

## **GLOBALIZATION- A GREAT CHALLENGE FOR FAITH AND MUSLIM SOCIETIES IN CURRENT TIMES**

Irfana Bokhari

International Open University

### **ABSTRACT**

*In current times the establishment of global rule and the phenomena of Globalization has developed complex systems which has brought a whole a lot of ambiguity and challenges to humanity as what to follow and abide by, therefore different religions and specifically Islam as a system and way of life is facing many great challenges. To assert control and power over all the countries, the nations in control of world economy have established the organizations such as UNO, WHO, World Bank, IMF, CIA, NATO, and many others, that operate on international scale. All of the countries are bound to abide by their laws on the international platform. The agenda of globalization has three fundamental systems that want to dominate and are controlling on international scale are their political, economic, and social systems. Therefore, it is important for believers to be vigilant and aware of this force and not to be influenced and impacted by its traps. In the past, things were rather much simpler but in current times life has become much more complex after industrialization and modern technology and now the new emerging phenomenon of globalization has made things much more intertwined and complicated. It seems the challenges for the Muslim Ummah are far greater than ever before because just a few decades ago the problems used to be localized*

---

*or within a group of people or country but in current times Muslims have to face a system which is against the revealed knowledge that is encompassing the entire globe.*

**Keywords:** Globalization, Muslim Ummah, culture, economy, imperialism.

**Corresponding author:** Irfana Bokhari can be contacted at irfana.1@hotmail.com

## 1. INTRODUCTION

In human society, since the beginning of civilization there have always been rules, laws and social structures that humans follow, they are either created and structured by humans themselves or follow what was prescribed by Allāh the Almighty, the Creator of this universe and humanity. According to the rule of Allāh the Almighty, humans are fundamentally obligated to follow the system and the rules of faith. The rule of Allāh the Almighty is global and universal for the entire world and all of humanity. In contrast to that, humans are experiencing an emerging force of a system that does not apply to a nation or town but the entire world is compelled to accept it willingly or unwillingly, which is the agenda of “globalization”. Just as revealed knowledge is for the whole of humanity, globalization as a system pronounces the same power. Revealed knowledge has always been part of humanity throughout history since Adam because belief in Allāh or some higher authority is an innate and intrinsic part of human nature, and this element is evidently undeniable so that even those who do deny the existence of Allāh the Almighty are compelled to say there is a God, who created everything. Revealed knowledge is unique in

its nature in that it is applicable for all times and for every single human being. Since it is applicable in every era of human existence its application and dynamic cannot change and those who deny this aspect of revealed knowledge actually deny the true essence of this impeccable source.

In the Qur'ān, Allāh the Almighty informs about this as the proof about them,

*"If you ask the disbelievers who created the heavens and earth and who harnessed the sun and moon, they are sure to say, 'God.' Then why do they turn away from Him?"*

Qur'ān, Al- 'Ankabūt, 29:61

The message of the revealed knowledge is universal, it is for the whole of humanity regardless of the time, place and demographics. The everlasting and ongoing phenomenon of revealed knowledge as absolute knowledge in idea and application as one authentic order is for all-time. Since revealed knowledge has its own discipline and rulings for the whole humanity, humanity is facing a parallel force to control and dominate them known as "globalization". Therefore, it is important for believers to be vigilant and aware of this force and not to be influenced and impacted by its traps. In the past, things were rather much simpler but in current times life has become much more complex after industrialization and modern technology and now the new immerging phenomenon of globalization has made things much more intertwined and complicated. It seems the challenges for the Muslim *Ummah* are far greater than ever before because just a few decades ago the problems used to be localized or within a group of people or

country but in current times Muslims have to face a system which is against the revealed knowledge that is encompassing the entire globe. With the emergence of technology and internet the world's environment has exponentially evolved into a totally different approach towards life. The interconnection of technology and the availability of information on fingertips has changed humanity's worldview where cultures are merged in such a subtle way which has brought confusion and illusions to the level that has created many veils on the concepts of morality to the extent that the distinction between good and bad, just and unjust, benefit and greed are all convoluted, bringing chaos to the world's environment. This synopsis of the current circumstances of the world brings about the subject of globalization, because that is the grim picture it represents and is evidently present with all the proofs.

## **2. Defining Globalization**

In current times globalization as understood so far has an extremely broad meaning in terms of defining it, but its manifestations and effects are the same. Ironically, its impact is viewed totally differently in terms of who is benefitting from it and who has become its victim. Keeping that in mind this study will point out both aspects but focusing more on the drawbacks that are causing injustice and tyranny on a global scale. As this study's main aim is to point out the atrocities humanity is facing at the hand of international influences on various aspects of human societies, in exponential rates. Following is the definition of globalization, by Stromquist and Monkman (2014, p.1) they propose, "Globalization, a contemporary term well ingrained in

people's consciousness, is a phenomenon that comprises multiple and drastic changes in all areas of social life, particularly economics, technology, and culture. Not surprisingly its meaning varies depending on the angle that is emphasized when defining it. Globalization can be discussed in economic, political, and cultural terms. It can be found in neoliberal economic political, critical theory, and post modernity." According to their definition it clarifies that globalization is not just an idea or theory for people to know and get familiarized with but rather a well-planned and well-orchestrated complex set of systems to basically impose on humanity as its functionality is not national or regional it operates on international platforms as laws, there is no choice if a nation complies with it or not, it exists with all its force and everyone is dragged into it with or without their will, because on the international platforms there are laws that each nation has to abide by in order to be recognized and operate in the international trade market and as an independent political entity to become part of the international forum. Moreover, this system is produced by authorities and economic powers that have a strong hold on their national economy as well as on the international platform, which is a great challenge for the less developed or economically compromised nations.

Nevertheless, through some in-depth research and after the evaluation of the current circumstances of the societies on the global scale, according to this study "globalization" is a term that is being used to make it seem like bringing everyone together, providing promising opportunities for everyone globally. However, the reality is diametrically opposite of that, globalization is also known as neo-colonization and the

Westernization of all systems for all societies. It is a socio-economic and political agenda, all orchestrated by Western ideologies and theories. Everyone is trapped and brainwashed into following Western ideologies, rather, it is the colonization of brains. In the past the colonizers used to invade the land and take complete control of a nation – from governance to education and down to people’s everyday life and customs. The current strategy is that they are staying in their own homelands and trying to create a new world order that every nation has to comply with it, it is being categorized by the researchers and scholars as a new form of colonization also known as neo-colonization, the prevalent and common name without any stigma is “globalization”. Marzec (2010, p.7) depicts a very grim picture of this reality, he states, “We can therefore articulate a new definition of empire in our postcolonial occasion: neo- or post- empire is the representative order that gives no representation to inhabitants. Inhabitanacy names the non-represented, more specifically that which cannot be represented in principle by the system of imperial representations now holding sway.”

Apparently not with much effort can one observe any place one visits there are growing trends of Western way of living – from the way people dress to the food they like to eat and the brands of clothes they prefer to wear – is all Western style. It is all promoted through media and advertisements. People around the world prefer to present themselves with Western demeanor, they even prefer to speak the Western language. There is growing concern among the elders that the newer generations are speaking lesser of their predecessors’ language. This is the dilemma Muslim nations are facing – not all but the

ones that are more conscious and aware of their religious values and mannerisms of dressing and conducting their everyday life according to religious principles are caught in a battle of raising their children Islamically and implement the same on themselves in what seems to be a debilitating struggle. Antone, (2002) identifies the whole lists of the drawbacks and exposes its devastating effects especially on the developing nations, he states, "Globalization is cultural aggression because in its attempt to propagate a monoculture, it has no respect for the uniqueness of peoples' cultures, especially the indigenous people's cultures and their natural habitat. The growing homogenization of culture, customs and values has reduced diversity. The traditional cultures of Asian peoples are being confronted with outside values and ways of working. As Asian peoples open themselves to the world and become part of the global village, their own cultures are being turned into a mere cultural showcase for the "entertainment" of their visitors. Likewise, their habitat is also turned into a miniature "developed country," a replica of the visitors' home countries, complete with foreign looking resorts, sports complexes, hotels, as well as foreign food chains to meet their comfort "needs". Yet, this is all at the expense of the local people's values, lifestyles and natural environment. This is cultural aggression because it spreads a notion that the foreign culture is superior to the local cultures."

The powers who are imposing it throughout the world have the agenda to dominate the entire world by controlling world economy, promote monoculture, most of all education systems and governance as democracy. As a result, the lesser developed and developing countries are hit really hard due to having

codependency on them not due to lack of resources and skills but due to thralldom and a lackadaisical attitude. Therefore, these countries are in the worst condition due to globalization than in the pre-globalization period. Their agenda is to keep those countries poor and in distressful conditions permanently by imposing their own standards and culture by confiscating their resources through war and sanctions, as well as sending them low wage labor work. Ganapathy-Doré (2007) while analyzing the work of famous author, Arundhati Roy, states, "Arundhati Roy, had been drawn into anti- Americanism through her denunciation of corporate globalizing as a form of imperialism. Her wrath was based on the fact that some American corporate companies have larger economies than many poor nations' states and actually cut jobs rather than create them.... Arundhati Roy, is perhaps very well placed to deconstruct the empire by exposing the invisible mechanism of its architecture, analyzing its moral assumptions, economic underpinning, cultural penetration and legal implications, identifying its agents whoever they may be and wherever they function and decoding its rhetoric in order to hammer out strategies of resistance to reassert the values of human dignity, social justice and peace."

### **3. Globalization as a Network of Information**

Globalization is also a new source of information, which has created a new platform of communications through technological advancement at its peak and growing very rapidly. In this setting, the information is available at fingertips and it has a great advantage that people can gain information about anything from anywhere and make changes in their everyday



life and even change their worldview. It can go either way – to benefit from it or go towards destruction. It depends on a person's inclination but the resources are available to benefit from. Digital business opportunities have also emerged for the consumers as well as the entrepreneurs. People on a broad scale provide services and knowledge to masses and can make huge profits right from their homes. Buying and selling products online is a prevalent trend among people, as well as the different modes of online education being unavailable before online networks.

One great benefit of online networks and communications is the availability of getting education online. This has also helped great contemporary scholars to spread the knowledge of Islam to masses. However, research shows that the dominant trends are still Western education and mindsets.

#### **4. The Drawbacks of Online Information and Businesses**

On the other hand, the availability of all these resources online has created countless negative indulgences for people to get involved in malpractices. Following are some examples:

- a. The availability of easy access to buy products online have created a trend of excessive shopping and extreme forms of consumerism.
- b. Easy access to technology has one major disadvantage that everyone who is using this information his or her personal data is exposed to everyone, because in order to access this information, firstly one has to provide personal information to create accounts to gain access. So, personal information and sensitive data has become

a commodity for the governments and businesses to sell personal data to the unknown sources such as businesses or government officials to track individual's personal life.

- c. Online dating and promiscuous relationships are another evil that is consuming young and old in adopting bad practices, spreading immorality across the globe.

## **5. Globalization and World Economy**

The master planners of these global systems manipulate the nations across the globe through World Bank and IMF. They offer them loans through the World Bank, by trapping them to engage in the development projects to make progress by saying: 'just follow us and you will be given everything of this world'. They fool them by showing their good face under the veil of sinister intentions. The governments of these developing countries struggle to pay back these loans with high interest rate at the expense of making their own development on complete halt where the education and economy are the worst-hit institutions.

Ferri (2003) while reviewing the book, *Globalization and Its Discontents*, by Stiglitz, World Bank's chief economist, discloses his major concerns by exposing its structural drawbacks resulting in malfunctions as a great threat to the world economy, he comments, "The bulk of JES' accusations is that globalization is a boon only if it is properly governed, but the International Economic Institutions (IEIs) and, primarily, the International Monetary Fund (IMF) that should ensure such a

governance has failed the task. The conclusion is that the IMF and the other IEIs (i.e., the World Bank and the World Trade Organization) have to be reformed to deliver policies that will make globalization more equitable and, thus, avoid being perceived by many around the world more as a problem than as an opportunity. Lacking such reform, JES admonishes, discontents might grow: Globalization might be checked and its great potential benefits might go lost. Most of the book is devoted to chastise the IMF for its failure in three main areas: (i) crisis management (e.g., the East Asian crisis); (ii) development of poorer countries (a problem that JES doesn't see in the IMF agenda); (iii) transition from planned to market economies (e.g., the problems with Russia). More generally, the IMF is accused of having undergone a great mutation from Keynes' creature to fight global depressions to "the cockpit of market fundamentalism" and the "Washington Consensus". In this regard, JES stresses that IEIs need to have a more open mindset rather than rely on a unique model (there is a plurality of models: There's no single way to the market economy) and refrain from prescribing one-size-fits-all policies that may be harmful."

When the colonial rule ended apparently, in the mid-nineteenth century and the colonizers returned to their homelands, the colonized nations were thought to be free from the oppression and invasions of the foreigners. However, the current international political and economic circumstances portray a completely different picture, now their agenda is much stronger than before, they are controlling the entire globe not only politically and socially, but the worst of it all is the economic imperialism by enforcing their economic powers on the lesser

developed and developing countries. These countries are struggling to compete in the global economy for not having the economic stability and strength to keep up with these financial giants therefore instead of progressing economically they are in deep regression. Naglieri, (2010) has tried to unveil these economic agendas and tactics to expose the reality. She asserts, "Globalization theorists are distracted by the effects of market imperialism and tend to focus specifically on details such as cultural transformation (tradition vs progress) accounts of identity and nationhood, and the marginalizations of the workers.... Market imperialism demands global economic uniformity, a borderless world where the marketplace can seep into every crevice and permeate every life. The staging of capitalism as the only global economic currency ensures corporations and countries access to over 6 billion potential customers, laborers, retailers and capitalists. It provides the developed Western nations with cheap labor, masses of new impressionable consumers, entrance into local marketplaces once closed to foreign imports, and most importantly a concealed presence (usually a multinational corporation) in unstable, developing world government. Market imperialism strengthens Western hegemony through the spread of multinational corporation with roots in either Europe or United States (ex. General Electric, IBM, Microsoft, Siemens). While countries like India and China are experiencing great economic boom.... The West still controls the economic flow of capital (IMF, World Bank, WTO, Bilderberg Groups) establishing the rules by which the rest of the world must play if they are to participate in the global economy."

## **6. Wars and Immigrations**

In current times, for the past few decades wars have become one of the major causes of unrest and calamities for humanity, these aggressively imposed wars due to conflicts between religions, cultures, power to dominate earthly resources and economic competition have brought humanity to a new phase of existential crisis they never experienced before. The horrific reality is that the war weapons that are being produced by using modern technologies, the ammunition and atomic bombs are produced by the industries to sell them as a money-making commodity in order to make sale and profit, the ones who develop and produce them are also the perpetrators of these wars, the never-ending wars, one country after the other, is a big crisis for humanity. These wars are not fought only to settle a dispute between nations and the resolution is sought either by ceasefire or by negotiations but the most heinous crime against humanity is that these wars are fought to produce and sell weapons to make maximum profit at the expense of human blood. Moreover, these so called 'superpowers' are the worst war making machines ever existed in human history, they sell war weapons to the war contractors, in order to do that they wage wars against Muslim and lesser developed countries, by concocting the false allegations, for whichever nation does not comply with their protocol on international or bilateral level, by doing so they destroy their infrastructure, completely obliterate their existing institutions, killing their people for the sake of imposing power and assert control. As a result, after the destruction of wars, by making those places unappealing and uninhabitable, nothing comparable to their own standard of living and infrastructure, people are devastated and helpless.

They have no choice but leave and migrate to the neighboring countries leaving their homes and belongings behind.

Moreover, due to the war on terrorism, Muslims are preconceived as terrorists, which is another new phenomenon waged by the West is one of the major threats to Islam and its followers as they invade and attack Muslim countries. The war on terrorism apparently seems a new contretemps but from the Islamic perspective this battle between Islam and its rival forces has been the journey of Islam and *Kufr* (disbelief) since the beginning of human civilization. Islam as a faith with its original principles to be followed by its believers is an imminent threat for Western ideology because it goes against their worldly doctrines economically, socially, politically and the laws of ethics and morality. Hence the war on terror can also be classified as the perpetuation of the Crusades that the Romans and early Christians fought against Muslims many centuries ago. Lyons (2012, p. 9) articulates this very precisely he starts by using one of the famous statements by the former American President Bush, in the chapter, "War Without End" he quotes his statement, "This crusade, this war on terrorism is going to take a while". He goes on to reveal the West's counterterrorism thinktank's approach to deal with Islam no different than medieval halls of the Roman curia and the courts of European crusades, he asserts, "The continuity of such broad categories as "Islam" and "the West" as well as their utility within the established narrative come into sharp relief with the terrorist attacks of September 11, 2001. Five days later, President George W. Bush (2001b) wrapped himself and the nation securely in the mantle of Christian holy war, first declared in the eleventh century: "This a new kind of - a new kind of evil. And

we understand. And the American people are beginning to understand. This crusade, this war on terrorism is going to take a while”

The wars against Islam and Muslim countries are one side of the story, the anti-Islamic organizations deliberately make laws and regulations on the international level, that contradict Islamic laws to be more assertive, and to make them hard to follow by the developing countries that are struggling economically. All of these laws and regulations are applied through NATO, IMF, WHO, The United Nations, all of them originated and developed by the Western oligarchs.

## **7. The Game of Immigration: Another Tactic**

On the other hand, after imposing wars and controlling countries in the international arena, side by side they create a second scene, they propagate to simply open the doors of immigration to invite these destitute people from around the globe as immigrants to their countries, promising them visas, jobs and stability. Knowing they will perform the best leaving a hostile environment created by them, as a matter of fact it does turn out as they expected, as these immigrants leave behind their native homes saying farewell to their cultures, values, moral standards by putting their integrity and religion all on stake, they conform to their way of living without realizing their own origin and obligations to their faith. These immigrants adopt their way of life, ideologies and completely conform and surrender to their social and economic systems. They perform the best of their abilities, providing the best services and labor, they contribute on higher level by investing in stocks and shareholders to boost their economy. They get education from

their institutions by paying high amounts of tuitions more than they can afford. They are left with no choice but take heavy loans from banks paying these loans back with high interest rate for decades. Their next generation is born in the same environment, follows the same pattern. So, as a result the generations of immigrant get totally consumed by these Western cultures, benefiting from them as human capital. As they enter into their lands ones again as slaves running after their masters for sustenance and shelter. The people from all over the world fall for these traps even Muslims do not even give it a second thought and jump right in to serve them as their doormats. These immigrants perform with full potential of their abilities in order to keep them, their masters happy in their safe havens.

## **8. The Concept of Migration According to Islam**

According to the Qur'ān the believers are commanded to establish the rule of Allāh the Almighty on earth and from the prophetic traditions there is no proof that the immigrations ever took place to achieve worldly riches let alone to conform or submit to the way of life or system other than Islam. From the time of Prophet Adam till the last Prophet whenever migration took place in the life of a Prophet it was solely to establish, defend and protect Islam and fight with the forces who were either raging wars or retaliating to eradicate Islam, therefore the migrations were never to attain worldly material things. They fought with their lives, wealth and with all their belonging in the sake of fighting for Islam. Allāh the Almighty gives those believers high ranks in the following *āyah*,



---

*"The ones who have believed, emigrated and striven in the cause of Allāh with their wealth and their lives are greater in rank in the sight of Allāh. And it is those who are the attainers [of success]."*

Qur'ān, At-Tawbah, 9:20

The Qur'ān also informs the believers about the two parallel forces of good and bad. The criteria of good is to be obedient to Allāh the Almighty and being the supporters of faith and those who do not accept these rules and regulation of Allāh the Almighty are always present to work against the religious regulation and practices. In the examples of all the Prophets as the Qur'ān relates about them, they made all the sacrifices, their life, with their wealth and children just to stay in their societies, every day making effort to establish Allāh's *Deen* and worship Him alone with complete submission. The completion of this message concluded with the life example and the role model of the Prophet Muhammad (ﷺ), his whole life was to strive to establish a society and culture of Islam, he practiced it perfectly and explicitly to be an example of practical faith as social, political, and economic system. So, after his passing all the people to come after him as believers are commended to follow his footsteps and there is no compromise with anything but complete submission to faith and its principles as Allāh the Almighty says in the Qur'ān,

*"Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not*

*associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient."*

Qur'ān, An-Nūr, 24:55

## **9. Muslims as Forefront Agents of Support**

This argument can further be explained by analyzing Muslim behavior towards this dilemma of globalization. They appear to be lackadaisical and complacent about the current circumstances and are unable to acknowledge the damaging effects it is bringing to Islam and humanity. They are just accepting and adopting the impact of globalization on their lives as a whole system, without analyzing by surrendering to this system they are not only wasting their valuable life expertise they are also neglecting their responsibility towards their religion and its stability; they are providing more fuel to this system which is there to eradicate Islamic values and its core message. It is apparent through observations that across the globe a majority of Muslims have adopted the lifestyles that reflect a behavior that they make no efforts to recognize what the anti-Islamic forces are promoting, therefore they are unable to investigate their hidden agendas which they are vehemently enforcing to trap every nation and every person beyond any measures. The same attitude is reflected towards the scenario of war on terrorism, the Western powers label Muslims as "terrorist" because there is still a minority of Muslims which opposes and challenges the Western agendas and are big proponents to fight against their system yet a great majority of Muslims are just following the West blindly to what the Western forces throw their way vigorously.

Hence, the Muslims in current times are the major contributors to this agenda by getting education from their institutions, living in their countries, serving their nations by using their expertise in their workforce, paying high taxes to their governments, moreover they take big loans from their financial corporations and banks paying them back with high interest rate, which is by all means a huge contribution to strengthen their economy. Muslims are not even acknowledging, if it is against the fundamental economic principles of Islamic faith. The story does not end here, after their own submission to these Western systems then their next generations are born and raised in their environment and are being invested in the same system. It is a cycle they have thrown themselves into by promoting a cause other than their own, so they are espousing the Western agenda by doing so.

Whereas their role is to be always vigilant and not surrender to any system that contradicts with Islam and its philosophy. Rather, they are supposed to exert all their energies to at least not adopt and be part of their culture and system in any way possible. The Muslims are commanded to do what is just and right and stop the injustice on both levels, disobedience to Allāh the Almighty and at the same time fight against the system that is unjust and exploiting humanity. This *āyah* is identifying the role and submission of the true believers,

*“Only those are Believers who have believed in Allāh and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allāh: Such are the sincere ones.”*

Qur’ān, Al-Ḥujurāt, 49:15

## **10. CONCLUSIONS**

The phenomenon of globalization is relevant to the topic of this study and the Muslims as an Ummah, because globalization is a system on the international level where the whole world comes together under one rule and one umbrella of systems. All of these systems are the product of the knowledge that is based in secular knowledge; therefore, the whole system is secular. By definition secular knowledge is totally detached from religious knowledge. Whereas Islamic knowledge is based on the rules and regulations all prescribed by Allāh the Almighty. And that is where the clash and contradictions take place between two approaches.

According to the Qur'ān, the whole universe and the humanity are the creations of Allāh the Almighty and His revelations are the only knowledge and Rule that should prevail on earth not a man-made "global rule" as globalization. This also means there is a global rule and world order that is challenging the *Hakimiyyah* (Rule) of Allāh the Almighty. As in the Qur'ān Allāh the Almighty gives many examples of the people of the previous nations and their rulers who would promote their system and reject the Messengers sent by Allāh the Almighty at all social and spiritual levels. In the following *āyah* Allāh the Almighty reminds humanity about His status as the bestower of truth and High Governance,

*"Say, "Indeed, I am on clear evidence from my Lord, and you have denied it. I do not have that for which you are impatient. The decision is only for Allāh. He relates the truth, and He is the best of deciders."*

Quran, Al-An'ām, 6:57

Muslims are given a criterion to live this life by Allāh the Almighty that surpasses above all systems produced by humans. So, the agenda of globalization is far deeper than what appears on the surface, it is a system created in the way that it covers all aspects of life with very deep-rooted schemes, so the whole humanity has to submit to it. Hence, this is an alarming sign and point of great concern for the faith of Islam and the entire *Ummah*. The following *āyah* of the Qur'ān is a clear proof that the ultimate sovereignty belongs only to Allāh the Almighty,

*"You worship not besides Him except [mere] names you have named them,<sup>1</sup> you and your fathers, for which Allāh has sent down no evidence. Legislation is not but for Allāh. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know."*

Qur'ān, Yūsuf, 12:40

From the perspective of the status of Muslims in current times, the problem with globalization is twofold: one, the suppression by the oppressor and two, the submission of the oppressed. It is necessary to mention here that the Quranic teachings always promote proactive behavior for the believers not sitting back and getting the beating, and watching the oppression take place, as injustice against the rule of Allāh the Almighty is not acceptable as it shakes the building of Islam and then people are also following that system which by all means is disobedience to Allāh the Almighty. The believers are commanded to be solution oriented, they are encouraged and commanded to act and not wait that someone else will do the job for them, the

religion of Islam is rather highly disciplined where high level of morality and justice are mandatory acts and injustice to self and others is not tolerated. Muslims are to be always proactive to eradicate harm and evil practices that was the discipline and the ways all the prophets of Allāh the Almighty demonstrated, in order to pursue that cause and struggle, they were tortured and persecuted but they never surrendered against injustice to the humanity because injustice to humanity is disobedience to the Creator by principle. The Muslims these days are lost in the lower level of the struggles of have and have-not, whereas their role in the world is to establish a society that prevails Allāh's rule on earth with their utmost efforts, not bowing down to what globalization brings to them regardless of if it is monetary privilege or ideological reforms. For the actions performed in obedience to Allāh the Almighty have always been described as *khair* (goodness), to do what is right and discourage what is wrong. In this *āyah* Allāh the Almighty is reminding the believers about their role and status in this world,

*"You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allāh. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient."*

Qur'ān, Ali 'Imrān, 3:110

## REFERENCES

- Antone, H. S. (2002). The challenges of globalization to religious education: Some experiences and reflections from Asia. *Religious Education*, 97(3), 226-237.
- Ganapathy-Doré, G. (2007). Arundhati Roy, a One-woman Dissident Force against the Instant-Mix Imperial Democracy. *Revue LISA/LISA e-journal. Littératures, Histoire des Idées, Images, Sociétés du Monde Anglophone– Literature, History of Ideas, Images and Societies of the English-speaking World*, 5(3), 221-232.
- Ferri, G. (2003). Joseph E. Stiglitz (2002) Globalization and Its Discontents. *Economic Notes*, 32(1), 123-142.
- Lyons, J. (2014). *Islam through Western eyes: From the crusades to the war on terrorism*. Columbia University Press.
- Marzec, P, R., (2010). *Neo-Imperial traces of premonitions in modernism. Colonization or globalization? postcolonial explorations of imperial expansion*. p.7. Rowman & Littlefield Publishers, Inc. Lanham. Boulder. New York. Toronto. Plymouth, UK
- Naglieri, G., (2010) *Imperialism is on the March: Market Tyranny and the Fight Beyond Revolution Colonization or globalization? postcolonial explorations of imperial expansion*. p.157. Rowman & Littlefield Publishers, Inc. Lanham. Boulder. New York. Toronto. Plymouth, UK.
- Qur'ān, An-Noor, 24:55 The Noble Quran | Quran.com
- Qur'ān, Al- Hujurat, 49:15 The Noble Quran | Quran.com

Qur'ān, Ali 'Imran 3:110 The Noble Quran | Quran.com

Qur'ān, Al- 'Ankabut, 29:61 The Noble Quran | Quran.com

Quran, Al-An'am, 6:57 The Noble Quran | Quran.com

Qur'ān, At-Tawbah, 9:20 The Noble Quran | Quran.com

Qur'ān, Yusuf, 12:40 The Noble Quran | Quran.com

Stromquist, N. P., & Monkman, K. (Eds.). (2014). *Globalization and education: Integration and contestation across cultures*. R&L Education.