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MULTIPLE IMPACTS OF GLOBALIZATION ON MUSLIM CULTURE
AND RELIGIOUS VALUES- AN ANALYTICAL AND CRITICAL STUDY
IN CONTEMPORARY SCENARIO

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Abstract

Rendering to the thoughtful teachings of the religion of Islam, this religion has nourished the concept of globalization along with the foundation of global civilization besides global political regime. This establishment of globalization has been accepted worldwide with no intolerance among multiple religions and different civilizations. Hence, globalization have never been categorized as particularly good or particularly bad in spite of the overall counter treaties. Globalization can be wanted or altogether unwanted, nevertheless the characteristic attributes of globalization are way distinguished from the characteristic features or perspectives of Islamic religion in the contemporary scenario. The supremacy of western or modern civilization has a powerful underpinning in terms of globalization in the contemporary scenario. Within Islamic republic of Pakistan, particularly, Muslims are encountering worldwide challenges in their social, cultural, political, economic, and even family systems. Islam vocally endorses certain necessary values in each of these systems for the welfare and good being of its followers. Especially, the bonding among families is the main focal point of Islam as it is the foundation of any society, and any weakness in this cohesive association can cause the nations to tumble and shatter. In Pakistan, the society we are residing in is reckless in pace, societies of which we are the part of are chaotic, where it is a super challenging chore to protect the true Islamic customs, teachings, and values. This review thus sheds the light on the impact of globalization on the

values and culture of Islam in terms of economy, politics, culture, society, and focuses on the balanced way out for the Pakistani communities amidst western globalizations. Furthermore, this study is directed towards suggesting the legitimate and ethical approaches that are needed to be devised and adopted by the Muslim society of Pakistan to protect itself from the evils of globalization.

Introduction

Association flanked by globalization and Islamic religion has opened the broad gateways to much construal and acrimonious discussion. At the root of this discussion is the approach that the religion of Islam is, by hook or crook, contrasting to the mechanisms of globalization. In this review article, reasons behind speaking of this discussion as an argumentative essay amidst Islamic religion and western globalization would be illustrated. Arguments have been established stating that Islamic religion is definitely not contradicting to the mechanisms of globalization as such, nevertheless, rather main issue is because of the amalgamation of westernized procedures in it. However, the use of terminologies only would lead to an ample weight of confusion in this discussion, defining these terms, therefore, is necessary.

Globalization refers to the global dissemination and switching of goods, ideas, and individuals. Symptomatically, globalization has a direct association with the transformations, revolutions, modernity, along with the enhanced co-dependent linkages between multiple religions around the globe. Globalization is a facet linked to the life of every human, influencing its living standards since ever. Human's propensity directed to the concept of human being a social animal along with the natural instincts of man corresponds boldly with the idea of globalization. Even God has shaped the mind of the human with such propensity to lead his life with the mind of swapping his experiences along with the resources with the people living with/around him, so that he may accomplish and apprehend the beneficial probabilities of life. Nonetheless, economic theory of classical liberalism is repeatedly associated with the globalization, because of the deeply rooted neo-liberalism in the stems of conventional economic theory since 1970 and onwards. Moreover, comparative advantage is a basic principle of traditional theory of economics, which intends the promotion of unbound system of economics along with the unpaid trade directed towards the achievement and realization of the best suitable opportunities of life. This principle is considered to reflect globalization, particularly. Though, all the targets of comparative benefits regarding to the traditional theory of economics, including unbound economics and unpaid trade are directly associated with the mechanisms of globalization, yet the birth of this phenomenon can be dated long ago before the rise of such ideas. Therefore, before developing a detailed wide-ranging and precise considerations regarding the debate of pseudo "Islam-globalization", it is critical enough to differentiate amidst the original mechanisms of globalization and resultant comparatively extra contemporary progressions, such as Westernization, being masked under the skin of globalization, which are basically exclusively different. Globalization focuses on reducing the spaces that are present between multiple communities which are separating them. The pathway adopted by globalization to bring about such evolution is through the exchange of mutual reimbursements in every walk of

life inclusive of social, political governance, economic, and scientific. Exchanging of the beneficial information, understanding of the ethical codes along with the cultural values among multiple societies and building a common approachable platform are the steps covered by globalization. However, comparatively, Westernization has not been observed in considering such flow of following this pattern of understanding or constructing such approachable grounds for meaningful projects. Globalization is basically a progression of portraying the entire globe as a small yet composed village, a platform where there are ample opportunities for the under-developed societies to come forward and prove themselves of developing their potentials which is considered as a double-way mechanism in which every society has provided with the equal rights of give and take formula. Westernization, in contrast to the globalization, seems to be a single-way road in which a region with developed customs tries to dominate others and controls them by using a pseudo conceptual force of globalization. Furthermore, though the globalization is established through the self-made based intention of multiple societies, Westernization is forced characteristically upon the less-developed regions. By making the difference accurately clear between the westernization and the globalization, the discussion about Islam-globalization can be established and analyzed in even a more accurate and precise way. The religion of Islam is definitely not against the progression of globalization or its by product, i.e. modernity, in a true sense, nonetheless Muslims do possess some serious concerns against Westernization and any factor that promotes it. Even though, in any Muslim, serious condemnation is faced by westernization, yet modernization is somehow acceptable. Moreover, despite the acceptance for science along with the technology, they are thought to be shaped according to the beliefs and teachings of Islam so that they can fight with the westernization and blow out the rising fire of secularization which may provoke in the Muslim society. Historical antecedents and contemporary testimonies suggest the evident acceptance of globalization by Islamic religion, but in its original arrangement based on self-sufficiency rather than on the forceful nuisance of the Western culture on the values of East. Primarily, it is noteworthy that Islamic religion commands its followers to collaborate, lend a helping hand in brotherhood based on kindness and devotion, but do not assist one another in wickedness and malevolence (Surah Al-Maidah, verse 2). Many other factors are involved in the illustration of Islam in accepting and playing the leading role in the progression of globalization. Arabic language has been leading around the scientific globe since several centuries. Many valuable advancements have been made by the Muslim scientists in the fields of medicine, astronomy, and mathematics. This legacy of Muslims was a source of great advantage for the scholars of Europe, which they utilized to the maximum and that resulted into the renaissance. Globalization cannot be categorized as a process of westernization only because the agents involved in its progression are neither only from East nor solely from West. Furthermore, these agents are not necessarily associated to the dominance of West. Truthfully, if Europe would not followed or taken advantage of the Muslims' legacy of advancements in technology, science, and mathematics, they would have ended up being inferior scientifically, culturally, and economically.

Differentiation amidst the favors provided by the globalization and the resultant outcomes of Westernization is very necessary. More particularly, the discussion of Islam-globalization is constructed based upon the numerous wrong diagnoses which consequently led to misconstruing the status of Islam around the globalized universe including the past productive and potentially productive in near future. This erroneous supposition regarding opposition of Islamic religion against globalization along with modernization leads to a dangerous result as it may turn into the forfeiture of the important contributions made by Muslim scientists to the world. Globalization is a subject of growing interest for the scholars, global business societies, students, governments, teachers, NGOs, economists, and others. The debate on globalization with enormous passion along with the enthusiasm have caused numerous people to conduct research analysis on multiple intricate concerns which are intermingled all around the periphery of globalization. Negotiations, forums, summits, and several other modes of discussions happening at the level of governments along with the educational institutions on the globalization related issues across the entire globe are basically related to its merits and demerits. Furthermore, at the forums on the international level, the frequently debated and argumentative query regarding to the globalization is about the real profit earners and runners-up of the globalization. By the identification of such profit gainers along with the losers, political platforms, and related factions can organize themselves properly in order to formulate strategic planning to counter the disputes they might confront related to the arising issues of globalization. Numerous scholars are of the point of view that globalization is considered to be developed by the western states and focused on the direction of developed and less-developed states around the globe. Globalization, henceforth, is multifarious spectacle, that insinuates through every aspect of human life. As globalization is realized to be produced and evolved through the very powerful and super rich states of the West, they are imposing a doubt on developed and less developed states whether they are able of getting any advantage from it. This illustration, thus, focuses on the discussion of impacts of evolving globalization on the Muslim cultures and Values of Islam in the contemporary scenario.

Area and objective of the research:

It is a growing concern of many scholars these days that there is an increased requirement of today to face and tackle the undesired attributes of the cultural and societal globalization and its multiple forms. For instance, prideful sense related to self-identification should be encouraged and enough awareness should be spread about the unique characteristics of one's identity, cooperation among multi-cultural communities must be endorsed regardless of the domination of any other leading civilization, individuals of the nations should be provided with the sufficient education about the adverse effects of unsighted imitation upon other cultures and nations, there should be no acceptance for the governance of any other nation, through globalization, westernization, or modernization over our Islamic traditions, values, teachings, and culture, there should not be room for ignoring the culture proposed by Islam neither we should dissociate ourselves from our line of origins because this would for sure lead us to the lost ways, lastly, conferences at the regional together with the

international level should not be neglected so that the interior facts of the culture-based identity can be promoted to be able to face and combat the cultural invasions. Nonetheless, on the level of educational institutions, there is a dire need of us to work in a collaborative manner on the upbringing of our future generations about being cognizant and make themselves capable of distinguishing amidst what is real and what is not real and deceitful phases through the mode of curriculums and traditional teaching material implemented by the educational systems. Furthermore, the teaching syllabus and content needs to be reviewed and should be in-line with the linguistic, religious, and historical references so that the cultural identity of Islam and Muslims can be confirmed. Consequently, confronting the effects of globalization on identity of Muslims in every aspect of their life should be emphasized as it may get impacted via interactive communication among Muslims and non-Muslims cultures. This analysis should be done within the certain boundaries and by taking the respect of every nations' beliefs and values into consideration. Therewithal, exploitation of the technology-based techniques is very crucial through presentation along with the publication of the much significant attributes of national culture. Additionally, shifting to a productive culture from a consuming culture is significantly important. Scholars have noticed the impact of prevalence of utilitarian along with the materials under the shadow of globalization and how it has influenced the youngsters. Consequently, such influence is evidently exhibited in the decisions made by the youngsters that whether they prefer to stick around their origin, beliefs, traditions, values, and the teachings they received while growing up or to follow the evolving patterns of leading life. Such conflict has given birth to nonuniform identity of the Muslim youth as their thoughts are being comprised and behaviors are being manipulated. That is why, this study intends to analyze the teachings of Islamic culture and values, how globalization has affected its various sectors, and what changes it has brought to the life of a Muslim by answering these queries. The significance of the topic itself speaks about the importance of this study conducted.

Objectives of the study are to unveil the impacts posed by globalization on the Islamic culture, in terms of language, dress, family systems, etc., together with what actually globalization is, how it entered Islam, what does Islam think about globalization in the light of Quran, and ends with the recommendations that how Muslim society should confront the adverse challenges of the globalization, what should be their response in the contemporary situation.

Research methodology:

Research methodology being opted for the current study is analytical and critical. In the sense that the impact of globalization on each and every aspect of Muslim's life would be critically analyzed in the light of various research studies being conducted and recommendations are made based on this critical analysis.

Literature review:

Introduction and Origin of Globalization:

Globalization is defined in *Merriam-Websters' dictionary* as, "the state of being globalized; especially the development of an increasingly integrated global economy marked especially by free trade, free flow of capital, and the tapping

of cheaper foreign labor markets”.

Also, according to the study “*The Consequences of Modernity*” authored by *Anthony Giddens*, “Globalization is the process of intensifying worldwide social relationships along with making local gatherings possible occurring several miles away as a consequence of associating distant neighborhoods and the other way around”.

Thomas Larsson, a journalist from Sweden, described globalization as the phenomenon in which the world shrinks, the distances shortens, and the people becomes closer. It is the opportunity to enhance the interactive relations among people around the globe to attain benefits”.

Globalization being nothing different or new is a historical reality. The Great Alexander was also among those who wanted to dominate the entire world. Globalization has no new philosophy, though its manifestations have been transformed with the passage of time. There are ample of Muslim scholars with the belief that because of globalization, the western culture has invaded the Muslim culture and society, due to which Muslims beliefs are being manipulated and so their real identity is getting confiscated.

Facets of Globalization

In this era, progression of globalization is among the leading aspects, which is considered to be affect the civilization in three fundamental arenas including culture, politics, and economics. It is viewed as the extremely critical cultural process of the present time. This process has brought about numerous challenges in the arenas of culture, society, and civilization. The Muslim society of Pakistan have also been victimized through the globalization in the sector of culture, which is influencing its length and breadth phenomena.

Islam encountering Globalization:

When the era of Hazrat Muhammad Mustafa صلى الله عليه وسلم began, Islam was not expanded much to the different regions of the globe. In the starting days of onset of Islam, only few people migrated towards Abyssinia to seek shelter. In 622, Hazrat Muhammad Mustafa صلى الله عليه وسلم laid the foundation of Islamic state in Madinah, and that was the actual time when Islamic globalization was begun. Since then, Islam began to disseminate all across the world. The instructions of the Holy Quran along with the Hazrat Muhammad Mustafa صلى الله عليه وسلم encouraged Muslims to learn and illuminate their conscience through the knowledge. In spite of getting influenced by and controlling over the modernization and related technical competencies, Muslims has been taught to comprehend every concept which is good and helping in building their personalities and soul as per the guidance of Islam. Muslims always worked hard to gain the knowledge along with the teachings about the Indians, Greeks, and Persians with the purpose of enriching their concept of civilizations. They have always welcomed the changing trends across the globe. Almighty Allah has made Islam with a dynamic essence due to which it grew along with its’ civilization across the territories, this fact was realized by the entire world while assessing the Islamic globalization. Furthermore, the Holy Quran has spread the teachings based on faith. Additionally, the Holy Book instructed its followers to gain the knowledge of science and adorn themselves the knowledge of modern times. When Islam approached the other territories , no compulsion was made for the people to accept and act according to Islam.

Numerous scholars of the Western world claimed that Islam is a religion which was imposed on the people forcefully which was later found unjustified. However, Islam was buildup with the remarkable and desirable preaching examples which were proven by the Hazrat Muhammad Mustafa صلى الله عليه وسلم and the Muslims of early times during the initial stages of globalization. When the globalization started, it was not acknowledged by a big group of Muslim Ummah. Though the waves of globalization started to hit the shores of nations of Islam, yet it must not influence the lifestyle instructed by Islam and faith of the Muslims. Now it is understood under the light of the aforementioned discussions that globalization is not reversible, and the followers of Islam should protect their faith and religion. Muslims should not dissociate themselves from the progression of globalization, because if they will do so, they will be left far away from the growing world and they would not be able to compete the rest of the globe. It is a sensible approach for the Islamic followers to master and utilize the upgraded technologies for the advantageous purposes so that they may be provided with the development, economic benefits, and progress for themselves and for everyone around. Currently, if the modern times are observed, as per political and governmental areas, Muslims are found to have adopted a lot from the western world, particularly with respect to the governance in its democratic essence, human rights, and democracy. This is something very fruitful for the Muslims. No society of Muslims can ignore the power, force, and significance of democracy, and neither the wave of modernization nor the globalization can be neglected.

Concept of globalization in Islam

The thoughts along with the culture of Islam are flexible enough to hold all the other globally existing civilizations and the cultures without discriminating the nations, color, and countries as Islamic thoughts are so close to the nature of humans. The words of Quran are there to elaborate the concept of Islamic globalization:

- Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Muttaqun (2:21)
- All men used to be a single ‘Ummah (i.e., on a single faith). Then (after they differed in matters of faith), Allah sent prophets carrying good news and warning (2:213).
- (O Prophet Muhammad) Say, :O people, I am a messenger of Allah (sent) to you from the One to whom belongs the kingdom of the heavens and the earth (7:158).
- We sent you not, but as a Mercy for every creature (21:07).
- Even if you do not find anyone in them, do not enter therein until permission is given to you. And if it is said to you, go back, just go back; it is more decent for you. Allah is All-Aware of what you do (24:28).
- O mankind! We have indeed created you from one man and one woman, and have made you into various nations and tribes so that you may know one another; indeed the more honorable among you, in the sight of Allah, is one who is more pious among you; indeed Allah is All Knowing, All Aware (49:13).

The Cultural Impact of Globalization on Muslims culture and values

Islam possesses the enriched and exclusive cultural values which has played a significant role in preserving the 5000 old traditions which were established in the history. Many among these cultural principles, monuments, shrines, and foods were inbred from the Muslim rulers and the traders of Afghanistan, in Pakistani Muslim territory specially. However, in the current era, because of the tremendous revolution in the sectors of information technology, some outlandish cultures and civilizations are intruding in the Muslim cultures and societies.

Language: It is preliminary requisite of comprehending any approach. English is the official medium of language in around 54 states. Urdu, however, is the national linguistic medium of Pakistan, yet English rules even our educational institutions. English is considered to be the platform of development for the individuals around the globe. These thoughts have encouraged numerous people to focus on learning English in and outside of the educational sectors, and at the regional levels to transform their instruction medium to English. Yet, countless states are believed to be successful in the developmental sectors of education along with the economy, even by providing education to their citizens in their local medium of language. OCED i.e. Organization of co-operation and development, conducted a survey based on the achievements of 65 states in educational sectors. This survey concluded that Finland, Shanghai and Hong Kong regions of China, and South Korea are the three states with the achievement of highest grade in reading by utilizing their local medium of linguistics rather than the dominating language of the foreigner states such as English in their educational sectors as their instruction medium. The official linguistic medium being used in Pakistani educational sectors is also English, however, on 8th September 2015, the Supreme Court of Islamic Republic of Pakistan commanded the governmental authority about adopting Urdu as an official language. But the implementation of this order does not seem to be possible practically in the educational institutions of Pakistan except few institutions at governmental level. Muslim society of Pakistan is thought to be victimized by the globalization of language.

Dress: It is the representative of any civilization and exhibits the beliefs along with the thoughts of the inhabitants of any region. Muslim society of Pakistan has modified its dresses under the influence of the rising wave of globalization. There should be done an examination on the worldwide similarity index in terms of critical attention. Exerting personal point of view on others dressing approach and what they want to wear is an existing complicated issue. Be it modern or western dressing, both belong to the global garments' categories, however, people adopt any of these based on what other view about them, and not what they want. People just focus on copying others rather than paying attention to what their religious traditions commands them to wear, they just want to intimate others, no matter what. The way fashion is materialized in the films, videos of music, internet, television, magazines, and sports are continuously spreading the culture of western nations across the entire globe, all such elements have been creating a sense of worldwide fashion around the borders and various cultures.

Liberty for women: Feminism is the theory mainly targeted by the globalization focused on the concept of gender-based politics, economics, and equality in the

society and an organized civilization with the key focus on the rights and the interests of women. Women has not been burdened with the extra-household activities, as per the traditions of Islam, however, because of the phenomenal globalization, ratio of the women holding extra responsibilities is increasing exponentially with the passage of time.

Individualism or Egoism: This has been exacerbated through the process of globalization, due to which family relations have been hampered in the Muslim society. Therefore, opposite genders do not feel it any wrong in hanging out together without the consent or even knowing of their families, all this is just because of wave of egoism that modern globalization has brought. Islam focuses on the grouped loving standards and not the idiosyncratic one, that is why it is known as social religion. It has formulated its cultured based identity itself which should be followed by the Muslims. Dynamic approach of modernization is something that characterizes the culture of Islam. The dimensions of the personality of human in terms of materialism and spiritualism is harmonized by Islam. It does not cover the imitational thoughts. However, it is becoming valueless these days. The cultural identity formulated by Islam is so dynamic in nature rather than static, because of the fact that Muslims and secularized westernized people misunderstands this nature of Islam. Belief in on Allah is the basic distinguishing feature between the culture of Islam and secularized western individuals. The life of Muslims is guided by Islamic teaching in every aspect of life including spiritual values, law, living standards, and government.

Freedom of Expression: This is the feature which is made effective by globalization in the Muslim societies. This feature has led to the increasing stooped conflicts, attitudes, and intolerance with the passage of time. In 1948, UDHR i.e. universal declaration of human rights stated that every individual has a right to express their opinion freely, it included holding opinions with freedom with no interference of seeking, receiving, and imparting the ideas along with the information utilizing the platform of media and not considering frontiers. This article was thought to be in contradiction with the thoughts made by Islam because this article of UDHR exhibited clandestine freedom with no restrictions defined. International covenant on civil and political rights, that was formulated based on the article 49 of United Nations general assembly, stated that:

- Every individual should have the liberty to keep their opinions with no interference.
- Every individual should have the liberty of expressing their views freely with no interference of seeking, receiving, and imparting the ideas along with the information utilizing the platform of media and not considering frontiers through any way, be it verbal, written, or printed, via artistic image, or any kind of media of choice.
- All the above-mentioned liberties hold some particular duties along with the certain liberties with them, therefore some restrictions must be there, though these restrictions should be coherent with what law allows and are important:
 - To pay respect to the liberties or esteems of other people
 - To protect the security of the nationals and publics' order, morals, and health

Though, in spite of this declaration and pact, numerous incidents of blasphemy have been reported because of the globalized approach about the freedom of expression in the society of Muslims. On contrary to this, the opinion of Islam about the freedom of expression says that:

○ Every word even a single one spoken by the individual is recorded by the watcher closer to that individual.

○ Hazrat Muhammad Mustafa صلى الله عليه وسلم permitted the companions regarding freedom of expressions; superior examples of this are the Battles of Khanndaq, Badar, and Ohad. Not only this, but Hazrat Muhammad Mustafa صلى الله عليه وسلم also took the view of His wives related to the contemporary matters, however, according to the instructions of Islam there must be some restrictions with freedom of expression, which is the factor differentiating Islamic teachings and worldwide phenomena. According to Sura-Al-Hujarat, verse number 11, “O you who believe, men should not laugh at other men, for it may be they are better than them; and women should not laugh at other women, for they may perhaps be better than them. Do not slander one another, nor give one another nick-names. After believing, it is bad to give (another) a bad name. Those who do not repent behave wickedly”.

○ Muslims believe that the ongoing hostility amidst the world of the Muslims and the West is not compatible with the fundamental values of Islam and possess the liberalized values of the core west, which are deep underpinned in the secularism. Among those exercises is the freedom of expressions.

Media: Modern Communication expertise through technology is something that has given birth to the contemporary phase of media. Furthermore, this is the fundamental requisite and a facilitating factor for every form of the unstoppable progressive globalization. Media is getting much powerful with the increasing trends of the globalization. Media has all the power of breaking any kind of information worldwide, though that interpretation can be challenging to the world in any way. It also has the power of influencing the ideas and the diverse cultures.

Family system: It is the focal target of the growing globalization in the society of Muslims, which the societies of western countries have destroyed almost completely. The emphasis of Islam is basically laid on the peaceful relations among the members of the family. According to Surah-An-Nisa, verse number 36, “Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, Al-Masakin (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allah does not like such as are proud and boastful”. This shows that Islam focuses on the individual rights. Anas bin Malik (RA) stated that, “Hazrat Muhammad Mustafa صلى الله عليه وسلم said that if anyone desires to increase his resources of sustenance and lengthens his life, must connect the relationships ties”. This hadith signifies the family relations in the society of Muslims. However, globalization has influenced the entire Muslim society. Because of this impact imposed by modern globalization, drastic change in the structure of families have been occurred destructing the original framework of family units. Isolated family systems are now trending following the growing fashion and is substituting the joint family structure.

Political impact of globalization on Muslims culture and religious values

Political modern globalization, civilian rights, and Islam: Islam possess an order that is embedded in the institution and not the abstract philosophy. Arrogance of the secularized militants of the Ataturk was taken away by Islam as they substituted the term Shariah with tesri'iyye. This was the term, which the constitution of Ottoman empire never used for the power of legislation. That is how they confused Muslim Ummah by appropriation, regarding the formulation of public laws based on the divine teachings of Shariah. This assumption of considering tesri'iyye and Shariah one end the same feature, was not long-sighted, and rendered retribution against the Islamists possible for very long. This does not mean that no contradiction was there between the state laws of modern times and the laws proposed by Shariah. No one can have legal dualism and no pluralism without any kind of contradiction between such laws along with legal regulations of different kinds. The legal historical perspectives of the primitive Islam are stuffed with the examples of contradictions amidst royal citizens' laws and the laws proposed by Shariah. Same is the situation with the contemporary constitutionalism in the Muslim societies. Conflicts amidst the jurisdiction of laws of the state along with the laws designed by Shariah are shaped in a fundamental way in the constitutional discussions in 1907-1908 in Iran, and subsequently in Islamic republic of Pakistan since then and also in other Muslim territories.

Economic impact of globalization on Muslims culture and religious values

Economy, modern globalization, and Islam: Globalization has provided a platform to the world of Muslims. The regions of North Africa along with the numerous regions of Middle East is facing a 'youth-bulge' in the recent times. According to certain estimation, 65% of the total inhabitants in these regions falls in the age range of under 30. As youth is deprived of suitable educational opportunities and no sectors for the development of skills, employment rate of youth is just 25%. Furthermore, 50 percent of these youth have entered the job arena just for the first time. In 2007, World bank stated that the youth-bulge and the Asian tigers if compared, then tigers were found to be much successful enough in utilizing the human monetary resources for generating rise in the growth. Opportunities for the jobs are mostly available in the private sectors with no accurate and defined recruitment policies. Foreigners or Asians with polished skills are preferred over the local citizens as they are considered to be obedient, ready to work at low rates, and are without family. To confront and deal with the challenges offered by globalization, the market of laborers must be upgraded with certain positive amendments by the enforcement of rights for the formation of labor unions, cooperative trading, and enhanced regulatory law bodies for the labors.

Recommendations:

Under the light of aforementioned facts and figures, certain recommendation policies have been designed. Inclusive of; Muslim states should endorse the progression of globalization with the intention of improving the life quality of Muslim states. Particularly, globalization in the economy sector requires to be enhanced by the complete reduction or removal of man-made barriers in the field of trading. As some of the Muslim regions are being deprived of having any advantage from the phenomenon of globalization, adoption of globalization

by states of such regions is recommended with absolutely certain protective or preventive strategies and policies so that the well-being of Islamic countries can be ensured. More exclusively, in a short run, at the compromised level of development in the sector of economy, Muslim regions require protection. Also, strengthening the basis of human resources, macroeconomic balance, and infrastructures in these states is highly suggested. By doing so, they might be able to fetch maximum advantages in the market all around the globe. Furthermore, based on the findings of this research conducted some more steps should be taken by the Muslim countries to address the problems caused by globalization in every Muslim society in any region worldwide. Muslims should return to their origin. They should be capable enough of distinguishing between which change is coherent with the teachings of Islam and what is deviating them from the commands of Allah so they may not fall astray. Islam has very clearly depicted its teachings regarding thoughts and the culture of what Muslim society should look alike and how it should be managed, in order to provide a complete guidance to its followers. Islam has greatly emphasized on the significance of family in the society, therefore, according to those teachings family system of the Muslim societies should be strong enough to keep peace prevalent in the society. The civilization of Islam possesses its own clear identity, so Muslims should avoid intermingling it with the Anti-Islamic civilizations and cultures and keep their lives protected from those ways. The current progressions in the process of globalization must be viewed in the light of the perspectives of Islam that what Islam thinks about globalization, both perspectives should be then analyzed then only that aspect should be adopted which is in coherence with the Islamic perspectives. Globalization is a platform which provides various opportunities of developing the glorious beliefs and values and provides the ground in order to accomplish worldwide welfare. Educational platforms should play their significant roles in incorporating the concepts of globalization with respect to the Islamic perspectives in the educational syllabi in order to prepare the youth for negotiating with the globalization at Western level on the bases of their Islamic ideology. This is how they would feel confident about their beliefs. Furthermore, they would be able to defend their own cultures, customs, values, traditions, and Islamic teachings. Media is also an important key to play its role in the promotion of values laid by Islam and portraying the real image of Islam and Muslims. Barriers at the level of education and technology should be maximally minimized in order to guarantee the prosperity for the entire humanity along with making everyone capable enough of fetching benefits from Islamic globalization.

Conclusion:

Islam is not against the globalization or not even in conflict with the modernity, though the certain features of globalization, according to the point of view of Islam, are clearly different from those of the Muslim's religion. If the quality of the texts and history of the religion is reviewed, it will create an obvious comprehensive understanding about Islam being the religion for an entire humanity and according to its experiences at historical level, it has ever proved itself to be universal. Globalization, worldwide governance, and liberal system of the cultures has always been questioned by Islam. It has always been the

belief of the Muslims about Islam that this religion possesses theoretical moralities, native thoughts, and is a broad- way religion, which if undergone clarification and extraction in accordance to the language of the modern times, would be providing an enlightened pathway for the entire humanity, regardless of their beliefs. Every other Holy book, be it new or the old testament, definitely claims the presentation of the same moral principle, however, if the fundamental thoughts made by Islam and any other religion are compared, it would prove that the Islamic religion and the Holy book, Quran are superior of all, unquestionably. Therefore, it can be concluded that, no matter in what way the phases of globalization are described in the recent times is definitely not coherent with the Islamic point of view provided the availability of parallels along with the similarity, for example eliminating the geographical boundaries, however, it is evident that the religion of Muslims is not against the globalization and purifies Islam as a global religion, nonetheless the attributes of globalization changes from the present idiomatic elements. According to this approach, globalization should be the platform for the flourishing and upgradation of the beneficial principles of human, because globalization has been the reason of transformation in the technologies of communications, and made the worldwide citizens capable of connecting with one another in a more swift way and unified manner. Under the light of this point of view, globalization is considered to be the best suitable prospect for developing the glorious Islamic directions. Furthermore, globalization is a ground for accomplishing the worldwide governance of Islamic religion, as its been vowed in the holy verses of the dignified Holy Qur'an.

And, as a result of the cultural impact of globalization on Islam and its followers, it is right to be stated that though the communication technologies of the western states, predominantly technologies of America, the advancements and growth of such scientific skills, specially satellite and the facilities of internet, developed an environment of believing in this system that it can be utilized in a great manner. Also, it is feasible for the participants of the media platform to receive and spread the glorious messages of Islam. These teachings of Islam are in peace with the instincts of the human such that the dirt of ignorance has influenced their pure nature. Furthermore, this approach needs the morality and insight of the scholars and thinkers of Islamic world because they can utilize this situation in a better way and are able to prove this approach about Islam that Islam supports globalization. With the passage of time, Muslim society of Pakistan, particularly, has upgraded its identity as a comparative global community from a local community. Globalization and its related processes are not new. Furthermore, original globalization is not opposite to the thoughts and culture of Islam. Islam emphasizes on the elimination of the differences. This religion focuses on the concept of universalism and not the nationalism. Globalization is considered to have the potential to break the barriers made and sustained through the national states, though the contemporary globalization is being governed by the culture of Western societies and its attributes exhibits the shadowed control and ruling the entire world. It seems as if globalization is intended to challenge the culture along with the values of Islam which may impact the attire of Muslim society of Pakistan in multiple arenas, more specifically, the family system of Muslims

is a specified hit point of the modern globalization. In this situation, the government, religious institutions, academia, and media of Pakistan should be playing a lead role in stabilizing the culture and values of Islam.

Furthermore, this article focusses on examining the ways through which the civilization of Islam has encountered the serious problems posed by the modernity and the western globalization. The dissemination of Islam and its teachings in the history of the world is a global or may be proto-global progression because of its unique inside dynamics. The most significant issue faced by the Islam of modern age, arising from the political culture of rest of the world in the form of human rights, constitutionalism along with democratization, has put forth an encounter at the level of civilization which has resulted into the alteration of religious and political dynamics of this pre-modern and proto-global patterns of the Islamic religion. The merging of these processes at inter-civilizational and intra-civilizational phenomena is followed according to the insurrection of constitutionalism through the ideology in the period of 1945-1989, and the recovery of rules set by law at slow pace since 1989. The similar outline of analyzing civilization is utilized for the purpose of comprehending the fundamentalism of Islam, and advancements in anti-global defense mechanisms in the modern Islam.

Globalization comprises of winners along with the losers which leads to the increased frustration of the losers. Globalization must be managed properly, in such a way that advantages are shared widely, and the costs should be minimized. Not less, but enhanced incorporation as the financial crisis of the United States has demonstrated the way in which crisis at the local level can be transformed into a whole-scale worldwide recession. More prominence has been gained by the Islamic finance in post-crisis era. Globalization, through providing the opportunities for building better future for every state, perhaps offers the guaranteed way to assured worldwide security along with the world harmony. Islamic states, particularly the ones rich in oil, have exhibited best potentials to take out most of the advantages of globalization. It is significantly important to expand because the reservoirs of oils are depleting gradually; advancements in educational sectors, formulation of better skills, and the capabilities at the technological level is of profound significance for these states. Incentives must be provided for the effective utilization of the existing and upcoming knowledge.

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