. Impact of Globalization on National Security. *Global Social Sciences Review*, *4*(1), pp.23-33.

and poor Muslim countries are also reinforced by it. In the recent time, on just less than 1 US dollar per day, 1.3 billion individuals must live and persist.

In addition to the above information, it has been observed that 85 percent of the world assets and income are controlled by the 20 percent rich population of the world. Therefore, gap and inequality are created between the rich and deprived Muslim community due to this scenario. Consequently, the rich are loathed by poor and vice versa. Apart from this, dependency is another important factor in relation to this.[264] There is sort of mentality of grants and loans or mentality of subsidy from rich countries under the supervisor non-governmental organization created. Therefore, as a result of such mentality, ingenuity and innovativeness in action and thought are being gradually vanished. Aid and donations are included in their annual budget by many Muslim countries, and hence, towards the donors, the sense of dependency will be created.[265] Besides, imposition of rules and demands has to be received by these countries.

The globalization has created the severe competitions among nations that has forced the economies to fight and strive against each other to become powerful and strong in terms of economy and leadership. [266] This has created the disparity among nations where some countries have become quite powerful and oppressing the weaker nations to announce their power and dominance. Globalization has contributed to the maximization of the wealth of countries which are at the very top of the global economy. This has contributed towards making the rich countries richer and the poor countries poorer. The roles of less economically developed countries have therefore been reduced to a market of cheap labor and raw materials to be exploited by the more economically developed countries.[267] The practices like corruption and bribing have played significant role in making powerful countries richer and more given them the

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[264] Hossain, M.S., Kibria, M.G. and Islam, M.S., 2018. Does globalization affect the economic growth of Bangladesh?-An econometric analysis. *Asian Economic and Financial Review*, *8*(12), pp.1384-1393.

[265] Baek, I. and Shi, Q., 2016. Impact of economic globalization on income inequality: Developed economies vs emerging economies. *Global Economy Journal*, *16*(1), pp.49-61.

[266] Hurst, C.E., Gibbon, H.M.F. and Nurse, A.M., 2016. *Social inequality: Forms, causes, and consequences*. Routledge.

[267] Beyer, P., 2013. Questioning the secular/religious divide in a post-Westphalian world. *International Sociology*, *28*(6), pp.663-679.

authority to suppress the weak nations. The Israel being the powerful country has completely destroyed the Palestine to capture the land and territory. The disparity and inequality among nations based on the materialistic possessions has make the western countries feel superior over the weaker ones and suppress them to get the benefits.[268] The influence and dominance of western culture has urged the people from Muslim countries to migrate to western to regions for better employment opportunities and career options that has expressively improved the productivity levels of the western countries and disregarding the economic position of their own country. The Globalization has tempted the people of weaker nations and Muslim countries with different luxuries that have urged them to adopt the route that can bring materialistic benefits and success. The globalization exerts negative impacts on the thought of an ideal Muslim human being. It provokes a Muslim is engaging and experiencing the physical life and get attracted to the lust and luxury of the world.[269] The disparity among nations has led the Muslim countries to strive hard in order to stand on the same podium as powerful countries that have make them follow the practices of western political and economic culture to obtain the similar results disregarding the fact that it do not aligns with the teachings of Islam. The globalization has distorted the Muslim nation both as society and identity through different materialistic possessions.[270] The ever fast-paced social, political, economic, and technological invasion of Western civilization into the Muslim states have put the cultural viability on risk and is continuing to force the Muslim nation to have a fear for the vanishing of their religious characteristics.

3.4.6 Activities of Christian Missionary and their Effects

The Muslims and their social values are adversely affected by the activities of Christian missionary. There are various alluring tactics adopted by them, such as establishing NGO on the banner of economic development, medical assistance or aid, educational and institutional development, and cooperation in which there is hidden agenda that aims the destroy the faiths of Muslim States. It has been observed that in converting people to one the Christian sects, there are various organizations and

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[268]Yilmaz, I., 2011. Beyond Post-Islamism: Transformation of Turkish Islamism Toward'Civil Islam'and Its Potential Influence in the muslim states. *European Journal of Economic and Political Studies*, *4*(1).

[269]Roy, O., 2012. The transformation of the Arab world. *Journal of Democracy*, *23*(3), pp.5-18.

[270]Kamla, R., 2015. Critical Muslim intellectuals' thought: Possible contributions to the development of emancipatory accounting thought. *Critical Perspectives on Accounting*, *31*, pp.64-74.

missionary bodies are engaged.[271] It has been reported in different studies that in the contemporary times, within the Muslim states, more than 100 thousand missionary institutions and around five thousand foreign agencies are operating.

Converting as many as possible people to Christianity are the main intent of these missionaries. Children, women, poor, alienated, and uneducated people are usually the target of these missionaries. Moreover, the Muslim leadership is also influenced by them. Besides, in the process of national, social, and religious development of different Muslim countries, these people are actively engaged.[272] For example, the social, culture and religious life of the people of Bangladesh have greatly been influenced by the e Christian Missionary in the country. It has been analyzed in a survey that with various social organizations there is involvement of four Catholic missions, such as San Francis Xavier, Pontifical Institute for Foreign Missions, Congregation of Holy Cross (originated from Canada) and Congregation of Holy Cross (originated from USA).

In addition to the above information, in just Bangladesh, there are more than 200 agencies, and with Catholic and Protestant mission, they are working with close corporation. It has been 0observed that to implement the missionary activities, there are various methods employed by them, such as conversion, seduction, and corruption. Furthermore, creating a community that is educational and economically influential by whom the key sector of politics, power, bureaucracy, education, military, and social policy would be controlled is represented by their policies and ideas. With intent to convert people into Christianity there are long-term dimension strategies possessed by them that are employed by them.[273] However, for Muslim community, it is considered a grave challenge and threat. Given that the bond of Muslim community will be broken by it, and within the Muslim society it will lead to create negativity in the mind of people.

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[271]Jung, D., 2020. "Modernization in the Name of God": Christian Missionaries, Global Modernity, and the Formation of Modern Subjectivities in the Middle East. In *Middle East Christianity* (pp. 69-90). Palgrave Pivot, Cham.

[272]Jung, D., 2020. "Modernization in the Name of God": Christian Missionaries, Global Modernity, and the Formation of Modern Subjectivities in the Middle East. In *Middle East Christianity* (pp. 69-90). Palgrave Pivot, Cham.

[273]Leskova, I., Muslimova, K. and Zyazin, S., 2018. Islam and christianity in the context of modern culture. *Economic and Social Development: Book of Proceedings*, pp.514-519.

It has been observed that to support the process of conversion, there are several strategies of the mission are identified, such as establishing reading rooms, different institutes of education, medical services, bible correspondence school and literatures. There are more than 70 missionary schools in Bangladesh, and it is compulsory to learn Christianity. Moreover, poor and orphanages and provided scholarship and accommodation from the missionary schools.[274] Their own curriculum and syllabus are catered by them, and wide range of literatures related to Christianity is published by them. Furthermore, it has been analyzed that in publishing missionary-oriented magazines, handouts, journals and book, some agencies are actively engaged. In addition to this, through funded literature centers, these materials are disseminated. When it comes to medical assistance or aid, in this case, in this regard, it has been analyzed that to influence and covert people into Christianity, it is considered a very effective tool.[275] There are various clinics and nine hospitals have been set up in Bangladesh for this purpose. Moreover, for missionary activities, various orphanage centers have also been established by them s where orphans are raised and trained.

3.4.7 Role of NGOs and their Effect

The Muslim thoughts and culture are badly affected globally due to the role of non-governmental organizations in the Muslim communities across the globe. In poor Muslim countries, the people, organizations, and governments are greatly affected by them. Normally, people who have secular mind-set and are not sensitive to Islam control NGOs and provide funding to them. In backing the leadership elites of the countries, these people are sometime the mastermind. However, this indubitable that there is positive role played by NGOs, but their negative impacts cannot be overlooked.[276]

In Bangladesh, the most important and prominent NGO is Bangladesh Rural Advancement Development Committee 20 (BRAC[277]), and on Muslim culture and

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[274]Ferrari, S., 2017. Globalization, Postmodernism, and Proselytism. In *Current Issues in Law and Religion* (pp. 127-138). Routledge.

[275]Angeles, V.S., 2018. The Malay Moros In The Philippines: Ethnicity, Religious Identity And Globalization. *KATHA-The Official Journal of the Centre for Civilisational Dialogue*, *5*(1), pp.1-13.'

[276]Hoque, M., Islam Fakir, M. and Biswas, V.K., 2016. Globalization and Its Effect on NGO Sector in Bangladesh: A Case Study of ASA. *ASA University Review*, *10*(1).

[277] BRAC- Bangladesh Rural Advancement Committee

community, it has undesirable effect. There are more than five thousand kindergartens and primary schools established by it. In these institutes, virtually half a million students studied. Interestingly, in comparison with government schools where there is 15 percent attendance, the schools that are set up NGOs have 85 percent of attendance. It has been observed that the women are the most of recipients of loans from BRAC.[278] Therefore, this is the reason that against majority of Muslim culture and traditions, in inculcating prejudice and hatred, 62% of women have been misused. In the contemporary time, the rate of literacy has increased, but there are many educated people have been secularized and demoralized because reading of the Bible is compulsory in rural areas where many NGOs-operated schools are present. There are various Muslim scholars that have opined that like in many parts of Africa countries, the community of converts will be the educationally and economically influential community at the end by whom all sectors of social policy, economy, and education, bureaucracy, military, and power will be controlled.[279]

Summary

In relation to the clash of civilization, upcoming struggles, regional or otherwise, will be culturally motivated rather than ideologically or economically. It can be comprehended that civilization of Muslim States as a uniform entity and hence disregards diversity within each defined parameter in relation to impact of ideological globalization on Muslim as Ummah. In this, their explanatory power is inadequate therefore; it illustrates conflict but cannot define the absence of an ideological and social concept of Muslim as Ummah[280]. In contrast, it cannot depict what situations civilization individuality requires mobilizing its supporters in a global conflict and when it mislays its stimulating power. By overlooking the transformative influence of organizations on perceptions, the ideological impact of globalization has constructively evolved. The justification of this is because globalization means not just internationalism and freedom, but, as it assists to realize advantages of free trade.

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[278]Rabie, Z.M., 2016. The Effect of Globalization on Civil Society Organizations (Study in International Human Rights Law). *JL Pol'y & Globalization*, *48*, p.152.

[279]Perlas, N., 2019. *Shaping globalization*. Temple Lodge Publishing.

[280] James, P. and Steger, M.B., 2017. Globalization and global consciousness: Levels of connectivity. In Global culture: Consciousness and connectivity (pp. 21-39). Routledge.

Hence, competitive benefits and the division of Muslim States also allegedly increase productivity and effectiveness[281].

Social globalization denotes to the distribution of thoughts and information amongst and through various countries. In this contemporary world, social media plays a key role in the spreads of news related to social globalization at its influence on Muslim as Ummah. The major examples are the globally populated publishing companies, books, and other channels. The impact of social globalization on Muslim States can ease Muslims who are living in Muslim states in businesses due to effective socialization throughout the globe.

Similarly, Muslims has a benefit related to enhancement of free trade which helps to increase the economic and political condition of Muslim States which led to effective globalization. Moreover, the normal communication amongst the people and Ummah is increased which also improves the peer communication amongst the people and global businesses. The aforementioned phenomena depict that there is a positive impact of social globalization on Muslim States. The ideological, social and political influence of globalization is also linked with relative influence such as here social influence directs towards the operation of cross cutting ideological dimensions which are completed with norms, values and narratives about the Muslim States[282].

With respect to the effects of non-Islamic philosophies and world media, the impact of Globalization on Muslim thought and culture can be seen. It has been observed that through the elements of modern thought, such as Western democracy, spiritualism, rationalism, modernism and nationalism, the impacts are manifested within the Muslim community. In the contemporary times, due to the process of westernization, secularization, and modernization of the modern world, with Western thoughts, thoughts and culture of Muslims are engulfed. It has been analyzed that at the extent of globalization, the minds of Muslims are subjected to the West, either culturally or intellectually.[283] When the own ideology is ignored by Muslims, the ideology of west

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[281] Mubashar, H., 2011. The concept of globalization and how this has impacted on contemporary Muslim understanding of ummah. Journal of Globalization Studies, 2(2).

[282] Barnawi, O.Z., 2017. Islam, neoliberalism and education in the GCC region. In Neoliberalism and English Language Education Policies in the Arabian Gulf (pp. 39-52). Routledge.

[283] Baig, I.A., Munir, N., Chisti, M.H., Wattoo, R.M. and Munir, S., 2018, March. AN IMPACT OF WESTERNIZATION ON ISLAMIC CULTURAL OF UNIVERSITY STUDENTS IN PAKISTAN. In *16th International Conference on Statistical Sciences* (p. 17).

is tactfully inculcated by the westerners in the community of Muslims. For example, the West has corrupted the meaning and concept of Jihad due to which even delusion and confusion are created in the Muslims as well. Thus, without comprehending the root causes of its derivation, it has been popularized as an act of fundamentalism, terrorism, and extremism by the West.[284]

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[284]Baytiyeh, H., 2018. Have globalization's influences on education contributed to the recent rise of Islamic extremism?. *globalization, Societies and Education*, *16*(4), pp.422-434.

Chapter Four

Political Impact of Globalization on Muslim States

4.1   **Islamic and Politics**

4.2   **Globalization and Islamic States**

4.3   **Islamic perspective of Human Rights**

4.4   **Islamic perspective of Constitution and Law**

 4.5   **Globalization versus conservative counter-universalism**

4.6   **Multi-Culturalism**

4.7   **Integration of Europeans as a phenomenon of Democracy**

4.8   **Muslim Laws in the Era of Globalization**

4.9   **Role of Islamic Politics in Globalization**

Chapter Four

Political Impact of Globalization on Muslim Societies

4.1 Islamic and Politics

Islamic political system has encountered numerous challenges in the modern era due to globalization. Analysis of the political structure of Muslim states offers detailed dispassionate responses regarding the controversial as well as intensive politicized query of political impacts of globalization on Muslims. This query is entertained firstly by pointing out the main challenges imposed by globalization. The relation of Islamic ethos with the capitalism is the first paradigm to be considered in this regard[285][286]. Development in the Islamic economic system is not the major challenge for the Muslim states in contemporary era as globalization has not been integrated into the particular global economy significantly. Yet, the main challenge is the political sphere. Irreconcilability of Islam and democratic system is extensively purported. The spread of Islamic religion is a macro- or proto-macro process itself and also along with its discrete core subtleties. This classical archetype of core Islamic dynamics continued to be operative, enhanced by several parameters and obstructed by others. Since the mid of nineteenth century, two modern and exterior global components have although encroached upon the core dynamics of Islam. The first known component is the regime of regulation and the principles of politics of global structure of the individual states. The additional factor is the new worldwide trend of constitutionalism as later as 1989. During these mentioned eras, the exterior trial of the values of politics worldwide, which basically initiated in the Western states, has prominently changed the religious and political dynamics of Islamic system before modernization. Analyzing Islam together with globalization compels us to determine that when the latter progression was found at first in the history of humans. In context to this, schema of Robertson[287] was extended by Therborn[288], who stated the stages of

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[285] Rodinson, M. (1973) *Islam and Capitalism*. New York: Pantheon.

[286] Turner, B. (1974) *Weber and Islam*. London: Routledge.

[287] Robertson, R. (1993) 'Globalization and Sociological Theory', in H. Martins (ed.) *Knowledge and Passion: Essays in Honour of John Rex.* London: I. B. Tauris.

[288] Therborn, G. (2000) 'Globalizations: Dimensions, Historical Waves, Regional Effects, Normative Governance', *International Sociology* 15(2): 151–79.

globalization since the historical expansion of global religions. The active spread of global religions amidst the states and beyond the boundaries of territories is easily explicable in the sense of model or the most primitive illustration of the development of globalization. The global faiths of redemption possess the potential to get spread actively as principally they are universalistic. The universalistic nature of global faiths provides them with the innate potential to surmount several types of particularism and grow ahead of the ethnic, national, and familial frontiers. Practically, the idyllic pledge to universalism is assuaged by every kind of concedes with the powers of particularism. Though, such concessions modify the nature and conditions of allusion of particularism from indigenous to worldwide. In the classical pattern of the universalism of faiths, faith is the motive power, the causative factor of universalization along with the globalization. However, contrastingly, globalization has proved to be significantly hazier procedure during the later waves. Globalization does not get its dynamics by the religion, however, the innovative culture and particularly technological powers which are totally secular set it in motion.

Emerging fundamentalist factions are usually ascribed to the influence of globalization on religious domain. In light of this perspective fundamentalism can be categorized among the consequences of globalization. It is clearly evident that not just the globalization, but the other types of social reforms are also significant causing factor of today's' Islamic resurgence and the expansion of fundamentalism of Islam. However, the influence of globalization on the Islamic religion possesses its own subtleties and is joined to the classical subtleties' of universal growth of Islam. This has complicated the classical pattern without precluding it, stemming of the perfect theoretical ideologies of Islam from the combination of subtleties' of classical universalism and innovative fundamentalism. Different analysts have analyzed the influence of globalization on Islam differently. Eickelman[289] analyses the blended effect of globalization on the Muslim world with 1 billion Muslims, the expansion of education along with the robust discussion about Islam in the books, media, and public discussions in press as the development of reformation of Islam. In Iran, reform movement of Islam during the last decade provides the helpful substantiate for this perspective, because, without any doubt it forms a logical break with contrite

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[289] Eickelman, D. F. (1998) 'Inside the Islamic Reformation', *Wilson Quarterly* 22(1): 80–9

modernization of Islam during the middle of twentieth century[290]. Also, he has stated that the existing Islamization of societal living patterns are deep-seated, however they are dispersed as well. Also, they lack any particular focus. Contrastingly, Barber[291] visualizes the impact of globalization condensed in the intensively fixated and fervent anti-western and anti-universalism struggles. Ernest Gellner[292] has not made any difference amidst fundamentalism of Islam and general scriptures of Islamic cities and deemed that major hindrance for modernization is the perpetual reformation of Islam. According to him, Islam was a Protestant of all types; however, its edict nuked, ridiculed the society, and hindered the expansion of political sectors[293].

Just in a similar way, Barber demolishes the difference between the Islam and its fundamentalism. The most important chapter of his book is titled as "Essential Jihad: Islam and Fundamentalism". The highlighted conjunctive is important: Islam is Jihad in itself; fundamentalism is considered as Jihad in another place, particularly to the efforts of fundamentalists of Americans opposed to the worldwide MacWorld. Islam nurtures the conditions which are suitable for anti-modernism, resentment to others, parochialism, and exclusiveness. All these are the features which comprise what Barber calls Jihad[294]. It is generally believed that the commonly shared concept of Barber about Islam and modernization or globalization is basically misinterpreted. Besides, the variety in the fundamentalism of Islam[295], it is entirely different from the modern-day Islamic manifestations as a universal faith. The modern-day societal changing processes including Urbanization, revolution in printing, globalization, and developing roads and means of transportation basically bolster the developments towards growth and rigorous saturation of society which are common to the universal faith that is Islam. All of these developments are sustained and by no means hampered by fundamentalism.

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[290] Arjomand, S. A. (2002) 'The Reform Movement and the Debate on Modernity and Tradition in Contemporary Iran', *International Journal of Middle East Studies* 34: 719–31.

[291] Barber, B. R. (1995) *Jihad vs. McWorld*. New York: Random House.

[292] Gellner, E. (1981) *Muslim Society*. Cambridge: Cambridge University Press.

[293] Gellner, E. (1994) *Conditions of Liberty: Civil Society and Its Rivals*. London: Hamish Hamilton.

[294] Barber, B. R. (1995) *Jihad vs. McWorld*. New York: Random House.

[295] Arjomand, S. A. (1995) 'Unity and Diversity in Islamic Fundamentalism', in M. Marty

and R. S. Appleby (eds) *Fundamentalisms Comprehended*, pp. 179–98. Chicago, IL: University of Chicago Press

That is why; agreement should be made with the notion of Eickelman regarding the expansion of the current developments regarding Islamization, no matter if one assents with the analysis of Eickelman about the constitution of reformation by these developments.

4.2 Globalization and Islamic States

The global classical growth and the deep penetration of Islam have been sketched already since its rise[296]. This pattern of the growth of religions symbolizes the core subtleties of Islam as a global, which grew via conversion by the orders of Sufis as well as sects and permeated in the societies of Muslims more strongly through orthodox transformation and particular early movements of fundamentalism including feudal herbalism. During the initial era of modernization, clear evidence is there regarding the enhanced interior Islamic globalization, or sub-globalization in the Muslim states. transportation through the sea was improved in seventeenth, eighteenth, and nineteenth centuries which consequently accelerated the international communication amid Muslims and invigorated global movements for orthodox transformation and rejuvenation (Tajdeed) in the continent of Asia, inclusive of the supposed revived movements of Sufism of the initial nineteenth century namely the Caucuses and North Africa[297]. Also, in Sumatra as well as Nigeria, similar Jihadi movements are found which merges orthodox reformism together with the formation of society. Keddie has analyzed the growth of foreign trading system that has resulted from the conquests of European colonies and expansion of naval system[298], as a provocation to such actions in the surroundings of the Muslim states. In nineteenth century, an exterior component is evidently implanted upon the core subtleties of the growth of Islam: colonial triumphs and cultural supremacy. The fore-mentioned activities in the boundary of Muslim states combines with the movements of Jihadi and Mahdist, which are present as the binary permeable forms of Islamic movements by Keddie as a reaction to colonial triumphs and delineates by the impactful

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[296] Arjomand, S. A. (2003a) 'Thinking Sociologically about Islam', in M. Juergensmeyer (ed.) *Global Religions: An Introduction*, pp. 28–39. Oxford: Oxford University Press.

[297] Voll, J. O. (1982) *Islam. Continuity and Change in the Modern World.* Boulder, CO: Westview Press.

[298] Keddie, N. R. (1994) 'Revolt of Islam, 1700 to 1993: *Comparative Considerations and Relations to Imperialism', Comparative Studies in Society and History* 36(3): 463–87.

instrumentation of a cohesive ideology of Islam, for a fight with infidels as well as for the building of a state. In the Meantime, at the deteriorating regions of the Islamic colonial power, the political system at international level impacted the Muslims of Middle East by the expansion of constitutionalism as well as the civil rights for securing life and the property. During the end of nineteenth century, Islam suffered the western cultural and political challenge. The reaction of Muslims to these challenges can be categorized into three types: secularism, modernism of Islam, and fundamentalism of Islam. During the World War II, the response to cultural as well as institutional challenges and Western supremacy has been highly influenced by the enhanced vivacity of Islam that is deeply rooted in the modern-day social changes. In the twentieth century, the classical format of vigorous growth of Islam along with its deeply rooted penetration within the societies of Muslims continued to be unaffected for wholly upper societal stratum. Factually, the classical subtleties of the growth and deep saturation of Islam was strengthened by three inter-connected and sequentially corresponding contemporary societal processes known as urbanization, expansion of sacred public periphery with the progression of communication, mass media, and transportation, and the expansion of literacy rate along with education.

The classical ancient rapport amidst urbanization and expansion of theological Islam[299] hold on for the duration of swift urbanization amid the World War II as well. Moreover, substantial expansion of literacy and spread of advanced education have taken place in all the Islamic states at the similar time as swift urbanization and they have separately supported to the movements of revivalists of Islam. Increased publications and circulating religious scriptures in the institutions are associates of this phenomenon. In twentieth epoch, a combination of interior sub-globalization has also been found which is just common the initial modern era and exteriorly accelerated globalization. At first side, unhindered progress and deteriorating outlay of transportation from the World War II has significantly enhanced the amount of pilgrim to Makkah, also of preachers from the continent of Africa to continent of Asia to the major Middle East regions of Islamic learning. It is noteworthy that this characteristic of globalization strengthens the classical universalism of Islam that is institutionalized

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[299] Arjomand, S. A. (1986) 'Social Change and Movements of Revitalization in Contemporary Islam', in James Beckford (ed.) *New Religious Movements and Rapid Social Change*, pp. 87–112. London: Sage Publications.

around pilgrimage to Makkah. At the second side, the post- colonial century has observed huge immigration of the Islamic believers into the West of Europe and North of America where substantial communities of Muslims have been established. In the meantime, Muslims have been observed to be integrated globally via mass media unprecedented. The global ramifications of the Rushdie case are the significant example of the integrated Islamic world. The rallies along with the smoldering of his Demonic cantos by furious Muslims started in England, in the Bradford city. These activities were broadcasted around the entire globe by the invigorated rallies in Pakistan as well as India. Particularly, at the lower level of politics of Iran amid revolution, just after the ban of the book in South Africa, Sudan, Pakistan, India, Bangladesh, and Sri Lanka, Ayatollah Rohullah Khomeini broadcasted his popular fatwa on 14th of February 1989 denouncing Salman Rushdie who is a non-Iranian author from England to death because of apostasy. The contemporary duplication of the classical format of intensified saturation of Islamic religion has, nevertheless, been entangled with the influence of the worldwide culture of politics of the era of individual countries. This influence has increased one innovative and modern component. The Islamic resurgence, maintained by the Urbanization and the expansion of literacy, has taken place with the reference of the globalization of the Islamic states along with the unification of the people into the political culture. The rising secular, national integration, political mobilization, and modernizing states have acclimatized the revival of religion politically. The significance of this innovative political acclimatization has been usually accepted; also the onlookers who underscore the intense political approach of the recent Islamic resurgence have described it to be the political Islam, although, the political Islam has not necessary or unavoidable consequences of the conflicts among the civilizations of Islam and West. Factually, it seems almost two eras amid contemporary France rush into the core of Ottoman kingdom with the Egyptian vocation of Napoleon in 1798. Consequently, the western administrative influence must be examined in the ensuing eras earlier to make any assumption. Modernization in the political culture as the building of state might have sparred with the political ritual of Mid-East ancestral dominion, however not with Islam. Lawful developments, conversely, generated kind of hostility amidst Islam and the rights of civilians.

4.3 Islamic perspective of Human Rights

The worldwide expansion of Western impression regarding the rule of law along with the prototypes of constitutional countries to the Middle-East regions during the end of nineteenth century did not create a conflict amidst Islam as well as constitutionalism. Dissimilar to the military secularists as well as Islamists of ideological era, the ones who established the fundamental law of Ottoman Empire in 1876, fundamental laws of Iran in 1906 & 1907, and the constitution of Egypt in 1923 acknowledged the basic dichotomy of earthly and religious legislatures in public law arrangements according to which they are leading their lives. Transformation of the law power, right to formulate the laws for public, from the ruler for his subjects was theoretically non-challenging and is exclusive of Islam. It might not influence the advocates of an Ottoman kingdom constitution or fundamental legislature (Qanoon-e-Asaasi) in nineteenth century along with their followers from Iran during the start of the twentieth century for the identification of the law power besides establishing public legislature that is Qanoon. It is clearly apparent in the nomenclature of the fundamental legislatures of Ottoman as well as Iran. Among the contemporary constitutions of Mid-East and North Africa, the 1992 constitution of Morocco is perfectly in accordance to the ritual doctrine of the Muslim autocracies in accentuating the role of king as the patron of the legal orders, both at temporal and religious level[300]. Moreover, Islamic law was built upon judiciary rulings in establishing the contemporary lawful codes in the state of Iran in Ali Akbar Davar (1927-1933) and in the state of Egypt in Abd-ul-Razaaq Al-Sanhoori, particularly in 1948 civil law. The delineation is very easy. For the generation of that time, Islam was not just the conception theory but a pioneer order. The arrogance of secular militants of Ataturk was took to utilize the word tasriyye for Shariah- this is the term which is not used in the constitution of Ottoman before- for the power of law thus disorienting by annexation the newly obtained right of the people to formulate the laws in the favor of public under the divine guidance of Shariah. The annexation, still, was myopic, and made the vengeance of Islam possible for the long time. In the historical perspective, what basically was provided to the society of Ottoman kingdom in 1876 and to Iran in 1906 and 1907 was proved not to be the sacred privilege however, the right of the autocracy to formulate the laws favorable for public.

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[300] Mayer, A. E. (1993b) 'Moroccans – Citizens or Subjects? A People at a Crossroads',
Journal of International Law and Politics 26(1).

It is not that no clash was there amidst contemporary country laws and Shariah. There is no lawful cross-culturalism, or ditheism free of clash among the different laws and principles. The lawful narrative of antique Islam is full with the illustrations of the clash amidst Shariah and royal civilian laws. Similar is the case with the contemporary constitutionalism in the Middle Eastern states. Conflicts amidst of sovereignty of the countries laws and Shariah covered in the fundamental state in the constitutional discussions in Iran during 1907 and 1908, and from that period in Pakistan along with other states. Incompatible points have been catalogued by Al-Naeem meticulously[301]. However, the civilian rights of security of property and the life- the laws that were introduced for the first time in Muslim states, although in change with the political system of hereditary and royal organizations of the mid-eastern states- were definitely not in contradiction to the law of Islam. Moreover, the people of elite political system were the significant benefiting recipients of the declaration of civilian rights during the end of nineteenth century: lives of those people became protected after redundancy; also the property of those members was not seized. Notwithstanding, unbiased rights for the acknowledged and secured religious minority communities and their right for religious freedom established a main factor of clash amidst laws of the constitution and Shariah. The historical narrative of contemporary Middle East constitutionalism states the provision of unbiased rights to every single subject of Ottoman kingdom regardless of their religious origin by royal commands of 1839 as well as 1856. Before that time, the position of Muslims and non-Muslim people of Ottoman kingdom was not justified. Both of these communities, though, were getting benefits of the legal doctrine of Ottoman Empire. Depending upon the constituents of the community, the Christians, the Jews, and the four constitutional Sunni Islamic law school possessed their judicature, and the people were allowed to select the judicature of their choice to appeal in case of any matter. For example, the Christians were all allowed to consult the Muslims judicature, all if they wanted to[302]. Moreover, the members of Muslim and also Non-Muslim communities were granted the right of complaining to their head regarding any unjust case and violating the public laws of administrators or even

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[301] An-Na`im, A. (1990) *Toward an Islamic Reformation.* New York: Syracuse University Press.

[302] Jennings, R. C. (1978) 'Kadi, Court and Procedure in Seventeenth-Century Kayseri', *Studia Islamica* 48.

judge[303]. This is such a hapless conviction, that unbiased rights were granted to the members of Non-Muslim communities just because of the pressure forced by the powers of European states, who were supposed to be their defenders. In 1858, Ahmed Cevdet Pasha produced the earliest contemporary Ottoman code, based on Shariah and took a record of the famous response of order of 1856 of leading Sultan by stating that numerous Muslims began to make complains by saying that today they become deprived of their religious rights being a religious society, particularly those rights that were acquired by shedding the blood of their elders, fathers as well as forefathers… it is a mournful and stressed day for the Muslims. However, this day is the joyful day for the non-Muslim subjects[304]. After the half century, nonetheless, the requirement for the equal rights of every citizen was stated in the constitutional legislature of Mid-eastern states as a consequence to the pressure imposed on them throughout the period of revolutions in constitutional laws by 1906 in the state of Iran and by 1908 in state of Ottoman kingdom. The religious leaders of the Shia community who endorsed the constitution-making bodies in the state of Iran achieved important grants throughout the constitutional discussions of 1907. Regarding this significant matter, nonetheless, the clash Amidst Shariah and the innovative laws of constitution was solved in the favor of constitutional laws. The leaders of the religions strenuously rejected the principle of justice among every citizen ahead of law, which those leaders rightly understood as opposite to the grants of the Shariah. However, by the end, the religious leaders of Shia community were forced to surrender. The lawful repercussions of 8th article were comprehensive[305]. all the citizens were declared to be equal in a law which created a general public legislature, state legislature, common legislature of land, also it canceled the general lawful distinctive identity of Shariah related to the lawfully sovereign believing and non-believing religious minor communities. The rule of justice prior to the law is usually granted unequivocal acknowledgement in several other mid-east constitutions of 1956 as well as 1962 realized the rule of justice prior to the law,

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[303] Gerber, H. (1994) *State, Society, and Law in Islam. Ottoman Law in Comparative Perspective.* Albany, NY: State University of New York Press.

[304] Gocek, F. M. (1993) 'Ethnic Segmentation, Western Education, and Political Outcomes: Nineteenth-Century Ottoman Society', *Poetics Today* 14(3)

[305] Arjomand, S. A. 1993. 'Religion and Constitutionalism in Western History and Modern Iran and Pakistan', in S. A. Arjomand (ed.) *The Political Dimensions of Religion.* Albany, NY: State University of New York Press.

however, without removing lawful pluralism wholly. The ritual lawful pluralism of Islam gained some recognition by the reality that the citizens of Muslim communities could pursue the personal legislature of Shariah in accordance to any lawful school that is Madhab they followed. The 1973 constitution eventually removed this component of pluralism from the personal legislature for the citizens of Muslim community of Pakistan legally. In Iran, the grant of justice for every citizen prior to the law is followed in accordance to the 8th Article of the obsolete constitution into the 20th Article, however, it is approved with the notion of following the standards set by Islam. The reality about the standards of Islam of not being explicit is very significant. No reference is there to support the grant of Shariah related to the inferior rank of secured minor communities as compared to the grants related to the slavery. The precept of justice among the citizens regardless of the religion they follow in the law of public of mid-eastern states can therefore be known to possess opposed the influence of fundamentalism of Islam, in the absolute Iranian constitution.

4.4 Islamic perspective of Constitution and Law

Now the important thing is to less considerate the minor problems between Islam and the associated constitutionalism and more considerate about the main conflict amidst western states and the Islamic political system which is deeply rooted in the ideological era which comes before the global period. The phase of the cold war regarding the international system of the individual countries was the duration of the arrival of Islamic ideology in the states of Middle East. The Ideological era did not abandon the constitutionalism specifically however, jeopardized with it. Factually, ideological era itself possessed constitutional prototype in 1918, in the council constitution. The prototype that was named as the ideological constitution is not designed for limiting the government, however, to transform the societal order in accordance with the revolutionized ideology. Restricted government along with the civilian liberties has to pave the way because the fundamental law is the tool of social modification[306]. The 1961 constitution of Algeria along with the ensuing National treaties up to 1988, the 1971 constitution of Egypt, the constitution of Islamic republic of Pakistan and Iran are among the most significant illustrations of ideological

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[306] Arjomand, S. A. 1992. 'Constitutions and the Struggle for Political Order: A Study in the Modernization of Political Traditions', *Archives européennes de sociologie/European Journal of Sociology* 33(4): 39–82.

constitutions of Mid-Eastern states. The revolution in the ideological constitutionalism in the Muslim States caused the initiation of secularism for the first time during 1930s in Turkey, along with its turn of Islam in establishing the state of Islamic republic of Pakistan by 1947. The constitutionalists of Ottoman Empire and Islamic republic of Iran possessed no ideological predicament in acknowledging about the notions being conveyed to the masses was the autocrats' right of formulating public laws rather than any philosophical privilege. But this concept is not right regarding the ones who made the constitutions of Islamic republic of Pakistan, one century amid the demise of empire of Mughal. Abu Ala Al-Mawdudi, along with other fundamentalists led a campaign outside the assembly of constitution, demanded the establishment of an ideological country, also he did not turn towards the constitutional past of the kingdom of Mughal, or any other country of the Muslims, however instead towards the collocation of theological Islamic sources to the blueprints of Western constitution. Consequently, the sovereignty of Allah Almighty was declared in the Islamic Republic of Pakistan's constitution of 1956, and Fazl-ur-Rahman[307] mentioned it to be comic transfer of political dominion to God, the popular 1949 Objectives resolution. Many consequences were there associated to the declaration of sovereignty of God. The ones who made constitutions of Pakistan were intellectually surrendered to Al-Mawdudi by providing rhetoric to his Islamic concept based upon the realities of history. Malik[308] has convincingly demonstrated that numerous Islamic legislatures established by General Zia-ul-Haq had been considered by the previous governmental bodies, also it was a continuous follow up for the existing traditions of that time, a considerably overdue result of the foundation of a state in 1947[309], also accurately accomplished in the inclusion as response to the order umber 14 commanded by the President in 1985, regarding the resolution on the sovereignty of God into the constitutional Article number 2A. The earlier nomination as an ideological territory of Islamic Republic of Pakistan, generally laid-off as real grandiosity, in a retrospect can be visualized as in correspondence with the developing historical fact from the very beginning. Islam was caught by the recently shown up persona of philosophy as no religion in the entire world

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[307] Rahman, F. 1970. 'Islam and the Constitutional Problem of Pakistan', *Studia Islamica* 32.

[308] Malik, J. 1996. *Colonialization of Islam: Dissolution of Traditional Institutions in Pakistan.* New Delhi: Manohar.

[309] Taylor, D. 1983. 'Politics of Islam and Islamization in Pakistan', in James Piscatori (ed.) *Islam in the Political Process.* Cambridge: Cambridge University Press

had been. In Bedouin world, philosophy showed up in patriot and communist structures and related to the advanced political legend of transformation. The constitution composed for the Ba'th party sometime before it acquired force shows the inconsistency among constitutionalism and philosophy joined inside a solitary syncretism report. Subsequent to insisting on parliamentary government, opportunity, and the autonomy of the legal executive, the Baath is depicted as a progressive gathering. Its fundamental goal, to be accomplished through progressive battle, was the production of a one-party mobilization system[310]. It was in Egypt, in any case, that the standard of law previously capitulated to a belief system, despite the fact that it was regulated farther than in the remainder of the Center East during the 1940s. Egyptian Chamber of State known as Majlis al-Dawla, set up in 1946 on the structure of the French Conseil d'état, before long set itself away from its French structure by its memorable choice of 1948 that set up the standard of the legal survey for the Gathering as well as for the entire Egyptian legal executive[311].

The Majlis al-Dawla upheld the Free Officials in 1952, and its leader, 'Abd a-Razzaq al-Sanhuri, recruited a regulation in 1954. In any case, Nasser thought that it was frightful and disposed of it 'on the grounds that the increases of the unrest couldn't be protected under it'. The period of philosophy affected the Egyptian nation, and with it originated the Law court of Treachery, the Progressive Courts, lastly Individuals' Courts whose point, before all else, was to 'secure the Upheaval'. The time of philosophy along these lines comprised an extreme difficulty for the late constitutionalized, common and political privileges in Muslim nations. The development of Islamic fundamentalism, which was mostly encouraged by globalization, started in the last piece of this period and was married to philosophy to create 'political Islam.' The transmission of fundamentalism as well as Islamic political belief systems instigated a severe crumbling in the conventional example of bigotry[312]. During the primary decade of reformations in the Ottoman kingdom (tanzimat), the subject of the conversion of Muslims into another confidence raised in Iran and Hassock Iraq with the advent of the Babi millenarian development among the Shi'a. A Babi

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[310] Kedourie, E. 1992. *Politics in the Middle East.* Oxford: Oxford University Press.

[311] Hill, E. 1993. 'Majlis al-Dawla: The Administrative Courts of Egypt and Administrative Law', in Ch. Mallat (ed.) *Islam and Public Law*. London: Graham & Trotman.

[312] Brown, N. 1997. *The Rule of Law in the Arab World: Courts in Egypt and the Gulf. Cambridge*: Cambridge University Press

evangelist was attempted and detained in the Footstool realm, and the head of the development, the Babi, was attempted and in the long run executed in Iran. I have finished up, from an examination of the instances of the arraignment of the Babis for disaffection in the Stool domain and Iran at the hour of the beginning of legitimate modernization in the Center East, that the definitive translation of the Islamic rule of renunciation remained intently attached to the aggravation of political request[313].

Nevertheless, the sharia's law of heresy didn't discover its approach into the protected law of the Center East in the principal half of the twentieth century. It stayed quiet on the blasphemous branches of Islam. It was amidst disturbance for a Muslim constitution in Pakistan and the Punjab uproars of 1953 that we fulfill the need for the prohibition of   Qadyanis from the Muslim people group and also from government offices, counting the Unfamiliar Service, which was constructed by a Qadyani, Zafarullah Khan. In 1974, nonetheless, and in the communist administration of Zulfiqar 'Ali Bhutto, the effect of Islamic fundamentalism converted into a protected alteration characterizing the Qadyanis as the non-Muslims. This paved the path for the oppression of the Qadyanis, which was incredibly strengthened in the reign of General Zia with an official law in 1984 and a progression of 'profanation laws'. By the mid-1990s, more than 100 Qadyanis were captured by these laws, and exactly 2000 arguments got in contradiction to them for 'offending the sensations of Muslims' by asking, settling on the decision to petition (Adhan), or essentially professing to be Muslims. It ought to be noticed that instances of impiety were conducted against Muslims and also Christians, just as Qadyanis; capital punishments have been approved, also a portion of the charged have been killed without any potential repercussions. In Iran, the individuals from the Baha'i religion – the replacement development to the nineteenth century Babi organization, which went through a significant change and spread past Iran as Universalist belief – have been held as defectors. During the era when the Islamic unrest, about 200 Baha'is got implemented using or devoid of preliminary, and gigantic pressing factor was placed on the Baha'is to reconvert to Shi'ite Islam in normal regulatory law. In Saudi Arabia, where Islam is interpreted as meaning the system's Wahhabi confidence and the Essential Law of 1992 proclaim the sharia's completely

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[313] Arjomand, S. A. 1996. 'Religious Human Rights and the Principle of Legal Pluralism in the Middle East', in J. van der Vyver and J. Witte (eds) *Religious Human Rights in Global Perspective: Vol. 2, Legal Perspectives*, pp. 331–47. Dordrecht: M. Nijhoff

in power, the Shi'ite minority was mistreated as apostates, while a youthful Shi'ite was decapitated for renunciation and impiety[314]. On 18 January 1985, the date was consequently picked for the yearly festival of Middle Easterner Common freedoms by the Center Eastern rights associations, the Islamic agitator Mahmud Mohammad Taha got suspended for disaffection by the request for Sudanese President Numeiri, however on 22 Walk 1991,Sudanese government sanctioned Dr. Hassan al-Turabi's innovative Islamic correctional code, in light of the shari'a, that incorporated capital punishment for disaffection for 'any Muslim who sponsors the dismissal of the Islamic convictions or declares his own dismissal of Islam by word or act'[315]. The most commended instance of renunciation created by the effect of Islamic fundamentalism is the Rushdie undertaking. We have as of now notice Khomeini's popular 1989 fatwa sentencing Rushdie to death for heresy. The roughly political nature of this decision remains in sharp differentiation to the lawful nuance and wise balance of the decision against the Babi teacher blamed for dereliction during the nineteenth century. The entire problem was entertained as a political instead of a lawful undertaking. In November 1992, Iranian Service of Values and Islamic Direction restricted crafted by two of the cosigners of a document safeguarding Rushdie's entitlement to the opportunity of articulation; and later in February 1993, in an action that is unmistakably in opposition to the partition of the authoritative and legal executive forces in Constitution of Islamic Republic of Iran (Article 57), 66% of the Majles agents embraced capital punishment against Rushdie. The abandonment proceedings in Egypt are critical for exhibiting the capacity of fundamentalism, autonomously of philosophy, to cause a civilization-al conflict around strict opportunity (for example abandonment). Regardless of their falling in the line of the Preeminent Protected Court as the body qualified for a definitive understanding of state law as well as shari'a, the Egyptian high court have, as per the unreconstructed translation of the shari'a, abrogated the privileges of defectors under the global basic freedoms tools to modify status, wed, acquire or have

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[314] Mayer, A. E. 1994. 'Universal versus Islamic Human Rights: A Clash of Cultures or a Clash of Constructs?', *Michigan Journal of International Law* 15(2): 308–402.

[315] Mayer, A. E. 1993a. 'The Fundamentalist Impact in Iran, Pakistan and the Sudan', in M. Marty and R. S. Appleby (eds) *Fundamentalisms and the State*. Chicago, IL: University of Chicago Press.

beneficiaries, and have powerfully dissolved their relationships, presenting them to primitive shari'a punishment for infidelity[316].

Restoration of the Rule of Law

The assurance of a potential authentic move, and of the arrival of constitutionalism and social liberties in the Center East, relies on a more broad inquiry: Is it conceivable to have the standard of law regardless of philosophical constitutions? The response to this key inquiry is yes. A significant element of philosophical constitution-production can assist us with understanding why it is so. Philosophical constitutions arrived behind schedule throughout the entire existence of constitutionalism. The mavericks to the interaction had available to them nonstop gradual additions to the global collection of a lawful and political philosophy that might be specifically appropriated. Indeed, syncretism gets compelling. As syncretism archives, philosophical constitutions incorporate a great cluster of rights. It is the situation with the Center Eastern philosophical constitutions also. The aim of the creators of these establishments was to offer empty talk to general qualities while invalidating these rights arrangements by such average capabilities as 'besides by law', and demanding their 'similarity with the communist desire of individuals', or 'congruity with Islam'. Insofar as the enslavement of the legal executive to the solid-state bears, such invalidation will be compelling, and the standard of law will stay the void way of talking. In the event that and where, in any case, a free legal executive exists, endures, or reappears and is given the force of legal survey, these arrangements and other intentionally obscure and equivocal conditions of philosophical constitutions can procure another life. Any person or gathering with admittance to the proper courts can start the cycle of reevaluation and formation of law. The standard of law would then be able to undermine philosophy similarly as a philosophy had undercut the standard of law. The effect of philosophy on the Egyptian general set of laws was significant. Albeit an equal arrangement of progressive courts appeared during the 1950s and 1960s, it wasn't till the finish of Nasser's standard that the significant surge on the normal legal executive was dispatched with a progression of official declarations in 1969. In spite of the fact that seriously crippled, the Egyptian legal executive endures the assault, called 'the slaughter of the legal executive' in light of the fact that countless adjudicators were strongly resigned. It recaptured its

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[316] Hamad, A. S. 1999. 'Legal Pluralism and Legitimation of Human Rights Abuses', in B. Dupret, M. Berger and L. al-Zwain (eds) *Legal Pluralism in the Arab World*, pp. 219–28. The Hague: Kluwer

independence throughout political progression under Mubarak, particularly with the institution of the Incomparable Legal Executive Chamber in 1984. The High Court initially planned as a governmental law court for accelerating the errand of communist change, has developed to a self-chosen Incomparable Sacred Court. The Preeminent Established Court has gotten progressively emphatic. It has taken the street of legal executive activism by announcing the constituent laws of 1987 and 1990 illegal, and by securing property rights, in any event, venturing to such an extreme as to invalidate a portion of the land change re-allocations of 1952[317]. Moreover, it has hinted the writings of the worldwide common freedoms tools into the Egyptian common law. This understanding of homegrown rules in the light of worldwide law on common liberties is a fascinating part of globalization and might be trailed by different nations. At last, in spite of the Sacred Correction of 1980, which makes the standards of the shari'a the wellspring of Egyptian rule, the judiciaries have truth be told reliably kept up the view that the wellspring of law is the state . The Incomparable Sacred Court has asserted the elite option to decipher the standards of the shari'a without observing the principles of Islamic law. The most recent victory of philosophy in the Center East accompanied the Islamic transformation in Iran. The disruption of philosophy – this while an Islamic religious belief system – by the standard of law is simply starting. It is fascinating to note, nonetheless, that with the advent of modernized state and its legitimate system by the Islamic aggressors and the assertion of the incomparability of shari'a, the ancient dichotomy of public then holy law returned right away. This dualism empowered the administrative legal advisers of the Chamber of Watchmen to shield possessions privileges, which were completely predictable with shari'a, in contradiction of the later infringements of parliamentary enactment since the mid-1980s. However, it additionally presented basic logical inconsistencies in the Iranian protected law. Moreover, a declaration regardless, the Islamic law of one-sided separate was not re-established. A court request was needed for separation, and ladies started to assume an expanding part in the family courts as colleague juries. In 1998 the main ladies judges were designated, in clear inconsistency to shari'a. The additional broad consequence of this new legitimate dualism was a drawn-out sacred emergency that was mostly settled

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[317] Hill, E. 1997. 'Jurisprudence of the Supreme Constitutional Court of Egypt', presented at UNIV OF VIRGINIA on October 12, 2012 at the annual convention of the Middle East Studies Association, San Francisco, 22–24 November.

by Khomeini's declaration of the prevalence of national law over shari'a in 1988. This rule was quickly regulated by the production of a Gathering for the Evaluation of Interest of Islamic System, which was appropriately perceived as a structure of community in the sacred changes of 1989.

4.5 Globalization versus Conservative Counter-Universalism

An intriguing element of globalization is the unfurling of hostile to worldwide slants in particularistic, assortment delivering developments, which look for nearby authenticity in any case, in any case, have a worldwide casing of self-reference[318]. The adaptability of marking worldwide shows with reservations has permitted countless Muslim states to affirm their enrollment in the global networks by marking the UN common liberties instruments, for example, the 1989 UN Show on the Privileges of the Kid, however with critical reservations which assert the need of the shari'a rules[319]. All the more normally, notwithstanding, worldwide mix incites numerous Muslims to underscore their one of a kind character inside the edge of reference of their own way of life, which can be supposed to be without a moment's delay widespread and nearby or sub-worldwide[320]. There can be no uncertainty that worldwide incorporation has made numerous Muslims look to suitable Universalist foundations by what may be named Islamic cloning. We consequently hear increasingly about 'Islamic science', 'Islamic common freedoms', an 'Islamic global framework' and an assortment of associations demonstrated after the Unified Countries and its branches, most remarkably the Association of the Islamic Gathering, which was established in 1969 and has 57 part nations, with foundations that clone World Bank, UNESCO[321] as well as Worldwide Red Cross. To mistake it for fundamentalism is a grave misstep. It is a receptive inclination, in any case, and one would name it cautious counter-universalism. The connection of this guarded counter universalism to ancient universalism of Islam as global religion is corresponding to the protective counter-universalism of

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[318] Robertson, R. and Khondker, H. H. 'Discourses of Globalization: Preliminary Considerations', *International Sociology* 13(1): 25–40.

[319] Paradelle, M. 'Legal Pluralism and Public International Law: An Analysis based on the International Convention of the Rights of the Child', in B. Dupret, M. Berger and L. al-Zwaini (eds) *Legal Pluralism in the Arab World.* The Hague: Kluwer.

[320] Hunwick, J. 1996. 'Sub-Saharan Africa and the Wider World of Islam: Historical and Comparative Perspectives', *Journal of Religion in Africa* 26(3): 231–57.

[321] UNESCO- United Nations Educational, Scientific and Cultural Organization

Huntington's[322] 'the West against the rest' to deep-rooted universalism of Edification. The old example of elements of Islam as Universalist faith, as was called attention to, included fundamentalist patterns, close by numerous others. The fundamentalist propensity in Islam was strengthened by a portion of the contemporary cycles of social revolution, together with globalization, and has procured another and pointedly political authority under the effect of political modernization. Political Islam can likewise be viewed as an assortment of fundamentalism. It would be deceiving, notwithstanding, to talk basically of a move from universalism to fundamentalism. For a certain something, preacher customary Islam likewise prospers and has embraced current innovation to its development. This is particularly apparent in the huge converting developments in South Asia. All the more significantly, the primary effect of globalization on the Islamic world has not been the development of fundamentalism however the thing I'm calling guarded counter-universalism. Fundamentalism has been portrayed as specifically current and specifically conventional; it is subsequently assimilative notwithstanding its purpose. The assimilative property of guarded counter-universalism is more articulated. It has just brought about the osmosis of widespread hierarchical structures, and but prohibitively, of all-inclusive thoughts, for example, basic freedoms and privileges of ladies. It is hard to get away from the end that, regardless of its plan, protective counter-universalism is definitely a stage to modernization of the Islamic custom. Besides, the immediate effect of globalization on Muslim community is in opposition to its circuitous impacts through fundamentalism, for example, the previously mentioned infringement of common freedoms. The expanding coordination of the Center Eastern countries into the worldwide framework opens them to solid opposite patterns in global law. This openness has presented another component of lawful pluralism and produced conflicted responses all through the Center East. Moreover, the effect of the common freedoms unrest on the legitimate culture of Center Eastern social orders has not been negligible. While in the primary portion of the twentieth century the global lawful culture saw the intensification of 'common' and 'political' by 'social' privileges, its subsequent half was set apart by the continuous 'basic liberties transformation'. This insurgency has a solid worldwide – without a doubt supernatural – measurement. Most Center Eastern nations have consented to global

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[322] Huntington, S. P. *The Clash of Civilizations and the Making of World Order*. New York: Simon and Schuster.

basic freedoms instruments, and all have offered in any event empty talk to basic liberties. All the more altogether, the post-1989 rush of new constitutionalism right away spread from Europe to North Africa. An unmistakable element of the new constitutionalism is the organization of sacred courts to shield the change to vote based system and secure basic freedoms[323]. Algeria in 1989 and Tunisia in 1990 (foreseen by an official declaration in 1987), Mauritania in 1991, and Morocco in 1992 set up established court of law on the French structure and accused them of the assurance of common liberties. The Prelude to the innovative Constitution of Morocco (1992) fundamentally reaffirms the 'connection to common liberties as they are generally perceived', with understood allusion to new Conseil Constitutional as their watchman[324]. Indeed, even the Saudi Essential Law offers empty talk to common freedoms by proclaiming their security as per the shari'a a component of the state (Article 26). An expanding number of Muslim erudite people are shielding the privilege to the opportunity of articulation by demanding that strict freedom and opportunity of soul are plainly deducible from the content of the Koran. Various Koranic sections firmly infer a type of 'common religion' among humankind, which involves strict freedom, and make unequivocal opportunity of still, small voice and religion, most strikingly, 'there is no impulse in religion'[325]. In Iran, 'Abdul-Karim Sorush, the past executive of the Gathering for Islamic Social Unrest, has gone similar to placing the global religions on an equivalent balance in a new title, The Straight Ways (saratha-ye mostaqim), a blasphemous pluralization of a major Koranic idea. Social change and the extreme break with a belief system, not withstanding, doesn't naturally convert into institutional increases. A conceivable sociological clarification for the proceeded with infringement of common and constitutional rights in Egypt and also in Tunisia, which is appropriate for the Islamic community, for the most part, is that the communal powers that have truly protected the expansion of rights somewhere else are too frail in correlation with the concentrated states which rule common society through corporatist intrusion[326]. Truth be told, the one region of civil rights where we catch huge (yet

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[323] Arjomand, S. A. 2003b. 'Law, Political Reconstruction and Constitutional Politics', *International Sociology* 18(1): 9–34.

[324] Bendourou, O. 1997. 'Conseils constitutionnels et État de droit au Maghreb', in A. Mahiou (ed.) *L'État de droit dans le monde arabe,* pp. 227–44. Paris: CNRS Éditions

[325] Quran 2:256

[326] Dalacoura, K. 1998. Islam, *Liberalism and Human Rights.* London: I. B. Tauris.

lacking) gains has a developing social power behind it. Among common freedoms, ladies privileges have the most grounded social sponsorship, coming about because of underlying and word related changes in contemporary Center Eastern social orders. Ladies' privileges are addressed by true structures of the states, and by a developing amount of NGOs which are progressively connected with global NGOs and the Assembled Countries organizations. As indicated by certain reports, the ladies' NGOs captured everyone's attention from the state delegates at the Worldwide Gathering on Populace and Improvement in Cairo (1994), and representatives from Muslim nations were prominent in Fourth World Meeting on the prominence of Ladies in Beijing (1995). In Iran, ladies established the biggest gathering of Khatami's allies, and the activists in the Majlis incorporate a couple of noticeable ladies. The ladies' development has made critical additions since 1997 and is going about as a channel for the lethargic however ceaseless impact of global shows on ladies' privileges on Iranian managerial and common law. Then again, the transcontinental Islamic revival has produced the dismissal of the statement of the comprehensiveness of common liberties, and has produced an authority 'Islamic other option'. This Islamic option is exemplified in the 1990 Cairo Assertion on Basic liberties in Islam. As is normal in an imitative report, a large part of the legitimate wording of the worldwide basic freedoms shows is gulped while a lot of rights are in substance invalidated. The Cairo Statement offers no assurance of strict opportunity. It restricts any type of impulse or misuse of destitution and obliviousness to change anybody over to secularism or a religion other than Islam (Article 10). Article 22 of the Announcement bars 'the abuse or abuse of data in such a manner as may disregard holy natures and the nobility of Prophets, sabotage good and moral qualities or crumble, degenerate, or damage society or debilitate its confidence'. It is intriguing to take note of that, in level logical inconsistency to the authentic experience and the public law of basically all the signatory nations, Article 19 of the Cairo Presentation gives that 'There will be no wrongdoing or discipline besides as accommodated in the Sharia's'. Article 25 further pronounces the shari'a as the lone hotspot for clarification and explanation of the articles of the Assertion. While embracing the Cairo Revelation, the Islamic Gathering of Unfamiliar Pastors in April 1993 additionally affirmed, 'the presence of various sacred and overall sets of laws among [the] Part States and different worldwide or provincial common freedoms instruments to which they are gathering. This affirmation leaves open the sort of intimation of global law on basic liberties into public laws of the sort attempted by the

Incomparable Established Court of Egypt. Allow me to close this conversation of basic liberties from the viewpoint of lawful pluralism. To rehash a point made before, one can't have legitimate pluralism without struggle between the laws. Participation in the worldwide local area makes the overall sets of laws of the contemporary Center East porous to standards of global law and presents a component of legitimate pluralism. A cycle of assimilation is put into action, not through the execution of worldwide law – we as a whole ability woefully insufficient the systems for such usage are – yet rather through the inevitable retention of the global lawful style of basic freedoms into the established laws of the Center Eastern nations. Inferable from this assimilation, the beginnings for future revolution in human and ladies' privileges remain immovably embedded in the real and likely logical inconsistencies between the public and worldwide laws, and particularly the right-situated global lawful culture. It should be conceded, in any case, that the advancement accomplished so far has been insignificant by near guidelines, and the street ahead remaining parts exceptionally rough[327].

4.6 Multi-Culturalism

Globalization is regularly contemplated, under neoliberal focal points, only concerning its sway on market exchanges and market-state relations. In this view, globalization enables worldwide business sectors to the detriment of state power, ultimately making a borderless world. What is frequently ignored in this depiction, nonetheless, is the effect of globalization on social relations and social personalities, especially in the creating scene. As Jan Aart Scholte clarifies, globalization portrays an interaction, whereby" social relations become less attached to regional systems," and "regional distance and regional lines hold restricted importance in these conditions."[328]All in all, globalization makes supra-territorialization of social connection as "it reconfigures social space away from also, past thoughts of outlined territory."[329] A comparable depiction of globalization is advertised by Malcolm Waters: "the increase of overall social relations which interface inaccessible regions so that neighborhood happenings are molded by occasions happens numerous miles away and

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[327] Mayer, A. E. 1994 'Universal versus Islamic Human Rights: A Clash of Cultures or a Clash of Constructs?', *Michigan Journal of International Law* 15(2): 308–402

[328] Kosebalaban, H. 2005. The impact of globalization on Islamic political identity: the case of Turkey. World Affairs, 168(1), 27-37.

[329]Mann, M. 2001. Globalization and September II. *New Left Review*, *12*, 51.

the other way around.[330]" Seen along these lines, globalization establishes a climate where worldwide relations are not, at this point formed only by the cooperation of states. Or maybe, cultural powers inside each state can collaborate with one another on a worldwide scale. Basically, globalization has opened Pandora's Box of public legislative issues and permitted them to contaminate global legislative issues. In their relations, social entertainers respond to an arrangement of discernments that they have framed through their past association just as absence of association. Personality is the amount of these insights that one structures about oneself, his or her current circumstance, and the others sharing the same climate. As Charles Taylor notes, character shapes one's norm of judgment by furnishing the entertainer with a skyline inside which esteem separations are conceivable.[331] Contingent upon underlying factors, globalization may adjust such insights decidedly or contrarily. From one viewpoint, it might grow one's frame of reference by making a cognizance that all are residents of a worldwide town. This idealistic situation about the positive extraordinary effect of globalization on social characters sets that "transnational progressions of the two individuals also, thoughts obscured the feeling of partition among 'insiders' and 'pariahs' on which public personality rests.[332]" On the other hand, globalization may attempt to make an inverse impact by growing limits of political strife and unsteadiness. It debilitates state limits and, subsequently, uncovered recently contained homegrown social, political, and monetary issues at the worldwide level. In this sense, globalization may be viewed as an interaction that enables oppressed social orders and makes an impact that Anthony Giddens calls "invert colonization" as non-Western social orders impact improvements in the West[333]. Yet, the strengthening of social orders segregated from both homegrown also, worldwide dynamic cycles makes further pressure. In this sense, instead of obscuring the feeling of division, globalization, by permitting correlations at the worldwide level, makes a profound feeling of partition and thus hatred. In this way, the key inquiry here is, "Under what conditions does globalization

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[330]Steger, M. B. 2013. Political ideologies in the age of globalization. *The Oxford handbook of political ideologies*, 214-231.

[331]Gülalp, H. 2002. Using Islam as political ideology: Turkey in historical perspective. *Cultural Dynamics*, *14*(1), 21-39.

[332]Arjomand, S. A. 2004. Islam, political change and globalization. *Thesis Eleven*, *76*(1), 9-28.

[333]Heywood, A. 2017. *Political ideologies: An introduction*. Macmillan International Higher Education.

make a positive groundbreaking impact that would prompt an obscuring of the feeling of detachment among worldwide social entertainers?" For globalization to make an impact of normal recognizable proof, certain conditions should be met. The chief condition for globalization to change unfriendly discernments and help fabricate a typical ID as individuals from a worldwide society is homegrown political standardization. To clarify this change, I use an altered type of Samuel Huntington's model of "political request in evolving social orders." In 1968, Huntington offered this model to look at the destabilizing impacts of financial modernization in creating countries. He contended that modernization was possibly destabilizing if the subsequent social activation was not resembled by participatory establishments: Social and monetary change—urbanization, increments in proficiency and schooling, industrialization, broad communications extension—expand political cognizance, duplicate political requests, expand political investment. These progressions sabotage customary wellsprings of political power and conventional political organizations. . . . The paces of social assembly and the extension of political cooperation are high; the paces of political association and regulation are low. The outcome is political insecurity and turmoil. The essential issue of governmental issues is the slack in the improvement of political establishments behind social and monetary change[334].

In 1968, Huntington's fundamental consideration was zeroed in on homegrown political insecurity and establishments. He was not at this point inspired by worldwide clashes and character legislative issues. Nonetheless, one can see that the model unmistakably applies to this level of insecurity and strife. One can see that globalization irritates these impacts of modernization; it prompts expanded admittance by social gatherings to worldwide schooling and worldwide broad communications, expanding political cognizance furthermore, assumptions for political investment. However, except if these assumptions are joined by compelling participatory establishments, the result will be political insecurity and brutality at the worldwide level. During the 1990s, Huntington turned his consideration to worldwide clashes, yet this time he totally deserted his institutional model for another culturist worldview, the conflict of civic establishments. This new worldview clarifies worldwide political savagery by reference to the idea of civilizational personality. As per the conflict of civic establishments

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[334]Kimmel, M. S. 2003. Globalization and its mal (e) contents: The gendered moral and political economy of terrorism. *International Sociology*, *18*(3), 603-620.

theory, future clashes, highway or something else, will be socially, as opposed to financially or philosophically, motivated[335].

It expects human progress as a solid element and hence overlooks variety inside each characterized human progress. Its illustrative force is restricted: It clarifies struggle yet can't clarify the nonattendance of it. It can't address what conditions civilizational character needs to prepare its disciples in a worldwide clash and when it loses its electrifying force. By overlooking the groundbreaking effect of establishments on insights, this model neglects to address why individuals from the same human progress have various perspectives towards strife with those of different developments. As Lisa Wedeen suitably calls attention to,

By overlooking verifiable cycles and explicit relations of political force, the treatment of culture (particularly in political theory) has made light of the heterogeneous ways individuals experience the social request inside and among gatherings, while misrepresenting the shared characteristic, steadiness and lastingness of gathering convictions and values. Thus, socially essentialist clarifications of political results, for example, ethnic or strict viciousness will in general naturalize classifications of gathering character, as opposed to investigating the conditions under which such encounters of gathering character come to appear to be common when they do.[336]

In spite of the fact that Huntington's model of political flimsiness encourages us comprehend this worldwide discontent by focusing on the significance of political organizations, his "conflict of civilizations" model redirects regard for essentialist contentions that stress Islamic civilizational way of life as the reason for struggle. However we can't completely get a handle on the underlying foundations of political savagery on the planet today, especially in the Islamic world, without an assessment of political establishments or absence of such foundations. In this sense, the Huntington of the 1960s is more useful and scientifically more modern; he has better logical power than the Huntington of the 1990s in understanding this issue. During the 1960s, Huntington restricted his advantage in political insecurity to homegrown governmental issues and didn't discuss the worldwide effect of political insecurity. In the age of globalization and with an arrangement that homegrown governmental issues is

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[335]Yavuz, M. H. 2009. *Secularism and Muslim democracy in Turkey* (Vol. 28). Cambridge University Press.

[336]Sargent, L. 2008. *Contemporary political ideologies: A comparative analysis*. Nelson Education.

progressively interlinked with global legislative issues, the first model is needing alteration to incorporate globalization as a key part.

The vital segment in Huntington's model of political flimsiness is monetary and political modernization. Financial modernization made conditions, for example, urbanization and expanded degrees of instruction in creating countries, which prepared for fast social preparation. Political modernization, on another hand, opened up the space for political investment, which thus expanded requests from social powers for additional cooperation. When embedded into the model, globalization bothers these impacts. It gives instruments for human portability across main lands what is more, increments media openness and levels of training. Strategically, globalization conveys thoughts across borders, particularly thoughts regarding democratization and basic freedoms.

Fundamentally, globalization removes generally stale social orders that live under shut and severe systems. In any case, globalization alone does not give participatory organizations that would channel expanded social activation into worldwide cooperation by burdened populaces. By activating youthful and abused populaces, globalization basically amplifies the size of encounter from the homegrown to the worldwide field. The nearby the linkage between the homegrown and the worldwide the framework, which lies at the underlying foundations of the entire state the framework, powers mistreated populaces to see themselves as misled by worldwide forces. As Stanley Hoffmann contends, globalization appears to encourage clashes, as "the bringing down of different hindrances . . . particularly the spread of worldwide media makes it feasible for the most denied also, abused to contrast their destiny and that of the free and well-off."[337]

With regards to the Islamic world, especially oil-creating nations, harsh state frameworks overwhelm in partnership with worldwide political focuses yet don't channel the social preparation of cultural entertainers into participatory foundations. In such cases, globalization makes much more progressive effect. By debilitating state limits, globalization removes cultural powers in such nations by aiding their upward social activation. Globalization empowers them to access worldwide instruction and

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[337]Baradat, L. P., & Phillips, J. A. 2019. *Political ideologies: Their origins and impact*. Routledge.

that's just the beginning significantly to worldwide communication[338]. In other words, cultural powers who live significantly under incredibly shut political frameworks are engaged to communicate on a worldwide level.

This upward social preparation, be that as it may, has not been joined by participatory political establishments, either at the homegrown or at the worldwide level. Albeit the rush of democratization that cleared Eastern Europe and somewhere else after the fall of the Soviet Association didn't discover it's the path into a large part of the Islamic world, the absence of interest by Muslims at worldwide decision-making measures has added to their sense of dissatisfaction with the worldwide framework. This point is referenced by Richard Falk, who causes to notice the wellsprings of worldwide Islamic agitation that is established in the detachment of Muslims from worldwide dynamic cycles. He contends that Muslims are prohibited from such cycles in any event, when choices taken straightforwardly influence them, which thus unfavorably influences the productivity of such choices:

At the point when joined with different components, there would be a sensible reason for accepting that Islamic cooperation could have an effect with regard to the job of the Unified Countries on such issues as Palestinian self-assurance and the status of Jerusalem, the way to deal with global illegal intimidation, and the upkeep of the atomic limitation regime.[339]

Islamic personality has arisen as the jargon to communicate resentment in the Islamic world established in primary components. Globalization may help reduce this displeasure on the off chance that it helps channel social preparation into participatory foundations. Without such foundations, in any case, globalization encourages social entertainers to communicate their savage annoyance. As Rasmussen keeps up, "What's going on about the mass illegal intimidation showed in the 11 September assaults is that . . . the advancement of a regular citizen worldwide foundation permits regular people to extend power on a worldwide scale."[340]

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[338]Dabashi, H. 2017. *Theology of discontent: The ideological foundation of the Islamic revolution in Iran*. Routledge.

[339]Sheehi, S. 2010. *Islamophobia: The ideological campaign against Muslims*. SCB Distributors.

[340]Mukhammadsidiqov, M. 2020. The importance of regulating the relationship between the state and religion in ensuring the stability of society. *The Light of Islam*, *2020*(2), 12-17.

Despite the fact that state constraint doesn't allow political support and analysis of the homegrown framework calmly and the worldwide framework doesn't allow articulation of Muslim complaints inside legitimate systems, globalization has quickly empowered people in Islamic social orders living under shut furthermore, subdued systems to interface with other cultural entertainers on a worldwide scale. In this sense, globalization liberated social entertainers and permitted them cooperation with different entertainers in comparative conditions in the worldwide framework. As results of oppressive political frameworks, which work pair with the global framework, such powers are not arranged and furnished with essential instruments to profit by worldwide connection. They are prepared, in any case, with vital apparatuses to cause insecurity inside worldwide framework. Therefore, the worldwide cooperation of cultural entertainers under oppressive systems, especially when these systems are themselves upheld by worldwide market components, is described by brutality. In the examination, majority rule governments make a climate of quiet interest at the homegrown, and thus, at the worldwide level. As Merciful M. Henry and Rober Springborg keep up, "Political transparency and pluralism in the popular governments accounts in a significant measure for their more noteworthy ability to acclimate to globalization."[341]

4.7   Integration of Europeans as a phenomenon of Democracy

Islamists before the 1990s to a great extent utilized fierce way of talking in portraying Turkey's position opposite the West. Following the 1990s, notwithstanding, there was a momentous move to a more globalist standpoint chasing convenience both inside and outside the homegrown political framework. With the ascent of the AKP to control, Islamists started to champion themselves as equals to the Christian leftists in a Muslim setting. The AKP has detailed its political way of thinking as a moderate Islamist nationalist party, surrendering the regular Islamist position that expands on a Manichean partition of Islam and the West. The Turkish political and scholarly foundation appears to have responded to this articulated change with doubt, blaming the gathering administration for rehearsing takiyye or trickiness. The scholarly foundation for suspecting the inspirations of Islamists comes from modernization talk, which portrays any religion, especially Islam, as the voice of convention and relapse against the modernizing state. In numerous variations of modernization talk, the

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[341]Ahmed, A. S., & Donnan, H. (Eds.). 2003. *Islam, globalization and postmodernity*. Routledge.

common judicious state model has been acknowledged as liberal what's more, reformist, and religion has been viewed as narrow-minded and retrogressive. Strictly attentive citizenry were portrayed as traditionalist powers of obstruction, and it has been declared that monetary improvement is just conceivable if such powers were defeated.[342]

Albeit the likelihood that Islam can have liberal translations and secularism can have narrow-minded structures has gone into banter as it were recently,[343] the predominant talk stays the one which underpins traditional pioneer speculations. For example, Bernard Lewis, repeating the customary school, asserts that every single political Islamist "respect liberal popular government with hatred as a bad and debasing type of government. They will see it, best case scenario, as a road to control, yet a road that runs one way only."[344]

In Turkey, strictly perceptive individuals from society have been viewed as dangers to mainstream and liberal qualities. Their responsibility to popular government was accordingly not guaranteed. A comparable position is protected by numerous Turkish erudite people and columnists. For example, Ruṣen Çakır, a writer practicing on Turkish political Islam, contends that Erdoğan, the pioneer of AKP and the Leader of Turkey, can't just change his way of thinking regardless of whether he needed to, on the grounds that "he [has been] an Islamist since he was 12. He cannot sell out his roots."[345] Indeed, Erdoğan and other Islamists made references to popular government as intend to accomplish different destinations. In a meeting given to Milliyet paper in 1996, Erdoğan expressed that "popular government is a method, not an end"[346] Likewise, in 1994, Erdoğan declared in a public rhetoric that one couldn't promise to be a Muslim and a secularist simultaneously; "you will be either Muslim or secularist.

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[342]Miles, W. F. 2007. *Political Islam in West Africa: state-society relations transformed*. Lynne Rienner Publ..

[343]Gülalp, H. 2001. Globalization and political Islam: The social bases of Turkey's Welfare Party. *International Journal of Middle East Studies*, *33*(3), 433-448.

[344]Warde, I. 2000. *Islamic finance in the global economy*. Edinburgh University Press.

[345]Kuru, A. T. 2005. Globalization and diversification of Islamic movements: three Turkish cases. *Political Science Quarterly*, *120*(2), 253-274.

[346]Rehman, S. S., & Askari, H. 2010. How Islamic are Islamic Countries?. *Global Economy Journal*, *10*(2), 1850198.

These two can't exist together."[347] Let, in 2003, he solidly expressed his obligation to majority rule government, furthermore, vote based culture: No one should endeavor to make strain and to divert Turkey from its way. We have seen this film previously. Popular government will continue, and everybody will process this popularity-based culture.

Those, who imagine choices, other than the ideal of Turkey's walking toward a present-day state in corresponding to the unchangeable standards of the constitution, are submitting wrongdoing against the fate of our children.[348]Also, as to globalization and the European Association (EU), which gives an institutional channel for Turkey towards globalization, political Islamists including Erdogan have astoundingly adjusted their positions. In the past, Islamic political ideologues have called Westernization injustice and the EU a "Christian club." They have gradually come to embrace, be that as it may, further mix of the country inside Western organizations. Erdoğan states that "what makes Turkey European is its selection of qualities addressed by Europe, pluralist majority rule government, pluralism, rule of law, human rights, secularism, opportunity of thought and conscience.'[349] Erdogan accepts that it is unimaginable to expect to alter the course of globalization, and along these lines it is crucial for advantage from this pattern: "The individuals who fabricate higher dividers around their lines, the individuals who presume change, do not focus on political and financial advantages of their residents, the individuals who don't uphold their business people, they will be simply observers [of this process]."[350] How might one clarify this adjustment in position? Are the doubters' rights that this is only a strategic move? To clarify the logical inconsistency between these positions, a few examiners guarantee that it is a certifiable change, yet it likewise addresses an aggregate deserting of Islamist political personality in trade for a liberal political perspective. For example, Ihsan D. Dagı contends that the AKP addresses post-Islamism and a total surrender political

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[347]Kosebalaban, H. (2005). The impact of globalization on Islamic political identity: the case of Turkey. *World Affairs*, *168*(1), 27-37.

[348]Mohammadi, A. (Ed.). 2002. *Islam encountering globalization* (Vol. 2). Psychology Press.

[349]Schwartz, I. M., Kumar, K., Holub, R., Lubeck, P., & Wieviorka, M. 2000. *Muslim Europe or Euro-Islam: politics, culture, and citizenship in the age of globalization*. Lexington Books.

[350]Semati, M. (Ed.). 2007. *Media, culture and society in Iran: living with globalization and the Islamic state* (Vol. 5). Routledge.

Islam.[351] This view is characteristically connected to the case that Islamist personality cannot be changed yet can be deserted by a large. Be that as it may, this view does not clarify the reason for a particularly quick move. It cannot be rejected that Turkish Islamists keep up their Islamic social and political direction; Islam keeps on being the language of their character. What is evolving, notwithstanding, is their reality vision. Distrustful perspectives, actually, depend on the possibility that view of interest is static and shy of any smoothness. They deny the chance that a participatory cycle can adjust insights of interest in a powerful cycle of social cooperation. This is the thing that occurred on account of Turkish Islamists, as their self-discernments, as well as impression of their current circumstance, both homegrown and worldwide, have been modified through their political support. Interestingly to the cases that political Islamic character has totally changed or that the change is as it were logical, I consider it to be a continuous interaction of change. James Piscatori appropriately questions an extreme division of instrumental and principled obligation to popularity-based establishments. Support in constituent cycles, he says, has an extraordinary impact: "[It] makes its own internal rationale, or rules of the game that ensnare or trap the members further."[352] Piscatori accepts that vote based interest makes "learning measure, whereby participatory experience practices a sort of mingling, criticism effect."[353]

The change or the learning cycle of Islamist personality in Turkey ought to be analyzed with regards to bigger social, monetary, and political changes that happened in the last two a very long time in Turkey. Since the Turgut Özal period (1983–1993), Turkish society has encountered a profound interaction of political, monetary, and social change, Özal's liberal changes uncovered Turkish society to both the negative and positive effects of globalization, and unshackled cultural powers from the control of a neutralist state ideology.[354] Fuat Keyman and Ahmet Icduygu clarify the impact of this change on Turkish governmental issues concisely.

The solid-state custom has worked as the putting together "inner variable" of Turkish legislative issues up until the 1980s. Notwithstanding, since the 1980s, the rise

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[351]Haynes, J. (Ed.). 2016. *Religion, globalization and political culture in the Third World*. Springer.

[352]Mandaville, P. 2020. *Islam and politics*. Routledge.

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[354]Mandaville, P. 2007. Globalization and the politics of religious knowledge: Pluralizing authority in the Muslim world. *Theory, culture & society*, *24*(2), 101-115.

of new entertainers, new mindsets, and the new dialect of modernization, just as vote based system as a worldwide perspective in governmental issues, has made culture and social factors a significant variable in arrangement political exercises. In this manner, the call for democratization as the principle reason for the guideline of the state-society has gotten the worldwide/nearby setting for Turkish governmental issues. This implies that new entertainers acting at the worldwide/neighborhood levels and calling for democratization have stood up to the special job of state at the public level. In this sense, one of the significant effects of globalization on Turkish modernization has been, and still keeps on being, the way that the state has an authenticity issue in keeping up its situation as the essential setting for legislative issues, because of the move towards common society and culture as new reference focuses in the language what is more, the terms of governmental issues[355].

Following the monetary and political advancement measurement during the 1980s and 1990s, the new Anatolian working class and business elites began to apply their impacts in the political, financial scene, testing the convergence of monetary interests at the middle. The progression of the Turkish economy has changed the political and financial guide of Turkey, testing the state-driven improvement model that had up to this point attempted to profit capital amassing in Istanbul. It was as it were characteristic for upwardly portable professional interests on the fringe of Turkish governmental issues to carry with them to the public a regularizing foundation established in Islam. In any case, the contention between these cultural powers and the competitors was financial instead of social and philosophical. The ascent of Anatolian capital helped by the debilitating of static monetary framework was an immediate test to the monetary interests of the set up mechanical focus that profited by the sponsorship of the state. Arranging them under the umbrella of the Free Industrialists and Financial specialists' Affiliation (MÜSIAD), which was set up in 1990, Anatolian capital applied a direct test to the financial strength of the foundation arranged industrialists coordinated around the Turkish Industrialists and Money managers' Affiliation (TÜSIAD).[356] The gathering's test was not because of its tantamount financial and political force. In this respect, TÜSIAD has stayed quite possibly the most powerful

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[355]Cizre, Ü. (Ed.). 2008. *Secular and Islamic politics in Turkey: The making of the Justice and Development Party*. Routledge.

[356]Majeed, M. T. 2018. Quality of life and globalization: Evidence from Islamic countries. *Applied Research in Quality of Life*, *13*(3), 709-725.

entertainers in Turkish legislative issues, here and there in a joint effort with the Turkish military furthermore, in some cases in direct rivalry. The meaning of MÜSIAD's test stemmed from its outward direction and forceful trade situated procedures. MÜSIAD has offered a monetary model focused in landlocked Anatolian urban communities, for example, Kayseri, Konya, and Gaziantep, a "adaptable creation framework" in light of little however powerful creation units, which brings the upside of quick extension and transformation to changing homegrown what's more, market conditions.31 in such manner, if TÜSIAD addressed the slow "Passage model," MÜSIAD introduced the dynamic "Toyota model." This incredibly decentralized monetary framework fit the interests of worldwide creation and exchange that profit by weakening the force of the state in the economy. Writing in a TÜSIAD distribution, Ayşe Buğra sees "a vital fit" between what she calls customary monetary interests and current prerequisites of worldwide creation and trade[357]. Here, "customary" alludes to MÜSIAD'S standardizing foundation established in Islamic culture, subsequently the reference to Islamist finance managers. In their standpoint and seen interests nonetheless, such bunches are more globalist, universally arranged, and keener on democratization than their ground-breaking and wealthy partners at the focal point of Turkish governmental issues. MÜSIAD's expanded monetary force combined with an equal ascent in the meaning of social and political Islamic gatherings didn't go without notice of the political focus. The Islamic ally-arranged Government assistance Gathering came in first in the 1995 races and shaped an alliance government in 1996. On February 28, 1997, the Turkish military in union with TÜSIAD, the media, and other common NGOs started a delicate upset through constraining Head administrator Erbakan to leave. Following the occasions of February 28, the military has compelled numerous Muslim organizations that they see as "green capital," and such pressing factors, in actuality, constrained them to move their ventures abroad. As M. Hakan Yavuz states, The military and administrative world class is inseparably connected to state-upheld mechanical combinations and patriot packs, which through their numerous news sources have adequately tried to shield an intensely controlled homegrown economy from worldwide rivalry. The way that the Righteousness Gathering [which was set up after the conclusion of Refah Partisi, just to confront a similar destiny later] and other common affiliations and establishments are financed by a new, trade situated class of

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[357]Mozaffari, M. (Ed.). 2002. *Globalization and civilizations*. Psychology Press.

Anatolian business people has prompted froze endeavors by a few in the military and state enterprises to endeavor a blacklist of these businesses.[358]

4.8 Muslim Laws in the Era of Globalization

The pressing factor from the state on the portrayal of Islam in the open arena was definitely not restricted to the economy. Following the occasions of February 28, the state comparatively has forced constraints on the social articulation of Islam, attempting to invert the progression expansion of the previous twenty years. The most huge of these forced requirements was the shutting down of Government assistance Gathering and its later resurrection, the Ethicalness Gathering, just as the burden of a clothing regulation in colleges. These monetary, political, and social limitations forced by the state persuaded the Islamic cultural powers to look for scenes of social preparation, or, in the expressions of Hakan Yavuz, "opportunity spaces,"[359] on the worldwide level. They came to understand that globalization presents such freedoms that have been denied by the homegrown political and financial foundation. Anatolian capital gatherings began to extend their inclinations in global business sectors, while headscarf-wearing college understudies started a gigantic flood of instructive relocation abroad. When social powers had been activated through advancement strategies and an influx of globalization, in any case, the state's endeavors to invert the progression cycle did not work. Albeit the majority of the limitations forced after the occasions of February 28 on the social portrayal of Islam have proceeded, political cooperation by Islamic ally-arranged social entertainers who profited by the complete breakdown of something else focal ideological groups is endured. The Islamic leaning AKP has arisen as the most impressive ideological group in the country and presently appreciates a solitary gathering government. In such manner, Turkey is a nation of logical inconsistencies: it is the just fair Muslim nation governed by an Islamist PM, yet it is likewise the as it were (Muslim) country where the executive's little girls needed to travel to another country to proceed with their advanced degree and where the executive's better half can't go to true state services, because of the principles about headscarves. Notwithstanding these inconsistencies, Turkey has permitted constituent

[358]Stone, L. A. 2002. The Islamic crescent: Islam, culture and globalization. *Innovation: The European Journal of Social Science Research*, *15*(2), 121-131.

[359]Henry, C. M., & Springborg, R. 2010. *Globalization and the Politics of Development in the Middle East* (Vol. 1). Cambridge University Press.

investment, which makes a difference reduce political complaints and change political character. As Turkey's driving financial specialists and individuals from the public authority, Turkish Islamists have been allowed to partake in global political, financial, and social establishments. The main participatory measure, which enduringly affects Turkish public character, including political Islamic personality, has been European reconciliation. Turkey's practical possibility of turning into a full individual from the EU regardless, the cycle of European reconciliation has given Turkey with a structure of democratization. Turkey has eagerly submitted itself to the European coach to administer its democratization, and in this sense the cycle of enrollment is very huge. Turkey has actualized huge political, financial, and social changes, as per the Copenhagen rules, to reinforce its odds of participation, and without the possibilities of participation, such changes would be incomprehensible. As Keyman and Icduygu recommend, "these changes likewise show that the sources of democratization in Turkey are no more just public, yet in addition worldwide, and along these lines that the EU assumes a significant part in the changing nature of state-society relations in Turkey and capacities as a ground-breaking entertainer producing framework changing effects on Turkish politics."[360] The European coordination measure has additionally been useful with respect to the change of Turkish Islamic personality. It filled in as a system of connection for social and political entertainers, including Islamists who ended up being the most grounded allies of enrollment. Albeit Islamic gatherings have customarily contradicted enrollment, naming the EU a Christian Club, this position has continuously changed, reflecting consistently solid uphold among the Turkish public for full enrollment. Especially imperative here is the position received by Fethullah Gülen, the head of quite possibly the main Islamic social gatherings in the country. Gülen, who is himself an occupant of the US, favors close relations with the West and backer's full coordination with the EU.[361] Then, Islamic monetary interests additionally have arisen as the significant allies of EU enrollment. Ömer Bolat, as of now the leader of MÜSIAD, clarifies his association's position in this respect, a position that uncovers less philosophy than logic: As MÜSIAD, we advocate a decent way to deal with relations with the European Association. The EU is a significant reality for Turkey. We

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[360]Mandaville, P. 2010. *Global political islam*. Routledge.

[361]Arsovska, J. 2015. *Decoding Albanian organized crime: Culture, politics, and globalization*. Univ of California Press.

appreciate 50–51 percent of our whole unfamiliar exchange with the EU, have 60–65 percent of all unfamiliar capital and sightseers visiting our nation each year [from EU countries], and 4,000,000 of our residents live in Europe as "European Turks." We cannot just turn our back to Europe.[362]

Additionally, the AKP government has started perhaps the most extraordinary strategic missions in Turkey to tie down the promotion to the EU. The AKP had uncovered its position with respect to this issue prior to coming to control. Truth be told, numerous eyewitnesses accepted the gathering would change its position whenever chose for the public authority. To counter such doubts, the public authority coordinated a monstrous mission of visits to European capitals to get an exact date for the start of arrangements for Turkish enrollment. Erdoğand has utilized a strong yet unequivocal political language that moved the European reluctance to acknowledge Turkey among them. In a meeting he provided for German day by day Süeddeutsche Zeitung, for example, he blamed Germany of deferring strategies and expressed that Turkey would proceed with its enrollment battle till the next second to get an arrangements date sooner than 2004 and that it does not obligate slight expectation to stand by another forty years. Finally, the EU concluded that in December 2004 it will decide a date to begin dealings subsequent to assessing the advancement of changes in Turkey. Turkish Islamists' hug of the EU and other global foundations cannot be just clarified as a world class position without well-known help, which is the situation with the Iraq war. The public authority has favored the Assembled States in its battle in Iraq, while the mind dominant part of individuals unequivocally contradicts this strategy. On account of EU participation, nonetheless, the gathering's position is in corresponding with the general Turkish popular assessment. An assessment of public sentiment directed by Ankara-based Pollmark discovers that, whereas the degree of help among the Turkish populace to EU enrollment is 73.4 percentages, this number is 79.1 percent midst AKP voters.[363] As such, the consequences of these surveys repudiate the view that the AKP looks for enrollment to execute its Islamist plan. This is important for an overall doubt that addresses the genuine inspiration of the gathering behind its tranquil political investment in a popularity-based measure. This help, rather, shows a high level

[362]Hegghammer, T. 2010. The rise of Muslim foreign fighters: Islam and the globalization of Jihad. *International Security*, *35*(3), 53-94.

[363]Pasha, M. K. 2002. Predatory globalization and democracy in the Islamic world. *The Annals of the American Academy of Political and Social Science*, *581*(1), 121-132.

of disguise of participation in the EU among the gathering's own supporters. For numerous this is an impression of a realistic Islamist governmental issues, which looks for security of certain social rights starved of by the secularist foundation, for example, headscarves. Abdullah Gül, Turkey's unfamiliar priest and delegate prime serve, had acknowledged quite a while in the past a practical line of deduction behind supporting EU combination by expressing that "we understand that without combination into Europe, majority rule guidelines of common freedoms cannot be accomplished in this country."[364]

This does not recommend, nonetheless, that AKP upholds EU mix interaction to synchronize its Islamist plan by methods for executing changes that are needed by the EU participation models. Such rationale misses the basic point that quest for an even minded arrangement will leave an enduring effect on insights. Characters furthermore, interests are rarely fixed; they continually shape each other in an exceptionally unique cycle of collaboration in the social world. This is most strangely demonstrated by the adjustment in situation of the Westernized elites in Turkey that has arisen as the most grounded resistance to the EU participation. Erdoğan and Gül, among other driving individuals from the AKP government, address a "new variety of Islamist politicians."[365] Notwithstanding the cases by the initiative that the AKP is not an Islamic gathering, their ways of life and social direction unmistakably mirror the impact of Islam. The gathering likewise goes to all the more near basic liberties issues concerning Islam, for example, the prohibition on wearing headscarves in universities.[366]What is more, the AKP administration comes from Islamic political developments and a few have filled in as individuals from the bureau in significant services under Erbakan's past RP government. Regardless, change instead of coherence is more articulated.

The main distinction is the disposition concerning the worldwide governmental issues of Turkey. The AKP addresses an extreme move from Erbakan's angry way to deal with the West, especially with respect to interest in Western foundations, including NATO furthermore, the EU. In the interim, the ideological group under Erbakan's initiative, Saadet Partisi and numerous little minor gatherings, lean toward resistance to

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[364]Akbarzadeh, S. 2006. *Islam and globalization*. Routledge Taylor & Francis Group.

[365]El-Said, H., & Harrigan, J. 2006. Globalization, international finance, and political Islam in the Arab world. *The Middle East Journal*, *60*(3), 444-466.

[366]Rudnyckyj, D. 2011. *Spiritual economies: Islam, globalization, and the afterlife of development*. Cornell University Press.

EU participation. Notwithstanding his angry disposition against the West, in any case, there was just a single foundation to which Erbakan offered against the choice to shut down Refah Partisi: the European Court of Common freedoms.[367] This was a significant achievement in the change of political Islamic personality in Turkey. Customarily, Turkish political Islam has arisen as a voice of response to the apparent break of public and social sway through an interaction of Westernization.

However, for this situation, political Islamists were hitting home with a Western establishment to intercede in their battle against the homegrown political framework. A comparative allure was recorded by the spouse of Representative Head administrator Abdullah Gül, who could not enroll in a college because of wearing her headscarf. Within the sight of Abdullah Gül, Mrs. Gül was dismissed section into the grounds. Thus, Mrs. Gül recorded her allure to ECHR, possibly to pull out later when her spouse's gathering shaped the public authority. It ought to likewise be noticed that the change of discernments inside the Islamic political development was adversely influenced by the dismissal of the ECHR of each case concerning strictly attentive individuals from Turkish society. The court did not see the Turkish state as blameworthy neither in the instance of conclusion of Refah Partisi nor on account of college understudies wearing headscarves. The court additionally dismissed the allure of Islamic ally attentive previous military officials who were ousted from the Turkish military with no right of allure inside the homegrown legal framework. In dismissing the instance of a clinical understudy ousted from her school because of her headscarf, the court referred to extraordinary states of the country, which supposedly faces an Islamic fundamentalist danger, permitting the chance of an emotional understanding of basic liberties in some random case. This decision clashed with the portrayal of a restriction on headscarves as an infringement of human rights by significant worldwide basic freedoms associations, including Basic liberties Watch. In contrast, the court found the Turkish government blameworthy on practically all occurrences of allure by ethnic Kurds if their case concerned limitations on Articulation of ethnic and social personality.

Albeit the court's conduct keeps on estranging individuals from the Turkish people group from additional disguise of the West in their character, they by the by

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[367]Hendrick, J. D. 2009. Globalization, Islamic activism, and passive revolution in Turkey: the case of Fethullah Gülen. *Journal of Power*, *2*(3), 343-368.

proceeded with their bids to the court, instead of communicating their complaint through savagery. This methodology additionally halfway results from an undeniably complex and compartmentalized comprehension of the West. It ought to likewise be noticed that help by strictly attentive circles of the EU enrollment measure and their readiness to act inside its political, financial, and legal structure corresponds with developing resistance to this measure among the patriot scholarly and political foundation. Amusingly, the idea of Europe in the Kemalist attitude has too encountered a change. Albeit the point of the Kemalist project was the Europeanization of Turkish culture, Kemalism was likewise a patriot project that looked for strengthening of the Turkish country against outer dangers and their inward associates. Lately, European joining began to be seen by Kemalist patriots as a finish to Turkish power. In this unique circumstance, a critical improvement was the development of a political/scholarly coalition, called the "patriot front" (ulusal cephe) against EU enrollment by extremist secularist also, moderate Turkish patriots. Koray Düzgören, a journalist in the Islamic-situated Yeni S¸afak, remarks on this collusion: What occurred was not change of one philosophy into another, but rather a verifiable gathering on the shared factor of patriotism. . . . Their patriotism united these two political adversaries, who jabbed one another's eyes before, and made them accomplices of the same destiny contrary to a globalizing world.[368]

Albeit generally the Turkish political range was characterized by the cleavage of the left what is more, the right, EU enrollment is gradually turning into the characterizing issue in Turkey. A conflict of two societies is occurring, one dependent on dread of public crumbling and loss of power furthermore, the other described without help from anyone else trust in quickly globalizing world.45 In this new setting of governmental issues, Eurosceptic, secularist, and patriot political talk is being expressed by the most noteworthy individuals from the political foundation, for example, General Tuncay Kilinc¸. A previous head of the Public Security Board, Kilinc¸ acquires old Islamist political jargon in depicting the EU as a Christian club and proposing more grounded relations with Iran and Russia. On the other hand, cultural powers, which profited by progression during the 1980s and 1990s and in this way see

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[368]Tolchah, M., & Mu'ammar, M. A. 2019. Islamic Education in The Globalization Era; Challenges, Opportunities, and Contribution of Islamic Education in Indonesia. *Humanities & Social Sciences Reviews*, *7*(4), 1031-1037.

further advancement and combination with territorial and worldwide establishments to be to their bit of leeway, buy in to an altogether different perspective. It is very amusing and surely conflicting to the modernization worldview that the all the more globally arranged fragment of the Turkish populace is likewise its all the more strictly situated fragment. This incongruity is a consequence of a change of character, which is itself an aftereffect of moving view of interests. These movements of interests have occurred because of social and political activation inside the nation, which has permitted cultural powers to extend themselves into the worldwide framework. It is essential for a learning measure whereby Islamist philosophy gains from its experience of political support not just locally yet in addition universally.

4.9   Role of Islamic Politics in Globalization

Expansion of Islamic political system conducted the accompaniment development of laws of Islam along with its implementation across the Muslim states. However, this expansion also made the protection and preservation of the agency, authenticity, and authority of minor religious communities to be obligatory. Compliance to all these religious minor populations was greatly illustrated by Millet organization throughout the Ottoman kingdom. Every community of non-believers population inclusive of minor sects in Islam attained the endorsement of the king to denominate their own management as well as for the maintenance of the whole power over their very own laws of their personal religion. According to the Islamic law, government should not intervene in the matters that are intra-religion in nature. Also, government of the Muslim state would not be accountable for lawmaking and enforcing the laws of other religions upon the communities with different faiths. However, the state government is responsible for resolving the conflicts and/or clashes on certain issues that happens among the communities belonging to different religions.

Globalization has brought about two fundamental challenging tasks to the whole mankind. The first challenge is the capability for the public to talk about, recognize, accommodate to the civilization and culture related pluralism. Because the communications, migrations to the other stations, and the technology catalyzes the various participation, identification of people and their due rights that ought to be enhanced in the same way, during that time encountering the unavoidable responses of the ethnic chauvinism, tribalism, as well as sectarianism. Current blunders in the way of hyper-nationalism, nativism, as well as neo-fascism are the replies for the post- and

trans-national kind of the globalization. Additionally, this phenomenon of globalization is assisting the dawn of an innovative facet of the science, inclusive of the progression of artificial intelligence together with the automation on the unparalleled measure. In accordance with the objective of singular technology in any genesis, the immediate description of the personal status can be investigated. The effect on the self-respect as well as individuality might be the reduction of humanity to the linguist tool assessed merely with the help of extremely functional calculations.

Every such issue is considered to impact the Muslim states along with the requirements for the Islamic legislatures to talk about such important problems is crucial. The interrogation amidst so many researchers is that if the Islamic legislature possess those methods for cooperation and realignment of themselves to epitome the models that have created these emergencies. The objective of the legislature is the regulation of the society and the objective of the ethics is the regulation of an individual. The social groups possessing extremely unbiased governmental frameworks of legislatures are more likely to give obvious, unequivocal facets about whatever is anticipated about the individual along with its participation in the society, together with the accompanying procedures to enforce the governmental legislatures. In contradiction to it, if this structure is entirely absent or is present at a very low scale, the responsibility and duty to get committed with the lawful directives bound to that person stays on that person. The authority of ethical values, that is why, overshadows the legal laws as the major configuration of the regulating bodies.

Whereas, preferably servicing being a prototype for the virtuous, constructive living standard that clings to the spiritually appointed morals of social as well as personal escort, Islamic legislatures tends to be utilized as the communal legislature and been counted by the government for its justification competencies to support the authorities of the political systems. There exists no paucity of proofs of the authorities which suspiciously deploy Islamic legislature to enhance their controlling powers. In the recent times, religions along with its 7 laws are handled by the different state administrators opposed to the ever-invasive powers of the globalization in blending the legal as well as cultural modalities in the according nations. The consequent response turns out be religious nationalism[369].

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[369]Kösebalaban, H. 2011. *Turkish foreign policy: Islam, nationalism, and globalization*. Springer.

Role of Islamic politics in Globalization

Having explained the contrast among globalization and Westernization, the Islam-globalization discussion can be surveyed all the more precisely. Islam is not against globalization (or advancement, which is viewed as a result of globalization) in its unique sense, however Muslims do object to Westernization. "Despite the fact that Westernization of society is denounced, modernization as such is not. Science and innovation are acknowledged, yet they are to be subjected to Islamic conviction and qualities to make preparations for the Westernization and secularization of Muslim society." In view of verifiable priority and contemporary proof, Islam unmistakably accepts globalization in its unique structure, which depends on unrestrained choice and not upon the forceful burden of the West upon the East. Above all else, note that Islam orders individuals to participate, to be useful to each other as per goodness and devotion, and not to be useful in insidiousness and vindictiveness (Qur'an 5:2). This rule is completely supported by Prophet Muhammad on the nearby level, notwithstanding if your neighbor is a Muslim or not. Clearly this standard can be reached out into the global level, where an adjoining nation can be characterized as any country that has ordinary financial and political relations with the Islamic world[370]. Different elements delineate Islam's acknowledgment and prevalent job during the time spent globalization. "For a few hundreds of years, Arabic was the world's driving language in sciences. Muslims made significant advances in arithmetic, cosmology and medication - an inheritance from which European researchers inferred incredible advantage," and which prompted the Renaissance. Globalization isn't just a Western wonder, for "the specialists of globalization are neither European nor solely Western, nor are they essentially connected to Western predominance. In fact, Europe would have been much less fortunate - financially, socially, and experimentally - had it opposed the globalization of arithmetic, science, and innovation [from the East]..." We need to separate between the endowments of globalization and the results of Westernization. More explicitly, Islam and globalization banter in itself is based upon various mixed up judgments that misinterpret Islam's place in the globalized world. One that has been very gainful before and can possibly be gainful later on. The confused presumption that Islam restricts globalization and modernization is risky, in light of the

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[370]Keyman, E. F., & Koyuncu, B. (2005). Globalization, alternative modernities and the political economy of Turkey. *Review of International Political Economy*, *12*(1), 105-128.

fact that it might actually bring about the deficiency of Islam's critical commitments to the remainder of the world. The Muslim world's response to Westernization, and the West's development as the predominant power changing the world, should be evaluated. "It is like the development of the Bedouin Muslims as a significant politically influential nation in the seventh and eighth centuries..." It is essential to take note of that "the Muslim shortcoming toward the finish of the eighteenth century concurred with the ascent of a totally extraordinary kind of progress in West, and this while the Muslim community would discover it undeniably more hard to address the difficulty." Before, Muslim people group had the option to rejuvenate Islam's job and force on the planet. In any case, the effect of Westernization was an exceptional encounter that fundamentally tested Islam and made a bi-polar division that isolated the West from the rest - and explicitly from Islam. From an authentic point of view, Westernization limited Islam's job and made it subordinate upon the Western method of getting things done. "The Islamic world has been shook by the modernization cycle. Rather than being one of the heads of world development, Islam Dom was rapidly and for all time decreased to a reliant coalition by European forces." Thus, hatred toward the West arose. Muslims addressed whether they would need to acknowledge Western-style modernization or be considered as being hostile to globalization. "Starting here, a developing number of Muslims would grapple with these inquiries, and their endeavors to return Muslim history on the straightway would once in a while seem edgy and in any event, hopeless. The self-destruction plane - a practically unmatched marvel in Islamic history - shows that a few Muslims are persuaded that they are set in opposition to sad chances." The rise and ascent of radicalism can be straightforwardly credited to the subsequent hatred toward the Western style of globalization - a single direction measure that does not endeavor to make a shared opinion between the West and different areas, and subsequently the longing and saw need to seek after strict revivalism. Nonetheless, we ought to understand that savagery and fanaticism are not only Islamic marvels. "The Western media regularly gives the impression that the beset and incidentally fierce type of strictness known as fundamentalism is a simply Islamic marvel. This is not the situation. Fundamentalism is a worldwide actuality and has surfaced in each significant confidence in light of the issues of our innovation." "For Islamic culture, the fundamental concerns with respect to globalization are: the manner by which to ensure a novel legacy in the face of worldwide pressing factor; to maintain strict conventions; to safeguard phonetic virtue; to protect social foundations; furthermore, eventually, to

keep a reasonable character amidst a quickly changing worldwide climate." As per Islam, complete accommodation to God is the above all else need for all Muslims. Anything that subverts Islamic standards is viewed as a danger to Islam's life span and force on the planet. More critically, we ought to know about the way that regardless of the Islam-West bi-polarization, Islam is quickly turning out to be a worldwide wonder that rises above the limits that once isolated the West from the rest[371].

Summary

Islam is the second biggest religion and the fastest growing religion on the planet. Islam started to spread in Arabia around the year 610 A.D. at the point when Prophet Muhammad started accepting divine revelations through Lead celestial host Gabriel, imparting to others what he had been told. Today, Islam is a worldwide marvel addressed by Muslims across the world. "Fifteen million Muslims dwell in Europe, and seven to 8,000,000 in the US. There are currently around 1,000 mosques each in Germany and France, and 500 in the Unified Realm." One factor that may clarify the fast spread of Islam is simply the interaction of globalization. Islam's future relies on its capacity to marry Western-style innovation with Islamic standards, or, as such, regardless of whether it can build up an Islamic-style innovation. The test is to participate in advancement without forfeiting Muslim qualities or subverting Islamic standards. "As we are just gradually acknowledging, Islam is genuinely a world religion, progressively obvious in Europe as well as the US just as Asian, African, and countries in the Center East." It is critical for the eventual fate of Islam that "the capital states and significant urban areas of Islam are Cairo, Mecca and Istanbul, yet similarly Paris, New York and London."372Given that Islam has become a worldwide marvel, it is progressively significant that its standards are regarded and not made superfluous in the cutting edge world. "All strict individuals in any age need to make their conventions address the test of their specific modernity..." Instead of inciting the bi-polarization of the world, isolating Islamic qualities from Western qualities, the objective of globalization is to build up a comprehension of one another's qualities and codes of morals and to set up a shared opinion. Building up a shared conviction is

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[371]Volpi, F. (Ed.). (2013). *Political Islam: a critical reader*. Routledge.

[372]Bianchi, R. R. (2013). *Islamic Globalization: Pilgrimage, Capitalism, Democracy, and Diplomacy*. World scientific.

See also https://www.pewforum.org/2011/01/27/the-future-of-the-global-muslim-population/

fundamental for guaranteeing the advancement of globalization and permitting the world to arrive at its maximum capacity. Modernization and globalization need to regard the characters, everything being equal, and regard religion as a characteristic need for mankind. The battle for religion to stay important on the planet is basic to all religions sooner or later ever. A significant part of the writing encompassing the current Islam-globalization banter gives a deficient and divided perspective on religion's job during the time spent globalization. Secularization, which is advanced in the current types of globalization, is another idea. Truth is told, in view of chronicled priority, religion has assumed a vital part in adding to globalization and, all the more explicitly; Islam has taken a dominating job. The test for the future of a globalized community depends not only for Muslims but also to each other as per goodness and devotion.373.

Chapter Five

Global Vision of Islam and Modern Globalization

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[373]Bianchi, R. R. (2013). *Islamic Globalization: Pilgrimage, Capitalism, Democracy, and Diplomacy*. World scientific.

5.1   Islamic Concept of Peace

5.2   Cultural Impact of Globalization on Muslim Ummah

5.3   Influences on Religious Rituals

5.4   Globalization: Outlooks for Muslims and Future Prospects.

Chapter Five

Global Vision of Islam and Modern Globalization

5.1 Islamic Concept of Peace

When it comes to the Islamic concept of peace, one general interpretation in this regard is that by completely submitting to Allah, the individual personal peace is attained. Dar as-Salam, which means *"the house of peace",* is considered the ideal society according to Islam. However, the view of peace in Islam is comprehensive, and it is not just limited to the no-war situation. As per the Islamic approach, not only just Muslim just include in family, but all the people, regardless the fact that they are Muslims or non-Muslims, black or white, male, or female, rich or poor are all included in the family, therefore, there is no difference.[374] In this regard, it has been proclaimed by Prophet Muhammad (PBUH) on the day of the Hajj that:

يَا اَيُّهَا النَّاسُ ! اَلَا اِنَّ رَبَّكُمْ وَاحِدٌ وَاِنَّ اَ بَاكُمْ وَاحِدٌ١ اَلَا لَا فَضْلَ لِعَرَبِيّ عَلَى عْجَمِيّ وَلَا لِعَجَمِيّ عَلَى عَرَبِيّ وَلَا لِاَحْمَرَ عَلَى اَسْوَدَ وَلَا اَسْوَدَ عَلَى اَحْمَرَ اِلاَّ بِالتَّقْوَى

"Oh, people! Listen, Your God is one and your father is one. An Arab does not have superiority over a non-Arab, nor a non-Arab over an Arab or a white over a black or a black over a white, except by means of character."[375]

In Islam there is equality in all humans, and therefore, they should be provided with respect and dignity. Moreover, when someone is in danger or a difficult situation, they ought to be provided help as well. Muslim has a responsibility to do his best towards them, and hence, concerning globalization and unification of mankind, it is essentially the teaching of Islam. Thus, in the view of Islam, the carnage of people, use of weapons of mass destruction to devastate a whole country, as it is being done in

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[374] Köylü*, M., 2004. Peace education: an Islamic approach. *Journal of Peace Education*, *1*(1), pp.59-76.

[375] Islamic Markets, 2020. *Unification of Mankind & Globalization: Islamic Approach* [Online] Available at: https://islamicmarkets.com/education/unification-of-mankind-globalization-islamic-approach [Accessed 17 June 2020]

Syria, Yemen, Palestine, and Afghanistan, is completely against the concept of peace and teaching of Islam.[376]

In the essence of globalization, it ought to be known that the idea of becoming global and making global is not loathed by Islam, but it is against the characteristics of the globalization that, from the Islamic point of view, differ from the current idiomatic features of it. This is indubitable that Islam is a global religion, and this fact can also be corroborated by reviewing the content of religious texts and religious culture. Moreover, in its historical experience, it has always tried to become world-wide. Additionally, the idea of globalization and the establishment of global government and global society is also brought up by Islam.[377]

Globalization and human rights are considered the two most spectacular areas of concerns across a wide array of disciplines and perspectives. The way the local communities are intersected by the universal ideas of human rights is considered the most important issue in the study of the globalization of human rights. The reason is that this way is considered as inconsistent and even hostile to the rights that are specified in the traditions of particular religion and culture. On the contrary, it has been argued by various anthropologists that the rights are universal and it is not appropriate to say that they are contradicting or do not belong to particular culture or religion, however, a form of cultural imperialism is represented by the Western ideas of human rights.[378] About this, representatives of world religion, such as Islam, criticize the human rights language's destructive nature, and it has been argued by them that the norms and values of various locales are contradicted by the fundamental characters of the intersection of local culture and universalizing human rights culture.[379]

In addition to this above information, there has been a debate going on since a long time among Muslim scholars that whether the conventions and norms of the modern human rights are contradicted by Islam or whether this language of human rights is used by Muslim traditionalists to justify their political ambitions. However,

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[376] Azhar, M., 2019. Islam and Globalization Peace. *International Journal of Applied*, *9*(1), pp.26-30.

[377] Ahmad, A., 2004. Global peace and justice: An Islamic perspective. *Policy Perspectives*, *1*(1), pp.61-68.

[378] Mohiuddin, A., 2018. globalization, Human Rights and Islam: Competing Narratives and Discursive Practices in the muslim states. *Islam and Civilisational Renewal (ICR)*, *9*(3), pp.343-361.

[379]Mandaville, P., 2020. *Islam and politics*. Routledge.

there is a significant range of investigations that have focused on the debate about human rights and its compatibility with Islam. Moreover, this debate is highly focused in the context of globalization. It has been argued that human rights are not universal, but valves, but cannot be equal at the universal level.[380] The universality of human rights is criticized based on many reasons; however, the most important reasons in the regard are that these rights are designed in the Western framework, which only focuses on Western culture, values, and traditions. The cultural and religious values of Eastern countries and Islamic countries are greatly overlooked in these rights.

Consistent with the above information, it has been argued that these rights are the results of Westerners struggle. For instance, American obtained these rights as a result of wining American Revolution war. Similarly, in France, these rights were obtained as a result of the French revolution.[381] Therefore, these rights are American or Euro-centric, and they are not universal. However, due to the globalization, these rights have promulgated all across the world, and other cultures and religions are also compelled to follow these rights, or in other words, these rights have been forced on them by Westerners. Due to the globalization, the liberal ideas of human rights, especially, the ideas of John Locke have greatly spread all across the globe.[382]

It has been argued by Muslim scholars there is an agenda for human rights is set by the Western powers, which Muslims perceive as Western's conspiracy to regain control on the Muslim states and dominate it.[383] Therefore, Muslim scholars considered these rights as nothing more than a pretext for neo-colonial ideas. However, this aforementioned argument is considered one of the most important reasons that propelled some Muslim jurists to reject the 1948 declaration as un-Islamic. In relation to this, it has been argued by them that the authoritative corpus of the Islamic tradition is greatly contravened by the principle set out in the Universal Declaration of Human Rights.

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[380] Mayer, A.E., 2018. *Islam and human rights: Tradition and politics*. Routledge.

[381] Edelstein, D., 2018. Christian Human Rights in the French Revolution. *Journal of the History of Ideas*, *79*(3), pp.411-426.

[382] Heath, M.P., 2019. John Locke: The Individual Rights Meme. *The Christian Roots of Individualism* (pp. 213-242). Palgrave Macmillan, Cham.

[383] Mura, A., 2016. *The symbolic scenarios of Islamism: A study in Islamic political thought*. Routledge.

5.2 Cultural Impact of Globalization on Muslim Ummah

The Golden Era of Muslims

During the Golden Era of Islam (750-1258), Muslims have been leading in knowledge through medical research, discovery and explorations. In their quest of adopting modern information and technologies, Muslims have been equipped and responsive to the possibility of discovering everything that is beneficial from previous generations. Even so, they adopted innovations from Greeks, Persians, and Indians as a means to enrich their current civilization. Though pursuing several scientific research programs, Muslims have also been involved in learning Greek philosophy and basic sciences. The passion they had towards philosophy took them to the theories of ancient thinkers such as Plato (427BC-347BC), Aristotle (384BC-322BC), Socrates (469BC-399BC), and many others[384].

In accepting that not all theories of Greek thinkers were suitable to their Islamic perspective, early Religious scholars used the strategy of embracing, modifying and assimilating or incorporating. Via this approach, early Muslim philosophers have followed all those concepts that are not contrary to their religious beliefs. Scholars from the West have also recreated the ideas of Muslim scholars in the Golden Era of Muslims. The Europeans also learned the theories of Greek through translated and updated publications of Islamic scholars. They have benefited from many groundbreaking works by Islamic scholars and researchers in the fields of chemistry, medicine, arithmetic, astronomy, trigonometry and geometry. At the present, some Western scholars hereby recognize the major contribution that Muslims have made in motivating and bringing the West into research and medical explorations[385].

Most of the scholastic work carried out during the Golden Era of Muslims either declined or halted during the invasion of Bagdad by Mongols, directed by Hulagu Khan in 1258. During Mongol rule, not only a majority of Muslims were killed, but their libraries containing huge volumes of articles and manuscripts were reduced to ashes. The period between the downfall of Bagdad and the colonization of Islamic states

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[384] Afsaruddin, Asma. 2013. The first Muslims: History and memory. Simon and Schuster.

[385] Kayali, Ghazi. 2017. "The forgotten history of pre-modern epidemiology: contribution of Ibn An-Nafis in the Islamic golden era." *Eastern Mediterranean Health Journal 23*, no. 12: 854-857.

in the late 18th century has kept Muslim scholars immersed inside their own polemics in Muslim law. By suppressing each other, this behavior kept them from making any further progress in the world of science. This continued for quite a long time, as well as during the beginning of industrialization in Britain, they have also been involved in disputes. During the Industrialization, the West succeeded in making several advancements in science and technology, leaving the Islamic states lagging behind. Muslims who had done groundbreaking progress in the development of science have either accomplished little or have shown no interest in their research study, whereas the Europeans have made major leaps in scientific research during Industrial Revolution[386].

In modern era, the severity of Western subjection of Islamic nations is already visible in how these nations are neglected and abandoned in several fields of development. The vocational and professional differences caused by colonialism are immense and evident in contrast with the developed and wealthy countries of the West. At present, all Islamic countries are free and some, despite having abundant natural resources, however are still not equal to the developed nations. Colonialism has indeed left Muslim nations totally reliant on the West, especially in the fields of information, research & engineering. This nature of dependency, on the other hand, has allowed the West a benefit in retaining power over the neighboring countries. Colonization in this new era is not physical anymore, but rather manipulating the mindset of people in the developed as well as developing countries. This current process of colonization, best known as neo-colonialism, occurs through use of popular interpretations of technologies that don't really require colonizers for being physically available in the states of their concern. The new method of domination being used by West in enforcing its superiority on the East is globalization[387].

Modernization and Islam

Definition

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[386] Subandi, Muhammad. 2007. "Scholar in the Islamic Golden Ages in Revealing Scienctific Information in the Qur'an." *Dialektika Budaya 14*, no. 2: 278-294.

[387] Subandi, Muhammad. 2012. "Some notes of Islamic scientific education development." *International Journal of Asian Social Science,* 2 (7), pp. 1005 2, no. 7: 1005-1011.

Modernization alludes to the change from a conventional lifestyle to more created, enlightened, and further developed lifestyle, activities, and what have you. Modernization is the interaction wherein a general public travels through various social changes prompting industrialization, Urbanization, and separation in the social construction for a superior further developed lifestyle. Modernization happens in each work of life, Technology, Religion, Science, Economy, and Political circles.

Modernization and Islam

Modernization and Islam is a work portrayed to re-read Islam's crucial source - the Qur'an and the Sunnah. (the act of the prophet) by putting them in their authentic setting and afterward misjudging them, non-in a real sense in the light of the advanced setting. This involves the design of the Islam laws and teachings to line up with the guiding principle and culture. A portion of the rising innovation incorporates (Islamic Movements) Islamic Secularism, Islamism, and Salafism. The fast changes of time achieved this thought.

Modernization and Islam can be taken a gander at or saw according to alternate points of view, Economy, governmental issues, thoughts, and reality.

The Islamic beliefs of improvement are sufficiently displayed by alluding to the Arabic expression "iqtisad" which essentially implies customarily as economy. It is gotten from the root word qasida which passes on the idea of streamlining and control, parsimonious, frugal and opportune. This is just a part of the importance which likewise hints taking on a mediatory position. Iqtisad can in this manner not just an economy in the specialized feeling of the term however as economy with regards to frugality, thriftiness and fortune or more all, control. For sure the Qur'an stresses control in financial undertakings. Allah Almighty said:

$$\text{وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ ٱلْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا}$$

"And neither keep your hand tied to your neck (giving nothing to anyone), nor stretch it wide open (giving away all) lest you should sit back, blamed (and) consumed ". [388]

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[388] *Quran; 17:29*

Muslims are urged to be neither tightfisted nor excessive. Such control in monetary just as different practices characterizes Muslims as comprising a middle local area. Innovation is exceptionally energized in Islam.

The Goals and Policies Related to Islam and Modernization

Exploring the social contentions among Islam and the West is anything but a paltry test given strongly differentiating perspectives; the two spaces of information are inadequately coordinated. Islam offers an aggregated perspective including all circles of local area intercourse: political, financial, social, and so forth The West detaches the circles of information and activity and cherishes the person. In spite of hints of "urban religion" in Western social orders, they are outwardly common; conventional Muslims are obviously dedicated to the sacrosanct as the foundation of local area and everyday life. Muslims' similarity with Western social qualities takes advantage of the more extensive inquiry of how they have adjusted to conditions verifiably in the entirety of their separate host countries. The Islamic world comprises of different ethnic, social, and geographic populaces, and countenances the test of joining assorted public cultures. In Islam, morals can be characterized as the right standards and values dependent on Islamic sources which incorporate Al-Quran's lessons and Prophet Muhammad's Sunnah just as various points of reference set by Islamic law specialists (Sharia and Fiqh). Islamic verses which can be characterized as strict deeds and activities requested by Allah Almighty to get His acknowledgment (Yaken, 2006), are intended to improve and secure morals (Al-Banna 1940; Al-Qaradawi 1985, 1994, 1996). Petition keeps one from taking part in untrustworthy lead.

Allah s.w.t says:

وَأَقِمِ ٱلصَّلَوٰةَ إِنَّ ٱلصَّلَوٰةَ تَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ

"And establish prayer, surely, prayer prohibits indecency and impiety;"[389]

In Al-Quran, many terms portray the idea of morals, for example, khayr (goodness), maslahat (public interest), birr (honorableness), qist (value), 'adl (harmony and equity), haqq (truth and right), ma'ruf (known, endorsed), nahi Munkar (aversion of awful and hurtful things), and Taqwa (devotion). Besides, above them, all al-Quran orders Muslims to not exclusively do great and yet in addition to preclude underhanded

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[389] Al-Quran 29:45

activities (Zaroug, 1999). Islamic morals likewise underline the need to comprehend and foster ethicalness. For instance, we realize that we should do a job as a guarantee, yet at times we can't due to different reasons. This shows the need to satisfy basic ideals (for this situation, determination) and ought to be created. Islam is the religion of accommodation (the strict significance of Islam is 'accommodation'), and the slave driver relationship is a significant image of the devotee's relationship with God. In Islam, an individual should act as per explicit moral attributes, in light of the Quran and Sunnah (Prophet Muhammad's adage, practice, and endorsements) [390]

Allah Almighty said:

$$\text{لَّا ظَلِيلٍ وَلَا يُغْنِى مِنَ ٱللَّهَبِ}$$

"*A shadow which is neither cool nor protecting against the heat of Fire*".[391]

In Islam, people have a reasonable image of what is good and bad as cherished in the Quran and Sunnah.[392]

$$\text{ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوٓاْ يَوْمَ ٱلْقِيَٰمَةِ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ}$$

"***Then on the Day of Rising, He will alert them to the actions that they used to do, Surely, Allah knows everything full well***".[393]

In Islam, the Islamic sources are the lone norm for distinguishing what is correct and what's up as referred to[394] Islamic morals is a standard of good and bad which assign to exhibit what people should do as educated in the Quran and displayed in the extraordinary existence of Prophet Muhammad.[395] It sees function as approaches to advance personal responsibility financially, socially, and mentally to support social

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[390]Modernization and Islam: a basic Comparism - Islam and Modernization - SSRN Papers - Syed Farid Alatas 2005 - https://kennedy.byu.edu. Islamic Journal of Government and Integrity. Definition of Modernization: Wikipedia: http:www.Wikipedia. Organization.

[391] Al Quran 77:31

[392] Al-Qaradawi 1985

[393] Al-Quran 58:7

[394] Al-Aidaros, Shamsuddin, and Idrisi, 2013

[395] Hashi, 2011

notoriety, increment cultural government assistance, and reaffirm confidence.[396] Islam is a lifestyle that never dismantles each human action from religion.

Islamic law depends on four sources, in which two essential sources are the Quran and the Sunnah (models set by Prophet Muhammad) while the other two are the agreement of researchers (Ijmaa') and similarity.
(Qiyaas). A decision of another circumstance is normally founded on the relationship with a comparable circumstance managed in Quran and additionally Hadith (Beekun and Badawi, 2005).Islamic morals characterized as 'great person' is molded by Al-Quran's lessons and Prophet Muhammad's Sunnah just as various points of reference set by Islamic law specialists (Sharia and Fiqh). Islam gives a total code to living that is outlined by moral qualities. In al-Quran, many terms portray the idea of morals, for example, khayr (goodness), maslahat (public interest), birr (honorableness), qist (value), 'adl (harmony and equity), haqq (truth and right), ma'ruf (known, supported), nahi munkar (aversion of awful and hurtful things), and Taqwa (devotion). In synopsis, the Quran needs all Muslims to do great and not to take part in malicious activities.[397] Islam has a thorough point of view with respect to moral issues since Muslims accept that Allah s.w.t, realizes what is best for all people.
Morals in Islam are steady with the capacity of people, and they cover all parts of life as referred to.[398] Ethics are crucial for molding the lead and character of Muslims as directed by Allah in al-Quran.

إِنَّ ٱللَّهَ يَأْمُرُ بِٱلْعَدْلِ وَٱلْإِحْسَٰنِ وَإِيتَآئِ ذِى ٱلْقُرْبَىٰ وَيَنْهَىٰ عَنِ ٱلْفَحْشَآءِ وَٱلْمُنكَرِ وَٱلْبَغْىِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

"*God charges equity (and right judgment in all issue), and dedication to doing great, and liberality towards family members; and He restricts you obscenity, underhandedness, and awful lead (all offenses against Religion, life, individual property, virtuousness, and strength of brain and body). He admonishes you (more than once) so you might reflect and be careful*!".[399]

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[396] Ali and Al-Owaihan, 2008

[397] Zaroug, 1999

[398] S. Awang, M. Maros, and N. Ibrahim, 2012

[399] An-Nahl, 16:90

In Islam, Muslims accept that Allah made humanity and has given the laws and guidelines concerning conviction and good directions that humanity ought to hold fast to. Quran and Sunnah and other Islamic sources have given the fundamental direction to do great and stay away from bad behavior (Brown, 1999). Morals have no spot as a different scholastic discipline inside Islam, essentially not in the feeling of a discipline drawing solely on human explanation or human experience (Siddiqui, 1997, p. 423). In Islam, there exist a couple of ideas that relate generally to the English expression 'profound quality'.

The first of these is akhlaq, which is by and large interpreted as 'morals' or 'virtues'. Akhlaq has been characterized by Ibn Sadr al-Din al-Shirwani (d. 1036 AH, 1626/7 CE) as 'the study of ethics and the best approach to secure them, of indecencies and the best approach to make preparations for them. It implies character, inborn aura, or a "condition of the spirit which makes it play out its activities without thought or deliberateness".[400] Yusuf al-Qardawi orders akhlaq into six classes, to be specific: (I) akhlaq identifying with self, (ii) akhlaq identifying with family, (iii) akhlaq identifying with society, (iv) akhlaq identifying with the creature world, (v) akhlaq identifying with the actual climate and (vi) akhlaq identifying with the Creator. The second term for profound quality is adab, which is characterized as "the great habits embraced by Islam, gotten from its lessons and directions". It consolidates two distinct however related methods of seeing appropriate conduct – from one perspective, pleasantness, graciousness, behavior, great childhood, culture, refinement, great reproducing and great habits, and on the other, profound quality and qualities. Adab comes from similar root as one of the conspicuous Arabic words for training, ta'dıb, which alludes basically to the way toward learning a sound reason for social conduct inside the local area and society everywhere (Halstead, 2004).Islamic morals is the moral framework shaped by the lessons of the Quran and clarified by the Prophet (s.a.w) through activity and words. The Arabic expression "akhlaq" (solitary, khuluq) is in a real sense converted into English as "morals". Khuluq comes in the Qur'an, multiple times, (al-Shu'ara: 137, and al-Qalam: Conceptually, akhlaq incorporates two implications; first, akhlaq (morals) implies the science that arrangements with the guidelines of good and bad of human direct, altogether "what people should do". Morals as a science alludes to the investigation of the moral direct and conduct; and for this situation, morals implies the

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[400] Miskawih 1968, Omar 1994

human exertion of contemplating moral norms and behaviors to guarantee that man has the right comprehension of good conduct.

In the nineteenth century, there is strong evidence of an excessive modernization of Islam in the Muslim world. Increased sea trade from 17th century encouraged foreign interaction between Muslims and sparked global campaigns for religious reformism and revival (Tajdid) across Asia, such as the neo-Sufi activities earlier in 19th century[401]. In same period, jihad campaigns took place in Nigeria and Sumatra, combining orthodox reformism and political formation. Keddie considers the growth of international exchange as a spur to such activities in the periphery of Islamic world as a result of British colonization conquests and military expansion[402].

The foreign aspect of the late nineteenth century is simply grafted onto the internal complexities of the globalization of Islam: colonial conquests and ethnic dominance. These developments in the Muslim states combine with jihad as well as the Mahdist revolutions, which Keddie describes as two permeable aspects of Islamic developments in reaction to colonial conquests, and discusses the powerful instrumentality of 'centralized Islamic ideology' for the struggle against the infidels as well as for the establishment of the states[403]..

In late 19th century, Islam was confronted by the social and political threat of the West. The Muslim approach to this problem in major cities can be summarized into three major kinds of response: secularism, and Islamic fundamentalism and modernism. Since World War II, this institutional and social reaction to Westernization has been significantly influenced by the rising popularity of Islam that is deeply embedded in sociopolitical transition.

In addition, there has been a significant spread of awareness and higher education in all Islamic countries at the moment as rapid population growth, and has increasingly led to Islamic revivalist wave. This process is associated with increased

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[401] Malick, Huma. Modernization, democracy, and Islam. ABC-CLIO, 2005.

[402] Ciftci, Sabri.2017. "Modernization, Islam, or social capital: what explains attitudes toward democracy in the muslim states?." *Comparative Political Studies 43*, no. 11: 1442-1470.

[403] Cederroth, Sven.1994. "New order modernization and Islam." Leadership on Java: Gentle hints, authoritarian rule.

publication and distribution of religious journals and books and the rise of Islamic organizations in universities.

A variation in internal sub-globalization that was characteristic of modern period as well as externally induced globalization was observed in 20th century. Constant development and reducing travel costs since World War II have vastly doubled the number of people travelling to Mecca for pilgrimage and preachers from Asia and Africa to the major centers of Islamic civilization in Middle East. It must be remembered that this element of globalization strengthens the old universalism of Islam normalized around Hajj. However, the post-colonial period marked vast emigration of Muslims to North America and Western Europe, where large Muslim communities were established. In the meantime, there is already unprecedented global convergence of Muslim community via mass media[404].

Globalization and Protective Counter-Universalism

A significant characteristic of globalization is the emergence of anti-global movements in secularist cross protests that pursue local recognition but still have framework of self-esteem. The versatility in negotiating international agreements with conditions has made it possible for many Muslim countries to affirm their affiliation to global community by having signed the UN human rights treaties, e.g. the UN Convention on rights of children in 1989[405].

Global integration has led many Muslim states to prioritize their special identity in the context of their own society that is seen to be regional and international or sub-global at once[406]. There should be no question that globalization has driven Muslims to pursue acceptable universalist bodies by what has been labeled Islamic cloning We therefore hear so much about 'Islamic international system', 'Islamic civil rights', 'Islamic research' and a number of organizations developed after United Nations as well

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[404] Weismann, Itzchak. 2000. Taste of Modernity: Sufism, Salafiyya, and Arabism in Late Ottoman Damascus. Brill.

[405] Arjomand, Said Amir.2004. "Islam, political change and globalization." *Thesis Eleven 76,* no. 1: 9-28.

[406] Arjomand, Saïd Amir. 2006. "Islam, Politics, and Iran in Particular." the pew program on religion and the news media the leonard e. Greenberg center for the study of religion in public life trinity college hartford, connecticut: 60.

as its affiliates, in particular the Organization of Islamic Conference, that was established in 1969 and contain 57 affiliated countries, with entities that clone UNESCO, World Bank as well as International Red Cross. It is indeed a serious mistake to associate these with fundamentalism. It's a responsive trait, though, and can be referred as defensive counter-universalism.

The old narrative of the complexities of Islam as kind of a universalistic faith, as has been pointed out, contained fundamentalist patterns among others. The fundamentalist trend in Islam was already strengthened by certain contemporary mechanisms of social transformation that includes globalization, and gained a new and strongly political focus under the influence of political globalization. Political Islam is considered as a number of fundamentalisms[407]. It would, however, be inaccurate to talk clearly of a change from universalism to fundamentalism. Missionary conventional Islam still thrives and has embraced modern technology for its expansion. This is particularly apparent in the major proselytizing campaigns across South Asia. More specifically, the key effect of globalization on Muslim community was not the development of fundamentalism, but the protective counter-universalism. Fundamentalism was described as selectively liberal and selectively conventional, thus, considering its purpose, it is assimilative. The assimilative nature of protective counter-universalism seems to be more prominent. It has also led to the integration of universal organizational structures, although conservative, of universal concepts including civil rights and feminism. It is impossible to avoid the fact that, whatever its purpose, protective counter-universalism is ultimately a step towards the modernization of Muslim society[408].

Moreover, the direct influence of globalization on Muslim states is contradictory to its impacts by fundamentalism, like the human rights abuses listed above. The growing incorporation of the Middle East countries into international community introduces them to significant contradictory patterns in international humanitarian law. This publicity has added a new aspect of pluralism and has caused

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[407] Wee, CJW-L. The Asian modern: culture, capitalist development, Singapore. Vol. 1. Hong Kong University Press, 2007.

[408] Juergensmeyer, Mark, ed. Global religions: An introduction. Oxford University Press, 2003.

ambivalent responses across the Middle East. Moreover, the effect of the civil rights movement on the community law of Middle Eastern cultures is not insignificant.

Whereas world legal history experienced the expansion of 'political' and 'civil' rights with 'social' rights in first half of 20th century, the second half however, was characterized by the evolving 'human rights movement.' This movement has a clear international, even transcendental, component. Most countries In the Middle East have joined universal human rights institutions and have allowed at least lip service for humanitarian law. More specifically, the post-1989 surge of modern constitutionalism rapidly extended from Europe toward North Africa. The establishment of constitutional courts to protect the democratic transition and ensure public safety is a distinctive characteristic of the modern constitutionalism. Constitutional courts were established by Algeria in 1989, Mauritania in 1991 and also by Morocco in 1992 in French-style and these courts were entrusted with the safety of civil rights. The Preamble to current Moroccan Constitution (1992) firmly reinforces the 'attachment of equal rights as widely accepted,' indirectly pointing to new Constitutional Council as its protector. Saudi Legislation is also giving lip service to civil rights by claiming their security in compliance with the role of Shariah law in the state[409].

Muslim scholars are increasingly protecting the right of free speech by maintaining that freedom of conscience and religion are explicitly definable through the Quranic text. A collection of Qur'anic verses highly recommend a kind of 'natural religion' throughout humanity, which involves religious freedom and make clear freedom of religion and conscience, in particular, Allah Almighty said:

لَآ إِكْرَاهَ فِى ٱلدِّينِ

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[409] Kühnhardt, Ludger. "Third World War: The Enemies of the Global Society." In The Global Society and Its Enemies, pp. 13-60. Springer, Cham, 2017.

"There is no compulsion in Din (Religion)". [410]

Through some exogenous means, the transformation of political ideologies can greatly be influenced by globalization. First, the new form of competition among Muslim states is believed to be created by globalization. Second, it has been observed that the position is taken by citizens on the new and old issues that are ushered in by global, ethnic and cultural integration and increased market.[411] Third, new issues and old material are incorporated by emerging political parties in Muslim states into their electoral programs with intent to appeal to their new pool of advocates and old voters.[412] However, as a result of this, two blocs are created, such as losers and winners, and about the national issue of divide structure, they confront each other. It is put forward by this logic that globalization is a product, which is based on exogenous factors beyond the direct effects of incumbent governments.[413]

Consistent with the above information, either endogenous or exogenous forces are included in globalization. First, there is more open economic and cultural spheres backed by electorates and implemented through foreign and public policies are preferred by incumbent governments in democracies. At the same time, foreign governments and international institution prescribe global market and cultural integration.[414] However, globalization might not be preferred by local government and incumbents, and there are a variety of reasons can be invoked in this regard, for instance, protecting the economic structure and local cultures. Notwithstanding, there is a higher level of globalization under the guise of political and economic stability induced by Western institutions under the dire political and economic circumstances, such as those the 1970s and 1980s exhibited in Middle Eastern nations.[415] The

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[410] Quran, 2.256

[411] Croucher, S., 2018. *Globalization and belonging: The politics of identity in a changing world*. Rowman & Littlefield.

[412] HABIBULLAH, K., 2014. The impact of globalization on Islamic countries: A brief assessment. *Crisis, Globalization and Governance: How to Draw Lessons?*, *99*, p.1

[413] Abushouk, A.I., 2006. Globalization and Muslim identity challenges and prospects. *The muslim states*, *96*(3), pp.487-505.

[414] Kosebalaban, H., 2005. The impact of globalization on Islamic political identity: the case of Turkey. *World Affairs*, *168*(1), pp.27-37.

[415] Gopinath, C., 2018. *Globalization: A Multi-dimensional System*. Edward Elgar Publishing.

motivation behind this act of Western institutions was to protect the sovereign interests in the region.

Globalization and Islamic Culture and Identity

The socially cultured, public behaviors in addition to perceptions which are initiated as universal among the human beings are known as culture. There are great cultures, and they are very different from each other, and hence, in this manner they exist in a more specific way. All the aspects of social life are embraced by culture, and the thoughts and behavior are also included in it. Therefore, the entirety of individual's thoughts, behavior and experiences are thought to as culture[416]. The part of an individual psyche through which his or her culture is identified is known as cultural identity. There are several important ingredients of cultural identity, such as languages spoken, religion, religious rituals, aspirations, dietary habits, functioning and importance of family, leisure activities, decision making, marriage and feeling pertaining to others of the same group.

The own cultural identity of Islam as a social religion has been forged. As the dynamic sense of modernization, the Islamic culture is characterized. Either the spiritual or material dimensions of human personality are characterized by it. There is dynamic pattern followed by the Islamic cultural identity[417]. The pattern is not static, and both the secular Westerners and Muslims are misinterpreting it. The major difference between the Islamic culture and secular Western is the faith in one God. The lives of the Muslims are greatly controlled by the Islamic faith. This is obvious that the same cultural traits around the globe are not shared by the Muslims, but in being Muslims, they are identical in their common culture identity and practices. For example, the Muslims that reside in Malaysia have different cultural traits as compare to those Muslims who live in Saudi Arabia. However, the similar injunctions and principles prescribed by Islam are followed by them.

The hegemony of Western culture around the world through cultural mimesis, domination, colonization, and media is stimulated by the process of globalization.

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[416] Herbert, D., 2017. Islam, Identity and globalization: Reflections in the Wake of 11 September 2001. In Religion, Identity and Change (pp. 166-185). Routledge.

[417] Mun, A.S., Fern, C.P. and Chin, L.C., 2017. Between ethnicization and globalization: Mediating contesting cultural identities of Malaysian youths. *Geografia-Malaysian Journal of Society and Space*, *11*(3).

Given that the expansion of Western culture has direct consequence, and this consequence is known as globalization. In this process, in the Muslim states, a form of cultural hybridization is taking place, and in the process, Islam culture's significance and meaning are lost.[418] Thereby, the integrity and regeneration of local cultures are being faced great challenge by the manifestation of globalization, and in the Muslim states, this pressure of globalization are keenly felt.

The culture of Islam has come into conflict with two different cultures as a result of globalization. One the one hand, there is globalized media that has distributed the secularized pop culture, and on other hand, under the influence of modernization, there is Western culture, through which the Western culture into Islam is being integrated. In this highly globalized world, in the Muslim societies, the inclination of mass emulation of non-Islamic cultural substance has become apparent[419]. The golden era of accomplishment, when the Western societies were suffering from the evil of dark ages, and the Muslim societies were at the pick of success, is inclined to be demeaned by a huge majority of the Muslims. In fact, when it comes to superior culture, it is Western culture, although in many instances, morality and religious values are devoid by it.

On the other hand, there are exclusive cultural features possessed by Islam through which the practices upheld by the Muslims are forged. As a dynamic sense of moderation, the culture of Islam is characterized. The material and spiritual dimensions of the human personality are harmonized by it. The most important challenge that is posed by globalization on the Muslim countries is the struggle between the hybridity and authenticity.[420] When it comes to the values of cultural identity, there is great difference between the Western perception and Muslim states. Form the social relationship, the Western perception of values in cultural identity is emerged, while as a result of divine guidance, Islamic cultural values are universal and eternal.

By the mere rationality, the process of Western culture is motivated, while in the case of Islamic culture, through the principles of either religious or rational, it is

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[418] O'Toole, K., 2017. Community Governance and Rural Regeneration in a Globalised World. In *The Politics and Culture of globalization* (pp. 138-154). Routledge.

[419] Salleh, M.S., 2017. FACING globalization FROM BELOW: A THEORETICAL CONSTRUCT. *Prosiding Strengthening Local Communities Facing The Global Era*, *1*(1).

[420] Ali, M.Y., 2005. The Impact of Globalization on Muslim Thought, Culture and society: Challenges and Opportunities to the Muslim Unity in 21st Century. *TAFHIM: IKIM Journal of Islam and the Contemporary World*, *1*(4).

inspired. Overall, through Tawhid Paradigm, the identity of Islamic culture is governed. Thereby, to differentiate the acceptable culture traits from the discarded one, the cultural barrier between the West and Muslim states is very important. Furthermore, by secular form of Western cultural imperialism, the challenge is being posed on the Islamic cultural identity, where some values of traditional Islam are sought to be replaced by Western values.[421] As a result of blind imitations of, and cultural imperialism by, the West, the Islamic cultural identity in this globalized word is under the threat.

The establishment of a secular society, that is religious-free in which the Islam's role diminishes at the end, and leads to this Islamic culture destruction, is encouraged, and supported by cultural globalization. As a result, there is a threat posed on the Islamic culture and identity by globalization. Furthermore, it has been observed that the traditional forms of creation and dissemination of culture are being taken over by the globalized cultural industries. The cross-border civilization is being produced by the global market where the convergence of tastes and preferences of consumers are being taken place. There is hegemonic power held by the Western cultures that enables them to dominate the rest of the World[422].

The main focus of the Western culture is on individualistic ideas. As the open culture and value free culture is greatly supported by the Western value, owing to which, all sorts of contents are invited and can be accessed easily. Resultantly, there are various TV channels, website books and movies and magazines which the pornographic content is being commercialized and promoted, and such obscene material can easily be preyed by the young generation. Therefore, in this manner, the global media is being dominated and harnessed by the West[423]. However, when it comes to Muslims, there is not any powerful media is possessed by them on their own through which they can exert their influence and compete with the industries of world media.

There are some aspects of Islamic culture where the globalization brings benefits; these aspects are education language, information, and culture, while there are

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[421] Pieterse, J.N., 2019. *Globalization and culture: Global mélange*. Rowman & Littlefield.

[422] Brînzea, N. and Petrov, G.D., 2019. PERSON VERSUS INDIVIDUAL FROM THE RELIGIOUS PERSPECTIVE IN A GLOBALISED AND MULTICULTURAL SOCIETY. *European Journal of Science and Theology*, *15*(6), pp.179-188.

[423] Lechner, F.J. and Boli, J. eds., 2020

negative aspects of globalization as well, such as the globalization is not compatible with the Islamic ways of life, pattern of behavior, values, and principles because in the rest of the word, the American values are being promulgated[424]. The process of globalization is posing a challenge on the Islamic world, and the dreadful image of Muslims is being perceived.

In accordance with the impact of ideologies of non-Islam and global media, the impact of globalization on thoughts and culture of the Muslim can be seen. Through the foundations of modern thoughts, such as secularism, rationalism, modernism, materialism, communism and nationalism, the impact can be manifested. In the contemporary time, due to the process of Westernization, secularism, and modernization, with the Western thoughts and culture, the thoughts and culture of Muslims have been engulfed.[425] At the extent of globalization, the minds of Muslims are subjected to the West both culturally and intellectually. When the own ideology is ignored by the Muslims, then in the Muslim society, the ideologies of western are tactfully inculcated by the Westerners. For example, the West has corrupted the concept and meaning of Jihad, which even put the Muslims in confusion and delusion. Moreover, without comprehending the root cause of Jihad and its derivation, it has promoted as a deed of fundamentalism, extremism, and terrorism by the Westerners.

The Muslims thoughts and culture are greatly impacted by the process of secularization. This process is also known as process of liberalization and rationalization of human situation in the society. The attention of Muslim scholars, artists, and writers to deliberate the subject is grabbed by the process of secularization[426]. For example, it is believed by the secular political system of Western that the majority is belonged to the sovereignty through political agreement arrived over and done with elections, while in Islam, it is believed that authority belongs solely to Almighty Allah (SWT) and His holy commandments that monitor the behavior of social prosperity and harmony.

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[424] Baytiyeh, H., 2018. Have globalization's influences on education contributed to the recent rise of Islamic extremism?. *Globalization, Societies and Education*, *16*(4), pp.422-434.

[425] Shahzad, S. and Singh, R., 2019. Impact of globalization on family structure of Muslim Jarral Rajputs of Rajouri, J&K. *Journal Homepage: http://esrjournal. com*, *7*(7).

[426] Ali, M.Y., 2005. The Impact of Globalization on Muslim Thought, Culture and society: Challenges and Opportunities to the Muslim Unity in 21st Century. *TAFHIM: IKIM Journal of Islam and the Contemporary World*, *1*(4).

The Muslims thoughts and culture are also greatly impacted by the post-modernism. The Muslims arts, practices, lifestyle, and architecture are greatly affected by it. The ground for definite consumption as well as complete interest of liberalism, secularization and consumerism via post-modernism is provided by the colonialism and modernity. In order to make single form, the idea of solidifying all sorts of tradition and culture, multi-culturalism is created by postmodernism. The all images of colonialism are used by the postmodernism as an extension of modernity and colonialism.[427] In addition to this, the Muslim identity is contradicted by skepticism and relativism. Therefore, to guide in all the aspects of the Muslim states, postmodernism is unsuitable to be a topic of reference. It has also become a fact that into Muslim states, the values of western culture with the aim to bring about the uniform of occidental way of lifestyle have been transported.

The negative impact of information and communication technology is also one of the most important reasons of affecting the thoughts and culture of the Muslims world. The negative repercussions of globalized ICT on the thoughts and culture of the Muslim states cannot be left unchecked. Among the Muslim youth, because of liberalization of the international media and also the privatization of regional media with infinite freedom of media, the elements of Western culture are inculcated. The global media is controlled, and ethical principles are ignored by the individuals who are less sensitive to religion and moral values[428]. Furthermore, to disseminate the pessimist imprint on Islam by incessant depiction of misconception and misleading of some expressions, such as fierce behavior, terrorism, fundamentalism, fanaticism, continuous efforts are made by global media. Sometimes, the events and news pertaining to Muslim states are manipulated by it.

While globalization has brought many advantages to all the nations of the sphere universally and the Muslim nation in particular, it must be strictly mentioned that the emerging trend of globalization has had its own set of disadvantages and negative influences on the Muslim nation at the same time. After the extremist attacks in

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[427] Choudhury, M.A., 2019. *Islamic World View*. Routledge.

[428] Hassan, R., 2019. Political and Social Changes in the muslim states with Special Reference to Development, Knowledge and Freedom deficits. In *Contesting the Theological Foundations of Islamism and Violent Extremism* (pp. 97-113). Palgrave Macmillan, Cham.

September 11, the impact of globalization on the Muslim States has been a widely debated subject. This is primarily due to the reason that as many as 20% of the total population of the world professes Islam as its religion and that this area of investigation is something more than a debate of an academic nature. A survey that has been conducted on the evolution of Muslims in the recent decades reveals that the Ummah - a universal community comprising Muslims from all the regions and parts of the world united under the banner of the Shariah law - have become a greater reality today in the contemporary globalized world. Simultaneously, it is unfortunate that the emerging concept of globalization has permitted the militancy concept to flourish[429]. In the recent year is to come in the future, the negative impact of globalization can therefore even result in the rise of multiple hubs of Islam reasonably than the recent one founded in Saudi Arabia. It must be noted that, on the contrary, the understanding and the dedication of the Muslim States towards Islamic principles has been considered as the most critical factors for the establishment of such Islamic centers in regions of the world additional to kingdom of Saudi Arabia. Although it is worth reiterating that the importance and the significance of the 'Hijaz' region will be upheld throughout the rest of the decades and times to come due to the existence of the two holiest cities for the Muslims in the entire world, the emergence of different 'centers' of Islam essentially refers to the capital of the Muslim leadership. Currently, for most of the Muslims, this capital is Riyadh which may be shifted to other cities in power, such as during the days of the ottoman caliphate, the center used to be Constantinople or the modern-day Istanbul.

The broader reality of the Muslim states may be regarded as the cause of this underlying variation. Contrary to what has happened in the past in terms of the lack of communication and transport technologies that resulted in a number of difficulties for the Muslims across the world to acknowledge (a) the social diversity, and (b) the cultural disparity within the Muslim States, the advent of the modern communication and transportation technologies, such as satellite, internet and access to books is now on the journey to induce awareness amongst the Muslims across the world[430]. This

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[429]Turner, B.S. and Nasir, K.M., 2016. Islam, capitalism and the Weber Theses. In *The Sociology of Islam* (pp. 35-48). Routledge.

[430]Sule, B., Yahaya, M.A. and Ating, R., 2018. Globalization and the Muslim States: Issues, Challenges, and the Ways Out. *IIUM Journal of Religion and Civilisational Studies*, *1*(1), pp.7-29.

awareness is on the types of social and cultural diversity that nations hold together. However, something which has often fragmented the Muslim states, as recorded in the historical literature, is colonialism. This colonialism is blended with nationalist movements. The perfect example of this is the abolishment of the ottoman caliphate at the hands of the British due to their colonization tactics. The ottoman caliphate which had previously united the Muslim States and would span to as far and wide as three continents was ultimately divided into 45 Muslim countries each of which was given a goal for priority to pursue in the upcoming age of globalization, These goals and objectives given to these countries by their British benefactors where of a political and economic interest. Another important consequence of the same development for the entire Muslim States was that and the Muslims became aware of cultural diversity amongst each other, globalization deliberately induced an elevated sense of belonging to a local community. This local community would letter on be called as a 'country' and a 'nation' based on geographical boundaries, although in Islam, there is no concept of a nation on the basis of geographical boundaries[431].

In the world prior to the arrival of globalization, the consciousness of the Muslim States was primarily determined by their practice of the famous five pillars of Islam and a handful of other believes. Many believers used to simply recognize these five pillars amongst each other as an evidence of someone being in the circle of the Muslim States. This ultimately suggests that the entire Muslim society and the Muslim culture was highly Islamized. However, since globalization induced a heightened sense of community, nationalism, and patriotism, all of the cultural familiarity was lost in the long run, which caused a further divide amongst the Muslim States.

The worst impact of globalization on the Muslim States has been in terms of the attempt to re formulate the concept that Islam is not merely a religion but a complete code of life. This is with the help of the prompt and international communication relations which are now permitting non-Muslims as well as Muslims to practice the certainty of different local cultures prevalent within the Muslim States. Such kinds of experiences related to the cultures prevalent within the Muslim States have actually been established to reveal what exists as common amongst the Muslims belonging to

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[431]Mura, A., 2016. *The symbolic scenarios of Islamism: A study in Islamic political thought*. Routledge.

different regions as well as what remains disparate. At the same time, there are countless differences within the cultural practices of the various sects of the Muslims. Globalization has fanned the flame of disagreement amongst the various sects all thanks to the fast communication and information technology development, whereas this was strictly forbidden in the classical Islamic teachings of the Holy Qur'an and the Sunnah[432].

5.3 Influences on Religious Rituals

The advancement of Islam in modern history in itself is a proto-global or global procedure that has its own diverse inner dynamics. The biggest threat to contemporary Islam, emerging from a global democratic community in the context of secularism, liberalization and social justice, has initiated a civilizational conflict that has greatly altered the political and religious complexities of the proto-globe.

In the former narrative of moral universalism, religion seems to be the guiding force, the source of globalization as well as universalization. By comparison, globalization in the later stages is an even wider phase. It is triggered not just by religion, however by modern societal and, in fact, technical forces which are completely secular[433].

The impact of globalization on Muslims is viewed quite differently by multiple analysts. Eickelman describes the cumulative impact of globalization on the billions of Muslim population, the advancement of education and perhaps the active analysis of Islam in journals and popular forums, in the newspapers and in the media, as a result of the Islamic reformation. This opinion is reinforced by the Islamic revolutionary movement during the last couple of years in Iran, which undeniably represents a progressive break from apologetic Islamic liberalism of the late 1970s. As per Eickelman, the recent Islamization of modern society has been extensive but yet scattered, without any emphasis. According to Barber, by comparison, globalization places Islam on front-line of 'Jihad vs. MacWorld.' He identifies the impact of

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[432] Mubashar, H., 2011. The concept of globalization and how this has impacted on contemporary Muslim understanding of ummah. Journal of globalization Studies, 2(2).

[433] Kosebalaban, Hasan. 2005. "The impact of globalization on Islamic political identity: the case of Turkey." *World Affairs 168,* no. 1: 27-37.

globalization reflected in a strongly oriented and vocal 'anti-universalist movement'. In his last dissertation, Gellner didn't differentiate Islamic fundamentalism from the traditional Islam of the states, and found everything he had previously termed Islamic stable reformation a major hurdle to liberalism. In the same way, Barber demolishes the difference between Islam and Islamic fundamentalism. Its main chapter is titled 'Essential Jihad: Islam and Fundamentalism.' The emphasis on connectivity is noteworthy: most Islam is about Jihad; fundamentalism applies to Jihad worldwide, particularly the conflict of American radicals against the modern MacWorld[434].

However, even though there is a diversity of Islamic fundamentalism, yet Islamic fundamentalism is not similar to all modern forms of Islam as universalistic faith. Urbanization, road and transport growth, the publishing revolutions and other modern mechanisms of social transformation, which include globalization, clearly strengthen developments towards the extension and intense integration of culture that are characteristic of Islam as a universalistic faith. These factors remain separate, not overwhelmed by fundamentalism. One would then have to accept Eickelman's statement on the variation of current revelations in Islamization, even if not everyone agrees with his moral claim that they represent reformation.

The globalization is considered concept of singularity and the process of globalization eradicates all the barriers and turn the world into a global economy where there is rapid sharing of ideas. Therefore, the openness and integration of the world economy are included in the process of globalization. The ideas are promulgated at a very fast speed in the globalized world. There is either a positive or negative impact of globalization on Muslim states.[435] However, in the Muslim states, the concept of globalization is perceived negatively. It is believed by leading Muslim states, such as Saudi Arabia, Qatar, Iran, and Egypt and even Turkey that the Western values and ideas are inculcated by globalization due to which their values are undermined.[436]

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[434] Albrow, Martin, John Eade, Neil Washbourne, and Jorg Durrschmidt. 1994. "The impact of globalization on sociological concepts: Community, culture and milieu." *Innovation: The European Journal of Social Science Research 7*, no. 4: 371-389.

[435] Hossain, A.A., 2016. Islamism, secularism and post-Islamism: the muslim states and the case of Bangladesh. *Asian Journal of Political Science*, *24*(2), pp.214-236.

[436] Abduljaber, M. and Kalin, I., 2019. Globalization and the transformation of political attitude structures at the party level in the Arab world: insights from the cases of Egypt and Jordan. *Societies*, *9*(1), p.24

In addition to the above information, it is believed in Muslim countries that the United States dominated the global politics, and these global politics is the foundation of a global process, therefore, Islam is seen as being marginalized by it. Therefore, in the Muslim states, the Western style of democracy is not seen as positive and Islamic countries denounce it. In addition to this, there is a strong ideological belief in Muslim states that pragmatism, inclusiveness, universalism, and capitalism are encouraged by globalization, and they are considered the core values of it.[437] However, with Islamic faith based on Muslim brotherhood and Shariah, these values are not consistent.[438] For example, interest (riba) is prohibited in Islam, which capitalism encourages. Likewise, in Islam, there is a ban on rumor due to doubt and deficiency of transparency. Therefore, the Western principles of economic freedom based on materialism are strongly contradicted by the principles and teaching of Islam. Thus, based on this information, the ideological impact of globalization on Muslim states can be comprehended.

As far as the political impact of globalization on leading Muslim states are concerned, in political terms, the interaction between the national and non-state players is greatly increased by globalization.[439] Resultantly, dissemination of political views has increased, exiting ideological debates have been intensified and citizen journalism has been ignited. It can be understood in a way that the dominant political divisions are simply put to the foreground by the environment. The regional race between Saudi Arabia and Iran and its political makeup is considered one of the most important dimensions in Arab politics. The aftermath of the Arab Spring where there had been great opposition between the rebels and the Syrian regime can manifest the political dynamics in the best way.[440] The one determinant of the losers and winners in political terms is the political perception of losing a privilege or gaining a victory because of regional politics.

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[437]Kamla, R. and Haque, F., 2019. Islamic accounting, neo-imperialism and identity staging: The Accounting and Auditing Organization for Islamic Financial Institutions. *Critical Perspectives on Accounting*, *63*, p.102000.

[438]Mayer, A.E., 2018. *Islam and human rights: Tradition and politics*. Routledge.

[439]Al-Zo'by, M., 2019. Culture and the politics of sustainable development in the GCC: identity between heritage and globalization. *Development in Practice*, *29*(5), pp.559-569.

[440]Martell, L., 2016. *The sociology of globalization*. John Wiley & Sons.

The sociological view underlying cleavage changes and political attitude is consistent with the logic that is presented in the present analysis. Thus, societies and individuals are exposed to new political experiences, economic opportunities, lifestyles, and cultural trends by the process of social transformation, such as globalization or modernization. Therefore, in the present analysis, globalization is considered as a process of social transformation that impact the leading Muslim states due to which the old preferences are gradually being replaced by the new ones. However, the old political and ideological values are not completely eradicated due to such replacement, and still, there are many staunch supporters of old values in the Muslim states.

It has been analyzed in various studies that the creation and change of political attitude of globalization are moderated by several factors. The relationship between the ideological change and globalization is moderated in the Arab world was prior levels of economic liberalization in the 1980s and 1990s. The winners and losers are created by globalization by which the explicit expectations are formulated from political institutions and potential governments. In addition to this, the relationship between political-ideological structure and globalization is moderated by levels of political liberalization in Middle Eastern nation-states. In the year of 1980s, free and fair elections were featured by states. Moreover, more vibrant civil societies that possess experience of parliamentary life and politics are expected to have by the states.[441]

Therefore, a conduit is created by it through which the expectations of losers and winners can be funneled, and platform can be provided to new entrants or even existing parties. The reason is the as compare to authoritarian regimes, party entry is easier liberal regimes. However, based on this information, it can be deduced that where there is political liberalization, structural changes in political attitudes are more prevalent.[442] This can be also understood by the example of leading Muslim countries, such as Jordan and Egypt where political liberalization has taken place in the 1980s and 1990s. Apart from this, the relationship between globalization and change in ideological structures

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[441]Salamey, I., 2016. The Double Movement & Post-Arab Spring Consociationalism. *The muslim states*, *106*(1), pp.187-204.

[442]Ha, E. and Cain, N.L., 2017. Who governs or how they govern: Testing the impact of democracy, ideology and globalization on the well being of the poor. *The Social Science Journal*, *54*(3), pp.271-286.

is also moderated by the cultural liberalization.[443] This impact of globalization can be understood in a way that cultural winners were assisted by globalization due to the cultural openness towards the West or Islamic Worlds. To make political content more rapidly share to the political actors and the general public, various cultural hubs, such as print and electronic presses, television production, films and music can be used.[444] Thus, it can be comprehended that the effects of globalization can be observed in Muslim countries, more specifically, in Saudi Arab, Iran, Qatar, Egypt and Jordan as there are established cultural institutions.

Influences

Influence of Globalization on Civil Rights of Muslim Countries

The worldwide introduction of the Western concept of the judicial system and the paradigm of the liberal democracy to the Mideast in the later years of the 19th century did not create a conflict between Islam and constitutional government. Unlike radical secularists and Islamic extremists of the era of philosophy, the Ottoman Constitutional Law of 1876, Egyptian Charter of 1923 and the Iranian Constitutional Laws of 1906 and 1907, acknowledged the basic dualism of religious and secular rule in the community law structure in which they existed. 'To them, the transition of legislative authority – the right to create public legislation – from the ruler to the citizens was conceptually unproblematic and didn't involve Islam. In the 19th century, Ottoman proponents of a constitutional or fundamental legislation (Qanoon-e Asasi) and their Iranian supporters at the start of 20th century will not be able to define legislative authority as separate from that of communal regulation – Qanoon. This is apparent in the terms of the Iranian and Ottoman fundamental Rules. Of the current constitutions of the Middle East and Africa, the Constitution of Morocco in 1992 stays true to conventional dualism of Islamic rulers in clarifying the King's position as creditor of both religious and political legal orders (Mayer, 1993). Islamic law (shari'a) was also used wisely in the development of contemporary codes of law in Iran from 1927 to 1933 under the reign of 'Ali Akbar Davar' and in Egypt under the reign of 'Abd al-

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[443]Majeed, M.T., 2018. Quality of life and globalization: Evidence from Islamic countries. *Applied Research in Quality of Life*, *13*(3), pp.709-725.

[444]Barnawi, O.Z., 2017. Islam, neoliberalism and education in the GCC region. In *Neoliberalism and English Language Education Policies in the Arabian Gulf* (pp. 39-52). Routledge.

Razzaq al-Sanhuri, in particular the Constitutional System of 1948. The reason is clear. For that century, Islam wasn't just a conceptual philosophy but an institutional order.

It's not to suggest that there had been no dispute between current state legislation and Shari'a. You might not get legal dualism or pluralism without contradictory rules and heterogeneous judicial decisions. The political history of modern Islam is full of cases of disagreement between imperial civil law and the Islamic law. The same refers to western constitutionalism mostly in Mid-East. Conflicts between the authority of federal rules and the Islamic law developed in the form of constitutional controversies in Iran in 1907–1908, and since then in Pakistan and anywhere else. Civil rights to the safety of property and life – which has been implemented in the Middle East, albeit in contrast to the democratic society of the Islamic World heritage and colonial systems – were not in conflict with Islamic law. In addition, affiliates of the ruling elite remained the biggest beneficiaries of declaration of social justice in the late 19th century: the safety of their life and property was guaranteed after dismissal.

The period of liberal constitutionalism in the Islamic World starts with the extension of social justice to all Ottoman members, independent of their religious practice, through imperial rulings of 1839 and 1856. Before that, the position of Muslim as well as non-Muslim members of the Ottoman Empire was discriminatory[445]. However, both parties benefited from Ottoman legal systems. Based on the population, Christians, Jews and four main Sunni Muslim law schools had their judiciary, and the individuals were entitled to select the court to which they preferred to appeal. It wasn't unusual for Christians to have access to Muslim courts even if they desire (Jennings, 1978). Moreover, in contexts of false allegation and breach of law by officials or judges, all Muslims as well as non-Muslims had right to appeal to the Sultan. It is tragic, though those basic human rights were given only to non-Muslims under influence from the European states, which emerged as their saviors.

Decades later, however, appeal for equality of justice for all people was embodied in the constitutional rights of the Muslim states as a result of public agitation during the fundamental revolts of 1906 in Iran and in 1908 in Ottoman Empire. The

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[445] Rahman, Noor Aisha Abdul. 2007. "Changing roles, unchanging perceptions and institutions: traditionalism and its impact on women and globalization in Muslim societies in Asia." *The muslim states 97*, no. 3: 479.

Shi'a religious figures that had backed the liberals in Iran made substantial compromises during the federal debates of 1907. However, on this crucial issue, the dispute between Islamic law and the new constitution was settled in support of the later. The pious leaders strongly rejected the idea of rights of all people before the decree (Article 8 of Substitute Constitutional Law of 1907) that they rightly viewed as contradicting the terms of the Shari'a. Although at the end, the Shia religious groups had to surrender. The legal consequences of Article 8 have been far-reaching. By making all people equal before the constitution, it created public law as the universal law of the country, and resolved the traditional legal particularism of Islamic Shariah regarding the legally independent Muslim and also non-Muslim minority groups[446].

In general, the concept of justice before the constitution is explicitly recognized in other constitutions of the Islamic World, including those which offer Islam a prominent status. The constitutions of Pakistan in 1956 and 1962 accepted the concept of equal protection under the law, however without fully removing legal secularism. Traditional Islamic constitutional secularism was accepted in such a way that Muslims must agree with Sharia in accordance with their law school (Madhab). The 1973 constitution eventually put an end to this aspect of secularism in civil law for Pakistani Muslims.

In Iran, equal rights of all people are facilitated, however authorized 'with due accordance with Islamic principles,' from the Article 8 of former constitution to the Article 20 of latest constitution. The non-explicitness of 'Islamic standards' is significant. There is little connection, beyond its oppression laws, to the clauses of Shari'a on the inferiority of 'secured minorities.' Therefore, in the theocratic legislature of Iran, the concept of equal protection to people irrespective of faith has confronted the effect of religious fundamentalism in public law throughout the Middle East.

Influence of Globalization on Education Priorities

In the Islamic era, the collapse of Bagdad in 1258 reflects the demise of Islamic empires. The collapse of kingdoms also represented the demise of Islamic idealism

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[446] Abushouk, Ahmed Ibrahim. 2006. "Globalization and Muslim identity challenges and prospects." *The muslim states 96*, no. 3: 487-505.

and civilization. When the Islamic powers collapsed at once, beginning with Bagdad, this put the Muslims in a terrible state, unable to recover prestige while they were on the global stage. The contradictions within the Islamic world have also failed them to make any meaningful impact during the modern Industrialization that has originated in West. Then, the Western invasion of Muslim territories, to some degree, restrained them from the achievement of restoring and rebuilding the great empire they had in their golden years. Since the collapse of Bagdad, Muslims have been continuously bombarded with difficulties they face in preserving their religion, heritage and culture. In present era, since their liberation, globalization has been a serious challenge they have to tackle[447].

The most debated and discussed topic in international forum is that who will be the true beneficiaries of globalization. By defining the outcomes, policymakers and stakeholders will prepare well and make calculated measures to tackle the difficulties they face in the coming waves of globalization. As the concept of globalization arises from the wealthy and prosperous nations of the West, those in the developed and developing nations embrace it with great delight as it gives them a huge amount of foreign investment that guarantees development. Others approach it with a dubious and suspicious mindset by asking what the secret motives of globalization are. For them, it is a new narrative for the West to re-colonize east. It is identified as a modern approach to how Western supremacy can be enforced on the cultural, political, social, and economic and other elements of the East, notably in the Islamic community[448].

Ages ago, education began as a private activity. It was largely concerned at the onset with the development of man with understanding, experience and redemption in the future. This was pretty obvious during Western Middle Ages and even in the early Muslim period after the period of Holy Prophet Muhammad (PBUH). As government institutions and borders have been drawn that separate countries from each other, the role of governments in literacy has become apparent through the creation of public institutions. The justification for the government's interference was to get a strong

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[447] Spring, Joel. 2008. "Research on globalization and education." *Review of Educational Research 78,* no. 2: 330-363.

[448] Dale, Roger, and Susan L. Robertson.2002. "The varying effects of regional organizations as subjects of globalization of education." *Comparative education review 46*, no. 1: 10-36.

handle on its people. Through holding onto its people, the government has been able to inculcate and transfer a common culture to them. Because of this initiative, the people expected a certain patriotic sentiment towards their country. With this objective, countries around the globe have carried out policies to imbue the people with the awareness of citizenship. This was perceived by the officials to be a way of strengthening the solidarity of the citizens with those in society. Such an initiative is supposed to bring harmony among its people in order to have common interests in their minds and hearts[449].

The goal of introducing public schools, though, was to view schooling as a way of passing on information, talents, beliefs, civilization, literature, history, religion and traditions from generation to generation. All these high values and concepts about education, which originated with the founding of educational institutions, have now been replaced and overshadowed by unwavering trends of globalization. While the old concepts of education still remain, most of today's view of learning and the purpose why people send their kids to school is somehow being lost because of globalization as well as modern lifestyles. Living in a different and global era, education has also been pursued or viewed as a ticket to the achievement of a decent life that offers material benefits. Mostly focus on the high values and concepts as the goals of education are increasingly fading. While it is not necessarily wrong to pursue information for material purposes, but being primarily inspired to achieve material benefits by learning and research, people are not at all concerned with the society and the welfare of the nation. Citizens in a nation are getting more personalized and self-centered. As this definition of education grows, there would definitely be issues with the development of a nation in order to maintain a mutual interest and national solidarity as individuals related to a certain nation[450].

Influence of Globalization on Islamic Educational Ideology

The technological advancement has encouraged Muslim scholars and technologists to use the innovative innovation in the effective teaching of Islamic

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[449] Burbules, Nicholas C., and Carlos Alberto Torres, eds. 2000. Globalization and education: Critical perspectives. *Psychology Press*

[450] Rizvi, Fazal. 2007. "Postcolonialism and globalization in education." Cultural Studies? *Critical Methodologies 7*, no. 3: 256-263.

education. Currently, lectures on Islamic education are easily accessible in the form of CD-ROMs, VCD and DVDs. Modern methods of Islamic facilitation and understanding have been given access via the internet or online[451].

However, the downside of globalization is that it contradicts the teachings of Islam. Unlike the Islamic idea of truth-seeking, most people in the West claim that knowledge is value-free. Education and knowledge are pursued for information, and there is no connection between the person and Allah Almighty. In Islam, education is pursued for self-improvement, which enslaves man to his Maker. Learning is required for the awakening of human spirit, which brings person closer to Allah. Apart from that, the Western mindset of non-judgment in subjects they see, read, observe and judge is not relevant in an Islamic culture. Islam demands Muslims to make decisions on the base of judgment. One must be consistent in his conscience as to what's been accepted and disliked by Qur'an and Sunnah with respect to human relations. By submitting to the principles of Shari'a, it is easy to differentiate between what is good and acceptable and what is wrong and must be avoided[452].

Influence of Media Industry on Muslim Countries

The effect of media or multimedia applications is too strong and has a major impact on people of the world. People could be emotionally inspired in a brief amount of time by media-broadcasts. There are some examples to demonstrate the effectiveness of media when used as a medium for the transmission of information and news. The revolt of the citizens of Algeria demanding freedom from the French rule was effectively carried out with the assistance of radio broadcasts. Lenin was also effective in promoting communist ideals using cinema as an influential media to accomplish his ambition. The third precedent to cite was the revolution in Iran that brought down the powerful Shah. This people's movement succeeded to overthrow the dictator Shah by simply using tape recordings that conveyed the speech of Imam Khomeini, who resided in captivity in France during that time [10]. The international influence of the Rushdie

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[451] Dale, Roger. 2000. "Globalization and education: Demonstrating a" common world educational culture" or locating a" globally structured educational agenda"?." *Educational Theory 50*, no. 4: 427.

[452] Al-Ansari, Basma, Anne-Marie Thow, Carolyn A. Day, and Katherine M. Conigrave. 2016. "Extent of alcohol prohibition in civil policy in Muslim majority countries: the impact of globalization." *Addiction 111,* no. 10: 1703-1713.

incident is also the strongest example of the media's impact on globally developed Muslim community. Protest and destruction of his book: 'The Satanic Verses' by indignant Muslim community started in Bradford. They have been broadcast around the globe and have stimulated violent demonstrations in Pakistan as well as India. At an extremely low point in post-revolutionary Iranian history, after a book had been censored in Pakistan, India, Bangladesh, South Africa, Sri Lanka and Sudan; Ayatollah Ruhollah Khomeini delivered his popular fatwa in 14 February 1989 sentencing Salman Rushdie, a foreign author born in England, to apostasy[453].

In the sector of news bulletins, Muslims cannot depend entirely on Western media such as ABC, CNN, BBC, as well as other foreign media sources. Currently, there is a small revolution in the world of mass media with advent of Al-Jazeera. By now, Muslims, like other nations, had been relying on Western press to find out what is going on in the Muslim community and in other parts of the world. Mostly these Western media have a distortion in focusing about what is actually happening in Muslim community. Through controlling the media, Western world has depicted Islamic world as being dangerous, conservative and threatening for the global community. These misleading reports and biases can be challenged by Muslims with their own mainstream media presenting the facts and documenting the real and true developments in Muslim community[454].

Parents, lecturers and religious authorities in several Islamic nations fear that the appeals by globalization activists for free exchange of materials may potentially be harmful to the community and family system of Muslim society. They worry that globalization, transmitted through online platforms as well as other different technologies of telecommunications; will indeed carry Western luxurious lifestyles. Most of these concepts and philosophies that come with the internet and media carry with them the beliefs and lifestyle that oppose the Islamic value system as well as the Muslim culture. One thing that parents fear the most is moral weakness. Homosexual activities and other types of moral corruption are things that cannot be permitted and

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[453] Saeed, Amir. 2016 "Islam and Muslims in the Media: Industry Challenges and Identity Responses." *Muslim Perspectives*.

[454] Raman, Azhar Abdul, and Abdullah Awadh Bukair. 2013. "The influence of the Shariah supervision board on corporate social responsibility disclosure by Islamic banks of Gulf Co-operation Council countries." *AJBA 6,* no. 2.

conducted in Islamic nations. In Islam, such human interactions are not permissible under the Islamic Law. (Islamic Law).In West however, the privileges of the people for their wishes to be satisfied that do not affect other individuals, are permitted, although this may be contrary to their religious values. Islam prohibits homosexual marriages, as well as defines this kind of interaction as spoilage of the family system that was holy and approved by Allah Almighty[455].

In addition, children who are left free to access the digital media are at risk of visiting websites that show pornographic and other harmful and immoral data. It is suspected that such knowledge could corrupt their young, delicate mindset. It is observed that children who have exposure to such knowledge would be lost in a destructive spiral that may expose them to many other violent acts.

Influence of Globalization on Cultural Ideology of Muslims

The promoters of globalization claim that it has introduced economic growth to several areas around the world by taking people of developing nations out of a conservative environment and outdated ideas by placing them equal to the people of advanced nations. As explained by Chandra, the promoters of globalization have emphasized the following optimistic implications of globalization[456]:

1. Foreigtn Direct Investment has helped eliminate poverty by providing jobs and raising wages.

2. The development of exchange and economy has enhanced social mobility as well as expanded the industrial sector.

3. Modern information and telecommunications has contributed to the distribution of expertise in several fields of research and discipline.

4. Communication is more effective and simpler. Telephone and transport prices have dropped.

5. Communities will now be more supportive since there are more opportunities to understand each other.

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[455] Brown, Lorraine, Joanne Brown, and Barry Richards. 2015. "Media representations of Islam and international Muslim student well-being." *International Journal of Educational Research 69*: 50-58.

[456] Arnett, Jeffrey Jensen. 2002. "The psychology of globalization." *American psychologist 57*, no. 10: 774.

6.   Globalization provides the opportunity for people to show sympathy for each other as tragedies occur.

7.   Issues like civil rights, democratic representation and challenges experienced by the women are given spotlight and resolved.

8.   All these are beneficial to Islamic teachings.

In the Islamic community, intellectuals can usually be separated into two major classes on the topic of globalization. The first party believes that globalization is not so terrible and it has a good impact to offer in respect to foreign investments and trades, generating a variety of employment potentials in underdeveloped as well as emerging nations. The second party finds globalization to be negative, since it is a Western theory or philosophy that functions best to their advantage. In fact, as per this party, globalization is colonialism in disguise. They often claim that the Western World has not changed its policy in its ambition, as in the ancient times, which has driven them to oppress the East with the lust for power, wealth and superiority over the poor and depressed. Through their absolute oppression of Middle East, they have succeeded to conquer all the resources of the underdeveloped nations. Globalization, as observed by these experts, is not different than old colonialism, except that it is achieved in a more discreet way, from a distance, using advanced media such as streaming media, the internet as well as other electronic forms of communication. In explaining the essence and substance of globalization, Mohd Kamal said that globalization brings Western civilization and the lifestyle to the Eastern and other states of the world. These principles are also atheistic in origin, and do not accept the superiority of Allah Almighty. Globalization as practiced by the Western world is now brought to the homes as well as minds of the public in the East, challenging the basic beliefs of their religion and their cultural values that still exist. Secularism is a lifestyle that distinguishes objects and acts into two—everything that belongs to Allah and everything that belongs to the government. These two attributes cannot be mixed up. The distinction that is common in their daily lives encourages western people to think about God hardly while they're in religious sites and once they are elsewhere, they will act or do whatever fits their self-interests. This lifestyle contradicts the Muslim lifestyles where people are very committed to their moral principles[457].

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[457] Hassi, Abderrahman, and Giovanna Storti. 2012. "Globalization and culture: The three H scenarios." In Globalization-Approaches to Diversity. *IntechOpeN.*

Obviously, this disruption of western society and mode of living is seen in the way young generations speak and dress in nations that have gained freedom from Western world. It is also applicable to several Muslims in the Islamic nations. Today, Muslim youngsters generally wear T-shirts which has images and logos that are elusive in style or wear jeans that have been purposely cut to reveal their body parts to be noticed by others. Numerous Muslim philosophers argue that this kind of dress code is sinful in Islam. Apart from the clothing, youths usually eat junk food such as McDonalds and KFC, consume Cokes and have fun watching Hollywood movies. These practices and desires for European objects and lifestyle are making our cultural heritage to eventually fade. In the era of globalization, the evolving culture of the developing nations indirectly makes them follow and implement foreign cultural values. It further led to a decline in the traditional and Islamic beliefs as they fall under the influence of Western society and values[458].

Effects of Globalization on Saudi Arabia and Pakistan

While globalization is a process of transmitting education and knowledge to the world irrespective of subjective concerns about other civilizations, it has some adverse consequences on many cultures, especially on Arab culture. The effects of globalization in this particular world are both controversial and long-lasting.

Many cultural and nationalist trustees of the Muslim states, for example, openly reprimand the effects of globalization on their culture. Orthodox and conservative type of Arab fundamentalists and nationalists hold the view that their culture may not comply with many other globalized perceptions. To them, any sort of claim on the opposing side is a mere inspiration to defame and degrade other cultures in a purported suppose of a hegemonic one, or an attempt to endorse the hegemony of one civilization, that is, the contemporary version of Western culture.

The ever fast-paced social, political, economic, and technological invasion of Western civilization into the Arab world have put their cultural viability in peril and is continuing to force them to have a fear over the vanishing of their societal and religious characteristics. However, if globalization was introduced with fundamental social, economic, and educational support of which Arab states might have thrived alongside

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[458] Bird, Allan, and Michael J. Stevens.2003. "Toward an emergent global culture and the effects of globalization on obsolescing national cultures." *Journal of International Management 9*, no. 4: 395-407.

other different cultures, it ought to have been fully accepted as a universal culture and not the one that is restricted within a certain geographical ambit[459]. It could even now be realized so that, the Arabs may come under one umbrella in opposition to those cultures that are maligning or even alleviating the effects of the Arab culture.

With the help of Western technology, Saudi Arabia has already outrun other Islamic states. Moreover, it is now competing with other Western nations in production and manufacturing. Besides, the promotion of tourism and cross-cultural programs has also resulted in an amalgamation of different traditions and customs as a result of which the genuine features of Islamic civilizations have somewhere lost their tendency. As a result, several religious leaders are lamenting that the morals and courage of the Arab world are persistently being decayed with the decomposition of Islamic identity[460]. The fear of economic destabilization and strategic vulnerability of Arab states may perpetually bring about their reluctant obedience to the leaders of the Western world, whose signs are already been witnessed.

When it comes to the effects of globalization on the Pakistani society, some serious impacts were made on the political, social, and also economic system of the country. Pakistan, like other developing countries, has for so long experiencing both positive as well as adverse repercussions of globalization.

Several different cultural practices like monuments, shrines or even food were inherited from the era of Mughal Empire. But cultural intrusion through globalization has made the Pakistani nation prefer Western cuisine, attires, or even linguistic ability[461]. People are increasingly adapting to different fashions and styles of the Western civilization as a result of which people seem to prefer diversity of culture. Due to the effects of globalization, the national economy of Pakistan has also become liberal owing to ensuring its trade expansion. These any many other examples have made the

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[459]Habibullah, K., 2014. The impact of globalization on Islamic countries: A brief assessment. *Crisis, globalization and Governance: How to Draw Lessons?*, *99*, p.1.

[460]Hamdi, F.M., 2013. The impact of globalization in the developing countries. Developing Country Studies, 3(11), pp.142-144.

[461]Burlacu, S., Gutu, C. and Matei, F.O., 2018. Globalization–pros and cons. Calitatea, 19(S1), pp.122-125.

Pakistani society particularly hybrid where the nation is still reeling to find its balance between modernism and moderate Islamization.

Overall, the analysis of research studies and they have been reviewed critically in this chapter reveals that the cultural dimension amidst the subject matter under discussion cannot be ignored and left out of the picture completely. The persistence of this specific cultural dimension is very much evident amongst the Muslim countries, specifically in Arab. Most likely this is due to the continued perception of all those threats which are of an existential nature. The literature review has produced that the more a specific nation is described by these existential threats and religious complex, including national security affairs and identity crisis, the more the prevalent division of a political nature will be in client towards the cultural element. In the Muslim states especially within the Arab countries Jordan and Egypt, this is specially related to the relationship that the politics of these countries has with Islam.

Unlike the Muslim states, the western world is very nice defined by any sort of existential threat thereby exhibiting and increased level of concerned with the economic and even post materialist affairs in a few cases. One of the most profound examples from the Muslim countries is that of the recent election of 2011 held in Egypt and those of 2013 held in Jordan. These elections produced newcomers who were named the Muslim democrats. This group has been winning small-sized enterprises over which, in turn, espouse an outlook - a global political and economic outlook - with a social imprint which is conservative in nature. All of this is directed towards a balanced neoliberal change in which there is a specific place of economic competition and the cultural integration has been intensified both globally and regionally. The religious influence may also be categorized to have instilled great societal values.

Impact of Globalization on Turkey

Evaluation of Turkish Muslim groups demonstrates that the Islamic drives do not have a uniform perception of globalization. Few among them, such as the Gülen movement defended globalization, while others, such as the Milli Gourd and the Haydar Baş movements did not support it. The ideologies of these movements regarding globalization are nonetheless varied and also reversible. For example, the adherents of the Milli Görüş movement developed distinct opinions on this matter. Gülen and Milli Görüş were once the most prominent Islamic groups in Turkey. In reference with these

movements, the Haydar Baş campaign is moderate. Yet this is a great representation of an anti-globalization Islamic group. It is also an important case for investigating the current anti-European Union (EU) alliance in Turkey, which comprises communities with Muslim, liberal, democratic and conservative origins.

The varied opinions of these Islamic movements about globalization rely on two factors: the arrangement of opportunities and the moral context of movements. The Gülen as well as Milli Görüş movement evolved optimistic views towards globalization since they benefitted immensely from foreign resources and had supportive moral structures (Risale-i Nur and moderate democratic system). While Haydar Baş and Milli Görüş movements often held a certain religious history (Sunni), they have established differing opinions. These movements updated their ideologies due to evolving scenarios. Therefore in respect, their views towards globalization as well as the West are variable. The uncertainty of the interaction between Islamic revolutions and the Western world gives a positive perspective for addressing contemporary misperceptions, biases and disputes. While Islamic movements operate under common circumstances, they assess and interpret possibilities through the perspectives of their regulations. However, shifts in the forms of global and regional prospects have an effect on the institutional mechanisms of revolutions. In general, both moral structures and global incentive systems form a movement's approach towards globalization, but none of them is adequate on its own. The study of social campaigns must also provide a focused viewpoint that addresses the relationship between the systems of opportunities and the institutional processes[462].

Impact of Globalization on Malaysia and Indonesia

Malaysia that is the most globalized nation in the Islamic world, benefits from globalization in terms of human growth. However, Indonesia that is a less globalized nation, has a lower degree of human growth. These facts are consistent with the study by Tsai (2006) which concluded that globalization has a positive effect on the human growth of a society. The more a nation is globalized, the greater ability is its ability to take advantage of globalization.

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[462] Kosebalaban, Hasan. 2005. "The impact of globalization on Islamic political identity: the case of Turkey." World Affairs 168, no. 1: 27-37.

Since GDP of Malaysia per capita is significantly high as compared to that of Indonesia, the effect of globalization on economic industry in Malaysia is greater in comparison to Indonesia. Sabi argues that globalization could be necessary for human progress only for a certain degree of national income. The main factor in deciding the role of a state in the area of human growth is not subject to globalization for relatively less developed countries. As a result, underdeveloped nations such as Indonesia won't be part of globalization to improve its human growth. Increasing the Gross National Income (GNI) per capita remains a crucial method to improve human growth in Indonesia, as per capita GNI developments have a major contribution in Human Development Index (HDI[463]). In view of Muslim nations that are mainly categorized as low-income and lower-middle-income (LMIC[464]) states, globalization does not make a substantial contribution to their human growth. As these categories of states need to raise the HDI, the Muslim nations should start focusing on it. However, globalization must not be entirely underestimated. It is because Islamic states can use multiple resources from globalization to strengthen their nation, particularly in favor of the modern business plan of Transnational Corporations (TNCs) as well as technical advances.

According to the former Prime Minister of Malaysia, Tun Mahathir, during the last industrial era of the West, European nations used their innovative intellect and made a great deal of development in the fields of research, medicine and innovation. They also made many developments in the inventions of many products that have become vital for a better lifestyle of modern people. The several devices that scientists and academics have discovered also helped them becoming more developed states in the globe afterwards. When the European nations were producing new theories, the situation of Arab was very different. Arabs were often addressing minor issues of Islamic jurisprudence as well as issues concerning schools of thought or Mazhab. In comparison of Arabian era to golden era of Islam, the Muslims in golden era were innovative, efficient, productive and contributed a great deal in the disciplines of psychology, mathematics, science, astronomy, etc., they later prospered from the efforts

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[463] HDI- Human Development Index

[464] LMIC- Low and/or Middle Income Countries

to move their billions of investments from Europe. Bagdad, Egypt, Córdoba and Syria have become hubs of education and learning that have encouraged Europeans to take part in these hubs and benefit from the scholarly works created by Islamic scholars.

Tun Mahathir's message is a warning for Muslims not to neglect and evade from the activities and developments that are occurring in the telecommunications, digital, e-commerce, distance learning etc. If, in this age of globalization, Muslims want to remain distant from others then they will be left behind and will eventually face failures. It is beneficial for Muslims to be interested in mastering modern technologies and to utilize it for a positive cause that can offer growth, prosperity and economic benefits to themselves as well as to the whole humankind[465].

Multiple Impacts of Globalization on Pakistan

Financially, developing nations like Pakistan have limited funds that restrict their expansion into the global market. Theoretically, modernization, another central concept of globalization, is a mechanism that essentially creates the export industry productive by promoting innovation, improving efficiency and creating new jobs. Consequently, Pakistan's share of global marketing exports has declined. The globalization of imports, however, has become a steady phase in which there has been a sharp decline in the income tax rate since 1990s, thus facilitating imports. Such strategies have proven not to be as beneficial to a developing nation like Pakistan. The nation's trade deficit has further expanded and several domestic businesses have been destroyed as a result. The damage done to domestic manufacturing, along with an ever-increasing population, has affected the employment rate to drop. The unemployment rate rose from an estimate of 3.5% in 1981-1990 to 6% in 2015 (Economic survey 2014-1015. International trade that is another significant effect of modernization, privatization and globalization, has strived to maintain the necessary expectations. Accompanied by a reasonable drop in global oil prices as well as a solid execution of IMF policy framework, economic revival is proceeding, with growth rate now estimated at 4.3-4.6% (Economic survey 2014-1015). Thus, experiencing barriers to

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[465] Ajija, Shochrul Rohmatul, and Sri Kusreni. 2012. "Globalization and Socio Economic Welfare of Muslim Countries A Case Study of Indonesia and Malaysia." KOMPILASI.

Pakistan's industrial prosperity, there are signs of sustainable recovery. Pakistan's unemployment has decreased in recent years with 36% in 2002 to 11% in 2011. The economic deficit that was exceptionally high at above 9% GDP in 2011 to 2012 is set to drop below 7% of GDP in 2020. (Economic survey 2014-1015). Pakistan has restored access to foreign stock markets, and the state has obtained disbursements from IMF as well as other development agencies, which will also enable Pakistan to become economically prosperous. While Pakistan has progressed in strengthening its economy, the continued execution of strategies and financial stabilization is needed to keep track with current pace. Only then will Pakistan be able to evolve as a competition in global market. Furthermore, globalization has brought languages, norms and values from across the globe to extend to others. As it paves the way, it also contributes to the merging of civilizations and the decline of regional diversity. Presently, globalization is affecting Pakistan's culture both positively and negatively. The media have an important role to play in displaying technological changes and enhancing the culture of a certain nation on international forum. Pakistan media industry was seen heading on.[466]

To a more modernized direction. In the globalized world, English has become common and regional language. It is already Pakistan's official language and it is instantly popular with British and American news networks that telecast their broadcasts across the world. Family system is becoming nuclear instead of joint, a development that indicates that Pakistani society is now shifting towards individual freedom. Gender stereotypes seem to be evolving, and feminism has become a significant subject of debate, as females in Pakistan are now trying to learn and accomplish more. Another significant feature of cultural transition is seen in the Pakistani dress code. Before the concept of globalization had expanded to developing nations, it was only applicable in Europe, Japan and America. These blocks were then allowed to integrate policy and control worldwide financial markets. In the end, globalization has extended differences due to limited foreign investment from developed to emerging countries. The cultural, physiological and social structures of the world, global trends, industrialization, socio-cultural factors and immoral tactics produced a positive as well as negative effect on the globe.

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[466] Shahzad, Mahroo. 2015. "Impact of Globalization on Pakistan. See also https://scholar.google.com.pk/scholar?q=Shahzad,+Mahroof.+2015.+%22Impact+of+Globalization+on+Pakistan.&hl=en&as_sdt=0&as_vis=1&oi=scholart

In Pakistan, rapidly growing population, combined with falling career opportunities, enabled the gap between 'have' and 'have not' to grow. The concept of market modernization has given way to unrestricted trade of goods, resources, concepts and services globally and locally. As a result, as competitiveness grew, more academic and technical institutions arose in the state and the standard of education enhanced. The increased free exchange of drug smugglers as well as terrorists had a negative effect on it.

Developing economies such as Pakistan haven't yet the ability to exploit the maximum potential of globalization. Though, any strategic adjustments in their foreign and economic affairs may lead to a transition. Pakistan, blessed with abundant, energy resources, needs to acknowledge its global significance and to collaborate with global community. Only then will the effect of globalization on Pakistan be of maximum benefit[467].

5.4   Globalization: Outlooks for Muslims and Future Prospects

5.4.1.1 Capitalism and Islamic Finance

Capitalism and Islam

When it comes to the distribution of wealth, there are differences exist between the capitalism and Islamic point of view. However, there are complications exist in this distinction. From the list of the factors of production, the entrepreneur has been excluded as regular factor, and there is recognition of only three factors. However, it does not mean that there is denial of the very existence of entrepreneur, but it is implied that in any of the three of factors, the entrepreneur is included, which means it is not considered as an independent factor. Moreover, the reward for capital is considered as profit, but not interest.[468] In Capitalism and Islam, in different manner, the factors of production have been defined. Capital is defined as the produced means of production in capitalism, which means machinery is supposed to be included in it. On the other hand, in Islam, only those things are included that without being wholly consumed

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[467] Shahzad, Mahroo. 2015. "Impact of Globalization on Pakistan.

[468] Basci, E., 2017. Islam and capitalism: Current Islamist modernities in Turkey. *International Journal of Scientific Research and Management*, *5*(10), pp.7264-7269.

cannot be utilized, and hence, as per the Islamic view, machinery is not included in capital.[469] Additionally, in a more general way, land has been defined, and under the head of land, all those things have been brought, which in order to be used do not have to be wholly consumed.[470] Therefore, under this category, machinery also falls. Furthermore, as far as the definition of labor is concerned, it has also been generalized, and mental labor and planning are also included in it.

It has been observed that bearing the risk of profit and loss in the business, is considered as the most important characteristics of entrepreneur in Capitalism. Therefore, in encouraging entrepreneur to enter into a commercial venture, there is crucial role played by profit, which is considered a kind of reward.[471] However, the rest of the factors of production are impervious to loss. The stipulated interest would be got by Capital, the stipulated rent would be got by Land and Labor gets the stipulated wages. However, on the other hand, it has been insisted by the Islamic point of view, with Capital itself, the ability to take the risk of loss ought to be inherited, and to bear the burden of risk, no other factor ought to be made.[472] Resultantly, as the risk is taken the by Capitalist so far, therefore, he is an entrepreneur too, and the entrepreneur is capitalist as well.[473]

There are various ways through which in business venture, the capital can be invested. First, private business, the business might be run by the person by whom the capital is invested. Therefore, in that scenario, from the popular and legal point of view, the return he gets may be called profit. However, there are two factors considered in economic terms through which the rewards are made up of, such as profit and wages.[474]

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[469]Menezes Montenegro, T., 2017. Accounting, Capitalism and the Revealed Religions–A Study of Christianity, Judaism and Islam.

[470]Lane, J.E. and Redissi, H., 2017. Capitalism in Muslim Countries. In *Religion and Politics* (pp. 109-124). Routledge.

[471]Kamil, S., 2019, February. Islam and Capitalism: American Comparative Literature Study Toward Achdiat Karta Mihardja's Atheis Novel. In *2nd Internasional Conference on Culture and Language in Southeast Asia (ICCLAS 2018)*. Atlantis Press.

[472]Kadri, A., 2016. Islam and capitalism: Military routs, not formal institutions. In *Handbook of alternative theories of economic development*. Edward Elgar Publishing.

[473]Hefner, R.W., 2017. Ambivalent embrace: Islamic economics and global capitalism. In *Markets, Morals, and Religion* (pp. 141-155). Routledge.

[474]Rethel, L., 2019. Corporate Islam, global capitalism and the performance of economic Moralities. *New Political Economy*, *24*(3), pp.350-364.

Second, partnership, in this form, the capital can be jointly invested by several persons. Besides, the business is also jointly managed by them, and they all bear the risk of loss and profit. This form of venture in terminology of the Fiqh is known as "Shirkat-ul-Aqd" or in contract, it is known as partnership. However, this form is not prohibited in Islam. Before the time of the Holy Prophet, this form was quite common until people were permitted to retain it, since then on its permissibility; there had been a consensus of opinion.[475]

Third, co-operation of capital and organization, in this form of investment, the capital is invested by one person, and the business is managed by another person, while in profit, each may have a share. It is known as Modaraba in the terminology of Fiqh. In the economics' terminology, the share in the form of capital will be received by the person who invests his capital, whereas in the form of wages, the share is received by the person who has been managing the business.[476] But, if loss is suffered by the person who has been managing the business, there will be a waste of all of his labor as there would be the waste of investor's capital. However, in Islam, this form is also not prohibited, and this kind of agreement has been made by the Holy Profit himself.[477] The fourth and last form is known as money landing business, in non-Islamic societies, this form is practiced. In this form of business, the capital is lent out by one person in form of debt, while there is labor provided by second person. However, if loss incurred, the labor has to bear the loss, but, in any case, profit or loss, interest does accrete to Capital. This form is interdicted by Islam.[478]

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَذَرُوا۟ مَا بَقِىَ مِنَ ٱلرِّبَوٰٓا۟ إِن كُنتُم مُّؤْمِنِينَ

"O, believers, fear Allah, and give up what is still due to you from the interest (usury), if you are true believers." [479]

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[475]Turner, B.S. and Nasir, K.M., 2016. Islam, capitalism and the Weber Theses. In *The Sociology of Islam* (pp. 35-48). Routledge.

[476]Menezes Montenegro, T., 2017. Accounting, Capitalism and the Revealed Religions–A Study of Christianity, Judaism and Islam.

[477] Islamic Markets, 2020. *Islam and Capitalism* [Online] Available at: https://islamicmarkets.com/education/islam-and-capitalism [Accessed 18 June 2020]

[478]Mirakhor, A. and Askari, H., 2017. Capitalism and the Islamic Economic System. In *Ideal Islamic Economy* (pp. 33-92). Palgrave Macmillan, New York.

[479] *Quran 2:278*

Furthermore, it has been said in Holy Quran:

فَإِن لَّمْ تَفْعَلُواْ فَأْذَنُواْ بِحَرْبٍ مِّنَ ٱللَّهِ وَرَسُولِهِۦۖ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ
أَمْوَٰلِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

"If you do not do so, then take notice of war from Allah and His Messenger. But, if you repent, you can have your principal. Neither should you commit injustice nor should you be subjected to it." [480]

Based on the above two verses, it has become quite explicit that even the least quality of interest is condoned in Islam, and hence, every rate of interest is totally prohibited.[481]

Revolution in Islamic Finance

The expansion of global financial system is represented by the development of Islamic banking. Besides, re-adaptation of Sharia principles is also represented by it. For interdisciplinary as well as cross-cultural inventors, Islamic finance is considered a natural magnet. The intersection between the religious conviction, legislations and economies, both locally and globally, is included in it.[482] The need to submit to the tighter governing provisions that Basel Committee on Banking Supervision has adopted is considered the most urgent burden on Muslim banks. It has been observed that smaller Western financial institutions have been joined by Islamic banks with an intent to negotiate later deadlines and special term for implementation, and to criticize new standards that in favor of the dominant mega-banks.[483]

However, it has been realized by Islamic banks that in these negotiations, there is very little leverage possessed by them because an extent of discipline on unstable marketplaces in the wake of the earlier failures and scandals are being imposed by global regulators, and they are adamant to do so. In addition to this, Islamic banks are also being insisted by several Western governments to prove that they have no association with terrorists. Thus, these sorts of circumstances propel Islamic banks to

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[480] *Quran 2:279*

[481] Mirakhor, A. and Askari, H., 2017. Capitalism and the Islamic Economic System. In *Ideal Islamic Economy* (pp. 33-92). Palgrave Macmillan, New York.

[482] Visser, H., 2019. *Islamic finance: Principles and practice*. Edward Elgar Publishing.

[483] Rodriguez, S.S., 2018. Colonization to Globalization: French-Algerian Integration Analysis from Historical, Societal, and Economic Perspectives.

comply with Basel II.[484] However, grater consolidation at either regional or national level as more innovative institutions is certain be encouraged by such compliance. Furthermore, standard of higher international banking is viewed as opportunity to reinforce ethical and moral principles by many in Islamic financial community.[485]

In today's Islamic banking, the most powerful Muslim indictment is that to lawful formalism in addition to contractual deception while losing sights of the higher intention and goals that ought to be promoted by economics and law, it has become addicted. It has been argued that exploitation and great inequalities in prosperity are greatly loathed and denounced by the core values of Islam.[486] Furthermore, it is believed that there ought to be efforts made to humanize the global capitalism by Muslim banks. There are many specific challenges are presented for Islamic bankers to the global expansion of Islamic finance, but the most important challenge in this regard is to win wide acceptance in their own societies. From thousands of local communities worldwide, new demand for Islamic financial services is bringing, religious leaders, bankers, and regulators are being forced to improvise solutions that ought to be compatible with the unique circumstances.[487]

There will be even more dramatic revolution of Islamic finance if non-Muslim are also attracted. Thus, in pluralistic regions such as Europe and America, services are being marketed to non-Muslims by Islamic bankers. There are many alternatives for people to varying tolerance for spiritual risks are provided by the current range of religious opinion on Islamic finance. Moreover, about considering simple loans as disfavored transactions, there is also widespread agreement, and it is suggested that it ought to be restructured as partnership, leases and sales, or some combination of all three.[488] It has been observed that over the years, new Islamic finance has been forced by the increasing competition to become more consolidated and diversified so that the regional and cultural tastes can be met. In addition to this, participation of non-Muslims

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[484]Shephard, K. and Hamoudi, H.A., 2018. *You Say You Want a Revolution: Interpretive Communities and the Origins of Islamic Finance* (No. bu6e8). Center for Open Science.

[485]Ali, M. and Zada, N., 2019. Application of Islamic Financial Contracts. In *The Islamic Finance Trading Framework* (pp. 25-50). Palgrave Pivot, Cham.

[486]Mohamed, H. and Ali, H., 2019. Blockchain, Fintech and Islamic Finance.

[487]Habib, S.F., 2018. *Fundamentals of Islamic Finance and Banking*. John Wiley & Sons.

[488]Hussain, M., Shahmoradi, A. and Turk, R., 2016. An overview of Islamic finance. *Journal of International Commerce, Economics and Policy*, 7(01), p.1650003.

as clients, partners and mangers has increased due to which the recurrent debate as to Islamic finance's purpose and meaning and its contribution to humanity is sparked.[489]

Islamic Finance and the International System: Integration without Colonialism

It has been observed that a search for alternative modes of capitalism has been invigorated by the recent economic downturn in the West. Colonial legacies are sought to abandon by the economies across the world, and the countries are looking beyond the West. Moreover, own distinctive identities are being developed and multi-polar financial system is being cultivated. This is indubitable that the benefits are sought to be extracted by each economy.[490] The rise of Islamic finance across the republic of Central Asia and Russia is imperative, and it is usually studied in the backdrop of economic tumult. In relation to this, it has been analyzed that during the global epoch of religious revival and economic erosion, majority of the Muslim population of Asia would turns to Islamic finance.[491]

There is no doubt that in other state's context, like Kuwait, through the prism of religious awakening, this transition to Islamic finance has been viewed. When it comes to the Islamic financial market's global performance, it has been analyzed that as compare to other banks, there had been above average returns of Islamic banks during the first two years of the global financial crisis. Moreover, by the year of 2014, to a market of approximately $2 trillion, Islamic banking had grown, and under the Shari'a-compliant condition, it was operating. In addition to this, by the year of 2020, by 19.7 per cent on average, it is forecast to increase.[492] However, it ought to be known that now in the financial market or international system, Islamic finance is no longer a

[489]Iqbal, Z. and Mirakhor, A., 2017. *Ethical dimensions of Islamic finance: Theory and practice*. Springer.

[490] Hoggarth, D., 2016. The rise of Islamic finance: post-colonial market-building in central Asia and Russia. *International Affairs*, *92*(1), pp.115-136.

[491] Le, A.S.H., 2019. The Studies of Chinese Diasporas in Colonial Southeast Asia: Theories, Concepts, and Histories. *China and Asia*, *1*(2), pp.225-263.

[492]Reimer, M.J., 2019. *Colonial bridgehead: government and society in Alexandria, 1807-1882*. Routledge.

fringe element, and it has been evolving at a very speed and becoming a core component.[493]

The adoption of Islamic finance as an act of economic development is allowed to be viewed by post-colonialism. Besides, this adoption is also viewed as a projection of regional identity politics by post-colonialism. It has been observed that the success of the adoption and implementation of Islamic finance is attributed to its ability to attract investment, and in developing countries, it is considered very important.[494] Furthermore, political legitimacy can also be stimulated and enhanced by the help of Islamic finance, and identity to a broad domestic and international audience can also be conveyed by it. It has been suggested in various studies related to Islamic finance and international system that to the development and postcolonial goals of the state 'Islamicness' is useful.[495] In addition to this, it has been analyzed that Islamic finance is considered the most important post-colonial project, and without colonialism, it has been flourished over the years. This project has many regional implications. If from the post-colonial lens this project has been viewed, Islamic finance is associated with shifts in identity and development, and it has great potential to influence the surrounding geopolitical relationships.[496]

5.4.2 Democracy and Islamic Modernization

Once Islam is interpreted as a rigid faith, it becomes inconsistent with democratic government. In same way, as liberalism is formulated to be undisputed, it becomes incomparable with Islam. The truth is that Islam as well as democracy are versatile and challenged in contexts of its definition and comprehension. Basic doctrines in Islam, like the tawhid (monotheism), caliphate (successor) and akhirah (afterlife), do not explicitly oppose liberalism. The developed ideals and concepts of Islam, like shura (consultation), ijma (general agreement), adl (law and order), equity and transparency, are applied to the philosophy of democratic government. Many

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[493]El-Gamal, M.A., 2017. "Islamic Finance" After State-Sponsored Capitalist Islamism.

[494]Khan, A.Q. and Bhatti, A.A., 2018. Islamic banking and finance. A new paradigm in international relations,". *Journal of Islamic Business and Management*, *8*(1), pp.85-101.

[495]Kamla, R. and Haque, F., 2019. Islamic accounting, neo-imperialism and identity staging: The Accounting and Auditing Organization for Islamic Financial Institutions. *Critical Perspectives on Accounting*, *63*, p.102000.

[496]Ansprenger, F., 2018. *The dissolution of the colonial empires*. Routledge.

philosophers have noticed that Qur'an and Shari'ah have established a complex socio-moral system instead of a comprehensive model for a financial or social structure. The Qur'an proposes a culture instead of a state. The Qur'an is associated more with morals than with politics (Engineer 2003). Islam is a religion which, as custom says, comprises of all factors of human life, even democracy. Democracy is a system of government and has little to do concerning religion. Although Islam is connected to governance, it considers governance as a process, not just a goal. Democracy itself is a way, not an object. At this perspective, democratic government is not directly opposed to Islam[497].

Democracy in Islam

Unlike a democratic government, Qur'an does not grant authority to citizens. People cannot be supreme since they have certain flaws. They are constitutionally independent, which means that the constitution will be built on the approval of the citizens and should be retained till the consent exists.

The supremacy of Allah is absolute and limitless. In fact, it is quite impossible that any legislation opposite to the foundations of Islam would be enforced in a civilized state in which Muslims are dominant. In comparison, the legitimacy of the government is a dependency (amanah). The state is a guardian (al-amin) and not a ruler over its citizens.

Apart from the question of authority, the defined ideas and concepts of Islam, including competitiveness, discussion, accessibility, solidarity, fairness, legal system, responsibility, honesty and consent, are consistent with democratic government and constitutionalism. Contemporary Islam demonstrates that Holy Prophet did not name his successor. After the demise of Holy Prophet, the residents of Madina elected Abu Bakr (R.A) their khalifah. Before his demise, Abu Bakr (R.A) appointed Umar (R.A) as his descendant, and the decision was approved by the great majority of population, even the family of Prophet Muhammad (PBUH). Since Umar (R.A) sustained a serious wound caused by a Christian extremist, he named a parliamentary committee made up of six respected fellows of Prophet Muhammad (PBUH) to choose his replacement. Usman (R.A), the descendant of Umayyad also the son-in-law of Holy Prophet, who had been elected as a khalifah with the support of the majority, was selected[498].

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[497] Khatab, Sayed, and Gary D. Bouma.2007. Democracy in Islam. Routledge.

[498] Ahmad, Irfan. 2016. "Democracy and Islam." In Toward New Democratic Imaginaries-İstanbul Seminars on Islam, Culture and Politics, pp. 125-136. Springer, Cham.

The constitutional aspects are illustrated in Qur'an. One of the surahs is named as 'Ash-Shura' (consultation). The Qur'an says:

وَالَّذِيْنَ اسْتَجَابُوا لِرَبِّهِمْ وَاَقَامُوا الصَّلٰوةَ وَاَمْرُهُمْ شُوْرٰى بَيْنَهُمْ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ

"And those who answer the call of their Lord and establish worship,

and whose affairs are a matter of counsel, and who spend of what we

have bestowed on them".[499]

Often this term is perceived as pointing to consultation hardly by a small number of educated people (Ulama), consultants and cabinet officials. However, there are no such restrictions in the verse.

Allah has commanded in yet another verse:

وَشَاوِرْهُمْ فِى الْاَمْرِ ۚ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ

"And consult them (i.e., those around you) in (important) affairs.

Then when you have taken a decision, put your trust in Allah".[500]

This verse shows that Holy Prophet (PBUH) did not create a secular regime, as he was directed to advise the public around him on critical issues. Scholars, citing this verse, claim that the idea that Holy Prophet (PBUH) established a democratic state is false.

Ijma or agreement has a Quranic origin, yet it is justified by the Hadith. The Prophet followed this concept in his personal life and also introduced it in public domain. He also asked for advice from his friends and family, sometimes pursued their instructions, and apologized for whatever mistakes he might have made. After his migration to Madina, among the first actions of the Prophet was to join a mutual settlement, a formal contract widely referred as the Charter of Madina, in an effort to create 'strategic plan' among different religions and tribes.

Charter of Medina, comprised of 47 articles, among which 23 articles regulated the partnership between Muslims, either Ansar or Muhajirin, while the rest of the 24 articles administered the interaction between Muslims and non-Muslims, as well as Jews and others, was drawn up about six decades before the declaration of Magna Carta held in 1215, reflecting the prophet's remarkable decisiveness and instinct. In

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[499] Qur'an 42:38

[500] Qur'an 3:159.

2014, Shah Abdul Hannan, questioned by the writers in Dhaka, claims that "Madina Charter is the first ever formal legislature in the universe and a declaration to bring stability, prosperity and development together and build a diverse society."[501]

The duty to achieve unity in the administration of political matters stems from the belief that Holy Prophet (PBUH) did not chose his heir. Rather, he purposely left the decision to the broader population.

As far as tolerance is concerned, the Qur'an says,

لَآ اِكْرَاهَ فِى الدِّيْنِ

"Let there be no compulsion in religion".[502]

The Holy Prophet stated that,

عَنْ ابْنِ عَبَّاسٍ ۚ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْأَشَجِّ عَبْدِ الْقَيْسِ ۚ إِنَّ فِيكَ خَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ الْحِلْمُ وَالْأَنَاةُ وفي رواية أحمد قال الْحِلْمُ وَالْحَيَاءُ

"You have two qualities which God likes and loves: one is mildness and the other is toleration".[503]

From Qur'anic point of view, the duty of the prophets was not to violently enforce their messages on the masses, but to instruct them and encourage them to believe Allah. Allah is addressing Prophet Muhammad (PBUH):

فَاِنْ اَعْرَضُوْا فَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ۗ اِنْ عَلَيْكَ اِلَّا الْبَلٰغُ ۗ وَاِنَّآ اِذَآ اَذَقْنَا الْاِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۚ وَاِنْ تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ اَيْدِيْهِمْ فَاِنَّ الْاِنْسَانَ كَفُوْرٌ

"So, if they turn away, then we did not send you (O Prophet,) as a supervisor over them. You are not responsible but for conveying the message. And when we make man taste mercy from us, he rejoices with it, and if an evil befalls him because of what their hands sent ahead, then man becomes ungrateful".[504]

The Qur'an proclaims:

وَلَوْ شَاَءَ رَبُّكَ لَاٰمَنَ مَنْ فِى الْاَرْضِ كُلُّهُمْ جَمِيْعًا ۗ اَفَاَنْتَ تُكْرِهُ النَّاسَ حَتّٰى يَكُوْنُوْا مُؤْمِنِيْنَ

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[501] Ahmad, Irfan. 2006. "Democracy and Islam." In Toward New Democratic Imaginaries-İstanbul Seminars on Islam, Culture and Politics, pp. 125-136. Springer, Cham.

[502] Qur'an 2:256

[503] Sahih Muslim, Kitab al Eman Chapter Al Amr 17

[504] Qur'an 42:48

"And had your Lord willed, those on earth would have believed—all

of them entirely. Then, [O Muhammad], would you compel the

people, against their will to believe?"[505]

Qur'an has forbidden the mistreatment of the people with varied religious beliefs:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ

"And insult not those whom they worship besides Allah, lest they

insult Allah wrongfully without knowledge".[506]

Thus, Qur'an is very clear regarding religious neutrality or religious rights:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

"[Say, O disbelievers] for you is your religion, and for me is my

religion.[507]

The Holy Qur'an has rejected all kinds of social differences:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِّنْ ذَكَرٍ وَّأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَّقَبَائِلَ لِتَعَارَفُوا

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

"O humankind! We created you from a single (pair) of a male and a

female, and made you into nations and tribes, that you may know

each other (not that you may despise each other). Verily the most

honored of you in the sight of Allah is (she/he who is) the most

righteous of you"[508]

The Prophet, in Khutba-tul-wida stated:

"An Arab has no superiority over a non-Arab nor a non-Arab any

superiority over an Arab; also a white has no superiority over a black

nor does a black have any superiority over white except by piety and

good action".[509]

Islamic Modernization

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[505] Qur'an 10:99

[506] Qur'an 6:108

[507] Qur'an 109:6

[508] Qur'an 49:13

[509] Cited in Mazrui 1997, p. 128

Over the past few years, Muslim scholars have made a serious attempt to integrate Islam with western research and democracy. Apart from a few exclusions, these efforts weren't very groundbreaking and have achieved very little in understanding the actual problems. They were nothing but mere statements of Islam's "interconnection" with western thinking. Common statements are: 'Islam is liberal;' or 'Sharia does not seek Western culture, it contains the foundations of all development.' Reviewing such studies, one comes to the conclusion that democratic system is on review until the Islamic judiciary, which gives philosophical grounds for its arguments. The question of human integrity, independence and civil justice has been presented briefly. Sir Muhammad Iqbal is full of misconceptions and both activists and traditionalists can cite him in defense of their beliefs. As though suffering from cognitive schizophrenia, he encourages Muslims to practice their personal judgment and declare their religious freedoms, to also ridicule "Western Liberalism", and rejects democracy.

Recently, the proposal for a democracy has been restricted to the condition that the Qur'an and the cultural practices should be the origin of law in a Muslim state.

Legislation in Islam relies on eliminating politics from faith, and authentic Islam is capable of adapting to the new governmental system when it is deprived of outdated and hindering customs. Political issues should be handled by the public in compliance with the situation at the moment. Islam will accept any sort of democracy if it encourages public well-being.

The idea of ijma' (majority consensus) is used by the intellectuals to illustrate its political nature. The root of the concept is a practice often cited by the Prophet:

عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ   " إِنَّ اللَّهَ لاَ يَجْمَعُ أُمَّتِي – أَوْ قَالَ أُمَّةَ مُحَمَّدٍ صلى الله عليه وسلم – عَلَى ضَلاَلَةٍ وَيَدُ اللَّهِ مَعَ الْجَمَاعَةِ وَمَنْ شَذَّ شَذَّ إِلَى النَّارِ " .   قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ

Ibn 'Umar narrated that the Messenger of Allah (s.a.w) said:

'Indeed Allah will not gather my Ummah" - or he said: "[Muhammad's] Ummah upon deviation, and Allah's Hand is over the Jama'ah, and whoever deviates, he deviates to the Fire."[510]

Ijma is perceived by Islamic Law to be the fourth key origin of constitution, till the judgment is not against the Shari'a.

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[510] Jami` at-Tirmidhi 2167, In-book reference: Book 33, Hadith 10, Hadith 2167

The Western opposition to the Islamic community must not be defined on the basis of infrastructure development, technological growth or global power. It must be acknowledged, or can be fulfilled, in aspects of the beliefs, norms, concepts and faith that form the basis of Western development and social structure[511].

5.4.3 Diplomacy and Great Power Politics

China–Middle East Relations in Light of Obama's Pivot to the Pacific

In the larger context of global strategies through which national power and wealth can be advanced, Middle East is viewed by the leaders in China. Middle is viewed as part of wider region by them in which Central Asia is also included. Across long sea routes, spanning Pacific and Indian Oceans where the US's warship control navigation, China is connected with Middle Eastern ports.[512] These routes are very crucial for China as in case on any hostilities, Chinese commerce at several choke points can be disrupted by the US's warships. Therefore, to breadth and length of the Muslim states with Greater Middle East, the lifeline of China passes through by land and by the sea. In addition to this, Middle East is also seen as the gateway by China through which Africa, Asia and Europe are connected with Western Pacific and eventually, Latin America is also connected.[513]

It has been observed that the leading proponent of Eurasian integration is considered as China, and it happens after the collapse of Soviet Union. Moreover, influence of China, in terms of power and wealth, towards the west has been increasing at a very fast speed as this shift has increased to the east.[514] Furthermore, to build transcontinental networks of dams, pipelines, power stations, trains and roads, with counterparts from Germany, Pakistan, Korea, Turkey and Persian Gulf, banking and engineers from China are teaming up. However, this poses threat to the US, and its

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[511] Khatab, Sayed, and Gary D. Bouma. 2007. Democracy in Islam. Routledge.

[512] Johnson, J., 2018. Introduction: Obama's 'Pivot'to Asia and Air–Sea Battle. In *The US-China Military and Defense Relationship during the Obama Presidency* (pp. 1-14). Palgrave Macmillan, Cham.

[513] Dolan, C.J., 2017. Obama's Retrenchment–Protraction Doctrine: The Decline of the Middle East and the Rise of Asia and the Pacific. *PS: Political Science & Politics*, *50*(1), pp.54-58.

[514] DeLisle, J., 2016. International law in the Obama administration's pivot to Asia: the China seas disputes, the Trans-Pacific Partnership, rivalry with the PRC, and status quo legal norms in US foreign policy. *Case W. Res. J. Int'l L.*, *48*, p.143.

diplomatic strategists and military, totally aware from this danger.[515] In addition to this, there is fear in the US that its actions in Eastern Hemisphere can be hampered and its claim to exclusive control over Latin America can be undermined.

It has been analyzed that to preserve the Western Hemisphere as sphere of America and prevent other nations form gaining similar dominance in Eastern Hemisphere is considered the overriding rule of the US diplomacy, from the Monroe Doctrine to the Marshall Plan. Thus, the US' consideration of all other interests is guided by this core interest.[516] Dissimilar to the definition of the core interest of China as concrete territories, around more shifting and subjective assessment of global intentions and relative power, the red line of the US is drawn. As the increasing influence of China towards the westward is perceived as threatening by the US, with an understandable, but ill-convinced counter action, this threat has been responded by her, and this is known as the 'Obama pivot' from the Middle East to the Western Pacific.[517]

The trans-oceanic and intercontinental regions that are intended to be integrated by China and other nations is aimed to be divided by the new thinking of the US. In the US's plan, the blind spot is that as compare to the US, China is more needed by these countries. However, from the string of Middle East failures through which more than decade old influence and prestige of America have been eroded, foreign policy team of Obama would like to disengage. In fact, a series of crisis, simultaneously, in either Asia or Middle East have to be faced by the US.[518] Additionally, futility can be seen in the ambition of the US to separate Far Eastern theatres and Middle East as all over the Europe and Asia, stream is gathered by the forces of interdependence and integration, and for the Atlantic to the Pacific, visions of a seamless market and community is being inspired.

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[515]Robertson, C.H., 2017. *Obama Administration's Pacific Pivot Strategy: An Assessment*. US Army School for Advanced Military Studies Fort Leavenworth United States.

[516]Hosseini, H., Mousavi, M.A. and Azad, M.K.H., 2018. Obama's "Pivot to Asia" Policy (2011-2016): the Case of China. *World Sociopolitical Studies*, *2*(4), pp.633-674.

[517]Mastanduno, M., 2020. A grand strategic transition?: Obama, Trump and the Asia Pacific political economy. In *The United States in the Indo-Pacific*. Manchester University Press.

[518]Asif, M., Adnan, M. and Ullah, I., 2019. USA's Pivot to Asia and China's Global Rebalancing through BRI.

The Lands of Islam in a China-Led Afro-Eurasia

Many spirited debates have been triggered in China, that how with the Islamic world, relations of China can be adjusted, as the result of the efforts of the Obama administration to pivot foreign policy of the US away from the region of Afghanistan and Middle East toward the region of Asia-Pacific. However, these debates have many implications and various lessons can be learned from them. The way the Muslims would like to see themselves, Chinese also view the Muslims in that way.[519] Islam is viewed as multicultural and dynamic civilization by China. There is skepticism in Chinese about the Westerners by whom Islam is identified with the Middle East, and Middle is conflated with the Arab world. It has been insisted by Chinese writers that with all the major religious and ethnic communities in the region, there ought to be balanced and comprehensive set of relationships pursued.[520]

Paradoxically, the determination of China to diversify its Islamic connections has been reinforced by the growing dependence of China on Persian Gulf. It has been realized by strategists in China that example of the US cannot be followed by them as the US does not solely depend on Persian Gulf and the Caspian Sea, but it has diversified its energy sources. Besides, it is also believed by them that the command of the US on the sea route through which most of that energy is transported to the shores of China cannot be challenged.[521] However, it is believed by them that diplomatic and political efforts must be diversified by China to win friends far beyond the limited reach of the modest military assets of China. Therefore, to Chinese diplomacy, hedging seems to come effortlessly in dealing with Islamic countries.[522]

There is no single focal point of good or evil seen by China, unlike the USA. Instead, it has been believed by Chinese strategists that there are many fresh opportunities available in the Muslim states, and these opportunities are not limited to just bridge and railroads, but a complex series of transcontinental network is also

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[519]Bianchi, R.R., 2019. *China and the Islamic World: How the New Silk Road is Transforming Global Politics*. Oxford University Press.

[520]Lin, C., 2017. The Belt and Road and China's Long-term Visions in the Middle East. *Retrieved November*, *5*, p.2017.

[521]Flynn, D.O., 2020. Silver, Globalization, and Capitalism. *Capitalisms: Towards a Global History*.

[522]Tamaki, T., 2020. Is the Economic Hegemony Moving From the United States to China?: A Historical Perspective. In *Critical Reflections on China's Belt & Road Initiative* (pp. 175-188). Palgrave Macmillan, Singapore.

included in it through which great and diversified network in the Eastern Hemisphere and beyond can be obtained with neighboring societies.[523] In comparison with the US, Islamophobia is being overcome by Chinese elites. Thus, at either local or regional level, the mainstream Islam is increasingly being distinguished by China, and it is openly supported by it, while it is strongly averse to the radical groups.[524]

Pilgrimage and Religious Tourism

One of the most important areas of definition of the relationship between Islam and globalization and the context of globalization under the domain of Islam is that of pilgrimage and religious travels. The Muslims gather annually in large numbers at the time of Hajj in Mecca. The Hajj takes place in the last month of the Islamic calendar year and as many as 2 million Muslims gather each year to perform this act of worship. As long as the Muslims are health wise fit and are financially stable, this may as well be regarded as an obligatory prayer and worship for them which have been bestowed upon the Muslims from the god and has been made obligatory once in a lifetime[525]. The Hajj is actually a reenactment of the ordeals of Prophet Ibrahim and his family. According to the proposition presented in Islam for the Muslims who offer their Hajj annually, the Muslims will be cleansed of all of their sins just like they are born at that very point in time. Worth mentioning is the fact that the Muslims hope to return home as completely cleansed of their sins and entirely pure.

This particular act of worship had very little expectation, from the Muslims of the entire world, until the introduction of the modern systems of transportation during the Hajj month in the Kingdom of Saudi Arabia. The Muslims did not expect much from the government of the Saudi Arabia while completing this important fifth pillar of Islam. Before the middle of the decade of 1950s, the total number of pilgrims to Hajj from abroad exceeded only a little more than one hundred thousand. This was the time when the most modern and the most sophisticated facilities and state institutions were

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[523]Bianchi, R., 2013. *Islamic Globalization: Pilgrimage, Capitalism, Democracy, and Diplomacy*. World scientific.

[524]Tamaki, T., 2020. Is the Economic Hegemony Moving From the United States to China?: A Historical Perspective. In *Critical Reflections on China's Belt & Road Initiative* (pp. 175-188). Palgrave Macmillan, Singapore.

[525]Almuhrzi, H.M. and Alsawafi, A.M., 2017. Muslim perspectives on spiritual and religious travel beyond Hajj: Toward understanding motivations for Umrah travel in Oman. *Tourism Management Perspectives*, *24*, pp.235-242.

being developed by the government of the Kingdom of Saudi Arabia. Over 50 years that is by the end of the year 2000[526], this number eventually started to increase so much so that in the recent years and only during this very decade, this number has crossed the 3 million mark and is slightly above the 3 million mark as of now.

Although much of this may as well be attributed to the increasing annual disposable income of the pilgrims who have a desire to perform Hajj at least once in their lifetime, it is a renowned fact that new and innovative opportunities in this age of aero planes and air travel have emerged quite successfully for the pilgrims. However, this has put an equal amount of pressure on the state infrastructure of the Kingdom of Saudi Arabia especially that of Mecca and Madinah[527]. It is also an established fact that there are hundreds of lives that have been lost during disasters of various natures that have been recorded in the history of the Kingdom of Saudi Arabia including stampedes and fires. The most recent stampede was seen in the year 2015[528]. Gigantic sums of money have been invested by the government of the Kingdom of Saudi Arabia. These investments have been directed towards a continuous improvement in the facilities provided to the pilgrims and the overall management of the pilgrimage[529]. The pilgrimage organizers and the guides who belong to the Kingdom of Saudi Arabia are in a comparison with those organizers and hosts who organized the Olympics.

But the vision of the Kingdom of Saudi Arabia for the year 2030, published by the current crown prince Salman in the year 2016, outlines that the tourism market pertaining to Islamic tourism in the Kingdom of Saudi Arabia has a very critical role to play in the diversification of the non-oil-based economy of the Kingdom of Saudi Arabia[530]. The underlying strategy of the vision of 2030 is primarily focused on the non-obligatory or minor pilgrimage that is Umrah that is prayed all around the year.

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[526]Mughal, F., Chew-Graham, C.A. and Saad, A., 2018. Hajj: what it means for general practice. *BJGP open*, *2*(2).

[527]El Ghany, M.A., Alsomali, M., Almasri, M., Regalado, E.P., Naeem, R., Tukestani, A., Asiri, A., Hill-Cawthorne, G.A., Pain, A. and Memish, Z.A., 2017. Enteric infections circulating during hajj seasons, 2011–2013. *Emerging infectious diseases*, *23*(10), p.1640.

[528]Akhunov, A.M., Alavi, A.A. and Muhammed, A.M., 2017. HAJJ of the tatars from the past-To the present. *Man In India*, *97*(9), pp.17-24.

[529]Ahmed, Q.A., Ebrahim, S. and Memish, Z.A., 2019. From Hajj services to mass gathering medicine: Saudi Arabia formalizes a novel discipline. *Travel medicine and infectious disease*, *28*, p.105.

[530]Bianchi, R.R., 2017. The Hajj and Politics in China. *Muslim Pilgrimage in the Modern World*.

The vision has outlined a billion-dollar investment of USD 50 billion in all of the state infrastructures including those that are closest to Mecca and Madinah, and the transportation system of the Kingdom of Saudi Arabia[531]. The goal of the vision is to enhance and scale up the size of the Hajj by the end of the following decade.

Supply and demand

One of the most important areas of concern is that of the supply and demand; an overarching view of the pilgrims who were amongst the British Muslims, in this particular age of globalization, underline the increasing and the enhancing role of the market for tourism pertaining to religion in shaping the entire organization of pilgrimage[532]. It was disclosed in an industry event that the council of the British Hajjis recommended that this particular niche and small sector of the economy of the United Kingdom is work approximately GBP[533] 150 million which aggregates to around GBP 310 million including the non-obligatory pilgrimage[534].

Unlike all the nations that are characterized by a Muslim majority of the population, the Muslim minorities in the western part of the world are not particularly restricted to a certain Hajj quota of around 1000 kilograms per 1 million of the entire population[535]. It has been recorded that the western nations that are relatively prosperous, are considered to be very much literate and are increasingly very mobile from a social point of view, are generally free to perform the pilgrimage of Umrah that is the non-obligatory pilgrimage all around the year without their government having to worry about the pilgrimage quota of the Muslim residents. The pilgrims belonging to the western nations are all the pilgrims all over the world. For example, it has been noted that at the total number of Muslims residing in the United Kingdom who decide to perform Hajj each year increased from as many as 759 in the year 1968 to as many

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[531]Yezli, S., Khan, A. and Bouchama, A., 2019. Summer Hajj pilgrimage in the era of global warming: a call for vigilance and better understanding of the risks. *Journal of travel medicine*, *26*(7), p.taz069.

[532]UTOMO, S.B., SCOTT, N. and Jin, X., 2018. The Impact of Hajj Satisfaction on Islamic Religious Commitment: A Theoretical Framework. *Islamic Tourism: Management of Travel Destinations*, p.55.

[533] GBP- British pound sterling

[534]Ross, D., 2018. Russian Hajj: Empire and the Pilgrimage to Mecca.

[535]Utomo, S.B., Scott, N. and Jin, C.X., 2016. Hajj outcomes: A review of the literature. *CAUTHE 2016: The Changing Landscape of Tourism and Hospitality: The Impact of Emerging Markets and Emerging Destinations*, p.314.

as 25000 by the middle of the decade of 2000s[536]. This is around twice the rate of the population growth of the Muslims regarding the United Kingdom during the same period. As many as 100 thousand British Muslims now go for an annual pilgrimage to the Kingdom of Saudi Arabia.

In the western part of the world, no direct role is played by the governments due to their secular nature in the organization of pilgrimage trips for the Muslim residents. Until the decade of 1990s, there were only a handful of companies that formally used to arrange pilgrimage trips in the United Kingdom. Consequently, most of the Muslims from the United Kingdom used to travel to the Kingdom of Saudi Arabia in their own individual capacity or as a part of a small community group. However, during the early part of the decade of 2000s[537], in order to extend improved facilities and services to the pilgrims, the authorities and the government of the Kingdom of Saudi Arabia insisted that anyone who organized his pilgrimage trips for the Muslims throughout the world must form a corporation that is registered and properly licensed. By the middle of the decade of 2000s, the government of the Kingdom of Saudi Arabia also made the purchasing of a pilgrimage or Hajj package mandatory from one of the organizers. This ultimately became the only way for the Muslim community to participate in the grand gathering at Mecca and Madinah in the name of Hajj.

Increasing prices

Today, there are hundreds of organizations of the annual pilgrimage of the Muslims. All of these organizations are particularly licensed by the Kingdom of Saudi Arabia. Each of these organizers is particularly responsible for its own annual quota of around 150 to 450 visas pertaining to Hajj pilgrimage. For example, the British Muslims now have an eclectic range of choices in terms of alternatives and options related to the various packages of Hajj and Umrah that are offered to them. However, the pilgrims from the United Kingdom who want to perform Hajj, say in the year 2018, good likely spend as many as GBP 5000 to 6000 on the package. As of the reports issued by the government of the Kingdom of Saudi Arabia pertaining to Hajj 2018, packages of

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[536]Utomo, S.B., Scott, N. and Jin, C.X., 2016. Hajj outcomes: A review of the literature. *CAUTHE 2016: The Changing Landscape of Tourism and Hospitality: The Impact of Emerging Markets and Emerging Destinations*, p.314.

[537]Alnabulsi, H., Drury, J., Vignoles, V.L. and Oogink, S., 2020. Understanding the impact of the Hajj: Explaining experiences of self-change at a religious mass gathering. *European Journal of Social Psychology*, *50*(2), pp.292-308.

around GBP 9500 per individual were sold out in as less a time frame as only 6 weeks. In the year 2019, an economy level Hajj pilgrimage cost the pilgrims around GBP 4000 at least[538]. In the recent years, the overall cost of going to the Hajj pilgrimage has mostly increased as much as by 25%[539].

One of the most notable ideas in this regard is that the long-stabilized welfare it is pertaining to Muslim pilgrimage such as the association of the British Hujjaj that had been established in the year 1998 are often seen complaining that there is a hike in the prices that is reflected amongst the profiteering of the organizers of the pilgrimage of Hajj. However, the bigger picture that has been painted over the years is that the Hajj industry within the Kingdom of Saudi Arabia has been restructured over the years; the Hajj in the recent years has been in highly privatized and commercialized as many as 2 to 3 million Muslims arrive in the Holy city of Makkah[540] for at least one week once a year to create a very massive demand for accommodation, travel and other services related to the hospitality industry. The most distressing part of this discussion is the fact that for all the investments of the Kingdom of Saudi Arabia in the infrastructure of Hajj pilgrimage, the government of Saudi Arabia does not seem to control the inflation of flight tickets, rents, and other hospitality related services. Worth mentioning is the fact that many local subsidies on various services and facilities that used to be offered to the pilgrims have been majorly reduced by the government of the Kingdom of Saudi Arabia. On the other hand, many taxes are such as the municipality tax and the Saudi government vat have been massively increased in the recent years.

As far as the tourism industry is concerned, payments are usually made in the form of arrears. However, Hajj organizers across the world are often observed making big down payments before the Hajj packages are sold out[541]. Due to the reason that they lack a strong bargaining power especially in those countries that are characterized by a majority non-Muslim population, the organizers of Hajj can potentially pay premium

[538]Alnabulsi, H., Drury, J., Vignoles, V.L. and Oogink, S., 2020. Understanding the impact of the Hajj: Explaining experiences of self-change at a religious mass gathering. *European Journal of Social Psychology*, *50*(2), pp.292-308.

[539]Bianchi, R.R., 2017. Reimagining the hajj. *Social Sciences*, *6*(2), p.36.

[540]Yezli, S., Khan, A. and Bouchama, A., 2019. Summer Hajj pilgrimage in the era of global warming: a call for vigilance and better understanding of the risks. *Journal of travel medicine*, *26*(7), p.taz069.

[541]Ross, D., 2018. Russian Hajj: Empire and the Pilgrimage to Mecca.

for some of the services offered to the Hajj pilgrims. It is also worth mentioning that the economic as well as the political instability especially in the various regions of the middle east, along with the recent incidents of an international level, such as the Brexit incident are major causes of the rise in the prices of this annual pilgrimage of the Muslims across the world.

Regulation and the future

Another important idea in this regard is that the new leadership of Hajj organizers across the world is aware of the many complexities and issues that are currently confronted by the Umrah and Hajj industry. Many of the organizers can potentially sell the entire quota without maintaining any particular relationships with a network of agents. Spot checks are a norm for checking and assessing Hajj fraud by the standards of trading. These spot checks are of the view that long selling change and also a dearth of relevant documentation can potentially encourage criminal scams and also overselling. Willingness on part of the organizers has recently been noted in the trade. In the light of this willingness, fellow organizers are held to account[542]. This is very clear from a new code of conduct that has been launched by the licensed Hajj organizers in the year 2019. In the same here, many organizers of Hajj were seen to argue that the European package travel regulations particularly those that intended to deliberately regulate the package holidays is not potentially able to account for the business and the logistic all complexities of the event of Hajj.

The transformations in the entire organization of heart in the western parts of the world such as the United Kingdom represent only a domestic case study of those challenges that are being confronted by the entire Muslim States and specially the head industry across the world.

In many of the notable reports on the infrastructural updates in the Kingdom of Saudi Arabia is especially in Mecca, it has been remarked that commerce and piety have coexisted in the same. However, it may be seen that the development of a model of religious tourism that is characterized by consumer capitalism envisage by the authorities of the Kingdom of Saudi Arabia is unprecedented. In this connection, a number of changes of selling and purchasing as well as having faith and practicing the

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[542]Baig, U., 2016. Hajj Management in Pakistan in the Light of Experience of Tabung Haji of Malaysia. *International Journal of Islamic Economics and Finance Studies*, *30*(69), pp.1-27.

religion now connect the various Muslims across the world with the birthplace of the religion of Islam[543]. Nevertheless, there are existing large issues that require a resolution across the different areas of law and regulation. Consequently, what has been suggested in the contemporary research literature is a need for an enhanced international governance of the pilgrimage for the Muslims so that it can actually be recognized as an emerging theme related to the concept of globalization and the Islamic world.

Future Prospects for Muslims

Each age has its own trends and promises. In contemporary occasions, 'globalization' appears to have gotten one; at any rate, a sizeable part of the scholarly and political local area of the world infers so. Reservations aside, the improvements of the previous twenty years recommend that globalization no longer is by all accounts a simple trend or banality; it is taking on the situation of a system for a re-requesting of the world. Accordingly, it is officeholder on the Muslim States specifically and individuals of the third world as a rule to have a more profound comprehension of what is happening, they should have the option to filter the grain from the debris; to recognize those parts of globalization that are helpful, and as such alluring and satisfactory, and those that are harmful and should be opposed, altered, or adjusted to suit their conditions, necessities and goals. The case of certainty and comprehensiveness must be taken with a touch of salt. In any case, the reaction ought to be positive just as innovative since disconnection and autarky are not the most ideal alternatives.

Globalization is not new. As far the Muslim States is concerned, its reality depends on certain general qualities, statements of belief, and standards, which give the scholarly and calculated establishments for globalization. The Muslims have faith in Allah, the Ruler of the universes and the Maker of the sky and the earth. They have faith taking all things together the Prophets of Allah and the Qur'an affirms that these Prophets and their adherents have a place with one Ummah.[544]

The Qur'an makes it clear that however individuals have been made into clans and countries – something normal and inescapable – this has been accomplished for shared recognizable proof as it were. Every single individual, races and ethnic

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[543]Bianchi, R.R., 2017. Reimagining the hajj. *Social Sciences*, 6(2), p.36.

[544]Othman, N. 2008. Globalization, Islamic Resurgence, and State Autonomy. *Globalization and national autonomy: The experience of Malaysia*, *431*, 241.

gatherings are equivalent and the lone reason for predominance, significance and authority is good greatness. The Qur'an says: "O humankind! Lo! We have made you male and female and have made you countries and clans that ye may know each other. Lo! The noblest of you, in seeing Allah, is the awesome lead. Lo! Allah is Knower, Aware."[545]

So, the calculated system of Islam and the Muslim States, even by definition, has a worldwide measurement. Indeed, it might properly be guaranteed that Islam gives, second to none, the scholarly and good establishments for a fitting and economical applied structure for globalization.

Generally, the Muslim States is the best illustration of a widespread local area. From the flood in the period of Prophet Nuh (Noah) to our own occasions, the spread of this Ummah is and has been worldwide. Today, there are nearly 57 autonomous Muslim states occupied by more than 900 million individuals, and more than 400 million additional Muslims are spread all through the remainder of the world. Subsequently, in all aspects of the world, there is Muslim presence – by and large, a serious huge one.

Globalization as a political, monetary, social, and innovative interaction isn't new. From the beginning of time, there have been floods of globalization, the basic vehicles for this cycle being movement, exchange and victory. What is in reality new in our occasions, nonetheless, is the spread, the degree, the speed, lastly, the design that will instill the latest thing towards worldwide combination with advancement, liberation, privatization and the hegemonistic forms of free enterprise and American force. These components consolidated make the globalization of today, generally, an exceptional marvel. It is in this setting that constraints of existence are being destroyed and the whole world is, haphazard, turning out to be one worldwide city.

The main parts of the contemporary stage identify with transformations in advances concerning transport and correspondence, especially the cycles of moment move of data. Quick worldwide connections and dynamic by means of new data frameworks are having expansive impacts in general lattice of overall relations, including the development of products, administrations, and monetary streams. These address improvements with significant outcomes, good, philosophical, monetary, social, and political.

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[545]Holton, R. J. 2011. *Globalization and the nation state*. Macmillan Education UK.

Summary

Considering the predominant worldview of force and human advancement, America and Europe stay significant parts in the creation of this new world Order. American military force and its effort, political impact, financial strength, order over innovation and practically complete power over media, verging on virtual idea control, have given globalization an unmistakable Euro-American personality. For the sake of advancement of progression, privatization, market economy and modernization, the control of Western standards, esteem frameworks of life, financial organizations, lastly, political, and monetary premium is being set up over the length and expansiveness of the world. Alongside the state players, three other amazing entertainers are in the field, which are:

a) The worldwide partnerships,

b) The global NGOs and

c) The social media.

Together, they are assuming a conclusive part in achieving what can be depicted as the rise of a hyper-dominion, giving it the kind name: 'globalization.'

There is not anything amiss with globalization in essence; in any case, when the urgent ground real factors that include the setting of globalization are overlooked, major issues emerged. A reasonable and legitimate methodology by the Muslim authority towards tending to these truths is an unquestionable requirement for managing the cost of some alleviation to the world that is at the enduring end.

The first and the principal truth of the cutting-edge world to be perceived is the way that there exist net imbalances of political force, military strength, and levels of innovative and monetary advancement in various parts and nations of the world. Unfamiliar guideline is the same old thing ever. In any case, European frontier rule, which held influence over a piece of the world for over four centuries, has something extraordinary about it. Unexpectedly in mankind's set of experiences, during this period, a huge scope actual exchange of assets occurred from the states to the provincial overlords – the supposed motherlands. Therefore, the recent worldwide equilibrium was obliterated, and another worldwide game plan showed up which set up the authority of the Western side of the equator and minimized any remaining districts, societies and individuals. During the 20th century, albeit the colonization interaction evidently

switched, Western force acquired further grounds in view of particular and unbalanced improvement techniques. Accordingly, today, one finds a solid community outskirts relationship that has been inserted into the worldwide framework's political, monetary and innovative circles, and which is fundamentally liable for creating genuine distortions and disparities[546].

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[546]Shboul, A. 2004. Islam and Globalization. *Islamic Perspectives*, 43.

Findings

In the light of this particular research study, it was determined that globalization is a phenomenon which has its influence on all the aspects of the day-to-day life of a nation. This has had a significant impact on the Muslim States as well in the recent years. The consideration of the concept of globalization and the emerging trend of the same way as will be made from the era of the Holy Prophet (PBUH). Since then, there have been numerous challenges confronting the Muslim states. All of these challenges have essentially been posed to the Muslim states from the end of the non-believers who are directly in a state of confrontation with the Muslim ideology and the monotheistic belief[547]. The struggle of the Muslim states continues even today and as per the findings of this research, the western world may be considered as one of the most critical impediments to the growth of the Muslim states.

Based on the findings of this research study, it was determined that the political affairs of the Muslim society are very much under pressure from the west due to the policies of the same that have been designed by notable Muslim thinkers and scholars not being approved by the best or are at the very least not being accepted at the international level. One of the most prominent examples of this is the issue of Kashmir which remains unsolved to date[548]. The Indians have been acting oppressively to date, and no action has been taken against them by the western world. This is an example that water is the extent to which the western part of the world has an influence over the Muslim states that the Muslims today cannot take any decisive actions in the favor of their growth in general and in this specific matter of Kashmir in particular. A number of news stories and articles published across the global newspapers have been discussing the irony of the Muslim affairs. Yet there has been no action taken on this issue. Worth mentioning is the fact that the Kashmir issue is only one of the many issues that are being confronted by the Muslim nation today. The findings of this study suggest that all of these issues and their practical significance are completely ignored by the

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[547]Alnabulsi, H., Drury, J., Vignoles, V.L. and Oogink, S., 2020. Understanding the impact of the Hajj: Explaining experiences of self-change at a religious mass gathering. *European Journal of Social Psychology*, *50*(2), pp.292-308.

[548]Naz, H., 2016. History in the Guise of Hajj Safarnamas (the Hajj Narratives): An Appraisal of the Musafir-e-Hejaz (a mid-twentieth century hajj pilgrim's travelogue and manual, compiled in Sindh-Pakistan). *Pakistan Perspectives*, *21*(1), p.13.

world in general due to a specific image of the Muslim nation that has been portrayed negatively across the globe.

This particular study has also discussed that competition at an industrial level has increased so much that in the modern age, the image of the Muslims is in a very bad shape. The Muslim nation has not yet found a way to correct this portrayal and image of the same in the eyes of the world and to prove that the nation is also capable of many wonders. This study has focused on the assessment, the analysis and the examination of a number of aspects of the Muslim states as Islamophobia, extremism and terrorism. In addition to this discussion, another important points to highlight is the fact that Muslims are currently ignorant of the principles of their religion. Rather, most of their efforts are focused on pleasing the western democracies such as the United States and the United Kingdom, which has added a lot of problems and worries to the deprived state of the Muslim nation. Particular examples of these include the pilgrimage and travel to the holy cities of Mecca and Madinah during the period of Hajj. Various value added taxes have been levied upon the pilgrims by the Kingdom of Saudi Arabia instead of giving ease and relaxation to the pilgrims. All of these taxes have been levied upon the nation in the name of infrastructural development.

Apart from this, an additional finding of this study is that since the Muslim nation is under immense pressure from the external world regarding its political matters, the political environment at the international level does not affect the growth of the Muslims and does not contain their position. Despite the fact that the Muslim nation has been involved in the recitation of the Holy Quran and the Hadith, there is a large amount of deviation from the same in terms of the daily practices and the routine trade of the Muslim nation - something which has been massively declared to be the sole causes of the decline of the state of the Muslim nation by the notable scholars of the Ummah. It may as well be concluded that the challenges and problems of the Muslim nation highlighted in this research study may as well be easily resolved with a strong commitment and dedicated service to the Ummah.

The underlying conclusion of the study is that Globalization is a phenomenon and an emerging trend that is becoming more and more evident that each passing day across the globe. This is particularly related to the fact that the entire world is currently fraught with the horrors of Globalization; the Muslim States is not alone in this arena. The greatest deviation however between the Muslim States and its ideals and emerging

trend of Globalization is derived from the fundamental fact that Islamic law and the Shariah law is greatly deviant from what is being currently promoted as Globalization. Consequently, the point to be realized is the very fact that Globalization is one of the most instrumental tools for the west to exercise its influence on the countries under development special the Muslim countries which are characterized by a very weak economy. The same is true for countries of a very weak economy such as Pakistan and Bangladesh where the west tends to exercise its power the most. This has led to many different challenges each of which has been pointed out in the preceding text and in this entire research study. For example, challenges pertaining to the political, social, and economic domain have been widely recorded especially after the advent of the concept of Globalization, which has given birth to a number of other spills over. With Globalization, the Muslim States is currently fighting on a number of grounds each of which has its own significance of investigation.

The underlying study under consideration make a concluding remark that the Muslim States are actually faces a number of challenges under the current leadership. To be very critical regarding the state of the Muslim States in the contemporary era, the entire Muslim nation is currently suffering from a leadership and there does not seem to be any light which could otherwise lead the nation to success. This particular absence of a leadership is also one of the many challenges that confront the Muslim States altogether. However, despite these challenges, there are a number of benefits which are apparently evident from the advent of Globalization and the emerging trend of the same. These challenges are nevertheless limited to the increase in information all thanks to the advent of information and communication technology through Globalization, and the awareness of the general population of the countries both in the east and the west of the world. The need of the hour is that of a globally recognized leadership for the Muslim states which is grounded and professionalized in Islamic tradition, principles and Islamic values. This is particularly due to the fact that the local masses will ultimately learn from their leadership and imitate them. The current leadership of the Muslim states is in the hands of, according to some scholars and philosophers, 'puppet' leaders who are more inclined towards satisfying the interests of their western masters more than caring for the interest of the Muslim states. Nevertheless, the first ever points to be considered as that of practicing Islam and adopting the same as the complete code

of life at an individual level first rather than directly jumping towards the collective affairs of the entire nation.

Another very important point to be considered is the fact that there is also a need for the Islamic nation of awareness and knowledge for countering the social as well as the cultural domination of the best. In this particular connection, the Muslims of the entire world must work collectively for devising a means of the local exploitation or utilization of their national resources. One of the most prolific examples of this exploitation and utilization of natural resources is that of oil which has been discovered in the Middle East and the gulf countries. Currently, the Middle East and the gulf countries are not in a complete control of their oil, which is a major threat that is posed to these countries and the entire Muslim states in general. It has also been presented in the contemporary research literature that over dependence on the western capitalist and capitalism concept has led the Muslim states to a potential failure in terms of sustainability and strategic capability. Lastly, the study has concluded that there is a need for the progress and advancement in the technology pertaining to military that the Muslim nation uses across the board. A grand alliance of the Muslim countries has already been formed. However, two important elements of eventually leading this alliance to a success in the entire world are currently lacking. The first is a confidence to practice what has been referred to in the Islamic tradition as 'Amar bil maroof' and 'nahi anil munkar'. This is the confidence by virtue of which the courageous and the bold Islamic heroes in the past liberated the land of Palestine from the catholic domination. The second of the most important elements is that of modern knowledge and warfare whilst having complete faith in Allah.

Conclusion

Denationalization emerged as an important concept in the recent times and an offset of the same is the concept of globalization that has had a unique and significant impact over the entire world all together. It has been recorded that the dismantling of the national borders and premises across the globe has ultimately resulted in providing the necessary power to this brand and has given the same a significant amount of momentum. However, something that is important to note is the fact that within the Muslim states, this particular momentum rose the maximum during the decade of 1980s and 1990s across the Arab world[549]. Globalization has surpassed, in its current definition and form, many similar concepts in a quantitative and operational manner.

Based on a number of studies and findings, it has been determined that there are worst political consequences of globalization as they have been studied by notable scholars and researchers across the globe who tend to hold a wide variety of perspectives on the same. The emerging literature on the concept of globalization especially its effects pertaining to religion and political consequences has particularly exam in the political impact of globalization on the entire Muslim States. It was recorded that Islam has undergone a number of challenges from the external political environment due to the various movements that were initiated under the banner of the same, the period of crisis and the Prophetic tradition[550]. There are a number of factors that are particularly associated with Islam but the extent of the external political growth on the same has been tremendous so much so that various challenges where created for the Muslim States.

The purpose of undertaking this particular research was that Islam has faced a number of challenges but after the advent of globalization as an emerging trend, more challenges have been presented to the long-term survival and growth of the religion. Another important issue amongst the Muslim community is that of modernism; the issue of modernism is considered as a result of globalization across the world because a number of countries that have a strong mutual relationship with each other try to

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[549]Baig, U., 2016. Hajj Management in Pakistan in the Light of Experience of Tabung Haji of Malaysia. *International Journal of Islamic Economics and Finance Studies*, *30*(69), pp.1-27.

[550]Naz, H., 2016. History in the Guise of Hajj Safarnamas (the Hajj Narratives): An Appraisal of the Musafir-e-Hejaz (a mid-twentieth century hajj pilgrim's travelogue and manual, compiled in Sindh-Pakistan). *Pakistan Perspectives*, *21*(1), p.13.

establish sustaining relationships as well. However, what must be noted here is the fact that the growth of the community of the Muslims is fundamentally obstructed primarily due to the reason that Islamic concepts and principles do not necessarily align with those of the modern world. Apart from this, the existing studies on Islam and the contemporary ways of life determine that the Muslim states has a firm conviction that it has significantly contributed towards the revolution and advancement of the concept of globalization across the world whereas the western world has been opposing this opinion ever since it was first made public. Under these particular circumstances, the question that arises is that if the Muslim States has massively contributed towards the development and the growth; why is the Middle East behind the world and cannot, today, compete directly with western nations such as the United Kingdom and the United States?

Apart from this, the underlying studies that have been reviewed as a part of this particular research that the Muslim scholars across the globe along with the western philosophers have been in a state of rivalry primarily due to the reason that Muslim scholars tend to believe that their contribution towards the rapid globalization is more important than that by the western thinkers, whereas the western philosophers believe otherwise. On the basis of these findings, although no verdict can be provided as to which side contributed significantly towards the advent of the concepts such as globalization, one thing is certain namely that the Muslim scholars need to understand that there is a specific and unique cultural ground on the basis of which the west leads the Muslim states today in terms of economy and politics

The underlying study under consideration has laid emphasis on the political environment and has made a namely that the political environment and the emerging concept of globalization has a major influence on the Muslim states. In this connection, various perspectives of a number of researchers, scholars and philosophers have been reviewed for reaching a conclusion with regards to the same. To reiterate, this is a debatable topic primarily due to the reason that no single conclusion can potentially be achieved based on the current political dynamics and the facts of the matter. However, what remains deductible is the fact that the western philosophers and the Muslim States cannot potentially agree on any single aspect and the debate will continue unless the scholars decide to bring their perspectives to harmony.

One of the most important reasons behind carrying out this particular research study is that of understanding the perspective of the western philosophers regarding this issue of Islam and globalization. This is particularly important primarily due to the reason that the Muslim scholars do not synchronize their work with the theories and the postulations of notable western thinkers that as Charles Darvin and Albert Einstein[551]. Consequently, it becomes only naturally pertinent for the Muslim States to highlight those scholars and thinkers who can comparatively act against the works of the western thinkers and philosophers in the same space and capacity. However, the aim and objectives of the study under consideration were not particularly focused on the western thinkers alone but rather on the challenges faced by the Muslim states all in the wake of rapid globalization and political movement. The radical changes that are currently taking place within the external environment highlight the potential extent of change and its impact across the world. Revolutionary measures and countless of the same in number have been adopted accordingly, but one thing needs to remain clear, namely that the political impact that globalization has had on the Muslim states gives birth to a number of factors for the analysis particularly due to the reason that in the current global setting, it is quite difficult for the leading economies of the world to understand the perspective of the Muslim nation.

This particular research study has its focus on examining a number of challenges and problems that are related to the Muslim states and the involvement of the same in a number of external activities. This study as reflected on the modern communication sources, the concept of globalization and the concept of global village so that various problems and activities of the Muslim states in the context of all of these concepts may be highlighted.

To reiterate, the research problem of this particular research study is divided on the basis of a number of topics and subtopics. Firstly, it is the intention of this research to examine the impact of globalization on the political thinking and the affairs of the Muslim and how this impact can be minimized. Apart from that, an emphasis has also been laid on the fact that globalization influences not only the Arabian states but also the Pakistani society in general. During the course of the entire research study, this was

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[551]Baig, U., 2016. Hajj Management in Pakistan in the Light of Experience of Tabung Haji of Malaysia. *International Journal of Islamic Economics and Finance Studies*, *30* (69), pp.1-27.

particularly understood in the light of the fact that most of the Arabian countries such as the Kingdom of Saudi Arabia are particularly aligned with the other Muslim countries. Since Pakistan is a part of the Muslim states, all of these issues and challenges need to be considered here as well. This study has also aimed to focus on the way in which globalization and also the political environment has exacerbated the situation for the current Muslim practitioners and scholars across the world. Various aspects of globalization have been highlighted in this study along with the emerging trend of democracy and politics, the pilgrimage and travel etc. for a comprehensive analysis.

Recommendations

In the context of the present state of affairs of the Muslim World, there are two important suggestions and recommendations which may as will be made to the same so that the negative impact of globalization and the external political influence is minimized.

The first particular suggestion and recommendation is that of incorporating 'amal' (practice) according to the religion of Islam in their daily affairs, and refraining from deception, lies, dishonesty and other evils. According to a majority of scholars of the Muslim World, these evils, and the lack of 'amal' on part of the Muslim World are the foremost causes of the problem of decline of the state of the nation.

The second important recommendation is that rather than focusing on pleasing the western society and rather than making heavy efforts in the way of correcting their image in the eyes of the western leaders, the Muslims need to work on establishing an exemplary system of governance of their own, as prescribed in the teachings of the Holy Prophet (PBUH) and the Holy Quran itself. This kind of a system of governance will restore the honor and the position of the Muslim nation whilst making an effort to resolve the issues of the nation under the leadership of multidimensional leadership. The first recommendation pertains to the individual level of ratification whereas this second recommendation is related to the collective rectification of the nation.

It is clear that the positive effect of globalization on Pakistan has still not been completely focused and, therefore, Pakistan is now in desperate need of certain domestic and foreign reforms. This requires the harmonization of economic growth across the world. The political development of an area thus becomes significant for such purpose. Here are several suggestions that may enable Pakistan to be a leading key player in globalization.

i.   A comprehensive approach to geographic alliance is required, either by road, sea, railway routes or via local trade platforms. Pakistan is a leading member of SAARC[552], SAFTA[553], ECO and SCO[554]. Recently SCO Summit

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[552] SAARC- South Asian Association for Regional Co-operation

[553] SAFTA- South Asian Free Trade Area

[554] Shanghai Cooperation Organization

held in UFA Russia agreed to recognize Pakistan as a full member of SAFTA. CPEC[555] is another hallmark of Pakistan's infrastructure development. Moreover, these platforms have to be used to their maximum extent.

ii.   The unfavorable political environment between India and Pakistan has forced forum like SAFTA and SAARC to stay idle, however SCO and ECO are likely to increase in the coming years, including the participation of China, Russia and Central Asian Republics in these forums. Pakistan therefore tends to rely more on platforms such as SCO and ECO to leverage economic potential in regions such as Central Asia as well as expand its international relations by becoming the key conduit to such opportunities.

iii. The CPEC can represent an important and vibrant part in this relation. The Gawadar port, a vital CPEC initiative, will operate as a center for global economic operation and supplement the current port of Chahbahar in Iran. All commercial activity, such as the export of oil and natural gas to Central Asia, can also be conducted via this sea path, which gives Pakistan a significant role in the world and has a positive effect on its foreign relations.

iv.   The gas pipeline programs such as Iran Pakistan gas pipeline plan (IP) as well as the project with Afghanistan, India and Tajikistan (TAPI[556]) could help Pak istan strengthen its international ties and economic incorporation. These pipeline deals have been signed but still haven't succeeded due to political reasons as well as sanctions against Iran. Fortunately, these restrictions are now, possibly withdrawn, making it possible for the IP to be incorporated. Pakistan has to understand its significance in cross-regional communication and enhance its attempts to materialize it.

v.   Internationally, free trade is primarily related to the execution of WTO[557] commitments, which Pakistan is having issues with. Pakistan is being awarded GSP+[558] status by European Union, with Pakistan being granted a free trade deal for 75 products. Unfortunately, Pakistan has not yet made full use of this recognition, since many of its conditions are not completely satisfied.

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[555] CPEC- China–Pakistan Economic Corridor

[556] TAPI- Turkmenistan–Afghanistan–Pakistan–India Pipeline

[557] WTO- World Trade Organization

[558] GSP+ Generalized Scheme of Preferences Plus

vi.   Pakistan should also concentrate on these stipulations and aim to extend its product scope and exports in order to participate effectively in global forums. Pakistan's economy is limited primarily not just to goods and industries, but also to territories (particularly America and Europe). Other states such as Central Asia and Africa that are abundant in wealth and assets have still not been assessed. Pakistan also intends to boost its international trade network that can only be done by improved foreign ties as well as the export of high quality goods.

vii   Pakistan also has to focus more on political prosperity, the establishment of democracy and the consistency of its reforms to gain the full benefits of globalization. There are reports that FDI, which has been limited to a trickle during past decades, may begin to arrive in Pakistan due to increasing macro-economic trends and a positive assessment of Pakistan's progress and expansion.

Viii Pakistan therefore needs to concentrate on developing its reputation that can be accomplished through two platforms, i.e. Pakistan's official embassies overseas and the attention of world press. A notable illustration of the influence of the press in developing a country's reputation would be the introduction of Turkish dramas in Pakistan that will only advertised the country and even greatly expanded Pakistan's tourism potential. Tourism and the press will therefore enable Pakistan to increase the percentage of FDI in coming years.

Ix Leading Muslim Countries like Pakistan, Saudi Arabia, Indonesia, Malaysia and Turkey should step forward to establish World Global Forum for Islamic World to resolve conflicts and to provide mutual cooperation in Political, Economic and Cultural areas.

Index of Qur'anic Verse

Sr. No	Verse	Surah	Verse No	Page No
1.	لَآ إِكْرَاهَ فِى ٱلدِّينِّ قَد تَّبَيَّنَ ٱلرُّشْدُ مِنَ ٱلْغَىِّ فَمَن يَكْفُرْ بِٱلطَّٰغُوتِ	Al-Baqara	256	205
2.	فَبِمَا رَحْمَةٍ مِّنَ ٱللَّهِ لِنتَ لَهُمَّ وَلَوْ كُنتَ فَظًّا غَلِيظَ ٱلْقَلْبِ لَٱنفَضُّوا	Al-e-Imran	159	204
3.	وَلَا تَسُبُّوا ٱلَّذِينَ يَدْعُونَ مِن دُونِ ٱللَّهِ فَيَسُبُّوا ٱللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ	Al- Inaam	108	206
4.	وَلَوْ شَآءَ رَبُّكَ لَءَامَنَ مَن فِى ٱلْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنتَ تُكْرِهُ	Yunus	99	206
5.	وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلَّا بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمَّ فَيُضِلُّ ٱللَّهُ . . .	Ibrahim	4	61
6.	وَمِنْ ءَايَٰتِهِ خَلْقُ ٱلسَّمَٰوَٰتِ وَ ٱلْأَرْضِ وَٱخْتِلَٰفُ أَلْسِنَتِكُمْ وَأَلْوَٰنِكُمْ	Surah Rum	22	61
7.	وَمَنْ أَحْسَنُ قَوْلًا مِّمَّن دَعَآ إِلَى ٱللَّهِ وَعَمِلَ صَٰلِحًا وَقَالَ إِنَّنِى مِنَ	Fussilat	33	65
8.	وَٱلَّذِينَ ٱسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا ٱلصَّلَوٰةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ	Ash- Shurah	38	204
9.	يَٰٓأَيُّهَا ٱلنَّاسُ إِنَّا خَلَقْنَٰكُم مِّن ذَكَرٍ وَأُنثَىٰ وَجَعَلْنَٰكُمْ شُعُوبًا وَقَبَآئِلَ	Al-Hujraat	13	206
10.	عَلَّمَهُ ٱلْبَيَانَ	Ar- Rahman	4	60
11.	ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِى خَلَقَ . خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ . ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ . ٱلَّذِى عَلَّمَ بِٱلْقَلَمِ . عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ	Al- Alaq	1-5	63
12.	لَكُمْ دِينُكُمْ وَلِىَ دِينِ	A-Kaafirun	6	206

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Sr. No	Hadith	Book	Page No
1.	إِنَّ اللَّهَ لاَ يَجْمَعُ أُمَّتِي – أَوْ قَالَ أُمَّةَ مُحَمَّدٍ صلى الله عليه وسلم – عَلَى ضَلاَلَةٍ وَيَدُ اللَّهِ مَعَ الْجَمَاعَةِ وَمَنْ شَذَّ شَذَّ إِلَى النَّارِ "	Jami`at-Tirmidhi	
2.	تَفَرَّقَتِ الْيَهُودُ عَلَى إِحْدَى وَسَبْعِينَ أَوِ اثْنَتَيْنِ وَسَبْعِينَ فِرْقَةً وَالنَّصَارَى مِثْلَ ذَلِكَ وَتَفْتَرِقُ أُمَّتِي عَلَى ثَلاَثٍ وَسَبْعِينَ فِرْقَةً	Sunan Tirmidhi	
3.	حَتَّى أَخْفَوْهُ بِالْمَسْأَلَةِ فَخَرَجَ ذَاتَ يَوْمٍ فَصَعِدَ الْمِنْبَرَ فَقَالَ " سَلُونِي لاَ تَسْأَلُونِي عَنْ شَىْءٍ إِلاَّ بَيَّنْتُهُ لَكُمْ " . فَلَمَّا سَمِعَ ذَلِكَ الْقَوْمُ أَرَمُّوا	Sahih Muslim	
4.	ذَاقَ طَعْمَ الإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالإِسْلاَم دِينًا وَبِمُحَمَّدٍ رَسُولاً	Sahih Muslim	
5.	رَضِينَا بِاللَّهِ رَبًّا وَبِالإِسْلاَم دِينًا وَبِمُحَمَّدٍ رَسُولاً وَبِبَيْعَتِنَا بَيْعَةً....	Sahih Muslim	
6.	عُرِضَتْ عَلَىَّ الْجَنَّةُ وَالنَّارُ فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ وَلَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلاً وَلَبَكَيْتُمْ كَثِيرًا "	Sahih Muslim	
7.	لِلأَشَجِّ عَبْدِ الْقَيْسِ إِنَّ فِيكَ خَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ الْحِلْمُ وَالأَنَاةُ وفي رواية أحمد قال الْحِلْمُ وَالْحَيَاءُ	Sahih Muslim	
8.	مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ ...	Sahih Muslim	

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