

The Role of Islam in Globalization: A Case-Study of South Asia



By
MD. ANISUR RAHMAN

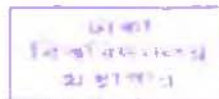
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A dissertation submitted to the University of Dhaka in fulfillment of the
requirement for the degree of Masters of Philosophy in Islamic History and Culture



University of Dhaka

17 June 2015

DECLARATION

I hereby declare that the thesis titled “The Role of Islam in Globalization: A Case-Study of South Asia” submitted to the University of Dhaka, Bangladesh for the degree of Masters of Philosophy, has been written by myself and completed under the supervision of Professor Dr. Mohammad Tawfiqul Haider, Department of Islamic History and Culture, University of Dhaka. I further affirm that no part or whole of this dissertation has been submitted in any form to any other university or institution for degree or diploma.

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(Md. Anisur Rahman)

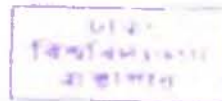
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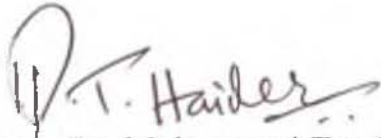
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CERTIFICATE

This to certify that the results of the systematic research presented in this thesis titled “The Role of Islam in Globalization: A Case-Study of South Asia” have been the outcome of the work carried out under my guidance. This is further certified that the work presented here is entirely original and suitable for evaluation for awarding of the degree of Masters of Philosophy.



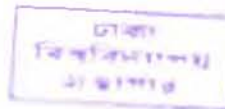
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The Role of Islam in Globalization: A Case-Study of South Asia

Abstract

The modern era is aptly termed as the era of globalization. In the academic circle and the world of learning globalization has created sensation. At present globalization has been recognized as an integral part of the civilizational journey of mankind, with a chain reaction linked through information, trade, culture, economy, and technology. Every nation of the world has been affected by the new global changes, most have been trying to adjust or readjust to it by whatever means available to them. No one can avoid the influences of globalism. There are some attempts by researchers to undertake study on globalization but noticeable intensive study in this aspect particularly to ascertain the role of Islam in the overall process of globalization has hardly been done. The main object of this research work is to fulfill that lacuna.

The vital point to ponder is that the Muslim world is not out of the influence of globalization rather the Muslims are playing pioneering role for the advancement of globalization in more ways than one. Actually Muslim had their own version of globalization in the Middle Age and the process of globalization was initiated by the Holy Prophet Muhammad (SM) when he dispatched his ambassadors and diplomatic missions to the powerful rulers of the mighty Roman and Persian Empires. History records how rapidly the Muslim Empire spread across the continents of Asia, Europe and Africa, within a span of two or three centuries. Thus they became the owner of ancient Egyptian, Mesopotamian, and Indian civilization and their heritage.

They also came to contact with the Chinese and Greek civilization and heritage. Muslim not only conquered different territories but they also exchanged science, philosophy, art, culture, trade and commerce. One of the unique achievements of Islamic civilization is the assimilation and perseverance of ancient relics and heritage. Thus Muslim paved the way of globalization and this can be identified as the major role of Islam towards the progress of globalization.

In the 20th and 21st centuries Islam and its followers the Muslim have also carried forward the process of globalization. This is very much visible from the rapid diffusion of Islam in the USA, Canada, Europe, Australia and other countries. In the post cold war period which began with the disintegration of USSR in 1989 the collapse of Berlin Wall and the re-unification of Germany in October 1990, the USA emerged as super power in a unipolar world. But at the same time the American and Western scholars have recognized the fact that Islam is the only power which can contest in such a unipolar world. Thus it can be asserted that Islam and Muslim is a vital component of present age of globalization.

Islam entered South Asia in 712 C.E. with the conquest of Sind by the great general Muhammad bin Qasim (695-715 C.E.) Muslim acquired political power after the victory of Siyab Uddin Muhammad Ghori (1149-1206 C.E.) in the battle of Tarain in 1191 C.E. Within two or three centuries the locals of this region embraced Islam because of its unique message of universal brotherhood and fraternity which touched the heart of the deprived and neglected masses in caste divided South Asian people. Thus the seed necessary for globalization had been laid in this region within 4-5 centuries of the rise of Islam.

Later the great Mughal Empire was established on the soil of India in 1526 C.E. and lasted till 1857 C.E. The emergence of Pakistan in 1947 and that of Bangladesh in 1971 as a result of the nine months Liberation War as the world recognized Muslim countries had been a remarkable event in South Asian history. These Muslim countries are contributing effectively to the progress of globalization. In South Asian countries like, Bangladesh, Pakistan, Maldives and Afghanistan, Islam is the major religion and the Muslims are the most dominant force. The Muslim spread far and wide throughout the globe and are contributing in manifold ways to the development of peace as well as global economy, trade and commerce. In fact the Muslim of South Asia has kept a positive contribution in the process of globalization particularly in different countries of Europe, America, Canada and Australia. Moreover Muslim organizations like OIC, D-8, ECO, SAARC etc are positively contributing to the advancement of globalization. More importantly the intellectuals, academia and enlightened sections amongst the Muslims are carrying forward the process of globalization through inter-religious dialogue, inter-faith harmony and dialogue among nations. At the same time technologically advanced Muslim countries are utilizing the high-tech methods in particular print and electronic media to build up a well-knit global family of nations.

To be more precise, the role of Islam and that of the Muslims of South Asia in the initiation, progress and contribution to the overall process of globalization can hardly be over-estimated. In the various facets of globalization Islam and South Asian Muslims have kept a well-defined and meaningful contribution.

This research work aims at giving a comprehensive account and objective vis-à-vis critical analysis on 'The Role of Islam in Globalization: A Case-study of South Asia' which forms a significant aspect of globalization and Muslim especially the Muslim of South Asia. This study will deal in details with the various aspects of the role played by Muslim in enhancing the process of globalization as well.

Notes on Research Methodology, Sources, Transliteration, References, Calendar and Translations

Methodology:

As to the methodology, descriptive and analytical methods based on primary and secondary sources have been used. Both the conventional and non-conventional research methodology has been followed in the course of this study.

The conventional methods adopted in this research study are:-

- a) Collection, collation and sifting of primary and secondary sources.
- b) Analysis of the different materials dug up from these sources.

The non-conventional methods include paper presentation and participation in seminars, symposiums, conferences etc, and visit home and abroad in connection with the research work. This implies the application of dialectic reasoning.

However, scanning of original and secondary sources and analysis of data and information through historical description has been adopted. So, this is a descriptive and analytical type of research study where there is analysis on particular matter as well as overall analysis has been followed through the collection, collation and sifting of primary and secondary sources and scanning of the different materials dug up and culled from these sources.

Sources:

This dissertation has been written based on materials from both the primary and secondary sources. Globalization is a recent phenomenon on which ample research work has not been yet carried out. However, relevant information has been taken from the internet sources by utilizing information technology.

The original research undertaken by the international scholars like McLuhan and Joseph Stiglitz has been used as the primary source in this research. From the fundamental research works of the history of Islam sources have been taken to find out the relationship of Islam with globalization. Islam has a great parcenary to the development of culture and heritage of South Asia and at present Muslims are the dominant in some countries of this region like Bangladesh, Maldives, Pakistan, Afghanistan and India. Some records of South Asian history preserved in the library of Foreign Ministry, Peoples Republic of Bangladesh, have been used for the study as the original sources. Some influential contemporary daily newspapers, memories, official speeches, statements, books, articles, periodicals etc. have also given valuable information. As the study comprises contemporary affairs, several other websites of internet have also been used for the relevant information.

Transliteration:

Few non-English words have been transliterated. These terms have been typed in Italic form.

References:

The methodology developed in the *MLA Handbook for Writers of Research paper* by Joseph Gibaldi and Walter S. Achtert, New York, Modern Language Association, Fourth Edition, 1996, has been used for citing reference in endnotes and bibliography, as far as possible.

While referring to an article in a given journal along with date, its volume, number and page have been specified. All the website address has been styled in *Italic*.

Calendar:

In the whole research, English Calendar (based on the birth of Jesus Christ), commonly used worldwide, has been used. Therefore, it has been indicated by the abbreviation of C.E. (Common Era).

Translation:

As most of the sources materials consulted and used for the study are in English language, no major translations have been necessary. Some translations used in the study have been done by the accepted authorities. For example, *Ummah* (the Muslim brotherhood).

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The Role of Islam in Globalization: A Case-Study of South Asia

INTRODUCTION

This is the age of globalization in which the teeming masses of the world live under the umbrella of globalization as global citizen. Globalization, in the present times is a burning phenomenon throughout the world. In the last couple of decades globalization was defined as development of world economy but gradually the dimension of globalization diversified thus its impact became stronger and was not limited only in the economic sphere. At present, economic integration of countries contribute consistently to the political and cultural integration. As a result, countries start to form international alliances and unions like, the EU, which overcome national borders. Moreover, the number of international organizations, such as, WTO, that facilitates economic, political and cultural relations between countries is constantly growing. Such kind of attempts has facilitated the path of globalization in this modern era. Globalization has increased social mobility leading to social transformation that affects all types of societies in both developed and less developed regions. It brings people, place and culture together, it generates opportunities for faster economic growth, it cracks the base of state and power of bureaucracy and it brings about a new environment for organizing inequality, organized crimes and lack of access to information and resources are creating more and more discontents.¹

However, after the end of the Cold War in 1990 and with the rise of unipolar world led by USA, changed the world political and economic order. The trends of international politics and economy as well, came under the control of USA and her alliance. Since then a new era of the world known as 'globalization' started. Since its inception, the aim of globalization is to establish a unique political, economic, and socio-cultural and media model global village surrounding the globe and immediately, gobalization has

proved itself as a powerful force which affects all spheres of everybody's life.

Some view that globalism is the blessing for the developed countries and curse for the poor. But it is true that all the people of the world are now trying to adjust or readjust with the phenomenon of globalizaion. But globalization has acquired considerable emotive force. Some view expects that it is valuable for future economic developments. Other regards with hostility even fear, believing that it increases inequality between nations, threatens employment and living standards thwart social progress. Globalization leads to progressive future but in this aspect backward and lower class especially the Third World nations are deprived or neglected due to the hostility of globalization. But the reality is that globalizaion has created competitiveness among the nations.

Though globalization is a western phenomenon but its wave has touched every corner of the world even in everybody's personal life. People of every corner of this globe have come closer with each other in this era of globalization. Apparently the people of the world are divided into various nations with separate geographical boundaries but at present it is true that people have become the citizen of global village with the blessing of globalization. Now a day, every people have become the integral part global community.

Globalization has caused the worldwide economical, political and cultural exchange of ideas among the states in the modern world and has become indispensable for the civilizational journey of mankind with a chain-reaction linked through information, trade, culture and technology. As the part of global community every nation and society of the world has been affected by the new global changes and most have been trying to adjust or readjust to

it by whatever means available to them. With the development of modern science and technology all the people of this globe are now living in media model global village.²

Today's unprecedented changes in communications, transportations, and computer and information technology have given a new impetus to the journey of globalization. With the development of hi-tech communication media and rapid transportation facilities, the whole world has squeezed and all the people have come closer to one another. Now one can learn in an instance what is happening in the farthest corner of the globe on account of satellites and internet. Countries of the globe have become like families in a village. They can share their joys and sorrows like next-door neighbors as a member of global village. Though some scholars view that globalization is a new paradigm of colonialism specially, increasing influence of the developed countries among developing and least developing countries in the name of globalization; this has the secret nature of exploitation, capitalism and cultural aggression.

In spite of this people now believe that present world is the world of globalization and they are all the integral part of globalizational journey. There is no society of this globe which is not the integral part of the global village and directly or indirectly affected by the values and changes of globalism. Globalization has touched all spheres of every day's life. All the people, poor or rich, black or white, developed or developing are directly affected by globalism. It is highly estimated that the developed countries are more benefited by the outcome of globalization but the developing nations are sometimes exploited and sometimes in spite of high expectation cannot cope-with the demands of globalization.

In spite of these major differences globalization is affecting all nations of the whole world as well with all respects. The aim of this research is to find out the position of Islam in this era of globalization and then focus particularly on the condition of South Asian Muslims in this era of globalization. However, in this world of globalization Muslim is not dormant but dominant force. Muslim world is playing the vital role in the process of globalization with the proper use of the values and beliefs of globalization in their way of life.

Actually, globalization has also created sensation in the Muslim society. Now, many intellectuals try to find out the actual position of Islam in globalization. Some try to represent that Islam is a counter discourse to globalization, other view that globalization has a long historical background and has a strong root in Islam and Muslim had own version of globalization in the Medieval Age. History records that Islam has been spread throughout the world in a global process and the trends of globalism thus existed in Islam. The Holy Prophet of Islam, Muhammad (SM) initiated the process of globalization when he dispatched ambassadors and diplomatic missions as the Head of Muslim Ummah, to the powerful rulers of the mighty Roman and Persian Empires.³ The process of globalization clearly existed with the rise and development of Islam and Ummah or confederation of Muslim.

History records that how Islam spread throughout the continents of Asia, Europe and Africa within a century after the death of Prophet of Islam. Gradually, Islam spread beyond Arabia and became a universal religion. Muslims not only conquered the new lands but they exchanged science, philosophy, art, architecture, culture, trade and commerce with the conquered subjects which paved the way of globalization. Thus in the whole Middle Age Muslim were the torch bearer of medieval globalization. As the

citizen of global village all Muslims of present world are directly or indirectly affected by global values and changes. Though globalization has negative and positive notion but Muslim world is not anti of globalism rather then they are trying to adjust or readjust with the values and merits of globalization. Some try to represent that Islam can be seen as the counter discourse to globalization which is not objective; rather Islam attempt to create new possibilities for globalism.

In this modern age of science and technology Islam and its followers, the Muslims have also carried forward the process of globalization in more ways than one. In this world of globalization this is very much visible that the rapid diffusion of Islam in the USA, Canada, Australia, China, Japan, Korea and Europe. So, Islam and Muslims have no negative approach towards globalization and the moderate Muslim of 20th and 21st century has carried forward the process of globalization in various ways. Now a days American and western scholars have recognized the fact that Islam is the only power which can contest in such a unipolar world.

Like the Muslim of different parts of the world, the South Asian Muslim is very much within the influence of globalization and they are positively contributing to the advancement of globalization. Islam has strong influences in the life, culture, and society of South Asian people and Muslim are the majority population of this region. Advent of Islam to this region and the acceptance of Islam by the natives of South Asia is a part of fascination of the modern researchers.

However, Islam entered into South Asia as a political power with the expedition of the mighty Muslim commander Muhammad bin Qasim in 712 C.E.⁴ Within two or three centuries the locals of this region embraced Islam because of its unique message of universal brotherhood and fraternity. Thus

the seed necessary for globalization had been laid in this region within 2-3 centuries of the rise of Islam. The birth of Pakistan in 1947 and that of People Republic of Bangladesh in 1971 as the world recognized Muslim countries had been remarkable events in South Asian history. Among the countries of South Asia; Bangladesh, Pakistan, Maldives and Afghanistan, the Muslims are the dominant force who is comparatively more moderated and modern than the rest of the Muslim world. These Muslim countries are contributing effectively to the progress of globalization in different modes.

The Muslims spread far and wide throughout the globe and are contributing in manifold ways to the development of peace as well as global economy. Indeed, Muslim and their religion Islam have a vital role in advancing globalization. Moreover, Muslim organizations like OIC, D-8, ECO, SAARC, etc are positively contributing to the advancement of globalization. Indeed, Islam is such a religion which spread throughout the universe in a global process. The rise of Islam and its diffusion had a strong route of globalization.

In short it can be assumed that like the rest of the people, Muslims of different parts of the world have been deeply affected by globalization. Their lives, pattern of thought and the sense of humor have been changed. Now a question has emerged throughout the world that who are the real gainer of globalization. The answer is a complicate done. But it can be assertively stated that those who are progressive in their thinking, active in their action plan, politically sound and economically advanced will be more benefited in this age of globalization. It is the high time for the countries of Muslim world to prepare them well to make strategic plans to meet the challenges of globalization and adopt all the means of globalization which are essential for their over-all development.

Notes and References

1. Delwar Hossain, *Globalization and New Regionalism in South Asia Issues and Dynamics*, A H Development Publishing House, Dhaka, 2010, p. 2
2. Global Village is a concept which was introduced by Marshall Mc Luhan (1911-1980) in the early 1960s. It is one of his noblest concept by which all the nation of this present world has come close like the resident of a same vehicle. He wrote that the visual, individualistic print culture would soon be brought to an end by what he called '*electronic interdependence*', when electronic media replace visual culture with oral culture. In this new age, humankind will move from individualism and fragmentation to a collective identity, with a 'tribal base'. McLuhan's coinage for this new social organization is as the '*global village*'. Mc Luhan is famous for his notable ideas like, '*The Medium is the Message*', '*Global Village*', '*Figure and Ground Media*', '*Tetrad of Media Effects*', '*Hot and Cool Media*' and etc. Among his ideas the concept of '*Global Village*' is internationally more popular and regarded as the pre-concept of globalization.
3. Syed Ameer Ali, *A Short History of the Saracens*, Macmillan & Co. Ltd., London, 1961, p.15
4. Ishwari Prasad, *A Short History of Muslim Rule in India*, Allahabad, 1962, p. 12

Chapter I

Globalization: Its Definition and Conceptual Development

Globalization is not a new phenomenon as the world has experienced it from many years ago. At present it has become an integral part of the civilizational journey of mankind with a chain-reaction linked through information, trade, culture, and technology. It has three manifestations: an increased density of networks, increased institutional velocity and increased transnational participation. Every nation and society of the world has been affected by the new global changes and most have been trying to adjust or readjust to it by whatever means available to them. Though the process of globalization has defined with the development of the world economy during the last couple of decades but the impact of globalization is not limited by the economic sphere only. At present, economic integration of countries contribute consistently to the political and cultural integration. As a result, countries start to form international alliances and unions, as like, the EU, which overcome national borders. Moreover, the number of international organization, such as, WTO, that facilitates economic, political and cultural relations between countries is constantly growing. Such kind of attempts has facilitated the path of globalization in this modern world of science and technology. Actually globalization is a powerful force which affects in all spheres of everyday life. It is the worldwide economical, political and cultural exchange of ideas among the states in the modern world. Some views that this is blessing for developed nations and curse for the poor. But all the people of the world are now trying to adjust or readjust with the phenomenon of globalization. In this research it will be analyzed about the definition and conceptual development of globalization then special attention will be given about the different dimensions of globalization.

Definition of Globalization

Many authors have attempted, with relative success, to define globalization in a variety of ways. Some claim that it cannot be done; others claim that it would constrain the meaning to do so, and still others have defined these two beliefs and have constructed a working definition. Despite differing opinions about developing a definition, all authors agree on one thing: that defining this term is anything but easy. Dr. Nayef R.F. Al-Rodhan, Senior Scholar in Geostrategy and Director of the Program on the Geopolitical Implications of Globalization and Transnational Security, Ambassador Gérard Stoudmann and Director of Geneva Centre for Security Policy proposed a definition that ‘Globalization is a process that encompasses the causes, course, and consequences of transnational and trans-cultural integration of human and non-human activities.’¹

Actually globalization is the process of international integration arising from the interchange of world views, products, ideas, and other aspects of culture.² Advances in transportation and telecommunication infrastructure, including the rise of the telegraph and its posterity the internet are major factors in globalization, generating further interdependence of economic and cultural activities.³ Thus the peoples of the world are incorporated into a single world society. In 1995, Martin Khor, President of the Third World Network in Malaysia, referred to globalization as colonization. He remarks that “Globalization is what we in the Third World have for several centuries called colonization.”⁴

Swedish journalist Thomas Larsson in his book *The Race to the Top: The Real Story of Globalization*, observes “Globalization is the process of world shrinkage, of distances getting shorter, things moving closer. It pertains to

the increasing ease with which somebody on one side of the world can interact, to mutual benefit, with somebody on the other side of the world.”⁵ According to Anthony Mc Grew, “globalization is a process which generates flows and connections, not simply across nation-states and national territorial boundaries, but between global regions, contents and civilizations. This invites a definition of globalization as: an historical process which engenders a significant shift in the spatial reach of networks and systems of social relations to transcontinental or interregional pattern of human organization, activity and the exercise of power.”⁶ Rosabeth Moss Kanter views about globalization that “The world is becoming a global shopping mall in which ideas and products are available everywhere at the same time.”⁷

Robert Spich explain that “Globalization is a conceptualization of the international political economy which suggests and believes essentially that all economic activity, whether local, regional or national, must be conducted within a perspective and attitude that constantly is global and worldwide in its scope.”⁸ Malcolm Waters defined globalization as social process and he rightly view that, “Globalization is a social process in which the constraints of geography on social and cultural arrangements recede and in which people become increasingly aware that they are receding.”⁹

Majid Tehranian, an eminent scholar has embarked the historical view point to define globalization. He argued that “Globalization is a process that has been going on for the past 5000 years, but it has significantly accelerated since the demise of the Soviet Union in 1991. Elements of globalization include trans-border capital, labor, management, news, images, and data flows. The main engines of globalization are the transnational corporations

(TNCs), transnational media organizations (TMCs), intergovernmental organizations (IGOs), nongovernmental organizations (NGOs), and alternative government organizations (AGOs). From a humanist perspective, globalization entails both positive and negative consequences: it is both narrowing and widening the income gaps among and within nations, intensifying and diminishing political domination, and homogenizing and pluralizing cultural identities.”¹⁰

United Nations Educational, Scientific and Cultural Organization (UNESCO), presented a broader definition of globalization which emphasize on economic, social, technological, political and cultural development they argued that “Globalization can be defined as a set of economic, social, technological, political and cultural structures and processes arising from the changing character of the production, consumption and trade of goods and assets that comprise the base of the international political economy.”¹¹

According to Robert O. Keohane, “globalization describes a *trend* of increasing transnational flows and increasingly thick networks of interdependence.”¹²

George Soros defined globalization as “Globalization is the development of global financial markets, growth of transnational corporations and their growing dominance over national economies.”¹³ Anthony G. McGrew a great scholar of political science observed that “Globalization is a process which generates flows and connections, not simply across nation-states and national territorial boundaries, but between global regions, continents and civilizations. This invites a definition of globalization as: ‘an historical process which engenders a significant shift in the spatial reach of networks

and systems of social relations to transcontinental or interregional patterns of human organization, activity and the exercise of power.”¹⁴

In reviewing all of these definitions, it is clear that the literature has come to closer to an understanding of what globalization actually is. Due to the complexity of the concept, research articles, and discussions usually remain focused on a single aspect of globalization in order to be able to provide some concrete solutions and recommendations. Globalization is actually a complex and multifaceted phenomenon. Therefore, any definition that comes close to reflecting the reality of globalization must also be complex and multifaceted. Many of the definitions presented here are useful in a number of cases and disciplines.

However, most scholars realize the significance a definition can have. Like the concept of globalization itself, the definitions presented here are broad and may be perceived in a variety of ways. But it is apparent that some are rather narrow and exclusive, while other is broad and inclusive. Each approach has its strength and weakness: more general definitions tend to be all encompassing but more abstract, while more specific definitions are better justified but narrower in scope. For example, Kenichi Ohmae stated in 1992 that, “globalization means the onset of the borderless world.”¹⁵ This definition does not have positive or negative connotations but is vogue and inclusive. This definition could be used as a basis for a working paper on a number of subjects, including technology, trade agreement and just about any other issue that deals with overcoming traditional boundaries. This definition is a bit too vague, however, for discussions on the detailed implications of globalization. Alternatively, a detailed definition would be suited to this type of discussion.

Robert Cox provided a good example of this approach and he remarks that, “the characteristics of the globalization trend include the internationalizing of production, the new international division of labour, new migratory movement from South and North, the new competitive environment that accelerates these processes, and the internationalizing of the state, making states into agencies of the globalizing world.”¹⁶

However different scholars have defined globalization in various ways. It is true that globalization is not a single concept that can be defined and encompassed within a set time frame, nor is it a process that can be defined clearly with a beginning and an end. It can not be expounded upon with certainty and be applicable to all people and in all situation. Globalization involves economic integration, the transfer of policies across borders, the transmission of knowledge, cultural stability, the reproduction, relation and discourse of power. It is a global process, a concept, a revolution, and “an establishment of the global market free from socio-political control.” Globalization encompasses all of these things. It is a concept that has been defined variously over the years, with some connotations referring to progress, development and stability, integration and co-operation, and other referring to regression, colonialism, and destabilization. Despite these challenges, this term brings with it a multitude of hidden agendas. An individual’s political ideology, geographical location, social status, cultural background, ethnic and religious affiliation provide the background that determines how globalization is interpreted. By its nature, globalization spans a multitude of disciplines, communities and cultures. This of course, allows for a variety of viewpoints, be they economic, social or political. The definitions presented here reflect some of those viewpoints. The impact of globalization is vast as the definitions that have been presented here indicate.

A definition cannot be useful and acceptable to everyone because one is better than another. However, the above mentioned discussion is more inclusive and apparent towards an acceptable overview towards globalization.

Concept of globalization

Though several scholars have placed the origins of globalization in modern times, but others trace it's history long before and identified the historical overview to it's origin. Actually the process of globalization has defined with the development of world economy during the last couple of decades. The term *globalization* is derived from the word *globalize*, which refers to the emergence of an international network of social and economic systems.¹⁷ One of the earliest known usages of the term as a noun was in a 1930 publication entitled, *Towards New Education*, where it denoted a holistic view of human experience in education.¹⁸ Before that an early description of globalizaton was penned by the founder of the 'Bible Student Movement', Charles Taze Russel, in 1897 who used a related term, *corporate giants*¹⁹ to refer to the largely national trusts and other large enterprises of the time. By the 1960s, both terms began to be used as synonyms by economists and other social scientists. The term has since then achieved widespread use in the mainstream press by the later half of the 1980s.²⁰ The term 'global' can be traced back in the English language for over 400 years. According to the *Oxford English Dictionary*, the term globalization, along with the related terms globalyze and globalyzing, seems to have first come into use in the 1960s, largely in economic context. In economic and management literature, the first use of the term seems to have

been in Levitt's paper on the globalization of markets published in 1983. In sociology, Ronald Robertson was one of the first to use the term in the early 1980s. In media and cultural studies, Marshall McLuhan used the term 'global village' in his famous book *Understanding Media*. In the 1990s the term rapidly became the part of the every people,s daily vocabulary not only of academics and business people, but circulated widely in the media and everyday life.²¹ however from a wider perspective, the concept of globalization integrated all the political, cultural and economic transformations experienced by the world science the beginning of the 90s of the 20th century.²²

Actually the historical origin of globalization is the subject of on-going debate. Though several eminent professor and scholar situate the origin of globalization in the modern era, other regards it as a phenomenon with a long historical background. Perhaps the most extreme proponent of a deep historical origin for globalization was Andre Gunder Frank, a German historical economist and sociologist associated with dependency theory.²³ In his book, *ReOrient: Global economy in the Asian age* Frank argued that a form of globalization had been in existence since the rise of trade links between Sumer and the Indus Valley Civilization in the third millennium B.C. Critics of this idea contend that it rests upon an over-broad difmition of globalization.

An early form of globalization known as the archaic globalization, existed during the Hellenistic Age, when commercialized urban centres were focused around the exis of the Greek culture over a wide range that stretched from India to Spain, with such cities as Alexandria, Athens, and Antioch as

it's centre.²⁴ Other has perceived an early form of globalization in the trade links between the Roman Empire, the Parthian Empire and the Han Dynasty. The increasing articulation of commercial links between these powers inspired the development of the Silk Road, which started in western China, reached in the boundaries of the Parthian Empire and continued onwards towards Rome with three hundred Greek ships a year sailing between the Greco-Roman world and India, the annual trade may have reached thirty lakhs tons.

Globalization has assumed new dimension with the rise and rapid spread of Islam. The process of globalization was initiated by the Holy Prophet Muhammad (SM) when he dispatched ambassadors and diplomatic missions to the powerful rulers of the mighty Roman and Persian Empires. Following the departure of Prophet Muhammad (SM) in 632 C.E. Muslims dedicated them to disseminate teachings of Islam throughout the world and were able to spread it rapidly through Persia, Iraq, Maghreb, the levant and the Byzantine lands.²⁵ Professor P.K Hitti rightly observes, "One hundred years after the death of the founder of Islam his followers were the masters of an empire greater then that of Rome at it's zenith, an empire extending from the Bay of Biscay to the Indus and the confines of China and from the Aral Sea to the lower Nile...."²⁶ History record that how rapidly the Muslim Empire apread across the continent of Asia, Europe and Africa, within a brief span of two or three centuries. The Muslim not only conquered different territories but they also exchanged science, philosophy, art, culture, trade and commerce with the newly conquered nations of the different parts of the world. Such kind of allempths of the Muslaims gradually paved the way to globalization. This can be identified as the major role of Islam in the

progress of globalization. Later knowledge from many cultures was integrated, and greater integration was occurred along the Silk Road during the Mongol empire.

The advent of Mongol Empire, through destabilizing to the commercial centers of the Middle-East and China, greatly facilitated travel along the Silk Road. The Pax Mongolica of the thirteen century had several other notable globalizing effects. It witnessed the creation of the first international postal service, as well as the rapid transmission of epidemic diseases such as bubonic plague across the newly unified regions of Central Asia.²⁷ These pre modern phases of global or hemispheric exchanged are sometimes known as archaic globalization. Up to the sixteen century, however, even the largest systems of international exchange were limited to the old world.

The Age of Discovery brought a broad change in globalization, being the first period in which Eurasia and Africa engaged in substantial culture, material and biological exchange with the new world. It began in the late 15th century, when the two kingdoms of the Iberian Peninsula- Portugal and Castile, sent their first exploratory voyages around the Horn of Africa. Thus America was discovered in 1492 C.E. by Christopher Columbus and India was discovered in 1498 C.E. by Vasco de Gama. The global integration continued through the expansion of European trade in sixteen and seventeen centuries, which is known as 'Proto-globalization' and was characterized by the rise of maritime European empires. In 16th and 17th centuries, first the Portugues and Spanish Empires and later the Dutch and British Empires reached to all the corner of the globe in the name of trade and commerce. In the new lands the European powers were able to establish their suprimacy

and founded colony. They not only conquered different territory and established colony but exchanged their culture, trade-commerce, education, science, technology, religion, and politics as well. The concept of 'proto-globalization' was first introduced by historians A.G Hopkins and Christopher Bayly. The term describes the phase of increasing trade links and cultural exchange that characterized the period immediately preceding the advent of high 'modern globalization' in the late 19th century.²⁸ Globalization now adopted a private business phenomenon through the development of world trade when Chartered companies like British East India Company founded in 1600 C.E. and the Dutch East India Company; the first multinational corporation was established in 1602 C.E.²⁹

Early modern globalization is distinguished from modern globalization on the basis of expansionism, the method of managing global trade, and the level of information exchange. In 19th century Great Britain became the first global economic superpower, because of superior manufacturing technology and improved global communications such as steamships and railroads. Industrialization allowed cheap production of household items using economics of scale while rapid growth of population created sustained demand for commodities. Globalization in this period was decisively shaped by nineteenth-century imperialism. After the First and Second Opium Wars and the competition of the British conquest of India, vast population of these regions became the ready consumer of European exports. It was in this period that areas of Sub-Saharan Africa and the Pacific islands were incorporated into the world system. Meanwhile, the conquest of new part of the globe, notably sub-Saharan Africa, by Europeans yielded valuable natural resources such as rubber, diamonds, and coal helped fuel trade and

investment between the European imperial powers, their colonies and United States of America.

The first phase of modern globalization began to break down at the beginning of the 20th century with the World War I (1914-18), but resurfaced after the World War II. This resurgence was partly the result of planning by politicians to break down the borders hampering trade. Their works lead to the Bretton Woods Conference, an agreement by the world's leading politicians to lay down the framework for international commerce and finance. And the founding of several international institutions intended to oversee the process of globalization. Globalization then was driven by the global expansion of multinational corporations based in the United Nation and Europe, and worldwide exchange of new development in science, technology and products, with most significant inventions of this time having their origins in the Western world. Malcolm Water has rightly observed that "Globalization is the direct consequence of the expansion of European culture across the planet via settlement, colonization and cultural replication. It is also bound up intrinsically with the pattern of capitalist development as it has ramified through political and cultural arenas. However, it does not imply that every corner of the planet must become Westernized and capitalist but rather that every set of social arrangements must establish its position in relation to the capitalist West."³⁰ Actually worldwide export of western culture went through the new mass media: film, radio, television and recorded music.

After the Second World War (1939-45), the Bretton Woods Conference, an agreement by major governments of the world to lay down the framework for international monetary policy, commerce and finance, and the founding

of several international institutions intended to facilitate economic growth multiple rounds of trade opening simplified and lowered trade barriers. Initially, the General Agreement on Tariffs and Trade (GATT), led to a series of agreements to remove trade restrictions. GATT's successor, the World Trade Organization (WTO), which was created to manage the international trading system. Exports nearly doubled from 8.5% of total gross world product in 1970 to 16.2% in 2001.³¹ In the 1990s, the growth of low cost communication networks cut the cost of communicating between different countries. More work can be performed using a computer without regard to location. This included accounting, software development, and engineering design. However, now-a-days globalization is usually recognized as being driven by a combination of economic, technological, socio-cultural, political, and biological factors. Actually the late 1980s and the early 1990s marked the beginning of the end of the East-West conflict. The fall of Soviet Union and the collapse of Communism along with the rise of neo-liberal democracy ushered in a new era of globalization. The development of science and technology and the rapid expansion of world wide communication system via computer, internet and satellite accelerated the wave of democracy throughout the world and this world has squessed into a global village.

Dimensions of globalization

Globalization is composed of four main dimensions: economic, political, cultural, technological and information, with ideological aspects of each dimension.

Economic globalization

A number of scholars have viewed that the process of globalization has defined with the development of the world economy during the last couple of decades. In other words present globalization has a deep basement and greatly influenced by the world economic flow. Economic globalization is the increasing economic interdependence of national economies across the world through a rapid increase in cross-border movement of goods, service, technology and capital.³² Whereas the globalization of business is centered on the diminution of international trade regulations as well as tariffs, taxes, and other impediments that suppresses global trade, economic globalization is the process of increasing economic integration between countries, leading to the emergence of a global marketplace or a single world market. Economic globalization comprises the globalization of product, market, competition, technology, and corporations and industries.³³ Current globalization trends can be largely accounted for by developed economics integrating with less developed economics by means of foreign direct investment, the reduction of trade barriers as well as other economic reforms and, in many cases, immigration.

The economic aspects of globalization include trade, investment and migration across the countries. Economic globalization refers to the intensification and stretching of economic interrelations around the globe.³⁴

It encompasses such things as the emergence of a new global economic order, the internationalization of trade and finance, the changing power of transnational corporations, and the enhanced role of international economic institutions. Globalization has opened an era of economic development. The four economic flows that characterized globalization are: the goods and services, the labor and people, the capital and the technology. There is no doubt that globalization made the world small enough to communicate and to market different products and services. Though it has partial attitude where rich become richer and poor become poorer but globalization has opened an open market for all and competition among the nations. Those who are competent can be benefited in all respects. There are countries that are now taking advantages of the good effects of globalization to their national economy.

In 1944, 44 nations attended the Bretton Woods Conference with a purpose of stabilizing world currencies and establishing credit for international trade in the post World War II era. While the international economic order envisioned by the conference gave way to the neo-liberal economic order prevalent today, the conference established many of the organizations essential to advancement towards a close-knit global economy and global financial system such as the World Bank, the International Monetary Fund, and the International Trade Organization. Globalization helps the productivity of the world. Living standard can go faster because countries can produce goods and services where they have a comparative advantage. It has opened up broader communication lines and brought more companies and world wide organization into different parts of the world into an umbrella. Globalization refers to the increasing unification of the world's

economic order through reduction of such barriers to international trade as tariffs, export fees, and import quotas.³⁵ The goal is to increase material wealth, goods and services through an international division of labor by efficiencies catalyzed by international relations, specialization and competition. It describes the process by which the regional economy, society and culture have become integrated through communication, transportation, and trade. The integration of national economics into the international economy through trade, foreign direct investment, capital flows, migration, the spread of technology and etc have opened a new era of globalization.

Actually globalization is a multidimensional process, broadly restructuring and integrating the world's economy, institution and civil societies. It is a dynamic, ongoing and accelerating procedure that is increasing the links among actors, as well as the structures within which they operate, both within states and across borders. Trade, production and finance are now more globally integrated. These far-reaching linkages are making global interactions more strong and complex. Globalization believes that human being should have greater excess to vast number of goods ranging from cheap labor in third world countries to bigger overseas investments.

The process of globalization produced a profound impact not only on the development of countries but also affects to the development of companies. One of the major characteristic of the process of globalization on the corporate level is the emergence of multinational corporations that play the leading role in practically all industries and nowadays they are viewed as leading powers in the world economy. Immediately globalization has practically eliminated boundaries between countries. Therefore, companies got ample opportunities for the development of their business of different

parts of the world but in order to provide the effective work of its affiliates or maintain the permanent contacts with business partner. Globalization will choose the attractive regions of the world which is a factor of economic development in future. This feature of globalization has created new working place for jobless who are seeking jobs and industrialization is occurring in different unknown geographical locations which are emerging as new meeting ground for world trade and commerce as well. Thus globalization has increased interdependence of national economics, in trade, finance and microeconomic policy.

Increased economic interdependencies and trade flows between states, innovations in information technology and computer networks, a global shift toward market economies and regional and multilateral trade arrangements, have all led to an increasingly globalize world economy. The invention of shipping containers in 1956 helped advance the globalization of commerce.³⁶ In the late 19th century and early 20th century, the connectedness of the world's economies and cultures grew very quickly. In the early 2000s, much of the industrialized world entered into the Great Ression, which may have slowed the process, at least temporarily.³⁷ Trade and globalization have evolved tremendously today. Globalized society offers a complex web of forces and factors that bring people, cultures, markets, beliefs and practices into increasingly greater proximity to one another.³⁸ The people of every corner of this globe who are competent to meet the challenges can get the economic and financial benefits in this era of globalization. Because this era has opened a new path of eradicating poverty and to establish sustainable development.

Political Globalism

Globalization steadily grows stronger and is not limited in the economic sphere only. After the end of the cold war in 1989 and with the rise of unipolar world lead by USA, is a land mark in international politics which brought a new world order. The trends of international politics came to be controlled by USA and her alliances. Since then a new era of political globalization was started which have different dimensions. However, the aim of globalization is to establish a unique political, economic, socio-cultural and media model global village surrounding the globe. The wave of globalization has also touched the politics of all nations. Political globalization refers to the intensification and expansion of political interrelations around the globe.³⁹ Aspects of political globalization include the modern- nation state system and its changing place in today's world, the role of global governance, and the direction of our global political systems. Democratic norms and values have spreaded surrounding the globe in this era of globalization. People are now coming to closer to one another, sharing their views and opinion and making mutual friendship in international perspectives.

Global governance refers to the political interaction that is required to solve problems that affect more than one state or region when there is no power of enforcing compliance. When political crisis is raised in a country, national leader along with their international friendly states take the initiatives to solve the national political crisis. The international organization like UN, which is the organization of world leaders, takes the steps to solve the political problems through dialogue. In case of humanitarian crisis international community deploy their UN peace keeping force to come back

peace and prosperity. Today's world of globalization national political problem is not a problem of a nation only but international community is also concerned and they take the necessary attempts to solve the arising problem. Problems arise; networks of actors are constructed to deal with them in the absence of an international analogue to a national government. This system has been termed "disaggregated sovereignty."

Democracy was a minority form of government globally until the mid-1970s when a "Third Wave" of democracy began, described in a book written in 1991 by Samuel P. Huntington. Actually the end of Cold War, changed international norms, since then democracy was consolidated surrounding the globe even former Soviet dominated states became independent and move to democracy. Today, democracy has been consolidated in Europe, in parts of Asia and almost all of Latin America with some questions remaining about the degree of consolidation. Democracy has made least progress in the Middle East and Africa, with only a handful of democratic states. Such big states as Russia and China are not democratic while, the US, the European Union, Japan, India, Brazil, South Africa and Indonesia represent populous democracies. Democracy is now accepted as the form of government in the era of globalization and mostly favored by the United Nations and other regional organizations such as NATO. The essence of global governance is a coordination of efforts by governments, international organizations, civil society and other groups of efforts to reduce or manage the threats of globalization and to promote the benefits of globalization. Political Globalization challenges traditional political forms such as the sovereign nation-state and traditional principles and norms on which the international states-system operates but the expansion and acceleration of political relations and interdependencies across world-time and world-space.

Political globalization has increased numbers of inter-governmental and non-governmental organizations and moves towards global governance. The world consists of, and is divided into, sovereign territorial states which recognize no superior authority. All states are regarded as equal before the law, but legal rules do not take account of asymmetries of power. Differences among states are often settled by force; the principle of effective power holds sway. Virtually no legal fetters exist to curb the resort to force; international legal standards afford only minimal protection. The collective priority of all states should be to minimize the impediments to state freedom.

Cultural Globalism

According to *Oxford Advanced Learner's Dictionary of Current English*, the word *culture* is mostly used to name, the customs and beliefs, way of life and social organization of a particular country or group." In other words, culture is what people eat and how they dress as well as the beliefs they hold, and the activities they practice. Cultural globalization refers to the intensification and expansion of cultural flows across the globe.⁴⁰ American Sociological Association rightly observed that cultural globalization sneech all the sphere of everyday life even the family and personal life, in the editorial note of *Contemporary Sociology* they remark that, "globalism is part of the new conventional wisdom. On the one hand, everything is increasing global..... the feature include culture, the family and personal life."⁴¹ Although globalization is mainly connected with business, trade and international relations, it is not longer viewed from that perspective alone. The tide of globalization is now encroching into other spheres too. Under the influence of globalization, global culture is steadily getting integrated with local cultures. Different cultures are constantly interacting. Culture is a very

broad concept and has many facets, but in the discussion on globalization, Professor Steger means it to refer to “the symbolic construction, articulation, and dissemination of meaning.” Topics under this heading include discussion about the development of a global culture, or lack thereof, the role of the media in shaping our identities and desires, and the globalization of languages. Satellite television channels and the internet are bringing all sorts of different customs and behaviour into our homes. The change of behaviour of a nation is also vital for globalization. Nation’s behaviour is expressed through education, culture, desires, philosophies, political stability, economic developments, and others. When such kind of changes took place in a nation then their overall developments are ensured. Cultural globalization refers such kind of thing which transmits the ideas, meanings and values of a community across world space. This process is marked by the common consumption of culture that has been diffused by the Internet, electronic media, satellite and international travel. The circulation of cultures enables individuals to partake in extended social relations outside the national borders. The creation and expansion of such social relations is not merely observed on a material level.

Cultural globalization involves the formation of shared norms and knowledge with which people associate their individual and collective cultural identities, and increasing interconnectedness among different populations and cultures.⁴² A visible aspect of cultural globalization is the diffusion of certain cuisines. Many writers suggest that cultural globalization is a long-term historical process. Some like Richard Payne conceive of cultural globalization as involving human integration and hybridization, arguing that it is possible to detect cultural mixing across continents and regions going back many centuries.⁴³ They refer, for example, to the

movement of religious practices, language and culture brought by Spanish colonization of the Americas. The Indian experience, to take another example, reveals both the pluralization of the impact of cultural globalization and its long-term history.⁴⁴ The work of such cultural historians qualifies the lineage of writers- predominantly economists and sociologists - who trace the origins of globalization to recent capitalism, facilitated through technological advances. An alternative perspective of cultural globalization emphasizes the transfiguration of worldwide diversity into a pandemic of Westernized consumer culture.⁴⁵ Some critics argue that the dominance of American culture influencing the entire world will ultimately result in the end of cultural diversity. This has been associated with the destruction of cultural identities, dominated by a homogenized and westernized, consumer culture. *Globalization* is transforming the meanings of culture in today's world.

Modern communication technologies help to spread some values across cultural boundaries and make them popular all over the world, often at the expense of the local ones. Many people fear that local cultures will eventually fall victim to the Western ideals lying at the base of the global 'consumerism' culture. On the other hand, the undisturbed transfer of cultural goods may promote multiculturalism and the diversity of cultures. Actually, some opponents of globalization fear that the mass spreading of cultural products is in fact harmful to the idea of multiculturalism: the values, norms, and beliefs popularized world-wide with the use of new technologies tend to promote Western ideals of capitalism only. This leads to *monoculture* rather than multiculturalism: a new homogeneous culture with no distinctions or diversity. Once the global single culture is established, everyone just shifts between various cultural values and lifestyles, getting

distanced from one's own culture and even growing to accept norms foreign to it. With the expansion of communication networks, and the instantaneous movement of information, the world has virtually become a "global village". Many people fear that the globalization of culture may be a threat to the diversity of cultures worldwide, with imported values affecting or even supplanting the local ones. The proponents of globalization point out that the growth of cross-cultural contacts and the spreading of new concepts across the globe may lead to the improvement in the standards of living: globalization is said to be the best and most effective means for the developing world to develop economically, intellectually and socially. Participation in a world culture may thus mark the progress of the poor parts of the world. What is more, global communication media may ensure a better access to cultural diversity on the one hand and the opportunity to enhance multiculturalism by spreading one's values across the globe.

Technology and informational Globalization

Globalization is derived not by foreign trade and investment but greatly dependent by increasing technological scale and information flows. It also refers both to the compression of the world and the intensification of consciousness of the world as a whole. According to John Lee, "Globalization is a concatenation of disparate meanings and evokes *inter alia* the power of transnational corporations and the integration of international finance, the diffusion of technological innovations such as fax and the internet, and the emergence of homogeneous commodity culture around the world."⁴⁶ Actually globalization is the diffusion of practices, values and technology that has an influence on people's lives worldwide.

Today's unprecedented changes in communications, transportations, and computer and information technology have given a new impetus to globalization. With the development of hi-tech communication media and rapid transportation facilities, the whole world has squeezed and people have come closer to one another. In an instance one can come to know what is happening in the farthest corner of the globe on account of satellites and internet. Countries of the globe have become like families in a village. They can share their joys and sorrows like next-door neighbors. Both a product of globalization as well as a catalyst, the internet connects computer users around the world. From 2000 to 2009, the number of Internet users globally rose from 394 million to 1.858 billion.⁴⁷

By 2010, 22 percent of the world's population had access to computers with 1 billion google searches every day, 300 million Internet users reading blogs, and 2 billion videos viewed daily on YouTube.⁴⁸ According to research firm IDC, the size of total worldwide e-commerce, when global business-to-business and consumer transactions are added together, will equate to US\$ 16 trillion in 2013. Idate, another research firm, estimates the global market for digital products and services at US\$ 4.4 trillion in 2013. A report by Oxford Economics adds those two together to estimate the total size of the digital economy at \$20.4 trillion, equivalent to roughly 13.8% of global sales.⁴⁹ An online community is a virtual community that exists online and whose members enable its existence through taking part in membership ritual. Significant socio-technical change may have resulted from the proliferation of such internet-based on social networks.⁵⁰

Globalization is now largely based on a strong technological foundation. The electronic transfer of information via the internet has now created an

instantaneous and inter-connected world of information resulting in a 24-hour trading network. This technology has largely changed banking and financial activities. Worldwide money transfer and transaction of business have now become a matter of clicking the mouse of a computer. Some products like software and television schedule are also amenable to digital of electronic transmission. We can now buy and sell goods through the electronic screen. Globalization is now only what technology makes possible.

Besides these dimensions, globalization has touched all the sphere of every body's national and personal life. Globalization has no limitation of its nature and scope; it is a very wide conception and terminology. Culture, technology, information, politics, economy, education, trade and commerce, ecology and biosphere have become the integral part of globalization and modern civilizational journey as well. Globalization always expects education for all and only literate people can take the overall benefits of globalization by using the technology. Even ecological globalization refers to the global environmental issues. It include population growth, access to food, worldwide reduction in biodiversity, the gap between rich and poor as well as between the global North and global South, human-induced climate change, and global environmental degradation. But the critics sometimes critically expect to blame globalization as the new paradigm of colonialism. The technological advance developed countries can even pressurize and take the tractful ways to exploite the resources of the third world; sometimes they ignore the rules of international organization like the UN.

Negativism in Globalization

The anti-globalization can see globalization as a negative phenomenon that is making rich richer and poor poorer. They believe that it causes poverty and dilute responsibility to the capital owner, slashed down the jobs and increased threats to resources in poor countries. Globalization is also killing the local market of a poor country. Globalization creates a new market and wealth but it also causes widespread suffering, turmoil and unrest. Globalization has acquired considerable emotive force. Some view expects that it is valuable for future economic developments. Other regards with hostility even fear, believing that it increases inequity between nations, threatens employment and living standards thwarts social progress. Globalization always expects the lightful and progressive future but backwarded and lower class people here neglected with the hostility of globalization. The age of globalization has created competitiveness among the nations but with the technological development, the developed world is exploiting the resources of more weak nations.

Taking the advantages of the idea of globalization, capitalist countries are exploiting and impoverishing the workers of the developing countries. In the name of help and co-operation, the industrially developed capitalist countries are exploiting the cheap labour available in the poorer countries. This actually paved the way for a lasting poverty so that the capitalist can continue to have a poor of cheap labour to draw from. The exploited and impoverished workers of the developing countries are no much for a globalizing powerful capitalism. As a result, the gap between wealth and poverty is ever widening. Globalization has put the people of the world on the same vessel but in different cabins.

While benefiting many in different parts of the world the globalization process has led to the disfranchisement of the poorest of the poor in many developing countries as well as some developed countries resulting in a widening gap between the poor and the rich. In their efforts to adhere to the prescribed economic and financial liberalization (promoted and managed by the West) many governments in the developing world have curtailed or abandoned numerous social programs essential to their economic development. Insufficient concern for regional and global environment has put many populations as well as the world as a whole at risk while at the same time national governments find themselves weakened, by a combination of economic and political pressures from within and without, in dealing with environmental consequences of globalization.

The interaction between political and economic forces in managing the globalization process seems to have been directed more by politics than by economics. The unfair excessive influence of the powerful interest groups, particularly the ones in the West, in setting the rules of the game and shaping the global economy; these rules have in some cases made the poorest countries worse off. The conflicts and competition between small local businesses and large multinationals often have led to the disappearance of the former. The economic system (American style capitalism) forced upon developing countries is not appropriate for many of them and has in fact harmed large segments of their population. If a nation can take the right decision about their interest with nationalist spirit, they can be benefited with the blessing of globalization in all respect. Otherwise poor nations who are vindictive and vernerable in achieving common interests would be deprived and exploit in this era of globalization.

It may thus be inferred that globalization is a process of interaction and integration among the people, companies, and governments of different nations, a process driven by international trade and investment and aided by information technology. This process has effects on the environment, on culture, on political systems, on economic development and prosperity, and on human physical well-being in societies around the world. It is true that globalization has produced a window of opportunity for more countries to join the mainstream of world economy. Through the process of globalization, the world can be knit together, cross-fertilization of culture can take place and transfer of knowledge can become a reality. It has the hazards too and in the ultimate analysis no country is safe from the hazards of globalization which has created a borderless globe. This finds apt expression in the words of the Apollo-7 astronaut “the thing that impressed me about looking to the earth from outer space was that the borders between countries were not visible.” National borders are virtually meaningless today. It is vital to build up an atmosphere of mutual understanding and co-operation through the globalization process, so that the world can certainly be a better home to live in.

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The Holy Prophet of Islam, Hazrat Muhammad (SM) is the greatest revolutionary, the world has ever seen and Islam is the first great religious, social, and cultural revolution which spread throughout the world with marvelous rapidity which has no parallel in the history of human civilization. Islam, as a great religious and social evolution in the history of man, acted as a mighty spiritual as well as democratic force and with the simplicity of its faith, the principle of universal brotherhood of man and the high ideal of morality in the way of life, Islam produced revolutionary changes wherever it went. One of the great cultural contact experiences in world history involved the spread of Islam. From its initial base in the Arabian Peninsula and the Middle East to a host of areas in Africa, Asia and Europe; Islam appealed to people in a variety of societies and cultures, bringing important changes as a result of contact while often in some respects merging with the established local belief systems.

Primarily Islam became the religion of Arabia through the conversion or allegiance of Arabs to Islam. But within a century after the death of Prophet of Islam his followers were able to establish an Empire which spread into three continents: Asia, Europe and Africa. Muslim conquests in the first centuries after Muhammad's death led to the creation of caliphates, political and spiritual entities, where only believers of Abrahamic religions were allowed to keep their faith, with taxes and other limitations, and conversion to Islam was encouraged through multiple means. Muslim dynasties were soon established and subsequent Empires such as those of the Umayyad, Abbasids, Fatimids, Almoravids, Seljukids, Ajuuraan, Adal and Warsangali in Somalia, Mughals in India and Safavids in Persia, Malacca Sultanate in present South East Asia and lastly the Ottomans were among the largest and most powerful in the world. The people of the Islamic world created

numerous sophisticated centers of culture and science with far-reaching mercantile networks, travelers, scientists, hunters, mathematicians, doctors and philosophers, all contributing to the Golden Age of Islam.

Islamic expansion in South and East Asia fostered cosmopolitan and eclectic Muslim cultures in the Indian sub-continent, Malaya, Indonesia and China. Coming of Islam in South Asia is a wonder and has opened a new era of research and immediately scholars have undertaken various monumental works on the subject that how Islam came in this area? Which factors were mainly responsible to the rapid rise of Islam in South Asian Region? How did the advent of Islam in this sub-continent become a bright benediction for the people and the greatest revolution in the lives of the down-trodden, suppressed and oppressed mass? In this chapter there is a humble attempt to discuss the rise and spread of Islam and the subsequent process of Islamization which in fact forms the part and parcel of globalization process.

Rise of Islam

The birth of Prophet Muhammad (SM) in 570 C.E. subsequently the achievement of Nabuwah in 610 C.E. and the preaching of the message of 'Tawhid',¹ the oneness of God, and finally the formation of the Muslim Ummah during his lifetime is a significant event in the history of human civilization by which one can comprehend the rise of Islam. Islam was replaced as a new revolutionary force in Arabia which proclaimed changes of Arabian society. Traditional beliefs and customs were refused and the new trends of Islamic values were introduced at a time when Arabian society was in turmoil and full of superstitions. Widespread dissatisfaction existed both with the social order maintained by the important Meccan families and the pagan rites over which those families officiated in the Kaaba, a sanctuary

for many of the idols to which the Arabs of the region paid homage. On the eve of Prophet's birth Arabia had suffered an economic depression resulting from decline of the region's trade with Europe, the routes to the West having been cut off by the successive battles between the Eastern Roman Empire and its Iranian Sassanid neighbours.²

Islam brought a hope and aspiration for the Arabian with a great message of change. Firstly, Islam became the religion of Arabia through the conversion or allegiance of Arabs to Islam. But it was very difficult for Prophet Muhammad (SM) and his followers to spread Islam easily throughout Arabia. The existed traditinal religious belivers who were the custodian of Arabian society, mainly idolators and pagan reacted hardly and applied all of their capabilities to stop the rise of Islam. Inhuman torture and suppression was brought to the new converters. The old beliefs and culture of Arabian society gradually replaced by Islam and it is observed that within a century after the death of Prophet (SM) of Islam his followers were able to spread Islam and establish an empire which spread into three continents viz; Asia, Europe and Africa.

After receiving the '*Nabuwah*'³ Prophet started his mission of preaching monotheism, i.e. the unity of Allah, thus Muhammad's prophetic experience began with true vision. During the early stage, Prophet preached Islam secretly and only the lower class people of Arabian society accepted Islam. The upper class of Arabian society rejected Islam and meted out inhuman illtreatment to the new converts. Islam was recognized a great threat for the idolators and pagan Meccans which had demolished their previous religious beliefs, their social rituals and customs and brought a new order of Arabian society. Arabs called Muhammad as a devil and bigotary on account of his mission of monotheism because Islam was destroying their existing

traditional religion. Actually the preaching of Islam by Prophet Muhammad (SM) struck at the root of their beliefs by denying all of their old Gods. But the pagan Meccans were very reactionary and could not think in terms of any change of their existing religious and social tradition. Leaders of Arabian society under the leadership of Abu Jahal adopted all the possible way to demolish Islam and its messenger.⁴ Firstly they proposed Muhammad (SM) to avoid of preaching Islam and offered the lucrative opportunity to become their absolute King. They took all the possible ways to stop the preaching of Islam but the determination of Prophet in his mission was resulted in increasing the illtreatment on new-Muslims by the influential natives. By the leaders of Mecca and the whole of Mecca became the home of torture for the new converters. The opposition of Islam especially the ruling families of Mecca were not so much against the new teaching of Islam as against the social and political revolution which they sought to be introduced.

However, inhuman oppression and torture on the Muslim tremendously increased. Life and property of the new converters became vulnerable by the oppression of pagan leaders. It is primarily think that Prophet felt a safe-home for his followers to avoid vulnerable situation in Mecca and thus he (SM) asked his followers to migrate in Abyssinia, a neighbouring country of Arabia.⁵ For the first time in the history of Islam, Muslim migrated in the reign of King Negus of Abyssinia (now Ethiopia) in 620 C.E. The Quraysh delegation was also sent to Abyssinia to bring back the Muslims but their policy makers failed to manage Negus whose heart had immediately became soft after hearing the lucid verses of the Holy *Quran*. The importance of Muslim emigration to Abyssinia can hardly over estimated which gave zeal to the Muslim to arrange a greater Hijrah later.

The number of new converters gradually increased and the idolators increased their animosity to see the gradual success of Islam. Pagan Meccan adopted all the possible way to resist the rise of Islam. Immediately the acceptance of Islam by some heroic personality of Arabian society like, Omar bin Khattab, Hamza ibn Abdul Mutalib, Uthman ibn Affan and others affected the trands of general people to convert into Islam. Leaders of Arabian society became more frightened to protect their forefather's beliefs on account of rapid rise of Islam. Finally they took a concrete decision to kill Muhammed (SM). Prophet (SM) desired to find out a suitable place from where he can preach Islam peacefully and subsequently he migrated in Taif in 621 C.E.⁶ But Muhammad (SM) was repulsed by the people of the city. Immediately the tradition of pilgimage in Kabba brought a opportunity to accquent Muhammad with the people of Yathrib, a fertile town of Arabia, with whom prophet had also the blood relationship. They were more civilized than the Meccans who heard the message of Tawhid and the appeal of Prophet touched the tender hearts. They ensured Muhammad (SM) security and offered shelter for his diciples in their region even they sent a deputation to invite Muhammad (SM) to their city. On the other hand, the struggling situation among the two big groups viz; Aush and Khajraj of Medina necessitated a midiator to solve their feuds. They expected Muhammed as their savior whom they entrusted to establish peace in their country. Finally the people of Yathrib concluded the *pledges of al-Aqabah* and took the oath of Tawhid.⁷

Prophet was warmly welcomed by them to migrate to Yathrib who finally decided to migrate to Yathrib in 622 C.E. This is called the Hijrat, the flight of Muhammad (SM) from which dates the Islamic calendar.⁸ The final

migration of Prophet in Medina closed a chapter of oppression and ill-treatment and commenced a new era in the history of Islam. The years of humiliation, of persecution, of seeming failure, of prophecy still unfulfilled, were over and the years of success had began.⁹ Prophet who was neglected and ill-treated by his own people in Mecca, got warm reception and honoured in Medina where he was declared as the President of a republic. Thus the religion of Islam got the splendor of politics which ultimately became the world religion.

The life of Muslims entered into a new dimension of revolutionary changes. Islam became a political power in Arabia which immediately expresses its own dignity. Islam recovered and passed on gradually from the defensive to the offensive and its propagation seemed always assured out of the religious community of Medina the later and larger state of Islam arose. Previous customs was replaced by the Islamic values thus Arabian society got the new splendour. Thus a society of justice based on Islamic values was set up surrounding the city-state of Medina. The foundation of the first Islamic state in Medina and promulgation a constitution, *Charter of Medina*,¹⁰ for the newly founded Republic made Muhammed a sovereign political leader and President of the Republic.

Thus neglected person of Mecca became highly honoured in Medina on account of establishing harmony and peace by establishing harmony and peace by establishing an Islamic state of Medina. Leaders of Mecca would not avoid the rapid success of Prophet Muhammed (SM) in the state of Medina but took the way of conspiracy to demolish the newly founded Muslim state. Immediately they had to face a terrible attack of the pagan Meccans. Muslim was united under the leadership of Prophet who hastently

formed his army to protect the sovereignty of Medina.¹¹ Though primarily Muslim adopted the defensive war policy. However the first battle was fought in the field of Badr in 623 C.E. In the battle of Badr the Muslims achieved complete victory over the pagan who demanded their heroic status over the other nation of Arabia now humiliated a small force of Muhammad (SM).¹² This victory created a zeal among the Muslim soldiers which lead them to prove themselves as the champion of the Arab world in later. Islam became an alarming power in Arabia and Muhammed (SM) became the undisputed leader of a community who can even sacrifice their valuable life only to protect Islam and to uphold the position of their Prophet. The victory became a great inspiration for the Muslim to achieve the subsequent victory for Islam.

In the second year of Hijrah Abu Sufian¹³ entered the Medinite territory with a large army who were assisted by Medinite Jews now the Meccan who were completely defeated in previous by a comparatively weaker force in the battle of Badr, applied all their powers and capabilities in the battle of Ohud in 623 C.E.¹⁴ Apparently Meccan idolators were victorious and Muslim were defeated but they got a good lesson from that battle specially the lesson to follow the commands of their commandar-in-chief. However pagan Meccan could not gain the complete victory over the Muslim. In the later history Muslim and their leaders became more conscious in the upcoming policy making especially in the war with Meccan. Muslim policy to protect their homeland from the attack of idolators became much more effective and diplomatic at the battle of Ditch.¹⁵ Without huge loss of life and bloodshed Muslim were able to protect Medina only to dig up a ditch surrounding the

city. In this battle Muslim enjoyed military and diplomatic victory over the pagan Meccan.

As master of a state Muslims were not weak in Medina. They achieved the supremacy over the mass people and were able to protect the foreign invasion. In the mean time the followers of Prophet gradually increased specially the lower class and deprived community of the society adopted the religion of Islam to get the legitimate right as a human being. Islamic universal appeal made the entire Muslim brother as there is no class difference and caste in Muslim community. This aspect of social equality in Islam made Muslim a great nation later.

In 628 C.E. Prophet Muhammad (SM) expected to perform pilgrimage in the premise of Holy Kaaba. The leaders of Mecca became frightened and quickly formed a strong army to protect the Muslim entrance in Mecca. Muslim came back at their home and from this march of pilgrimage only success was a concluding treaty which is known as the treaty of Hudaibiyah. Apparently it was a treaty of humiliation for the Muslim and many Muslims like Omar ibn Khattab opposed with Muhammed to conclude such kind of affronted treaty. But Quran described about this treaty as '*Fathhum Mobin*' the clear victory.¹⁶ The powerful Meccan who would not recognize any group as their parralel power but had to recognize the Muslims by concluding this treaty. It was a great achivement and success of Muhammad (SM)'s leadership because within two years after concluding this treaty Muslim gained a great victory over the Meccan in 630 C.E. It is the fact of history that the Prophet who had to leave his native state returns triumphantly within 10 years of his departure. Muhammad (SM) showed his noble virtue of clemency and forgiveness. Mecca did not see any bloodshed and Islam showed and proved its nature of peace and universal brotherhood

through this victory. This is the primary episode of the rise of Islam in Middle East.

The first chapter of rise of Islam closed with the death of Prophet Muhammed (SM). The second episode of the rise of Islam began with *Khulafa -i-Rashidun*.¹⁷ The death of Muhammad (SM) left Islam without a leader, because Prophet had designated no successor, or Caliph. However within two days after the death of Prophet Muhammed (SM), Abu Bakr was elected as the first Caliph of Islam and gained the undisputed support of Muslim Ummah.¹⁸ Abu Bakr's coronation in the khilafat made him as the savior of Islam because he was only a capable ruler who solved all the disputes and crisis of the newly founded Muslim state. The peninsula was united in a common nationalism under the great leadership of Abu Bakr. Thus Philip Khuri Hitti rightly observes, "Arabia had to conquer itself before it could conquer the world."¹⁹

Abu Bakr (R) and his three immediate successors Umar (R), Uthman (R) and Ali (R) came to be accepted by most Muslims as Muhammed (SM)'s legal heirs. The vision of Abu Bakr's successors, Omar the second Caliph of Islam was completely imperialist and rapid extension of Muslim empire was occurred in his reign. Omar (R) called the *Amir ul Muminin* by his subjects who ensured justice, peace and happiness in every corner of his empire and the Muslim empire became the largest one then the other empire of that contemporary world. The continuation of extensive policy of Muslim can be seen in the era of Uthman (R) but the assassination of Caliph Uthman (R) in 656 C.E. led to a crisis of civil war. However, after the assassination of Caliph Uthman, Ali (R) was proclaimed Caliph in 656 C.E. then the Muslim had conquered nearly all the Middle East, including the region from the

Egyptian frontier to the borders of present day Pakistan. Ali's succession to the Caliphate brought the Arab governor of Syria, Muawiyah, into open revolt. This was the result of long time conflict between Umayyad and Hasimite. However, the armed clash between the two rival powers became spontaneous. Their disputes were suspended when both sides agreed to arbitration which ultimately brought the assassination of Ali and Muawiyah gained recognition as the sole Caliph of the Muslim world.²⁰

The spirit of democratic regime in Islam was ended and Monarchy was introduced where the principle of hereditary succession to the Caliphate was completely followed. However, Islam the religion of the desert, spread rapidly in the world as a revolutionary force. During the regime of first four Caliph which represents the Republican period of Islam viz., Abu Bakr (632-34 C.E.), Omar (634-44 C.E.), Uthman (644-56 C.E.), Ali (656-61 C.E.), Islam spread into various parts of the world. Within a hundred years of the death of Prophet (SM), the Muslim overthrew two mighty empires viz; Sassanid and Byzantine. They overran the whole of Syria, Iran and Mesopotamia. The Muslim empire became so vast that the Khalifas had to shift their headquarters from Medina to Damascus.

During the Umayyad era the Arab empire expanded into its maximum extent. It swept across North Africa and up into Spain and Franch; it reached the gates of Byzantine Constantinople; it spread into Central Asia beyond the Oxus River to the north and into the Indus Valley to the east. By 732 C.E. the Arab empire extended from the Atlantic Ocean to the boundaries of India and China.²¹ Although the religious factor was important, the Umayyad laid greater stress on the political structure and economic aspects of government, attempting to organize and centralize their new empire. In administration it was less an Arab then a Persian and Byzantine succession

state using Syrian Christian and Persian Zoroastrians as administrators. The Umayyad began to transfer the empire from a theoretical Islamic theocracy to an Arab secular state. Actually Muslim conquests in the first centuries after Muhammad (SM)'s death led to the creation of caliphates, political and spiritual entities.

It was a fact that when the Arab moved northward out of the peninsula, there were two major powers on the Middle Eastern scene, Christians Byzantium and the Zoroastrian Sassanid Kingdom of Persia. For three hundred years these two empires had contended with each other for the Middle East. But with the rise of Islam both the powers were so weakened by their struggle that they were unable to resist the Arab force suddenly erupting from the southern deserts. Sassanid Persia collapsed and Byzantium was driven north into Anatolia within twenty-five years after the death of Prophet Muhammad (SM). The Muslim success was due to the propelling force of its internal dynamism and military power, attracted onward by the wealth available in the decay of two once powerful empires. Arabic and Islamic influences gradually spread from the garrison towns throughout most of the Middle East.

The reign of Umayyad was replaced by the Abbasid (712-1258 C.E.) which is evaluated by Bernard Lewis as more than a mere change of dynasty. It was a revolution in the history of Islam, as important a turning point as the French and Russian Revolutions in the history of the West.²² Whereas during the Umayyad era the empire had spread to several times its original size, there was little military conquest under the Abbasids. Only Sicily, Sardinia, Crete and a few lesser Mediterranean islands were conquered. The Abbasid dynasty was renowned less for its military powers than for the myriad of administrative, cultural, and intellectual accomplishments.

Islamic civilization reached the peak of its development in Baghdad between the eighth and tenth centuries. Political control of the western provinces became progressively weaker as the Arab capital moved east. Syed Ameer Ali rightly observes that, "With the rise of the Abbassides, the aspect of Western Asia alters. The seat of government moved from Syria to Iraq; the Syrians lost the monopoly of influence and power they had hitherto possessed; and the tide of progress is diverted from the west to the east."²³

In the era of Abbasid, Muslim conquered Spain and Umayyad Amirat was established there who would not acknowledge the authority of the Abbasides.

Muslim Spain enjoyed numerous developments of science and knowledge and Cordova then the capital of Muslim Spain was enlightened with the coming of renowned professors, scientist, mathematician, astrologist and poets. Muslim flourished and enlightened the Europeans with oriental culture, played a prominent part in civilizing them and enabled them to expand over a large part of the world.²⁴ Spain became an autonomous Arab kingdom in 756 C.E., followed by Morocco in 788 C.E., Tunisia in 800 C.E., and Egypt in 868 C.E. Each country became virtually independent under its own local Muslim dynasty. By the mid-tenth century, the same process of political erosion began in the eastern region and numerous petty dynasties were emerged, then the Abbasid Caliphs only controlled Iraq and parts of Syria. Although the reign had disintegrated into numerous states but all were Muslim and all continued their resistance to incursions by other religious blocs.

It is rightly observed that in the reign of Abbasid, the expansion of Muslim empire was ceased but the central disciplines of Islamic philosophy, theology, law and mysticism became more widespread and the gradual

conversions of the populations within the empire occurred. Significant conversions also occurred beyond the extents of the empire such as that of the Turkic tribes in Central Asia and peoples living in regions south of the Sahara in Africa through contact with Muslim traders active in the area and Sufi orders. In Africa it spread along three routes, across the Sahara via trading towns such as Timbuktu, up the Nile Valley through the Sudan up to Uganda and across the Red Sea and down East Africa through settlements such as Mombasa and Zanzibar. The result was, by the end of the 10th century, a large part of the population of this area had been converted into Islam. After the fall of Abbasid regime numerous Muslim dynasty was emerged in different parts of the world like Safavid in Persia by whom Muslim culture, science, arts, painting, calligraphy, reached in apex of its superiority.²⁵ In India Sultanate and Mughal Empire were established by the Muslim. In South-East Asia Malacca Muslim Sultanate was founded.²⁶

The last Muslim Empire was the Ottoman Empire (1299-1924 C.E.) which was established by Osman I in 1299 C.E. regarded as the largest Muslim empire and Muslim became the master of the world in the Middle Age. Anatolia was the heart land of this empire which gradually spread over three continents; Asia, Europe and Africa. From the early Ottomans adopted the policy of expansion at Byzantine expenses. By 1366 C.E. the Ottoman not only had driven out of Anatolia but had secured sufficient control of the Southern Balkans to make Edirne, present Adrianople their new capital.²⁷ It was Ottoman Sultan Mahmaud II who conquered Constantinople in 1453 C.E. His predecessor Sultan Selim I captured Syria, including Palestine and Egypt. His successor Sulayman the Magnificent (1520-66 C.E.) expanded the empire through Iraq upto the present border of Iran and in the other

direction penetrated into Central Europe, making Hungary part of his domains. Ottoman Turkey reached the zenith of its territorial conquest by 1683 C.E.²⁸ when it stretched from the gates of Vienna to Iran and included parts of southern Russia. In the Arabian Peninsula the conquest of Ottoman reached half way down to the western shore of the Persian Gulf and included the eastern Red Sea coast as far south as the Arabian Sea. North Africa as far west as Morocco was also within the empire. The Black Sea became an Ottoman lake and Crimea as well. By these rapid conquests Ottoman proved themselves as the most powerful political custodian in that period. During the Ottoman regime Muslim controlled the international trade-commerce, politics, economics, culture, science and knowledge.

Ottoman Sultans and Caliphs were the world leader like the present US President. Their army Jannisary was recognized as the mighty force of that contemporary world like present US Marines. Islam was not spread by force in the areas under the control of the Ottoman Sultan. Islam was spread in Balkan as results of the Ottoman government's centrally organized policy of conversion or *dawah*. The truth is that Islamization in each Balkan country took place in the course of many centuries. Ottoman conquests were initially military and economic enterprises, and religious conversions were not their primary objective. Ottoman Islamic standards of toleration allowed for autonomous 'nations' (*millets*) in the Empire, under their own personal law and under the rule of their own religious leaders. As a result, vast areas of the Balkans remained mostly Christian during the period of Ottoman domination.

However, the general decay of Ottoman governmental institutions coincided with the rise of more powerful European nation states. By the end of seventeenth century, the Ottoman Empire was under concerted attack by the

European. Actually it was Europe that threatened the integrity of the Ottoman Empire and among the European powers the most ambitious in this respect was Russia. Austria, another rising power in Europe, primarily had a pro-Turkish, began to play a less prominent role in the political affair of Ottoman Empire. Now eager to enlarge her possession in the Balkans and to prevent Russia from becoming too strong at the expense of the Turks. This new international political diplomacy became a great threat for the Turks which sustained for over two centuries and came to be termed as “the Eastern Question”. Ottoman weakness of integrity came to clear among the Europeans in 1774 C.E. when Ottomans concluded a Treaty of *Kuchuk Kainardji* with Russia.²⁹ This treaty gave Russia enormous advantages and territorial accretions in Ottoman area and put an end to exclusive Turkish control of the Black Sea. It also gave some justification to the subsequent Russian claim of having the right of intervention on behalf of all Orthodox Christians throughout the Ottoman Empire.

Later, these Christian subjects of Ottoman Empire who enjoyed all the privileges of the Empire now influenced by Russia and inspired with own common nationalism that weakened the suzerainty of the Ottoman Empire. Later, Ottoman suzerainty going to be decayed on account of weak hair, corrupted administration, economic bankruptcy, limited trade and commerce within the empire, western conspiracy, and over all absence of modern values in the empire.

Some reformist Sultans adopted efforts to stem the tide throughout the Ottoman decline. The modern reform era *Tanzimat* began after a crushing defeat by Russia in 1774 C.E. Ottoman then began to search in earnest for the means to stem the European onrush. Serious efforts of reform were initiated by Selim III (1789-1808 C.E.). His predecessor Mahmud II

sometimes compared with Peter the Great of Russia because of his efforts to revolutionize the Ottoman Empire without destroying its Ottoman character. Modern education in European line was introduced, the military was reformed in western line, and promulgation of constitution as *Hatti Humayun*³⁰ could not protect the decay of the empire because the Ottoman government could no engage the mass with politics, absence of liberal politics and democracy as well.

Actually during the nineteenth century the Ottoman Empire witnessed a sustained effort of reform that saw the long-preserved and honored institutions of the classical Ottoman state replaced by new ones, inspired by an increasing knowledge of European thought, society and government and modified to satisfy Ottomans needs and conditions. In the process the scope of government was extended far beyond the limits imposed by the traditional Ottoman way into every aspect of life, overwhelming the autonomous religious, economic and social groups that had survived for so long as the subtrata of Ottoman society. A new, modern, westernized ruling bureaucracy replaced the old ruling class, extended its power throughout the empire, and created a highly complex system of government that ruled with an autocracy unmatched in traditional times.

Reform in the Ottoman Empire was a complex process, each solution created new problems. The application of new laws and practices was slowed for a number of reasons. First of all, the Empire remained very large, with a heterogenous society and relatively poor communication. Second the inexperience of the reformers and the greed of the imperial powers of Europe for profits at the expense of the relatively undeveloped empire and its people perpetuated and deepened a series of economic problems inherited from the past. Third , demands for social and political reforms, themselves

consequences of the *Tanzimat* conflicted with the desire of its leaders to modernize as rapidly and efficiently as possible, without the delays and compromises inherent in any democratic system. Fourth nationalistic elements among the subject minorities, nourished and sustained by Russia and to a lesser extent, the other Western powers, demanded autonomy or independence from the empire and dramatized their ambitions with sporadic terrorism within the Ottoman dominions and anti-Muslim propaganda in Europe and America. Finally the great powers though held back from breaking up and partitioning the empire by their concern to preserve the European balance of power, intervened in internal Ottoman affairs to secure political and economic advantages for themselves. While the Ottoman reformers adjusted themselves and their programs as much as possible to meet these and other challenges, they lacked the knowledge, experience and strength needed to solve them within the relatively short time left by their enemies.

Though the *Tanzimat* reforms were accompanied by an extension of the sovereign autocracy of Abdul Hamid II (1876-1909) who brought them to full realization. After a brief period of democracy following his deposition, there was a return to autocracy led not by his successors but rather by leaders of the Young Turk regime (1908-1918) who continued the reforms in many areas while dragging an unprepared empire into the quagmire of World War I, where devastation and defeat led to its ultimate dissolution. But it is observed that Ottoman reforms began in the nineteenth century were too late to save the decaying institutions of the empire.

Actually, some young Ottomans (Young Turks) who were mainly modern educated observed the decay of their empire and saw the drawbacks of Ottoman rule. Secret revolutionary society *Vatan*³¹ was formed. The

revolutionary spirit sprung up among the young, student, professors, philosophers, poets, writer even among the military officer. However, joining of Ottomans in the First World War (1914-18) as Axis Power and the defeat of them led to crisis. The victorious power of Allied Forces led by England, France and Russia decided to divide the Ottoman Empire among them. Immediately the foundation had been laid, for the Republic of Turkey, which rose on the ruins of the empire under the leadership of Mustafa Kemal Ataturk (1923-1938) and his successor. Thus the vast Muslim empire was turn into a small nation state. Turkey became the first modern Muslim Republic in the modern world. With the foundation of a nation state in Turkey in replacing vast Ottoman Empire, fall the other parts of the empire helpless that had to enjoy the mandate and colonial rule of the European powers for a long time till achiving independence.

Actually the early Muslim conquests, and later through contact with Muslim traders and Ottoman Empire conquests, resulted in the spread of Islam from Mecca to the Atlantic Ocean in the west, and eastward to the Pacific Ocean, thus the creation of a Muslim world was completed in the Middle Age. Within the first century of the establishment of Islam upon the Arabian peninsula and the subsequent rapid expansion of the Arab Empire during the Muslim conquests, resulted in the formation of one of the most significant empires in world history.³² For the subjects of this new empire, formerly subjects of the greatly reduced Byzantine, and obliterated Sassanid Empires, not much changed in practice. The objective of the conquests was more than anything of a practical nature, as fertile land and water were scarce in the Arabian Peninsula. A real Islamization therefore only came about in the subsequent centuries.³³

Diffusion of Islam

Diffusion of Islam is considered as a force which made the interaction between Islamic religious values and established cultures and societies. Islam introduced an uncompromising monotheism, universal brotherhood of man and harmonized spiritualism with materialism in the religious order. Islam brought a social order based on the equality of all, man and woman, master and slave. There is no church, priest or any privileged class in the Islamic socio-religious set up.³⁴ The Prophet of Islam declared that all human beings are equal and the highest rank is his who is the most obedient to the Almighty Allah and useful to mankind. Islam established a democratic political order and initiated a policy of unique religious toleration for all. Indeed, the Prophet of Islam is the first humanitarian who came out with a comprehensive program of emancipating the suffering humanity, of liberating the slaves from their bondage and elevating the woman to a position of dignity and respectability in the society. In its immediate effect, the socio-religious system of Islam brought a miraculous change in the life of the seventh century Arabia. Idolatry, immoralities, vices and equalities which held sway in the land disappeared as if by magic and the life of the Arabs became refined, disciplined, morally and spiritually advanced. Equality, justice, discipline and order reigned supreme among the people who did not have anything except chaos and confusion in every aspect of their life before the advent of the Prophet of Islam.

Islam forged the Arabs into a nation and state. Within a short period of only ten years the Prophet called forth out of an uncompromising material a nation never unite before in a country that was hitherto but a geographical expression.³⁵ Under the stimulus of Islam the whole of Arabia formed one state, peace and order prevailed in the land which had presented a picture of

perpetual confusion and tribal feuds in pre-Islamic days. The Commonwealth of Islam established by the Prophet was based on the democratic ideas of liberty, equality and fraternity.

Islam had begun to spread rapidly among the Arabs by the time of Muhammad (SM)'s death in 632 C.E. This growth helped galvanize Arabs to a surge of conquest, and armies quickly spread through the Middle East, including Persia, through the Byzantine Empire long held out aimed reduced Asian territory. North Africa was another early conquest. A loose central government, the Caliphate, was established for this West Asian-North African heartland by Muhammad's successors; it lasted until the thirteenth century. Arabs for a time sought to reserve Islam for their people alone, while tolerating local religions; but many people in the conquered regions sought access, some of them adopting Arab language and culture in the process. Conquest by the Arab Muslims gradually turned into a more general spread of Islam in its Middle Eastern- North African heartland and beyond. The Middle East had long been a centre of trade with Asia, Africa and Europe alike for its geographical strategic position.

The Arabian Muslim gained the spurred further efforts toward achieving additional wealth, which were aided by Islam's approval of merchant activity leavened by charity. Muslim traders spread well beyond the Caliphate, and they left new cultural contacts in their wake.³⁶ Finally change in Islam itself galvanized even more active and extensive spiritual leadership. After about 900 C.E. a movement called Sufism took hold. The movement emerged gradually and was fully defined only in about 1200 C.E. Sufi leaders worried about the luxury and secular interests of the later Caliphs, and also the diverse intellectual life that had developed as Islam interacted with Greek scientific heritage and various literary movements.

They demanded a stricter focus on religion and a more intense piety.³⁷ Interestingly, Sufi leaders, who initially flourished among outlying peoples like the Turks, borrowed some ideas from the Christian monastic movement and from Buddhism. Some Sufi leaders emphasized the works of charity, but others offered a highly emotional religion complete with intense rituals. Characteristically, Sufi leaders sought to spread the beliefs of Islam to new regions. Their enthusiasm and the example of their holy devotion helped to persuade many people, as they showed how to bridge the gap between Allah and ordinary mortals.

From its base in the Middle East- North Africa, Islam gained adherents in several parts of southern Europe; in sub-Saharan Africa; in central Asia, including western China; in India; and in South East Asia. The dates and patterns of growth varied in each case. In explaining how Islam caught on, a crucial variable involves the balance between conquest versus trade and spiritual example. Another division, when Islam spread mainly by persuasion, involves relationships between elites and masses of the receiving areas. In some cases elites and ruling classes converted first, attracted by the religion but also by its praise for merchants and its political success; elites then disseminated the religion further. In other cases, conversion began among ordinary people, as when Sufi leaders interacted with peasant villages.

Estimating the mighty revolutionary force of Islam Joseph Hell observes, "Muhammad is a great man without whom the world would appear incomplete. He initiated and brought the fulfillment spiritual forces that would never have come to birth without him. The extraordinary vitality of these forces proves even today that the founder of Islam belongs to the past and to the future and to both so completely that they can not be distinguished

from the present.” Within a few years of the death of Prophet Muhammad (SM), the extraordinary religious and cultural force of Islam spread beyond the boundary of Arabia and its impact was felt in Syria, Palestine, Iraq, Iran, Egypt, Northern Africa, and Central Asia. It produced an unprecedented intellectual awakening. The great religio-cultural force of Islam made way into Europe and other parts of the world also affected a revolution in the religious and social life of the peoples of those countries including India, Pakistan and Bangladesh.

Actually Arab expansion was a two-way process. On the one hand, subject peoples acquired in varying degrees the faith, culture, and language of the conquerors. On the other hand, the Arabs absorbed many of the social and cultural characteristics of the subject peoples.³⁸ Arabic language, theology, philosophy, science, art, and literature became a mosaic of many regional influences, ranging from those of China under the Mongols in the East through Latin and French elements in the West. As more subject people became Muslim, the religion became less ‘Arab’ developing philosophies, sects and subjects that reflected the character of the differing localities. Byzantine Christian Hellenism, Turkish elements of Central Asia, Zoroastrian philosophy from Iran, Hindu concepts from India, and Mongol influences from China all left their mark on the faith.

As the number of Arabic language scholars recruited from non-Arab peoples increased, the relatively poor Arabian culture gradually became a rich multi-ethnic Muslim civilization. Not only non-Arab but also non-Islamic elements were woven into the fabric of the cosmopolitan Abbasid civilization, unified, however, by the common use of the Arabic language and the prevailing practice of Islamic orthodoxy. The talents of the best

minds from all the empire's various nationalities were thus combined, culminating in the Islamic Golden Age between 750 C.E. and 950 C.E.

Von Grunebaum, a renowned historian traced five fundamental culture strains determining Islamic development.³⁹ At first Muhammad (SM) welded Judeo-Christian with Arabic ideas and values including much pre-Islamic pagan tradition. Later Hellenic-Greek thought was absorbed through translations from the Syriac. Greek dialects and methods of allegorical interpretation and Christian asceticism were adopted to broaden Islam's base beyond the limitations of the Koran. Actually Islamic civilization was emerged from the route of ancient enriched culture and civilization with its own extensions and contributions in philosophy, medicine, mathematics, astronomy, science, geography, architecture, and above all in literature. All the works of intellectual world surrounding the globe were translated into Arabic which give birth immediately new science and knowledge in Islam in which Muslim kept the vital contribution. Thus Islamic civilization was emerged in Medieval Age based on science and knowledge.

Muslim contributions in different fields of knowledge during nine century onward created sensation surrounding Baghdad of Abbasids, Fustat of Fatimids, Kabul, Isfahan, Siraj and Hirat of Ghaznavids, and Cordova of Muslim Spain. However, all the Hellenic and Hellenistic philosophies were translated from Greek into Arabic which greatly affected the early Islamic philosophy. Five Islamic philosophers were really international status: al-Kindi, al-Farabi, Ibn-Sina, al-Ghazali and Ibn-Rushd who were strongly influenced by Neo-Platonism. During the era of medieval Islam Islamic civilization gradually advanced even in studying of mathematics by transmitting and simplifying Greek arithmetic, introducing Arabic numerals and the decimal system. Arab use of *Zero*- a concept that probably

originated with Indian scholars and the digit to denote units of tens, hundreds, thousands, and so on made mathematics useful in everyday life. Algebra, geometry and trigonometry were carried on the West by the Arab mathematicians.

Arab astronomy also developed from Greek, Iranian and Indian contributions. Through study of the planets, stars, and constellations, the Arabs determined the earth's diameter and circumference and measured the length of the Mediterranean. They gave Arabic names to many stars and constellations and contributed words such as *azimuth*, *nadir* and *zenith*. Arabic works on chemistry introduced works such as alkali, alcohol, and antimony into modern usage. In physics, theoretical and applied mechanics, experiments related in particular to irrigation and the flow of water were useful Arab contributions. Most significant in physics were experiments in optics proving faulty Euclid's and Ptolemy's theory that the eye emits visual rays and replacing it by the theory that vision comes from the impact of light rays.⁴⁰ Muslim architecture is unique in the history of world architecture for its existence of dome, arches, columns, capitals, and minarets, use of wonderful marbles, elaborate facades and arabesque which show the greatest splendor. On the other hand Islamic art and calligraphy even today enchant every artistic mind.⁴¹ Contribution of Islam specially the Muslim who were the forerunner of Islamic civilization which reached its apogee in the humanities. Whereas contribution in science, mathematics, music, art and architecture were largely influenced by Greek, Persian and Indian precedents, there was far greater originality and initiative in historiography, philosophy and literature. While the roots of Muslim literary tradition were also Persian and Greek, the Arabic was the most influential. The most well-known medieval Muslim literature has been the colorful *Thousand and One*

Night or *Arabian Nights*, developed from numerous oriental folk tales in various sections of the Arabic speaking world between 900 C.E-1500 C.E.

Islamic civilization reached its zenith when political fragmentation had already begun to erode the unity of the empire. When the era of cultural flowering began to wither away around 950 C.E. Baghdad the seat of Abbasid Caliphate, had lost its authority. Thereafter Islamic cultural influence continued its general decline until it became almost insignificant compared to the new cultures and civilizations flourishing in Western Europe. By 1500 C.E. Europe had drained what there was to learn from the Muslim world. As medieval Europe emerged into the modern era, medieval Islam withdrew to the east side of the Mediterranean where it atrophied until the nineteenth century onwards.

While accepting innovations in medicine, science and education, medieval Islam did not use them to improve the life of the masses. Knowledge became the property of small intellectual elite of Muslim nation. Education and researching of knowledge would not be universalized in Muslim world. The practice of science and knowledge would not be continued and patronization of it by Muslim ruler would not be maintained. Muslim world would not be modernized properly in the line of modern values. Thus Muslim became a backward nation in modern era. So, we can say Islam was defused with the development of science and knowledge in the middle age which gradually declined with the rise of Europe. But the contribution of Islam to the development of world civilization is innumerable.

Process of Islamization

Islam was spread throughout the world as a result of conquest, far-reaching trade and commerce of Arab Muslims and increasing missionary activity. The geographical dimensions of the Muslim world were pretty well established by 1450 C.E. the end of the post-classical period- through a few key later chapters would be written in Africa, South Asia, South East Asia and South Eastern Europe. The spread of Islam was gradual though amazingly rapid given the extensive geography and diverse regions involved. Process of Islamization was commenced in the era of *Risalat*⁴² when Prophet sought his own people to accept the message of *Tawhid* which is called in Islamic terminology as *Dawah*. It is Arabic word which means to call upon or invite towards something. The word implies one's effort and commitment in achieving the desired goal.⁴³ In Islam da'wah is a specific concept as it is made obligatory upon each Muslim who is qualified to carry out the da'wah to other people whenever appropriate in various forms and ways. There are three ways, which according to *ahlul tafsir* describe effective da'wah namely, through wisdom or *hikmah*, good advice or *mau'izah hasanah* and proper dialogue or debate.⁴⁴

Primarily Islam was introduced by the activities of *Dawah* but Islam was neglected and repulsed from Arabia because of its message destroying the traditional beliefs and customs of Arabs. In the early preaching of the religion of Islam Muslims was in the vulnerable condition under threat of Arabian higher class. In spite of this from the early stage of preaching the religion of Islam was based on *dawah* activities. Prophet himself invited the people to accept Islam by the *dawah* of *tawhid* and inspired his companions

to spread Islam through *dawah* or invitation. But this process was rejected by the nomadic Arab and only the down-trodden, suppressed and oppressed Arabs, who are mainly slaves and lower class people, accepted the *dawah* of Islam.

The spread of Islam was increased gradually with the establishment of a Islamic city-state of Medina in 622 C.E. by Prophet Muhammad (SM). Indeed, the formation of a nation-state made Islam and its Prophet Muhammad (SM) more powerful in Arabian society. Prophet in Mecca was only a religious leader but in Medina he became a powerful political leader, the President of a nation state along with a preacher of religion. With the establishment of a Muslim state in Medina Islam achieved a new status in the Arabian society. The religion of Islam got the flavour of the politics consequently people of Arabian society observed the gradual success of Islam which inspired others to accept Islam. Actually establishment of a Muslim state in Medina made Islam powerfull in this respect that within eight years of its establishment the Muslim population were increased thousand time better on the eve of Muslim conquest in Mecca in 630 C.E.⁴⁵ Indeed it can be observed that the religion of Islam is highly influenced by the power of politics thus the process of Islamization turn a new look in Medina.

In the later stage Islam spread to other cultures in a context of military conquest, even though the religion was tolerant of other beliefs. Muslims rarely forced people to convert into Islam. Often preferring to levy a special tax on minority communities instead. The famous jihad, or holy war described by the Prophet Muhammad (SM), was mainly used for the defence of the faith, not forced conversion, though there were exceptions.⁴⁶ But the

success of Muslim armies could create a context in which other people found it prudent to convert, or in which they were attracted to the religion simply because of its manifest power and triumph.

In other instances, Islam spread through more spontaneous conversions as people learned of it through trade and missionary activity. Arabs was a trading nation who carried their trade and commerce throughout the world from the past. After the rise of Islam they gradually became Muslim and adopted the missionary activities along with their trading enterprise. Islam spread in the new lands with the voyages of Arab traders. Islamic navigation had reached its zenith during the 9th century when the Arab traders carried on a flourishing trade with the non-Islamic ports of South East Asia and Africa. Commercial navigation in the Mediterranean was mainly confined to Muslim ports. During medieval times, Mediterranean Sea virtually became converted into an Arabic lake and its important islands like Sicily, Crete, Cyprus and the Baleria islands were governed by Muslim rulers. They formed the main commercial throughfare of the west through which an active trade with Europe was conducted. Tunis and Alexandria, Cardiz and Barcelona were great port of that contemporary world where Muslim traders had influential entrance.

Arabs carried a flourishing trade on the Indian Ocean connected with Iraq on the west and the East Indies and China on the east. It was the greatest commercial throughfare between the Far East and the Islamic West during the days of Abbasids.⁴⁷ In land Arabs carried their trade through caravans. It was through the caravans that flourishing trade was carried on among the cities of Islamic countries especially in Persia and Central Asia. There were important overland routes-one leading to India and China and the other to

Central Asia and Russia and the third to northern eastern and central Africa. Over these routes passed caravans loaded with rich merchandise. Muslim not only carried trade and commerce in these lands but they preached their religion. Sometimes Sufis were accompanied with their business enterprise and come at the lands of infidals and engaged themselves in preaching Islam.

The religion was clearly attractive, with an explicit set of beliefs about what to do and what not to do in order to win access to heaven and avoid a lamentable eternity in hell. It appealed to lower-class groups because of its commitment to charity and spirial equality. Islam brought a social revolution that all people are equal which is compared with the slogan of French Revolution that: liberty, equality and fraternity. The social evolution attracted the down-trodden and ill-treated mass of different societies of contemporary world to accept the religion of Islam.⁴⁸ Islam introduced an uncompromising monotheism and universal brotherhood of man, and harmonised spiritualism with materialism in the religious order. Islam brought in a social order based on the equality of all, man and women, master and slave. There is no charge, prist or any privileged class in the Islamic religio-social set up. Like, on the eve of coming Islam in India, Indian Hindu society was divided into various classes and creeds that lower class Hindu viz, *Sudra & Kayastha* had no social status and they were most unprevilage class who would not treat as human being by upper class *Brahman*. Such kind of social discrimination created a path for Islamization in India.

Islam introduced a new and sopisticated culture which absorbed the flavour of all ancient enriched culture, like the Persian, Indian and Roman culture. Islam itself had a strong route of its tradition which Muslim regard that

Islam introduced new dimensions and traditions which is based on Abrahamic religion. Culture is which we practice through our daily life and Islam is regarded as the best and complete code of life which indicate that Islam introduced a life-based culture which immediately able to touch the heart of the people specially the neglected class of the society. The deprived class of the society became hopeful by the great message of equality and brotherhood. Islam informed it's people about no class and creed in the Islamic society and equality and justice was conferred for all the people. Thus Islam became the religion of the mass. The cultural and political achievements of Islam drew people eager to advance their societies in a variety of ways, including religious one. Islam is based on a absolute monotheistic system, offering a clear statement of duties that would help assure salvation. The Holy *Quran*, a divine book provided detailed regulations for many aspects of life, including family life.

Finally changes in Islam itself galvanized even more active and extensive through the spiritual leadership, a movement called Sufism took hold. The movement emerged gradually and was fully defined only in about 1200 C.E. Sufi leaders developed Islam as interacted with Greek scientific heritage and various literary movements. They demanded a stricter focus on religion and a more intense piety. Some Sufi leaders emphasized the works of charity, but others offered a highly emotional religion complete with intense rituals. Islam adopted a new splendor to its appeal with the rise of Sufism. Sufi leaders were able Islamize the society on account of their noble heart and virtues.⁴⁹ The Sufi saints and preachers had a large share in the spread of Islam in different parts of the world. By their religious fervour, missionary zeal, exemplary character and humanitarian activities, they greatly

influenced the mind of the masses and attracted them to the faith of Islam. Sufis were not only respected by Muslim community but other community as well. Even today the shrine of Khwaja Moin Uddin Chisty of India is equally respected by Muslim and Hindu as well. The Sufis focused on the humanism of Islam.

Spread of Islam

Islam had begun to spread rapidly among the Arabs by the time of Muhammad's death in 632 C.E. This growth helped galvanize Arabs to a surge of conquest, and Muslim army quickly spread through the Middle East, including Persia, through the Byzantine Empire long held out amid reduced Asian territory. North Africa was another early conquest. Arabs for a time sought to reserve Islam for their people alone, while tolerating local religions; but many people in the conquered land sought access, some of them adopting Arab language and culture in the process. Conquest by the Muslim Arabs gradually turned into a more general spread of Islam in the Middle Eastern-North African heartland and beyond.

The Middle East had long been a center of trade with Asia, Africa, and Europe alike. After being Muslim, Arab gained spurred further efforts toward achieving additional wealth which were aided by Islam's approval of merchant activity leavened by charity. Muslim traders spread well beyond the caliphate, and they left new cultural contracts in their wake. Arab trade played the significant role to spread Islam in the different parts of the world mostly in South Asia, South-East Asia and Europe. Arab merchants also married the aborigines women of the new lands who were the followers of different religion but their new born baby became Muslim on account of their Muslim father. The local people also observed the Islamic culture and values which were practice by Arab merchants were more sophisticated then

their own culture thus they were interested to adopt Islam. The missionary who were mainly Sufi accompanied with the voyage of Arab Merchant. Their simplicity of life, honesty and truthfulness, message of universal brotherhood, equality and justice charmed the hearts of aborigines. Most of the people of new lands like India accepted Islam on account of significant role of Sufis.

The early Muslim conquests were nominally directed by a central power with headquarters first in Arabia, the then Umayyad capital at Damascus in Syria, and after 762 C.E. in Abbasid Baghdad in Iraq. For five centuries after the Muslim empire reached the zenith of its western conquests in 732 C.E. it had its ground, receding only slowly in the West. During this era the over-all political structure of the Mediterranean remained remarkably stable despite constant wars and periodical exchanges of territory between the three great religious empires of the day: the Muslim, the Byzantine Greek Orthodox, and the Latin Catholic. Each bloc tended to expand away from the centre of power. The Latin's pushed northward seizing the Baltic regions and converting the Western Slavs. The Byzantines evangelized the Balkans and spread into Russia. Islam continued its expansion into east and central Asia and Africa. Occasionally there were incursions like the twelfth- and thirteenth century Crusader bridgehead in the Levant, but they were successfully checked. Islam divided the world into regions where Islam prevail called *dar al Islam* (world of Islam) and those yet to be Islamicized or *dar al Harb* (world of war).

From its base in the Middle East- North Africa, Islam gained adherents in several parts of southern Europe, in sub-Saharan Africa, in central Asia, including western China, in India and South East Asia. The dates and patterns of growth varied in each case. In explaining how Islam caught on, a

crucial variable involves the balance between conquest versus trade and spiritual example. Another division, when Islam spread mainly by persuasion, involves relationships between elites and masses of the receiving areas. In some cases elites and ruling classes converted first, attracted by the religion but also by its praise for merchants and its political success; elites then disseminated the religion further. In other cases, conversion began among ordinary people as when Sufi leaders interacted with peasant villages. Islam surge into areas of different traditional beliefs and style, thus cultural amalgamation occurred.⁵⁰ Some areas received the religion fully, including its associated artistic style, such as the mosque architecture, calligraphy, painting and the rich decoration of a religion that tried to forbid representations of people and animals. Other areas, however, accepted the religion but not some of the specifics concerning art or family life. A variety of patterns of syncretism or cultural blending occurred. Finally some areas saw the development of an important Muslim minority along with resistance by the majority culture. Tracing the geography of Islam means exploring these various and important results.

However, the spread of Islam began after receiving *Nabuwah* or Prophethood by Muhammad (SM). Later Muslim conquests in the first centuries after Muhammad's death led to the creation of caliphates, political and spiritual entities and conversion to Islam was encouraged through the multiple means. These early conquests, and later through contact with Muslim traders and Ottoman Empire conquests, resulted in the spread of Islam from Mecca to the Atlantic Ocean in the west, and eastward to the Pacific Ocean, and the creation of a Muslim world. Muslim dynasties were soon established and subsequent empires such as those of the Abbasids, Fatimids, Almoravids, Seljukids, Ajuuraan, Adal and Warsangali in

Somalia, Mughals in India and Safavids in Persia and Ottomans were among the largest and most powerful in the world. The people of the Islamic world created numerous sophisticated centers of culture and science with far-reaching mercantile networks, travelers, scientists, hunters, mathematicians, doctors and philosophers, all contributing to the Golden Age of Islam. Islamic expansion in South and East Asia fostered cosmopolitan and eclectic Muslim cultures in the Indian subcontinent, Malaya, Indonesia and China. Within the first century of the establishment of Islam upon the Arabian peninsula and the subsequent rapid expansion of the Arab Empire during the Muslim conquests, resulted in the formation of one of the most significant empires in world history.

Entry of Islam in South Asia

In the following discussion, the word, 'South Asia' will be used interchangeably as it is easily understood that Islam in India means Islam in South Asia. To comprehend the success of Islam in South Asia, it is necessary to have an appraisal of the conditions prevailing in South Asia at the time of the advent of revolutionary power of Islam. In the early seven century when the Prophet Muhammad (SM) was delivering the message of Islam in Arabia and the Arabs felt the pulsation of a new life, the whole of the Indian Sub-continent presented a picture of discord and strife in the political as well as socio-religious life.⁵¹

There was no political unity in the land and as such strife and confusion prevailed all throughout, the existing religions, Hinduism, Buddhism, and Jainism failed to hold an ideal before the people and to meet their spiritual and material needs. The Buddhists suffered persecution under the domination of Brahmanical Hinduism. In the caste-ridden Hindu society the

Brahmins enjoyed the monopoly of all privileges and the lower caste people lived under their bondage. Inequalities and injustices held away in the Hindu society of the time.

During the time of Prophet Muhammad (SM) the whole of India was divided into several state and dynasties. There was no paramount power in the country India was a congeries of states, each one of which was independent and sovereign. There was no strong political leader to unite India as whole. Harshavardhan was the Emperor of Northern India (606-647 C.E.) with his capital at Thaneswar and Kanouj. Southern India was divided into a number of Kingdoms. Sosanka (600-637 C.E.) was a notable king in Bengal at that time. He ruled over the kingdom of Gaur (Northern and Western Bengal). Eastern Bengal was under the rule of the Brahman Ratt dynasty. The rulers of these dynasties were Hindus. A Buddhist family known as the Khadga Dynasty ruled over South-Eastern Bengal in the second-half of the seventh century. Ira M. Lapidus has observed that, "In the Indian subcontinent Islam was introduced into an already developed civilization defined by agriculture, urbanization, organized higher religions, and complex political regimes."⁵² Actually, there was no political integrity in the whole country. As regard the administrative system, Monarchy was the most popular who followed the law of primogeniture. Every kingdom was divided into many provinces known as Bhukti in the North and Mandala in the South.

As regard the social condition, caste system was becoming more and more rigid. Society was divided into several classes and creeds. Sudra and Kshatriyas would not enjoy any privilege of the country even they would not treated as a human being. There was not only the tyranny of the Brahmins over the non-Brahmins, particularly over the lower class Hindus and the Buddhists, but corruption and vices of all sorts prevailed in the social life.

Such kind of socio-religious and political situation paved the way for rapid Islamization in South Asia.

The account of the first advent of Islam or of the Muslims in South Asia is still unknown and a subject of ongoing debate. Perhaps it will ever remain controversial that how Islam penetrated in this region during the early periods of Islam from the 7th to the end of 12th century. History proves that the Arabs were a trading nation from the ancient time. They moved one corner to another of the globe for trade and commerce before the rise of Islam. The Arab traders used to halt at the coastal areas of South Asian regions like Ceylon, Goa, Sind, Madras, Calcutta, Chittagong, Dabol and other ports in course of their maritime commercially journeys.⁵³ It is known from the accounts of the Arab travelers and geographers of the 9th, 10th, and 12th centuries that the Arabia had extensive trade relations with the region now known as, Bangladesh, India, Pakistan, Afghanistan Nepal and Srilanka. Some Arab merchants even settled in certain parts of South Asia where they preached Islam and built mosques, long before the establishment of Muslim rule in India. They also married the local women and became the forefather of Muslim generation of South Asia. Their account also supplied the information that Muslim saints, savants and devoted missionaries from Arabia, Persia and Afghanistan spread the light of Islam in the land of infidels and built mosques. Thus South Asia came into the contract with Islam very early, at first by sea. The natives who are more closely connected with the Arabs traders became Muslim to observe the culture of Muslim society which is based on liberty, equality and fraternity.

Intensive missionary activities were carried out along the coast and many natives also embraced Islam. In the oceanic journey of Arab traders, devoted Sufi-saint and Muballigs accompanied with them and came in different parts

of the world. The Sufis played the pioneer role to spread Islam in different new lands of the world and South Asia as well. Indian native lower class people who were exploited and ill-treated by upper class ruling elites and priest, surprised to observe the culture of Muslims saints who declared that all human being are equal and the highest rank is his who is the most obedient to Allah and most useful to mankind. Islam introduced universal brotherhood and declared that there is no caste, creed and privilege class in Islamic social set-up.

The message of equality and fraternity of Islam charmed the hearts of lower class people who embraced Islam to get the minimum status in society as a human being which they had not enjoyed previously. This resulted in the surprisingly rapid expansion of Islam in South Asia. Actually the works of Sufis created a fertile crescent for Islam in South Asia where the political power of Muslim easily established in later. Why the mass people of South Asia converted into Islam? The answer is very wide and a subject of ongoing debate but the critical observation of W.W Hunter is highly admirable:

To these poor people, fishermen, hunters, pirates and low-caste tillers of the soil, Islam came as a revelation from on high. It was the creel of the ruling race; its missionaries were men of zeal, who brought the Gospel of the unity of God and the equality of men in its sight to a despised and neglected population. The initiatory rite rendered relapse impossible and made the proselyte and his posterity true believers for ever. In this way Islam settled down on the richest alluvial province of India, the province which was capable of supporting the most rapid and densest increase of population.⁵⁴

Finally Islam entered in India through the Muslim conquest. In this respect, Arabs and the Turks played a vital role in the spread of Islam. It is the Arabs

who were responsible for the conquest of Sindh in the beginning of the 8th century but they were not succeeded in pushing forward their conquest into the interior of the country. The task was accomplished by the Turks later on in the 11th, 12th, 13th centuries. However, Thana, a small port near Bombay, was seized in the year 636 C.E. during the time of Caliph Omar (632-44 C.E.). Ishwari Prasad remarks that, Muslim plunders the city but the task was considered so difficult and dangerous that the Khalifa disapproved of such distance campaign.⁵⁵ By land in 642 C.E. west Afghanistan, with Herat as its principal city, was the first province to become acquainted with the strength of Muslim arms. In 664-5 C.E. Indian territory was reached by an army under the commander of al-Muhallab, a general of Caliph Muawiyah.

In the 8th century, the province of Sindh at present in Pakistan was conquered by an Arab army led by the great general Muhammad bin Qasim. Sindh became the easternmost province of the Umayyad Caliphate. Some historians tried to recognize that the conquest of Sindh by Muhammad bin Qasim in 712 C.E. is an episode in history a triumph without result. But this victory acted later to establish a vast empire in India. Indeed, in that contemporary, Islamic sway prevailed in three continents of Asia, Africa and Europe from Spain to Indonesia and from the eastern coast of the Atlantic up to the western shore of the Pacific.⁵⁶ The spread of Islam in these vast regions of the globe paved the way of globalization and Islam became the global power.

Kabul, at present Afghan capital came under the Muslim rule only in the year 871 C.E. The Ghaznavids, a powerful dynasty of Turkish origin, resided in Ghazna, east Afghanistan from 777 C.E. till 1187 C.E. one of their ruler Sultan Mahmud made seventeen raids into India. His intention

was to plunder the country than to establish permanent Muslim rule. The situation changed in the eleventh century, with wider and more durable Muslim conquest in India and subsequently Sultanate rule was established by the Turkish conquerors. The real founder of Muslim Empire in India was Muiz-ud-din Muhammad bin Sam, popularly known as Shihab ud din Muhammad Ghori.⁵⁷ It is true that Arabs were the first Muslim invader in India but they failed to carve out an empire. But it was the Turks who build up a Muslim empire in India on secure footing. After the fall of Sultanate regime, another Turkish Muslim empire was established on the soil of India in 1526 C.E. by Zahir ud Din Mohammad Babur (1483-1530 C.E.). Thus the Mughal Empire created the most glorious and prosperous Muslim history in India which ultimately ruined with the establishment of British Crown rule in 1857 C.E. later the emergence of Pakistan in 1947 and that of Bangladesh in 1971 as the world recognized Muslim countries had been remarkable event in South Asian history.

The advent of Islam in the Arabian Peninsula was a bright benediction for the people and the greatest revolution in the lives of the down-trodden, suppressed and oppressed mass. Primarily Islam was accepted by the lower class people but within a due time it became the religion of most of the Arabian. Gradually Islam reached beyond the territory of Arabia and reached into three continents within a century after the death of Holy Prophet Muhammad (SM). The spread of Islam mainly occurred on account of missionary spirit and Muslim conquest. In the whole middle age Muslim played the vital role in upbringing the world civilization which was the result of the diffusion of Islam. Coming of Islam in Indian sub-continent also opened a glorious chapter. Islam came in South Asia through the spiritual

personalities or merchants of missionary spirit and noble character before the Muslim expedition.

Islam freed the people from all chains of human slavery and taught them to bow down their heads only to the creator and Almighty Allah- the lofty idea of Tawhid. It opened all sorts of human possibilities and probabilities and created revolution in their lives. Later Muslim rulers encourage and patronized the native to learn and research in the field of education and culture and uplifted community development. They ensured the security of life and property of the people and opened an era of peace and prosperity. The entry of Islam in South Asia brought a revolutionary change in all the sphere of life-religious ideology, social structure and economic system, educational and cultural affairs.

The mass people, who were in majority, found the door wide open to them for the salvation from the oppressive caste system and the tyrannical domination of Brahmanism. Muslim rulers ensured peace, stability and security of life and prosperity in the whole country. All of them were generous patron of learning, culture, art, architecture, language and literature. Agriculture, cottage industries, trade and commerce also received the high efficiency. As a result there was a continuous influx of Muslim scholars, professors, preachers, saints, orators, traders, architects etc. They built up a large number of beautiful cities in different parts of the country where numerous splendid mosques, educational institutions for high learning, and Khanqas of Sufi saints were built up and which became, due to their care and patronage famous centers of education, culture, literary activities, trade and commerce and innumerable flourishing towns were also grew up during the period of Muslim rule.

Notes and Reference

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2. Don Peretz, *The Middle East Today*, Holt, Rinehart and Winston, INC, New York, 1965, p. 22
3. 'Nabuwah' means Prophethood which was entrusted to Prophet Muhammad (SM) in 610 C.E. at the age forty and achieved the revelation of the Holy Quran. *Quran*, Sura Alak, verse: 1
4. Ibn Hisham, translated by Akram Faruk, *Sirat i Ibn Hisham*, Bangladesh Islamic Centre, Dhaka, 2012, p.73
5. W. Montgomery Watt, *Muhammad at Mecca*, Oxford University Press, New York, 1952, p. 113
6. Muhammad Reza-i-Karim, (*Arab Jatir Itihas*) *History of the Arabs*, Bangla Academy, Dhaka, 2008, p. 33
7. Syed Ameer Ali, *A Short History of the Saracens*, Macmillan and co. Ltd, London, 1961, p.9
8. The 'Hegira' or the era of the 'Hijrat', was instituted seventeen years later by Omar (634-44 C.E.) the second Caliph of Islam.
9. Philip K. Hitti, *History of the Arabs*, Macmillan, London, 1970, p.116
10. 'Charter of Medina' is the compilation of law of 47 provisions by Prophet Muhammad (SM) which was promulgated in the newly founded Islamic state in Medina in 622 C.E.
11. *Quran*, Sura Hajj, verse: 37, 38
12. *Quran*, Sura Anfal, verse: 7
13. 'Abu Sufian' was the son of Harb, son of Umayyad, the great rival of the Hashimids.

14. Syed Ameer Ali, *The Spirit of Islam*, Kitab Bhavan, New Delhi, 1997 pp. 54-55
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16. *Quran*, Sura Fatah, verse: 1
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23. Syed Ameer Ali, *Ibid*, p.208
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28. *Encyclopaedia of Islam*, Vol. iv, London, 1934, p.526
29. Lenczowski, *The Middle East in the World Affairs*, Cornell University Press, New York, 1987, p. 10
30. Ottoman Sultan Abdul Mejid I ushered in his period of rule by proclaiming in July 1839 C.E. from the throne of *Gul-Khane* (the Rose Chamber), *the Hatti-Sherif* (Imperial Rescript) which opened a new era

- of reforms in the country known as *Tanzimat*. The second instalment of reform was granted by Sultan Mejid seventeen years later on the 18 February 1858 C.E. It is known as *Hatti Humayun* (Illustrious Rescript), which emphasized the necessity of reform in every avenue of the national life. See also, Lane Poole, *Life of Stratford Canning*, London, p.81
31. 'Vatan' was a secret revolutionary society whose member was mainly progressive young Ottoman. Kemal ataturk, the father of the nation of Turkey was one of the organizer of *Vatan* which spread the revolutionary spirit among the Turks. See also, Sommerville Story (ed.), *the Memories of Ismail Kemal Bey*, London, 1920, p. 145
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Chapter III

**Contribution of Islam in Advancing Globalization with Special
Reference to the Muslims of South Asia**

After having discussed and analysed the rise and diffusion of Islam, the process of Islamization leading to the entry of Islam in South Asia, in the present chapter, there will be a humble attempt to establish the correlation between Islam and globalization by showing the contribution of Islam towards advancing this world wide phenomenon with particular reference to South Asia.

In the contemporary era people of every nook and corner of this globe have come close to each other aptly termed as the era of globalization. Apparently the people of the world are divided into various nations with separate geographical boundaries but at present, it has been proved that the world has been turned into a global village. A person of surrounding the globe has become the integral part of global community with the blessing of globalization. People now can share their joys and sorrows like next-door neighbors as a member of global village.¹ The citizen of global world is directly or indirectly affected by global values and changes. As a result, all the nations of the present world have come close to share their beliefs, views and feelings on account of the benediction of globalization. Now-a-days globalization has become an integral part of the civilizational journey of mankind with a chain-reaction linked through information, trade, culture and technology.²

As the part of global community every nation and society of the world has been affected by the new global changes and most have been trying to adjust or readjust to it by whatever means available to them. With the development of science and information technology, all the people of this globe are now living in media model global village. Today's unprecedented changes in communications, transportations, computer and information technology have given a new impetus to the journey of globalization. With the development

of hi-tech communication media and rapid transportation facilities, the whole world has been squeezed and all the people have come closer to one another. In the twinkling of an eye one can know what is happening in the farthest corner of the globe through satellites and internet and various forms of information communication technology (ICT).

Globalization is a concept of in this era of modern age though it has a long route in the historical past. But globalization has come to focus and wide use after 1990 with the fall of Soviet Union and rise of USA as an unparallel power of unipolar world. Since then Muslim world is under the pressure of new paradigm of global colonialism led by western power specially USA and her alliances.

A school of thought considers globalization as the new paradigms of colonialism specially, increasing influence of the developed countries among developing and least developing countries in the name of globalization; this has the secret nature of exploitation, capitalism and cultural aggression. Though globalization has negative and positive notion but Muslim world is not contrary to globalism rather trying to adjust or readjust with the values and merits of globalization. Some researchers try to represent that Islam can be seen as the counter discourse to globalization which is not objective; rather Islam attempts to create new possibilities for globalism.

In this modern age of science and technology Islam and its followers, the Muslims have also carried forward the process of globalization in more ways than one. This is clearly visible in the rapid diffusion of Islam in the United States, Canada, Europe, Australia and other countries. Now a days American and Western scholars have recognized the fact that Islam is a positive force which is compatible to progressive trends. So, Muslims and their religion Islam have a vital role in advancing globalization. Indeed, the spread of

Islam throughout the universe has taken place globally. The rise of Islam and its diffusion initiated the process of globalization. Islam has strong influences in the life, culture, and society of South Asian people and Muslim are the majority population of this region. Like other people of this world, Muslim of South Asia is not out of the influence of globalization. They are greatly affected by globalization and global values.

Islam entered South Asia through the Arab merchants in the life time of Prophet Muhammad (SM) but political Islam entered here with the conquest of Sindh by the great general Muhammad bin Qasim in 711 C.E.³ Muslim became a political power after the victory of Muhammad bin Ghori in the battle of Tarain in 1191 C.E.⁴ Within two or three centuries the locals of this region embraced Islam because of its unique message of universal brotherhood and fraternity. Thus the seed necessary for globalization had been laid in this region within 2-3 centuries of the rise of Islam. Later the great Mughal Empire was established on the soil of India in 1526 C.E. which lasted till 1857. The emergence of Pakistan in 1947 and that of Bangladesh in 1971 as the world recognized Muslim countries had further led the progress of globalization. Among the countries of South Asia, Muslim of Afghanistan, Bangladesh, Pakistan, and Maldives are the dominant force. These Muslim countries are contributing effectively to the progress of globalization in more ways than one. The Muslims spread far and wide throughout the globe and are contributing in manifold ways to the development of peace as well as global economy.

In fact Muslims of South Asia have kept positive contribution in the process of globalization particularly in different countries of Europe, America, Canada and Australia. Moreover, Muslim organizations like OIC, D-8, ECO, SAARC etc are positively contributing to the advancement of globalization.

To be more precise, the role of Islam and that of the Muslims of South Asia in the initiation, progress and contribution to the overall process of globalization can hardly be over-estimated. In the various facets of globalization Islam and South Asian Muslims have kept a well-defined and meaningful contribution.

Globalism in Islam

History indicates that before the coming of modern globalization, the Muslims had their own version of globalization. During the Muslim era of globalization which coincides with the Golden Age of the Muslims, the West benefited immensely from the scholastic works produced by Muslim scientists and scholars.⁵ Modern globalization which started during the era of Western colonization of the East has now gone to every nook and corner of the world due to the blessing of technological revolution and media model global village.⁶ Actually the entire world has come close in this age of globalization and the world is like a village where people are the passenger of the same vehicle.

Islam, the religion of the Muslim Ummah is not the counter discourse to globalization rather Islam had vital role in advancing modern world and globalization as well. In the process of rising Islam and its way of diffusion there are various aspects of the phenomenon of globalization. Though globalization is a modern concept which has been more popular after 1990s but the ways and dimensions of globalization can be traced back to the rise of Islam. In fact the process of globalization was initiated by the holy Prophet Muhammad (SM) when he dispatched ambassadors and diplomatic missions to the powerful rulers of the mighty Roman and Persian Empire.⁷ The rise of Islam respectively took place with such repidity that Muslim spread their footholds in different parts beyond Arabia. History records how

rapidly the Muslim Empire spread across the continent of Asia, Europe and Africa. Muslim not only conquered different territories but they also exchanged science, philosophy, art, culture, trade and commerce which paved the way of globalization.

The outbreak of Islam as a global religion was the greatest revolution in the history of the world. Prophet Muhammad (SM) was not only a religious reformer but a great statesman who laid the foundations of a Muslim state in Medina in 622 C.E.⁸ by welding together all the communities who were living there. Thus the political globalism of Islam began which became more spontaneous after the death of Prophet (SM) when his followers were able to establish their empire in Asia, Europe and Africa. Muslim controlled the politics of whole Middle Ages like today's world politics is controlled by USA and her allies. The aim of today's globalization is to establish a unique political, economic, socio-cultural and media model global village surrounding the globe which can be compared to the unique political integrity of Muslims in Middle Ages where all the people were treated as the subject. Religion, caste and creed was not counted in the political and administrative faculty of Muslim state.⁹

Thus Muslims were able to establish a number of empires in different parts of the world, like the Umayyad (661-750 C.E.) and Abbasid (750-1258 C.E.) in Middle East. Fatimid dynasty (909-1177 C.E.) in Egypt, Umayyad Amirate as well as Khilafat (711-1492 C.E.) in Spain. Safavid dynasty (1502-1736 C.E.) in Persia, Sultanate (1191-1526 C.E.) and Mughal Empire (1526-1857 C.E.) in Indian Subcontinent (now South Asia). Ottoman Empire (1299-1924 C.E.) in Asia, Europe and Africa and Malacca Sultanate (1400-1824 C.E.) in present South-East Asia was also established. Thus out of religious community of Medina the later and larger empire of Islam arose.

Muslims not only conquered the new lands but exchanged culture, science, technology, economics, art, philosophy with the conquered lands. It is in this way Islam positively paved the process of globalization.

The epoch of Islamic globalism was initiated with the formation of *Ummah*, a social organization with religion rather than blood as its basis. *Ummah* represents the multi-racial, multi-cultural, multi religious and pluralist societies.¹⁰ Thus from the desert of Arabia; Muslims were able to establish a vast Muslim Empire in different geographical location of the world almanac where 57 Muslim nation states have emerged till present times. Islam became glorious by introducing a unique culture of liberty, equality and fraternity which touched the heart of the people.¹¹ Muslim was religiously inspired to adopt the culture which was introduced by Prophet Muhammad (SM). Primarily the works and practices of Prophet became the fundamental basis of Islamic culture.

Later, Islam spread beyond the boundary of Arabian Peninsula and by the conquest of the Fertile Crescent and the lands of Persia and Egypt. Muslims not only established their possession on geographical territory but of the earliest seats of civilization in the ancient world where Muslims adopted the developed culture and traditions of Greco-Roman, Iranian, Egyptian and Assyro- Babylonian. From Syria it adopted the relics of Aramaic civilization and influenced later by the Greek, Mesopotamian and Indus Valley civilizations.¹²

The ancient culture and civilization flourished and adopted the new look with the touch of Islam. Muslims also adopted art, architecture, philosophy, medicine, science and literature of other community and civilization which immediately got the new look by the basic contribution of Muslims. Islamic culture is twofold: firstly, there is an authentic Islamic culture whose sole

origin is Islam which was experienced by the world throughout imperial expansion; secondly, a culture generated by the Muslim in empiric domains by extending and improving existing achievements which had been already accomplished by the human genius. Islamic culture is the outcome of the interaction between the cultures of converted people. It is the off-spring of the cross-fertilization of the cultures and civilization that existed in the regions brought under the umbrella of Islam.

Thus Islamic culture spread throughout the world beyond the boundary of Arabian Peninsula and Muslims became the gainer of all ancient cultural centres which made them glorious and torch bearer of medieval age which had its impact on Europe vis-à-vis other regions of the Occident. History records that Islamic culture dominated the world cultural and values in the whole Medieval Age. Language is one of the key component of culture that is driven by the globalism, in the whole Middle Age, Arabic language like present day English was *lingua franca* or global language, which was the language of office, communication, information, medium of education and instruction and other major aspects by which people knew and exercised the world affairs. Thus Islamic culture and civilization took the splendor of universalism.

In the whole Middle Age Muslims were the torch bearer of knowledge and science. By establishing a vast empire; Muslims collected all the human knowledge from the conquered lands. By the time of Muslim conquest beyond the boundary of Arabia, Greek science and philosophy came to be known to the Muslim which was transformed into a potent force by the Muslim scholars.¹³ In the era of Umayyad, Greek and Syriac treatise on medicine was translated into Arabic language which later became highly

influential international language like English language of present world. Alchemy, like medicine, one of the few sciences in which the Muslim later made a distinct contribution. It was during the rule of Umayyad Caliph al-Walid (705-715 C.E.) that Greek and Coptic books on alchemy, medicine and astrology were translated. The Muslims initiated a renaissance in the field of education and science which was caused for the Islamic globalism in medieval age. Science and technology reached at the zenith in the era of Abbasids when Muslim attained the most brilliant period of political and intellectual life. Baghdad became the world renowned capital city, surrounding the city globalism of knowledge got the new splendour. The most momentous intellectual awakening took place centering *Baitul Hikmah*.¹⁴ Historians, collectors of traditions, philosophers, grammarians, professors, scientists, physicians of different parts of the world poured into Baghdad to avail the best of court patronization. Their prime duty was to translate the ancient valuable works on science and knowledge of different language was translated into Arabic and vast inputs were also given to original research. The palace of Caliph al- Mamun (819-833 C.E.) was crowded with men of science and letters, with poets, physicians and philosopher from every part of the civilized world and of diverse creeds and nations.¹⁵

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In the era of Abbasid (750-1258 C.E.) the philosophical works of Aristotle and the works of the leading Neo-Platonic commentators, the medical writings of Galen, Persian and Indian scientific works were translated into Arabic.¹⁶ Islam absorbed the old knowledge and science and gave them the new look. Many Sanskrit books were translated into Arabic as early as the eighth century. Even, some major Sanskrit texts began to be translated

during the reign of the second Abbasid caliph al-Mansur (754–775 C.E.), if not before; some texts on logic even before that, and it has been generally accepted that the Persian and Sanskrit texts, few as they were, were indeed the first to be translated.¹⁷ The era of the Abbasids left enduring monuments of the intellectual development of the Muslim in all directions of thought. The achievements were not restricted to any particular branch of science or literature, but ranges over the whole course of the domain of intellect, humanitarian, philosophy, mathematics, astronomy, the science of medicine, etc, all made gigantic strides during this glorious period of Islamic civilization.

Later the intellectual heritage passed both into Muslim Spain and Christian Constantinople, whence it descended to modern Europe. Muslim Spain forms one of the brightest chapters in the intellectual history of medieval Europe. Renowned educationist and intellectuals of different parts of the world were sought to Spain who kept vital contributions in different field of science and knowledge. Even the Muslim Caliphs like al- Hakam (796-822 C.E.) and Abdur Rahman III (912-961 C.E.), himself a recognized scholar and a great patron of learning who granted munificent bounties to the scholars. Students flocked to Cordova, the capital of Muslim Spain, from different parts of Europe, Africa and Asia. Cordova University thus became the largest centre of education and learning in Europe.¹⁸ Every branch of science was studied in this seat of knowledge with particular care and medicine received the greater attention by the discoveries of the doctors and surgeons of Andalusia. Astronomy, geography, chemistry, natural science, history and philosophy-all were studied here with ardour at Cordova. Muslim Spain became the great centre of intellectuals and European culture

flourished in the era of Muslim Caliphate. It is the fact of history that Muslims enlightened Spain from where Europe was in turn enlightened as whole.

Not only the intellectual and cultural arena but in international trade and commerce, Spain had a great share.¹⁹ Actually some cities of Spain like Seville, Granada, Madrid were the meeting ground of international trade and commerce of those times and Muslim Spain became the most prosperous country in Europe for their active participation in international trade. Thus globalism flourished in Europe through Muslim contribution. Actually the Muslim scholars used the approach of adopt, adapt, assimilate and integrate by which they were able to create the path of globalism of science and knowledge in Medieval age.

Besides Spain, intellectual awakening of Muslims took place in different parts of Islamic empire like Cairo in Egypt where Fatimid founded *Darul Hikma*.²⁰ Later Cairo and al-Azhar University were founded. These educational institutions played prominent role in the globalization of knowledge in the Middle Age. Later in the countries of Central Asia Muslim lit the light of knowledge and science especially in some cities like Siraj, Ispahan, Samarkand, Bukhara, Tashkent, Ghazni which became prominent centres for poets, philosophers, scientist, professors and intellectuals.

Sultanate and Mughal India played a prominent role for the development of education and culture which paved the way of medieval globalism. Malacca Sultanate of South-East Asia was not backward in this respect rather they were progressive in knowledge, science, trade and culture. Thus history proves that Muslim were the torch bearer of medieval globalism.

Arabs being a trading nation, before the rise of Islam played the prominent role in international trade and commerce. Both in sea and land trade they had the dominant participation. Their ships and caravans loaded with all sorts of merchandise reached the distant parts of the known world and their wealthy merchants were heartily welcomed in the imperial courts and cities of Europe, Africa and Asia. With the rise of Islam in Arabian Peninsula, it turned into Muslim dominated region and Muslims carved out of international trade and commerce through Islam spread far and wide throughout the world. The famous *Arabian Nights* is full of stories of Muslim commercial enterprises.²¹ Arab merchants in quest of trade and commerce roamed through the world. Their ships touched all the shores of the known world. Thus Muslim established their stronghold in world trade and commerce and increased their active participation in domestic trade. Caliph Muawiyah (661-680 C.E.) founded the first Arab navy²² to comprehend the importance of this force to secure the sea route and sea business as well. With the extension of Muslim political authority in Asia, Europe and Africa Muslims gradually became the master of international trade and commerce. Muslim caravans and ships loaded with commercial goods moved from Atlantic to Mediterranean Sea, Arabian Sea to Pacific Ocean, Indian Ocean to the Bay of Bengal, and Strait of Malacca to the South China Sea.

Among the Muslim capital city, Baghdad flourished as a shipping centre with international trade and commerce. Into the bazaars of the city came porcelain, milk and musk from China, spices, minerals and dyes from India and Malay Archipelago; rubies, lapis lazuli, fabrics and slaves from the lands of Turks in Central Asia, honey, wax, furs and white slaves from

Scandinavia and Russia; ivory, gold, dust and black slaves from eastern Africa.²³ Chinese wares had a special bazaar devoted to their sale. The provinces of the empire itself sent by caravan or sea their domestic products viz; rice, grain and linen from Egypt; glass, metal and fruits from Syria; brocade, pearls and weapons from Arabia; silk, perfumes and vegetables from Persia. From Baghdad and other export centers Arab merchants shipped to the Far East, Europe and African fabrics, jewellery, metal, mirrors, glass beads, spices, etc. The hoards of Arab coins recently found in places as far north as Russia and Finland, Helsinki, Sweden and Germany bear ample testimony to the world-wide commercial activities of the Muslims of this and the later period.

The Mediterranean Sea during medieval times had virtually been converted into an Arabian lake. The Arab navy and merchant shipping were the undisputed masters of this important naval thoroughfare. The Mediterranean Sea which on three sides was surrounded by Muslim countries as well as its important islands like Sicily, Crete, Cyprus and the Baleric islands were governed by Muslim rulers.²⁴ They formed the main commercial thoroughfare of the West, through which an active trade with the Christian countries of Europe was conducted. With Constantinople alone they maintained a great trade, it ramified from the Black Sea and East Mediterranean into the interior of Asia, it reached the ports of India and China and extended along the African coast as far as Madagascar. Islamic navigation had reached its zenith during the 9th century when Arab traders carried on a flourishing trade with the ports of South East Asia and Africa.

The land trade was carried on through caravans. It was through the caravans that flourishing trade was carried on among the cities of Islamic countries especially in Persia and Central Asia. There were important overland routes-

one leading to India and China, the other to Central Asia and Russia and the third to northern, eastern and central Africa. Over these routes passed caravans loaded with rich merchandise. During medieval times, caravan traffic was the most common means of trading and traveling between the different Islamic countries. Thus Muslim controlled the world's trade and commerce as well as economy in the whole medieval age. Thus they paved the way commercial and economic globalization in the Middle Age.

South Asian Muslim in the Era of Globalization

South Asia comprises of eight countries, viz; Bangladesh, India, Pakistan, Nepal, Bhutan, Maldives, Srilanka and Afghanistan. Among these countries of South Asia, Bangladesh, Pakistan, Maldives, and Afghanistan, Islam is the major religion and Muslims are the most dominant force. There also exists a sizeable Muslim population in India as well. In fact the Muslims of South Asia contribute effectively to the progress of globalization in more ways than one.

Muslim of Bangladesh

The sovereign state of Bangladesh achieved independence in 1971 through a nine month Liberation War, and emerged as a moderate Muslim state in this age of globalization. Bangladesh is a multi-religious country but Muslims form 86.6 percent whereas 12.1 percent are Hindu and the remainders are Buddhist, Christian and tribal.²⁵ Bangladesh has the fourth largest Muslim population after Indonesia, Pakistan and India. Globalization has positive and negative influence on Bangladeshi Muslim. Bangladesh's history, geopolitical situation, Islamic orientation, economic potential and the state

of democracy all form the paraphernalia of the modernization process, domestic politics, regional environment and global imperatives.

In this connection it may be pointed out that Nobel Prize Winning economist Joseph Stiglitz defines globalisation as “the closer integration of the countries and peoples of the world which has been brought about by the enormous reduction of costs of transportation and communication, and the breaking down of artificial barriers to the flows of goods, services, capital, knowledge, and to a lesser extent people across borders.”²⁶ An objective analysis of Stiglitz remarks show that for Bangladesh, the question is not so much whether it is now part of the global economy, as much as what are the trends and where should we be heading to be part of the rising tide of globalization.

However, since its inception, Bangladesh has expanded its foreign trade sector significantly, and like many other Asian economies; this country has made significant strides in many aspects of the global economy viz; labour market, telecommunications, foreign direct investment, and digital revolution. Bangladesh has made steady progress in export, import, and trade especially in garments sector in this era of globalization since 1980 and Bangladesh’s trade ratio of 47% compares favorably with India (44%) and Pakistan (35%), but unfavorably with China and Sri Lanka (68%). Bangladesh is a developing country and a rapidly growing market-based economy.²⁷ But it is one of the world’s leading exporters of textiles and garments, as well as fish, seafood and jute, and has globally competitive emerging industries in shipbuilding, life sciences and technology. The country also has a strong social enterprise sector and is the birthplace of microfinance.

Bangladesh has benefitted from its global ties but it is time to look for new linkages and should behave strategically to realize further benefits. Economist Siddiqur Rahman Osmani in his policy paper, 'The Impact of globalization on poverty in Bangladesh' points out, "Bangladesh in the 1990s benefited from three globalization driving factors: the international commodity market (rice), MFA (garments), and openness of factor markets (remittances). More than three-quarters of Bangladesh's export earnings came from the garment industry (RMG)".²⁸ The industry began attracting foreign investors in the 1980s because of cheap labour and low conversion cost. As of 2014, Bangladesh is the world's second largest apparel exporter. There has also been a significant growth in Bangladesh's shipbuilding industry in the last few years. The middle of first half decade of the independence of Bangladesh coincided with several global trends and development policy mandates like Arab states and western donors increased their aid. Bangladesh is a vital part of the Muslim *Ummah* with an aim to develop fraternities with Muslim nations. Since the independence in 1971, three major phases can be identified in Bangladesh's trade and investment regime-First phase (1972-78), Second phase (1979-1990), and Third phase (1991-onward). 1990s was a decade of transition for Bangladesh from aid independence to trade orientation, and enhance integration for Bangladesh from aid dependence to trade orientation, and enhance integration of local economy with the global economy.²⁹

Bangladesh proved to be fortunate to enjoy unique homogeneity as a nation in its twin identities of language and religion. Almost 98 percent people speak in the same language and 86 percent people are Muslim. This composite nationalism creates a balance and moderation: while language

was a powerful mobilizing force in the War of Liberation in 1971 whose people are deeply attached to the Islamic faith that dates back to the centuries. Thus after the great Liberation War, Bangladesh has become one of the role-model democratic and moderate Muslim countries. Under the digitalization policy of present government, Bangladesh has earned splendid success in ICT, particularly software development, production and cloud computing.³⁰ Moreover, the foreign direct investment, or FDI (energy, power, and telecom) education and health have earned noticeable improvement in Bangladesh.

It is important to mention that Bangladeshis have also shown how Muslim societies can allow women more opportunities for self-expression in the public arena than they are given credit for in this age of globalization. Bangladeshi women are not only well integrated into the political arena but are also quite active in the economic sphere. The micro-enterprise project of Grameen Bank initiated by Dr. Muhammad Yunus has shown that empowering women is an important strategy to fight poverty and underdevelopment.³¹ Bangladeshi women have shown that while remaining within the moral sphere of Islamic values, women can play an important role in the economic well being of their immediate families and the political well-being of their nation.

Bangladesh has achieved significant strides in human and social development since independence, including progress in gender equality, universal primary education, food production, health and economic development. Bangladesh is a founding member of SAARC, the D-8 and BIMSTEC. On 17 September 1974 Bangladesh joined the United Nations and has since been elected to serve two terms on the Security

Council in 1978–1979 and 2000–2001. It contributes one of the largest peacekeeping forces to the United Nations. It is also a member of the Commonwealth of Nations, the Organization of Islamic Cooperation and the Non-aligned Movement.

Bangladesh is not backward in the field of education. The statistics of 2010 indicate that the country has a low literacy rate, estimated at 61.3% for males and 52.2% for females. But in recent years the scenario is changing with the great success of PSC-PDC, JSC-JDC, SSC-Dakhil, and HSC-Alim examination. Rather world standard Universities, Medical Colleges, Engineering Colleges and Universities are playing the vital role to spread universal knowledge and science in Bangladesh to cope with the developments taking place in the globalized world.³²

Bangladeshi Muslim enjoys widespread celebrations like *Eid al Fitr*, *Eid al-Adha*, *Pohela Boishakh*, *Pohela Falgun*, *International Mother Language Day*. Other cultural festivals include *Nabonno*, and *Poush porbon* (festival of Poush), both Bengali harvest festivals. These occasions are observed with public ceremonies, parades, rallies by citizens, political speeches, fairs, concerts, and various other public and private events celebrating the history and traditions of Bangladesh. TV and radio stations broadcast special programs and patriotic songs. These are universally acclaimed festivals. Bangladeshi Muslims play the vital role in international friendship and cooperation through sports like cricket and football. In 2011, Bangladesh successfully co-hosted the ICC Cricket World Cup 2011 with India and Sri Lanka. In 2012, the country hosted the Asia Cup. Thus as a Muslim majority country Bangladesh is an active actor in advancing the values of the age of globalization.

In this age of globalization overlain by American global strategy, Bangladesh needs to effectively address its internal governance problems and enhance its democratic credential. This implies that the country has to conform to certain global standards and practices in its governance efforts for curbing corruption, improving institutional quality for service needs providing access to justice, reducing poverty and ensuring human rights. However, Bangladeshi Muslim is not backward but more active to cope with the values of globalism. They are moderate and democratic and personally pious. Immediately this nation has earned immense success in economic, health, education and human development index but in the field of politics the neo-liberal democratic spirit has not yet flourished in the true sense among the politicians.

Muslims of India

Islam is the second-largest religion in India, according to 2011 census 14.2% of the country's population are Muslims. Islam first came to India with Arab traders as early as 7th century to coastal Malabar. Later, Muslims arrived in the 11th century to coastal Gujarat. Islam arrived in north India in the 12th century and Muslim established their permanent rule with Turkic invasions in 1191 C.E.³³ and has since become a part of India's religious and cultural heritage. Over the centuries, there has been significant integration of Hindu and Muslim cultures across India and the Muslims have played a prominent role in India's economic rise and cultural influence. India won her independence from Britain in 1947. The partition of India was on the basis of religious demographics. This led to the creation of the sovereign states of the Dominion of Pakistan that later split into the Islamic Republic of Pakistan and the People's Republic of Bangladesh and the Union of India,

later Republic of India. India is now the largest democratic and secular country. The contribution of Muslim revolutionaries, poets and writers is documented in the struggle for independence of India from colonial power. Muslim population are playing vital role to the overall development of India in this age of globalization.

India's Muslim population is the world's third largest and the world's largest Muslim-minority population. Officially, India has the third largest Muslim population next to Indonesia and Pakistan and India is home to 10% of the world's Muslim population. At present India has a rough estimate of 176 million Muslims, but the actual number is expected to be higher. Demographic statistics show India has more Muslims than Pakistan. Muslims represent a majority of the local population in Lakshadweep and Jammu and Kashmir. The largest concentration is that about 47% of all Muslims in India live in the three states of Uttar Pradesh, West Bengal, and Bihar. High concentrations of Muslims are found in states of Assam, Kerala, Maharashtra, Jharkhand and Karnataka.³⁴ However, the Muslims of India are moderate. They have immense contribution in making of modern India and have manifold contribution in globalization. India is a home to many eminent Muslims who have made their mark in numerous fields and have played a constructive role in India's economic rise and cultural influence across the world. Out of the 12 Presidents of the Republic of India, three were Muslims- Zakir Hussain, Fakhruddin Ali Ahmed and A.P.J. Abdul Kalam.³⁵ Abdul Kalam, one of India's most respected scientists and the father of the Integrated Guided Missile Development Program (IGMDP) of India, was honoured through his appointment as the 11th President of India. His extensive contribution to India's defence industry led him to being

nicknamed as the *Missile Man of India* and during his tenure as the President of India, he was affectionately known as *People's President*.

Additionally, Mohammad Hidayatullah, A.M. Ahmadi, Mirza Hameedullah Beg and Altamas Kabir held the office of the Chief Justice of India on various occasions since independence. Since her independence till today Muslim leaders have played the pioneering role to the development of Indian politics. The current Vice President of India, Mohammad Hamid Ansari, Foreign Minister Salman Khurshid and Director Head of the Intelligence Bureau, Syed Asif Ibrahim are Muslims. In fact Asif Ibrahim is the first Muslim to hold this office. From 30 July 2010 to 10 June 2012, Dr. S.Y. Quraishi served as the Chief Election Commissioner of India. He was the first Muslim to serve in this position. Prominent Indian bureaucrats and diplomats include Abid Hussain, Ali Yavar Jung and asaf Ali. Zafar Saifullah was Cabinet Secretary of the Government of India from 1993 to 1994. Salman Haidar was Indian Foreign Secretary from 1995 to 1997 and Deputy Permanent Representative of India to the United Nations. Prominent Muslim politicians in India include Sheikh Abdullah, Farooq Abdullah, his son Omar Abdullah, Mufti Mohammad sayeed the incumbent Chief Minister of Jammu and Kashmir and others.

Muslim has active participation in the film industry of Bollyhood which is the one of the major source of Indian economy. Some of the most popular and influential actors and actresses of the Mumbai-based Bollywood film industry are Muslims namely Yusuf Khan stage name Dilip Kumar,³⁶ Shahrukh Khan, Aamir Khan, Salman Khan, Saif Ali Khan, Madhubala, and Emraan Hashmi. India is also home to several critically acclaimed Muslim actors such as Naseeruddin Shah, Johnny Walker, Shabana Azmi,

Waheeda Rehman, Amjad Khan, Parveen Babi, Feroz Khan, Meena Kumari, Tabu, Soha Ali Khan and others. A.R. Rahman a legendary singer and composer of India who is Oscar winner.

Muslim is also dominant in sports and games of India. Sania Mirza, from Hyderabad, who is married to another star Shoaib Malik of Pakistan is the highest-ranked Indian woman tennis player. In cricket the most popular sport of India, there are many Muslim players who have made strong and significant contribution. Iftikhar Ali Khan Pataudi, Mansoor Ali Khan Pataudi, Mustaq Ali, Selim Durrani and Mohammad Azharuddin captained the Indian cricket team. Other prominent Muslim cricketers are Mohammad Kaif, Munaf Patel, Zaheer Khan, Irfan Pathan, Yusuf Pathan, Wasim Jaffer, Mohammad Shami and others.

Azim Premji, CEO of India's 3rd largest IT company Wipro Technologies and the 5th richest man in India has an estimated fortune of US\$17.1 billion. India is home to several influential Muslim businessmen. Some of India's most prominent firms, such as Wipro, Wockhardt, Himalaya Health Care, Hamdard Laboratories, Cipla and Mirza Tanners were founded by Muslims. The only two South Asian Muslim billionaires named by Forbes Magazine, Yusuf Hamied and Azim Premji, are from India.³⁷

Though Muslims are under-represented in the Indian Armed Forces, as compared to Hindus and Sikhs, several Indian military Muslim personnel have earned gallantry awards and high ranks for exceptional service to the nation. Air Chief Marshal Idris Hasan Latif served as Chief of the Air staff of the Indian Air Force from 1973 to 1976. Indian Army's Abdul Hamid was posthumously awarded India's highest military decoration, the Param Vir Chakra, for knocking-out seven Pakistani tanks with a

recoilless gun during the Battle of Asal Uttar in 1965. Two other Muslims - Brigadier Mohammed Usman and Mohammed Ismail were awarded Mahavir Chakra for their actions during the Indo-Pakistani War of 1971. High ranking Muslim officers In Indian Army include Lieutenant General Jameel Mahmood (former GOC-in-C Eastern Command of the Indian Army), Lieutenant General Sami Khan (former GOC-in-C, Central Army Command), Lieutenant General Syed Ata Hasnain, Lieutenant General Zameer Uddin Shah (ret'd) who is incumbent Vice Chancellor of the world renowned Aligrah Muslim University, Major General Afsir Karim, Major General SM Hasnain, and Major General Mohammed Amin Naik.³⁸ Zakir Naik is one of the most influential spiritual leaders of India as noted by *The Indian Express* in 2009. Ahle Sunnat Sufi leader Hazrat Syed Muhammad Ameen Mian Qaudri and Aboobaker Ahmad Musliyar have been included in the list of most influential Muslims in the list prepared by Georgetown University. Mahmood Madani, leader of Jamiat Ulema-e-Hind and MP was ranked at 36 for initiating a movement against terrorism in South Asia. Syed Ismail Bokhari, the *Khatib* of Delhi Jami Mosque is a well-reputed Ulema.

It is alarming that sometimes sectarian strife and bloodshed sparked between Hindu and Muslim community in the recent times. These include 1969 Gujarat riots, 1970 Bhiwandi riots, 1983 Nellie massacre, and the 1989 Bhagalpur violence, demolish of Babri Mosque in 1992, Bombay riots in 1993, Gujarat riot in 2002, and Deganga riots in 2010.³⁹ These conflicts stem in part from the ideologies of Hindu Nationalism and Islamic Extremism though since her independence, India has always maintained a constitutional commitment to secularism.

India is notable for its religious diversity, with Hinduism, Sikhism, Islam, Christianity and Jainism among the nation's major religions. Like other communities Indian Muslim believe their own Islamic culture but modernity also affected their daily life in this age of globalization. Many Muslim deny the westernization and maintained strictly their own aboriginal and Islamic culture.⁴⁰ Economic liberalisation, which was begun in the 1990s, has created a large urban middle class, transformed India into one of the world's fastest-growing economies, and increased its geopolitical clout. Indian movies, music, and spiritual teachings play an increasing role in global culture. According to the International Monetary Fund (IMF) as of 2014, the Indian economy is nominally worth US\$2.047 trillion; it is the eleventh-largest economy by market exchange rates, and is, at US\$7.277 trillion, the third-largest by purchasing power parity, or PPP. With its average annual GDP growth rate of 5.8% over the past two decades, and reaching 6.1% during 2011-12, India is one of the world's fastest-growing economies. This type of economic growth has been only possible for government initiatives, public and private investment and community contribution as well. It is true that the Muslims have rendered yeoman's service to the overall development in India.

Muslims of Srilanka

Sri Lankan Muslims who are commonly referred as Moors are the third largest ethnic group in Sri Lanka, comprising 9.23% of the country's total population. 1,967,227 persons adhering Islam as per the census of 2011.⁴¹ They lived primarily in coastal trading and agricultural communities, preserving their Islamic cultural heritage while adopting many Southern Asian customs. The Muslim community is divided into three main ethnic

groups: the Sri Lankan Moors, the Indian Muslims and the Malays, each with its own history and traditions.⁴² The attitude among the majority of people in Sri Lanka is to use the term 'Muslim' as an ethnic group, specifically when referring to Sri Lankan Moors.

With the arrival of Arab traders in the 7th century Islam began to flourish in Sri Lanka. The first people to profess the Islamic faith were Arab merchants and their native wives, whom they married after converting to Islam. By the 8th century, Arab traders had controlled much of the trade on the Indian Ocean, including that of Sri Lanka. Many of them settled down on the island in large numbers, encouraging the spread of Islam along with the Sufis.⁴³ However, when the Portuguese arrived during the 16th century, many of their descendants now called the *Sri Lankan Moors* were persecuted. During 18th and 19th centuries, Javanese and Malaysian Muslims brought over by the Dutch and British rulers contributed to the growing Muslim population in Sri Lanka. Their descendants, now the Sri Lankan Malays, adapted several Sri Lankan Moor Islamic traditions while also contributing their unique cultural Islamic practices to other Muslim groups on the Island. The arrival of Muslims from India during the 19th and 20th centuries has also contributed to the growth of Islam in Sri Lanka. Most notably, Pakistani and South-Indian Muslims have introduced Shia Islam and the Hanafi school of thought into Sri Lanka, however although most Muslims on the island still adhere to the traditional practices of Sunni Islam.

In modern times, Muslims in Sri Lanka are handled by the Muslim Religious and Cultural Affairs Department, which was established in the 1980s to prevent the continual isolation of the Muslim community from the rest of Sri Lanka. During civil war of 26 years in Sri Lanka between government and

separatist military organization, Liberation Tigers of Tamil Eelam (LTTE) Muslim were targeted by them and hundreds of Muslim killed and thousand of them were expelled from their domicile and their property was confiscated. The expulsion of the Muslims from the Northern province was an act of ethnic cleansing carried out by the Tamil Militant Liberation Tigers of Tamil Eelam (LTTE) organization in October 1990.⁴⁴ In order to achieve their goal of creating a mono ethnic Tamil state in the North Sri Lanka, the LTTE forcibly expelled the 95,000 strong Muslim population from the Northern Province. The expulsion still carries bitter memories amongst Sri Lanka's Muslims. In 2002, the LTTE militant leader Vellupillai Prabhakaran formally apologized for the expulsion of Muslims from the North.

The Moors had better social and economic mobility had a link to the historic head start they had in getting education and government jobs under British colonial rule. On the eastern province of the country Muslims are predominant. These Muslims were settled on land given by the Sinhalese King Senarat of Kandy after the Muslims were persecuted by the Portuguese. East coast Sri Lankan Moors are primarily farmers, fishermen, and traders. Many moors in the west of the island are traders, professionals or civil servant and are mainly concentrated in Colombo, Kalutara, Beruwala, Dharga Town, Puttalam, Jaffina and Mannar. In this modern age of science Muslim of Sri Lanka are not backward in the field of education, even there are 749 Muslim schools in Sri Lanka, and 205 madrasas which teaching Islamic education, and there is an Islamic university in Beruwala Jamiya Naleemiya. An Al-Imam school in Colombo is the first of its kind Islamic school, teaching an integrated Islamic curriculum since 2008.

In early 20th century there are few Muslim professionals in accounts, Medical, Engineering, etc. But at present they are exceeding the national average. Due to lack of opportunity in Sri Lanka, many Muslim professionals are migrating to get jobs abroad, such as the Middle East, United States, Canada, Australia, and Europe. The Sri Lankan Moors possess a unique culture that differentiates them from the dominant Sinhalese and Tamil ethnic groups on the island. The Sri Lankan Moors have been strongly shaped by Islamic culture, with many customs and practices according to Islamic law. While preserving many of their ancestral customs, the Moors have also adopted several South Asian practices.

Muslims of Nepal

Every nation and society of the world has been affected by the new global change and most have been trying to adjust or readjust to it by whatever means available to them. Being situated in the ground of Himalayas and as a hilly state of South Asia, Nepal is not out of the influence of globalization. Actually the majority people of Nepal are adjusted or trying to readjust with the values of globalization. But the question is here about the minority people of Nepal specially the Muslim minority who are completely a deprived community in the state. Muslim of Nepal has the loose connection with mainstream developments and has fallen into vulnerable situation in the era of globalization when the other community is going ahead with their material developments.

Actually Nepal is rich in ethnic diversity, multiple language and variety of culture. Muslim is a small but fast growing community in this hilly state. The Muslim society of Nepal traces its ethnic origin to different region in

India as well as Asia. Muslims came into contact with Nepal on account of trade and commerce.⁴⁵ Later the Sufis also played the vital role to spread Islam in Nepal as well. However Muslim of Nepal has their own separate identity and culture. Muslim is numerous in the Southern area of Nepal than the North. At present Muslims are the fast growing and assertive minority than the other minority in this Hindu dominated country. But Nepali Muslim is backward in education, economics, trade and commerce as well as in politics on account of various problems and uncertainties. It is observed that the mainstream populations of Nepal, mainly the Hindus who are the principal population of capital Thimpu are already adjusted with globalization and decorated their life with the overall development of globalization. But the minority groups like the Muslim who are only 3.4 percent of whole population are the most vulnerable group of the hilly Terai region of Nepal.⁴⁶ They are unfortunate who are mainly peasant and always exploited and neglected from the benefits of mainstream developments. Absence of technological using, poor economic condition, backward in education sector, unemployment and absence of modernity among the Muslims of Nepal made this minority population vulnerable in this era of globalization.

Education is foremost consideration to reap the benefits of globalization particularly by using technology. In this modern era developed nation always emphasis on education which is recognized as the key-stone of their success and development. Though education is the backbone of a nation and without having modern and scientific education a nation can not rise up in the era of globalization. But the Nepali Muslims are educationally backward and they only pursue religious education other than modern mainstream

education of Nepal.⁴⁷ Deteriorating economic condition, religious prejudices and monopolies government policy are mainly liable for the backward educational status of Muslims. The literacy rate of Muslim community is 34.72% in comparison to national literacy rate of 53.7%. The reason for the backwardness in education of Muslims is that they neither allowed to attend any Nepalese schools up to 1940s nor even they were not allowed to open their own schools.⁴⁸ The first Madrasha of Muslims was established only in 1941. But the conservative Muslims did not encourage their children, especially girls to go to educational institutions. The Muslims have no confidence on general school education. To them this education serves the purpose of getting government job in which they are discriminated. For them the government job is highly competitive while the Madrasha job is easily available. That is why they are inclined to Madrasha education.

All the Muslims speak the local dialect but all the textbooks are written in Nepali and the medium of instruction in public schools is Nepali too. So language problem is one of the reasons for backward position of Muslim in education. The Muslims want their children to learn the Urdu Language, which is the medium of teaching in the Madrasha. Men participants are more than women in educational institution and most of them are Madrasha educated. Compulsion to learn through Nepali is one of the reasons for their low participation in general school education.⁴⁹ At present some Muslims are admitting to modern educational institution but the ratio of women are in law. Though some Nepali Muslim students take admission in universities in India, Bangladesh and Pakistan by their own initiative but the ratio of their participation is not sufficient at all. Material developments of the Muslims

are usually hindered due to the hinderences faced by the Muslim to attain standard education.

Globalization has opened an era of economic development. Though there is the apprehension that rich become richer and poor become poorer in this age but it is true that globalization has opened an open market for all and competition among the nations. Those who are competent can be benefited in all respect. In Nepal about 40% of the country's total population lives below the universally defined poverty line and per capita national income is a mere US \$160 per annum. Muslims are no exception in this story of underdevelopment. Muslims of Kathmandu are somewhat better than the other Muslims of different parts of the country. Terai, the Muslim dominated area where most of the Muslims are mostly agriculturists.⁵⁰ They own small agriculture lands and many of them are landless labourers. Some also work as tailors, rickshaw pullers and their lives are very hard. Some are engaged in poultry and pigeon rearing industry. Tibetan and Kashmiri Muslims are engaged in trade and commerce. Muslims are generally not rich and comparatively Muslims appear to be poorer than the other people of Nepal. However, it is deduced that the economic position of the Muslims in Nepal is not satisfactory. Muslims do such kind of work like tailoring and poultry farming which is regarded by elite Hindu as untouchable deeds. The backward economic condition created uncertainties for the future generation of Muslims.

Muslims are not permitted to enter into government job because they would not adopt the mainstream modern education of Nepal. Unemployment problem has reduced this community into severe poverty. The poor Muslims are deprived of using technology on account of their impoverished economic condition. Muslim business class who are mainly concentrated in the capital

Thimpu, are comparatively well positioned in economy, education and empowerment. They are also technologically advanced.

Historically, Nepalese Muslims were a politically backward community for their minority status in the country. From the past they were exploited and ill-treated by the ruling elites. The long existed Rana regime was abolished in 1951 in the context of multi-party system of government under monarchy and the new constitution was introduced in 1959. But Muslims were ignored and government would not take any initiatives for the development of this minority group. As a minority group they were treated as the lower class citizen in the country. In the context of unstable political condition in Nepal from (1960-1990), and with the rise of democratic wave only a few Muslims started to participate in active politics. In the general election of 1991 some 31 Muslim leaders contested in the election under different political party among whom 5 were elected. In the meantime Muslims formed several organizations like Millat-i-Islamia, Muslim Seba Summittee and Ittihadul Muslimin.⁵¹ Under the banner of these organizations Muslims strongly protested the partiality shown towards them by the patronization of the state. Later they demanded 10% reserved seats in the National Parliament for the Muslim community. After the declaration of secular state by interim government of Nepal in May 18, 2006 revolutionary changes ushered in the political arena of the country. In this changing political situation Muslims became more conscious to defend their rights and interests. The New National Muslim Struggle Alliance is a more active Muslim organization which is working to create political awareness among Nepali Muslims.

Certainly Nepali Muslim is an assertive and fast growing community in the state who were neglected and exploited by the ruling elites in the past. But the scenario seems to be changing in this era of globalization. The landless

agriculturist Muslim is now engaging in different industrial sector and business. Some Muslims is also getting the government and private jobs as well by achieving modern scientific education from home and abroad though the number of job holders are is comparatively very poor. Educated Nepali Muslims are also aware about state politics and now a day some also participate in active politics. Though Muslim is not technologically advanced but using of mobile, internet, face book is increasing day by day. Gradually they are going to be more aware to uphold their interest and to face the challenges of twenty first century on account of their poor economy, illiteracy, poverty and deprivation. They can ameliorate their position if the government takes positive initiative for the material development of the Muslim community and treat them as the aboriginal citizen like Hindu community. Private entrepreneurship can develop their economic status. Despite all problems and difficulties the Nepalese Muslims are keeping good relations with the other Muslims of the world in this era of globalization. All these are positive signs for their further developments.

Muslims of Maldives

Maldives is an island country of South Asia and the majority populations are Muslim. Statistics show that 99.41 percent people of Maldives are Muslim. Sunni Islam is the state religion of Maldives.⁵² The islands converted from Buddhism in the 12th century, and the indigenous population is effectively all Muslim. Islam overtly impacts Maldivean law. The traditional Islamic law code of shariah, known in Dhivehi as *sariatu*, forms the Maldives basic code of law. On the inhabited islands, the miski, or mosque, forms the central place where Islam is practiced. Non- alignment policy has been continued in foreign affairs and immediately Maldives have

made good relation with Muslim world even in Malé, the Islamic Center and the Grand Friday Mosque, built in 1984 with funding from the Persian Gulf states, Pakistan, Brunei, and Malaysia. Maldives always suffer natural disaster like earthquake and tsunami for its geographical location in the heart of Indian Ocean. In 2004 a tsunami generated by a massive earthquake in the Indian Ocean, off the coast of Indonesia, devastated many of the low-lying Maldivian islands. However, since the independence this country maintains a good relationship with its neighbouring countries like, India and Sri Lanka. Maldives is one of the founding members of SAARC and full member of Commonwealth since 1985.

According to an estimate of World Bank, the Maldives gross national income (GNI) is US\$1340.⁵³ Most of the people are economically developed and their main source of income is the export of marine products. Educationally Maldives is more advanced than the other South Asian countries. In the aftermath of the December 2004 tsunami, the Maldives received a significant amount of international aid, in the form of grants and concessional loans, principally from the UN, the ADB, the World Bank and Japan. At present, Maldivian Muslims have recently sustained growth and diversification of activities. They are so moderate and engage in different social activities.

Muslims of Pakistan

Pakistan is the second most populous Muslim country after Indonesia, and its status as a declared nuclear power, being the only Islamic nation to have that status, plays a part in its international role. Its economy is the 26th largest in the world in terms of purchasing power and 45th largest in terms of nominal GDP and is also characterized among the emerging and growth-

leading economies of the world. Pakistan's estimated nominal GDP as of 2011 is US\$202 billion. The GDP by PPP is US\$488.6 billion.⁵⁴ The estimated nominal per capita GDP is US\$1,197, GDP and PPP per capita is US\$ 2,851 international dollars, and debt-to-GDP ratio is 55.5%. A 2010 report by RAD-AID positioned Pakistan's economy at 27th largest in the world by purchasing power and 45th largest in absolute dollars. It is South Asia's second largest economy, representing about 15 percent of regional GDP. GDP growth rate of Pakistan compared with global average since 2000.⁵⁵ Pakistan is a founding member of the Organisation of Islamic Cooperation (OIC) and an active member of the United Nations, Commonwealth of Nations, the South Asian Association for Regional Cooperation (SAARC), the Economic Cooperation Organisation (ECO), The Developing-8, and the G-20 developing nations. Pakistan maintains good relations with all Arab and most other Muslim countries.

In the field of modern science and technology, Pakistan is in well positioned and pioneer in the Muslim world. Scientists from around the world are invited by the Pakistan Academy of Sciences and the Pakistan Government to participate in the International Nathiagali Summer College on Physics. Pakistan hosted an international seminar on *Physics in Developing Countries* for International Year of Physics 2005. Pakistani theoretical physicist Abdus Salam won a Noble Prize in Physics for his work on the *Electroweak Interaction*. In medical science, Salimuzzaman Siddiqui was the first Pakistani scientist to bring the therapeutic constituents of the Neem tree to the attention of natural products chemists. Pakistani neurosurgeon Ayub Ommayan invented the Ommaya reservoir, a system for treatment of brain tumours and other brain conditions. Pakistan has an active

space program led by its space research agency, SUPARCO. Polish-Pakistani aerospace engineer W.J.M. Turowicz developed and supervised the launch of the Rehbar-1 rocket from Pakistani soil, making Pakistan the first South Asian country to launch a rocket into space. Pakistan launched its first satellite, Badr-1, from China in 1990, becoming the first Muslim country and second South Asian country to put a satellite into space. In 1998, Pakistan became the seventh country in the world to successfully develop its own nuclear weapons. Thus Pakistan became the first Muslim country in the world to embark on a nuclear power program.

In the field of modern education, Pakistan is more advanced than the other Muslim country. Government College University, Lahore is one of the oldest institutions of higher education in the Muslim world. As of September 2014 it has 136 universities, of which 74 are public universities and 62 are private universities. It is estimated that there are 3193 technical and vocational institutions in Pakistan, and there are also madrasahs that provide free Islamic education and offer free board and lodging to students, who come mainly from the poorer strata of society.

Pakistani Muslim society is largely hierarchical, emphasising local cultural etiquettes and traditional Islamic values that govern personal and political life. Though at present global culture especially western culture is penetrating in the society of Pakistan especially in the urban area. Local area especially the hilly portion of northern Pakistan is out of the influence of globalism and they are very rigid to uphold their traditional culture.⁵⁶ Cricket, however, is the most popular game across the country. The national cricket team has won the Cricket World Cup in 1992, been runners-up once in 1999, and co-hosted the tournament twice in 1987 and 1996. Pakistan

were runners-up in the inaugural 2007 ICC World Twenty20 in South Africa and won the 2009 ICC World Twenty20 in England. Pakistan is renowned in hockey, squash and polo games. International tournaments of these games are being organized respectively. By the way of these tournaments global values and modernism is penetrating in Pakistan. In spite of this kind of immense development, this country continues to face challenging problems including over population, terrorism, poverty, illiteracy, corruption, religious orthodoxy and extremism.

Muslim of Afghanistan

Afghanistan officially the Islamic Republic of Afghanistan, is a landlocked Muslim dominant country located in Central Asia and South Asia. It has a population of approximately 31 million people, making it the 42nd most populous country in the world. History reveals that Arab Muslims brought Islam to Herat and Zaranj in 642 C.E.⁵⁷ The land was collectively recognized by the Arabs as al-Hind due to its cultural connection with greater India. Before Islam was introduced, people of this region were multi-religious, including Zoroastrians, Buddhists, Surya and Nana worshippers, Jews, and others. Afghanistan became one of the main centers in the Muslim world during the Islamic Golden Age.⁵⁸

By the 11th century, Sultan Mahmud of Ghazni founded one of the splendid Muslim capitals in present Afghanistan. However, over 99% of the Afghan population is Muslim; approximately 80-85% is from the Sunni branch, 15-19% is Shi'a, and roughly 3% are non-denominational Muslims. There are small minorities like, Christians, Buddhists, Zoroastrians, Sikhss, and Hindu. There was a small Jews community in Afghanistan who had emigrated immediately to Israel and the United States by the end of the twentieth

century. Muslims of Afghanistan also playing the vital role to the progress of globalization. The state has been a member of the United Nations since 1946. It enjoys strong economic relations with a number of NATO and allied states, particularly the United States, United Kingdom, Germany and Turkey. In 2012, the United States designated Afghanistan as a major non-NATO ally and created the U.S.-Afghanistan Strategic Partnership Agreement. Afghanistan also has friendly diplomatic relation with neighbouring Pakistan, Iran, Turkmenistan, Uzbekistan, Tajikistan and China, and with regional states such as India, Bangladesh, Kazakhstan, Russia, the UAE, Saudi Arabia, Iraq, Egypt, Japan, and South Korea. It continues to develop diplomatic relations with other countries around the world.

The United Nations Assistance Mission in Afghanistan (UNAMA) was established in 2002 under the United Nation Security Council Resolution in order to help the country recover from decades of war. Today, a number of NATO member states deploy about 38,000 troops in Afghanistan as part of the International Security Assistance Force (ISAF). Its main purpose is to train the Afghan National Security Forces (ANSF). The Afghan Armed Forces are under the Ministry of Defence, which includes the Afghan National Army (ANA) and the Afghan Air Force (AAF).

Afghanistan is an impoverished and least developed Muslim country, one of the world's poorest because of decades of war and lack of foreign investment. As of 2013, the nation's GDP stands at about \$45.3 billion with an exchange rate of \$20.65 billion, and the GDP per capita is \$1,100. The country's exports total \$2.6 billion in 2010. Its unemployment rate is about 35% and roughly the same percentage of its citizens live below the poverty

line. According to a 2009 report, about 42% of the population lives on less than \$1 a day. The nation has less than \$1.5 billion in external debt and is recovering with the assistance of the world community. The Afghan economy has been growing at about 10% per year in the last decade, which is due to the infusion of over \$50 billion in international aid and remittances from Afghan exports. Afghanistan is a member of SAARC, ECO, and OIC. It is hoping to join SCO soon to develop closer economic ties with neighboring and regional countries in the so-called *New Silk Road* trade project.

Modernism entered into Afghans from the era of King Amanullah (1919-1929) since then school, college, and university in modern line were erected in different parts of Afghanistan.⁵⁹ As of 2013, there are 16,000 schools across Afghanistan at present universities in modern line has been founded in the country. The Muslims of Afghanistan is not far behind from modern media and communication. Actually mass media began in Afghanistan in the early 20th century, with the first newspaper published in 1906 by the 1920s; Radio Kabul was broadcasting local radio services. Afghanistan National Television was launched in 1974 but was closed in 1996 when the media was tightly controlled by the Taliban. Around 400 publications were registered, at least 15 local Afghan television channels, and 60 radio stations. Foreign radio stations, such as Voice of America, BBC World Service, and Radio Free Europe, Radio Liberty are broadcast in the country. Thus they have made close ties with international media and communication and came under the shadow of globalization.

Sports are one of the ways to global accountance. The Muslims of Afghanistan are also participating in international football, cricket and other

tournaments. In 2013, Afghanistan won its first international football trophy, the SAFF Championship. Cricket, which is a newly introduced sport in Afghanistan fueled by the success of the Afghan national cricket team, is growing in popularity. Afghanistan participated in the 2009 ICC World Cup Qualifier. The main hindrance of development in Afghanistan in this age of globalization is terrorism and religious fanaticism especially with the outbreak of Taliban and Mujahidin in 1990s.

Contribution of South Asian Muslim in advancing globalization

Globalization has broken down the artificial barriers to the flow of goods, services, capital, knowledge, and people across the borders. It is the freer movement of goods, services, ideas, and people around the world. The wave of globalization has shakened every sphere of the life of South Asian Muslim. The Muslims of South Asia has increased immediately their participations in the world wide trade and borderless international economy. In technology transfer, Muslim is moving through international travel and migration and in international flow of information and ideas in this era of globalization. Muslims are now the dominant force in the borderless world economy, all of which have led to increase in global flows. The trade liberalization and other forms of economic liberalization which have facilitated the liberal world trading system resulted in the eradication of poverty and advanced the poverty level of the third world nation who is mostly Muslim. Globalization has predominantly been driven by economic factors, and more specifically the profit motivations of corporate entities and these entities seeking to achieve competitive advantages. The Muslims are not far behind in this concept of globalization. Like other advanced nation,

Muslims who are moderate educated and economically solvent have enriched with the overall development of globalization.

Actually globalization has modified every aspect of human life and the Muslim is not far behind the influence of globalization. Among the Muslims of the world, South Asian Muslim are comparatively more advanced and moderated. Though they have some hindrances to adopt the values of globalization but the dominant Muslim countries of South Asia like Bangladesh, Pakistan, Maldives, and Afghanistan are playing the vital role to the advancement of globalization. There are some problems with Muslim of Pakistan and Afghanistan due to the fear of terrorism. Terrorism has broken out in this region on account of religious fanaticism and foreign influence. On the other hand, these countries are politically backward and sometimes ruled by the military dictators. Culturally, western culture is penetrating the life sphere of every Muslim of South Asia. And many Muslims like the western knowledge and science and expect an accumulation of western values with the traditions of Islam. Technologically Muslims are more benefited in this age of globalization. The rural Muslim of South Asia has not yet reached within in the availabilities of internet network and technological avenues. But in this age of 3G and broadband internet Muslim have got an opportunity to broaden their outlook and increase their international communication. Now Muslim can inform any event of distance corner within a few second by clicking the computer and internet. The technological advancement like the radio, television and satellite has squeezed the world into a village thus Muslim can share their feelings and sorrows like their next door neighbour.

An analysis of the above account shows that globalization is assuming the shape of a more common phenomenon in this present era. This has immediately touched the sphere of every people of this world. Muslims are not far behind with the influence of globalization rather the compatibility of Islam has led to the overall development of the Muslims. Islam has manifold contribution in this present globalization and Islam had its own version of globalization which was initiated by the Holy Prophet Muhammad (SM) when he sent his deputations to the mighty Roman and Persian Empires. Within two or three centuries after the death of Prophet his followers were able to establish a vast empire which encompassed three continents: Asia, Europe and Africa. They not only conquered the lands but there was exchange of knowledge, science, philosophy, literature, trade and commerce with the conquered lands which are recognized as the key component of present globalization. Islam entered in South Asia in a global process and seeds of Muslim globalization grew up after the establishment of permanent Muslim rule in 1190s.

Since then Islam played a vital role in the formation of South Asian culture and heritage. At present among the eight countries of South Asia four countries like, Bangladesh, Maldives, Pakistan and Afghanistan Muslims are dominant. They are more modern and moderated than the other Muslims in this world. Their positive attitude towards modern values and globalization as well has made them unique and progressive. They are affected by the values of globalization within the passage of time. The positive notions of South Asian Muslims towards globalization are playing the vital role in their economics and society as well. Technology and satellite has made their life easier and comfortable. However, the negative impact of Western values on Islamic culture and traditional customs of Muslim society is alarming.⁶⁰

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Chapter IV

Impact of Islam on Globalization
vis-a- vis Globalization's Impact on Islam

In the previous chapter contribution of Islam in advancing globalization has been discussed with special stress on the role of Muslims of South Asia. In the present chapter an interesting aspect will be focused revealing less known facts of this area of research. The term globalization refers to the increasing interconnectedness of nations and people around the world through trade, investment, travel, popular culture, and other forms of interaction. It is a process by which the people of the world are unified into a single society and function together. Globalization is also a combination of economic, technological, socio-cultural and political forces. This process has effects on the environment, culture, political systems, economic development and prosperity and on human physical well-being in societies around the world. Like the rest of the world, Muslim societies from Morocco to Indonesia and Nigeria to the Islamic Republics of Central Asia have been deeply affected by globalization. The lives of their people have been changed, as have their thought patterns and sense of creative expression. Some have welcomed these changes, while others worry about the nature of the transformations taking place and the capacity of those affected to respond appropriately.

Moreover, at the international forums, the most frequently discussed and debated question with regard to globalization is who are the real gainers and losers. By identifying the winner and loser Muslims can prepare them well to make strategic plans to meet the challenges they have to face with the coming tides of globalization. Many scholars have highlighted the fact that globalization is something devised by the West and directed towards the developing and underdeveloped countries of the world. In fact globalization is a multi-faceted phenomenon, which infiltrates into all areas of human life. In realizing the fact that globalization comes from the rich and powerful

countries of the West, the developing and underdeveloped countries are doubtful as to whether they can benefit from it.

However, Islam is sometimes regarded as the counter-discourse of globalization. Muslim scholars counter this notion by referring Islam as a global religion and its followers are spread throughout the world that is playing a vital role to the overall process of globalization in many ways than one. On the other hand, globalization also affected the entire sphere of Muslim life which is now a vital component of their daily life.

Impact of Islam on Globalization

The term globalization acquired a metamorphosed denotation and connotation for various researchers across a wide range of academic disciplines after the collapse of the Soviet Union and the end of the Cold War in 1989 and 1990-91 respectively. But the meaning of the term remained unclear because it was largely influenced by the academic concerns and ideological backgrounds of the researchers who defined it. In the same way the role of Islam and the attitude of the Muslim on globalization is a subject of academic concern and debate. Muslim scholars developed a notion varied toward the definition of globalization. Globalization is sometimes used as the synonymous with internationalisation, on this assumption; globalization also means cross-border relations between countries in terms of large and growing flows of trade and capital investment. ¹ Muslim has no negative connotation towards this concept of globalization. Rather many Muslim countries are more interested to open market and cross-border flow of trade, commerce, information technology and communication. Globalization is also viewed as liberalization and denotes it as a process of international economic integration and wide spread reduction of statutory constraints on cross-

border movements of goods, services, money and financial instruments.² Muslim scholars have rejected the total identification of the two terms as globalization and internationalisation and argue that the process of international economic integration had emerged a long time before the birth of the phenomenon of modern globalization, particularly when the European imperial forces maintained their control over the Third World countries, mostly the Muslim dominated.³

Globalization is also sometimes compared with universalization and its advocates describe globalization as a process of spreading various objects and experiences to people of all corners of the globe. Muslim believes that the transcontinental spread of religions and commodities was universal a long time before the term globalization appeared. However, the present globalization has been confined to the new global activities that emerged in the second half of the 20th century, and those that are taking shape in our own time.⁴ Globalization is closely associated with westernization and considered as a dynamic factor that motivates the transnational spread of the social structure of modernity like capitalism, rationalism, industrialism, secularism, patronization of western cultures and destroy the pre-existent cultures and self determination of non-western nations. Evidence for such globalization can be found in the transcontinental spread of Hollywood culture and McDonald's fast-food restaurant. Muslim has the appeal to avoid western culture and values which has the contradiction with Islamic values. In spite of this, modernity in western line has been accepted by the Muslim with some modification of Islamic values. Muslim belief on global relation and Islam spread throughout the world through the global process.

The present trends of development throughout the globe lead to a form of comprehensive globalization which will include all the forces that are

guiding the world towards a global village⁵, compressing distance, homogenizing cultures, diluting national sovereignty and reducing the relevance of political borders. In this aspect many developing Muslim nations are trying to develop as much as possible with modern global values. Most of them are trying to adjust or readjust with the trends of globalization as a member of global village because all the people of different class and creed have come to close to break their geographical and religious boundary. This has been possible only for rapid spread of information technology.

The mainstream of Muslim scholars considers globalization or globalism as an old phenomenon that has been in process since the dawn of civilization, and is currently in the most rapid phase of its development, whereas a few of them view it as a recent phenomenon associated with the socio-political and economic values of the post-modern era. The major difference between these two views is one of time associated with the historical background of globalization rather than understanding its essence and impact on the Muslim world. Therefore, it is important to highlight the opinion of those who address this issue from a historical perspective; and propose that much of today's civilizations and inventions are the cumulative result of peaceful and less peaceful interactions of previous civilizations. These civilizations trace the history of globalization back to the Greek civilization, where Alexander the Great (356-323 B.C.) tried to expand his political territories over the neighboring countries and impose the values of Hellenistic civilization on the indigenous communities of the Mediterranean region.⁶ The Greeks gradually left the scene for the Romans, who based their civilization on the Greek legacy and Christian heritage. These developments enable Constantinople to establish itself as the capital of the Roman or Byzantine phase of globalization, from where the Roman tried to impose

their cultural and political values on the nations of the Mediterranean Sea, the Near East and North Africa.⁷ The spread of Roman values in the old world put the Romans and their clients in conflict with the Persian, and the tension between the two super powers viz; the Byzantine and Persia empires of that time dominated the political landscape until the Muslim appeared as a new political force in the 7th century.

From the very beginning of its manifestation in Arabia, Islam presented itself as a global and universal religion. The Holy Quran states that the message of Islam is universal, and addresses the humanity of all races.⁸ Prophet Muhammad (SM) also emphasized this universal dimension in a tradition that said there is no difference between an Arab, a Persian, an Ethiopian, a black or a white except how pious and good one can be.⁹ Following the rapid territorial expansion of the Islamic state and the spread of Islam as a global religion.

Islamic civilization entered a new phase of globalism based on interaction with other civilizations. During this period, the world witnessed a flexible mobility of human knowledge and associations within the borders of the Muslim world that generated a continuous interaction among Muslims themselves, placed them face to face with the heritage of ancient civilizations, and enabled them to present themselves as a new source of knowledge.¹⁰ Between the 7th and 13th centuries, Muslim scholars comprehended a great deal of the intellectual heritage of their predecessors, and shaped it into a brilliant civilization and a scientific, philosophic and artistic culture based on the fundamentals of Islam. Firstly the Arab, then the Persian and later the Turks set about the task of creating this classical Muslim civilization. In the 13th century, both Africa and the Indian sub-continent became great centers of Muslim civilization. Muslim kingdoms

were established in the Malay-Indonesian regions, while Chinese Muslims flourished throughout China. Thus Muslim civilization was spread throughout the known world of the contemporary world where Muslim not only ruled but globalism of Islam occurred through the trade, commerce, exchange of culture and knowledge. Though some Orientalists like Oliver of Pederson explain that Islam began by sword, was maintained by the sword, and by the sword would be ended. But such kind of thought about the spread of Islam completely rejected by the Muslim intellectuals. Indeed, mass conversion took place when Islam became as a way of life and guidance for all human being and Muslim civilization emerged on the harmonious interactions of the previous enriched civilizations of the different parts of the world as a global religion.

By the 17th century, Islamic civilization had begun to lose some of its global dynamics, and the Ottoman Caliphate, then supreme institution of governance in the Muslim world, entered upon a long progress of territorial disintegration that lasted over 200 years. Meanwhile, European civilization spread over the globe after the renaissance, and the large European nation-states, equipped with the overwhelming new powers of science and industry, expanded to empires throughout the globe.¹¹ With the rise of United States of America after Second World War (1939-45), the term “Western” came into circulation, signifying European in an expanded sense. The emergence of Japan made the term “Western” inappropriate for some purposes, and later the industrialization of the Soviet Union created similar “Verbal Embarrassments”. Hence, by the mid twenty century, it was customary to speak of developed parts of the earth, alongside which others were seen as developing or less developed. In this atmosphere the term “Third World” was born without any specific geographical identity except that it meant

outside the orbit of Western countries and the Soviet Union. The Muslim countries were accommodated within the frame of the “Third World” on the criterion of their poverty, weakness and backwardness.

The political classification marked the end of Muslim globalism and paved the way for the supremacy of the Anglo-Saxon globalization led by the West. Under the impact of this new phase of globalization, many aspects of Islamic civilization began to come apart, particularly when the European imperial forces moved into the Muslim countries, controlled their natural resources, transformed large elements of the local population into wage employees of foreign owners, and substituted the *Shariah Laws* with secular one that could govern the vertical relationships between the colonizers and the ruled, and maintain law and order at the grass-root level of the Muslim communities.¹²

The era of Anglo-Saxon globalization can be divided into three distinct periods. During the first, covering the 19th century and the first half of the 20th century, European imperial forces invaded Third World countries and imposed their political, cultural and economic values on them. The second period that of the Cold War (1945-90), witnessed the bipolar tension between the then two superpowers, and the victimization of the Third World countries like Korea, Vietnam and Palestine. With the collapse of Soviet Union, the Cold War came to an end, and the centre of the international political gravity lost its duality and is now largely controlled by the United States of America which paved the way of new world order. This political development marks the beginning of the third phase of the Anglo-Saxon globalization that has divided the world into a centre of USA and its periphery, enabling the former to impose its values on the rest and branding

those who dared to reject its global policy as an 'axis of evil' or enemies of civilization and democracy.

Some Muslim intellectuals argue that the Anglo-Saxon globalization of present times is the paradigm of colonialism or neocolonialism or a process of westernization of the non-Western countries at the expense of their indigenous heritage. To understand the reaction of the most of younger generation of the Muslims to the issue of globalization at large, it is important to focus on three distinct groups. The first group includes many of those Muslims who receive their education at Western academic institutions, whether at home or abroad, and became much fascinated by the achievements of Western civilization. Therefore, they worked towards the Westernization of state and society in their countries and assumed that this approach would enable them to contribute positively to the development of their backward communities. The best historical example of this attitude can be found in the experience of Kamal Ataturk who adopted an extensive and through policy for the secularization, the Islamization, culture and political nationalization of the post Ottomans.¹³ Actually, Ataturk was a firm believer in Turkey's European destiny and in theories that attributed to Islam the greatest part of the responsibility for the economic and military backwardness of Muslim countries. In contemporary history there is the example of Zayn-al- Abdin bin Ali of Tunisia, who followed the footsteps of this predecessors, Habib Bourgiba, working toward the Westernization of the Tunisia state and society.¹⁴

This kind of Westernization has been rejected by members of the second group, who call for a return to the pristine purity of Islam, denounce all the products of Western civilization, and reject the validity of Muslim practice that are not in harmony with the fundamental principles of the Holy Quran

and Sunnah. The target of this group is to restore and implement Shariah law in Muslim countries. The implementation process should include aspects of human activities and international relation of non-Islamic countries. One function of this group encourages the implementation of Shariah law from above in the sense that the secular governments in the Muslim world should be removed from power and substituted by Islamic government that would follow the footsteps of the early Muslim leaders and work together for the betterment of the Muslim community.¹⁵

The members of the third group tend to appreciate some of the Western values of Anglo-Saxon globalization, provided that they are in harmony with the objectives of the Shariah's law. They assume that this approach will enable them to bridge the gap between traditional Islamic beliefs and institutions and the socio-political realities of the contemporary world, and pave the way for the revival of Islamic values as the most potent device for the development of Muslim communities. To achieve this objective they established a wide network of charitable, social, educational and political organizations at the grass-root level of the society, and at the same time entered in an open competition and confrontation with the ruling authorities in their countries. The outcome of this struggle was the legitimization of their political existence as opposition parties or political pressure groups, and in a view cases, some succeeded seizing power by force and establishing different forms of Islamic government, as is the case in Iran and Sudan.¹⁶

The assessment of the political outcome of these three groups lies outside the scope of this study whose primary objective is to examine the reaction of Muslim activities to the Anglo-Saxon globalization of today, and highlight their position in relation to the preservation of Muslim identity. The sum of this examination suggest that it is hard to brand all the Islamic revivalist

movement as projectionist or reactionary in their attitude toward western civilization because some of them are moderate, pragmatic ready to deal with globalization if it does not harm the core of their Islamic identity.

In terms of human development index (HDI), United Nations Development Programme (UNDP) in 2010 states that most of the Muslim countries lie in the middle and low categories of human development. There are only few countries that have very high or high level of human development. For instance, Brunei Darussalam, Kuwait, Qatar and United Arab Emirates have very high level of human development in this era of globalization. Other countries that have high level of human development include Bahrain, Libya, Oman, Saudi Arabia, Malaysia, Albania, Turkey, Kazakhstan and Lebanon.¹⁷ Most of the countries of the Muslim are termed as the countries of Third World where poverty is the common scenario. Illiteracy, poverty, epidemic diseases, violence, and terrorism frequently affect their daily life. Some Muslim countries are rich on account of ample mineral resources but their resources sometimes became curse when super powers like America led their great game in the name of abolishing terrorism. Indeed, Muslim world is more backward in establishing good governance, economic prosperity, scientific and technological development as well. The World Bank (2010) classified the Muslim countries into the categories of low income countries (LIC) with income of \$975 or less and lower-middle income countries (LMC) with income ranging between \$976 and \$3855. Only a few Muslim countries are categorized as upper middle income (UMC) with income range \$3856 to \$11905 and high income countries with income above \$11906. The following table illustrates this phenomenon:-

Categories	Countries
Low income (LIC) US\$ 975 or less	Bangladesh, Afghanistan, Benin, Burkina, Faso, Chad, Comoros, Gambia, Guinea Bissau, Mali, Mauritania, Mozambique, Niger, Senegal, Sierra Leone, Somalia, Togo, Yemen Republic
Lower middle income (LMC) US\$ 976 to 3855	Albania, Cameroon, Coted ivoire, Djibouti, Egypt, Iran, Iraq, Jordan, Morocco, Nigeria, Sudan, Syrian, Tunisia, Indonesia, Maldives, Pakistan, Turkey and Palestine
Upper middle income (UMC) US\$3856 to 11905	Algeria, Azerbaijan, Gabon, Kyrgyz Republic, Lebanon, Libya, Malaysia, Tajikistan
High income countries above US\$11905	Bahrain, Brunei Darussalam, Kuwait, oman, Qatar, Saudi Arabia, United Arab Emirates

Table -1: World Bank Classification of Muslim Countries (2010)¹⁸

The report summary of KOF index which indicate the values of Muslim countries and their actual world rank in this age of globalization is shown in the following table:-

Countries	Rank	Values
Malaysia	35	7376
Jordan	36	7174
Bahrain	41	6937
Qatar	43	6887
Kuwait	47	6779
Lebanon	52	6562
Turkey	56	6491
United Arab Republic	64	6243
Tunisia	66	6213
Egypt	68	6133
Morocco	72	6085
Kazakhstan	73	6084
Saudi Arabia	74	6064
Oman	76	6028

Guyana	79	5974
Kyrgyzstan	82	5897
Indonesia	86	5780
Azerbaijan	93	5518
Albania	94	5564
Brunei Darussalam	101	5335
Gabon	102	5327
Pakistan	104	5269
Senegal	114	4995
Mozambique	115	4990
Suriname	117	4898
Gambia	118	4843
Algeria	120	4820
Syrian Arab Republic	122	4793
Togo	123	4789
Libyan Arab Jamahiriya	128	4701
Djibouti	129	4690
Mali	132	4596
Yemen	134	4580
Uganda	138	4491
Cameroon	143	4282
Burkina Faso	144	4262
Maldives	145	4232
Mauritania	146	4225
Benin	147	4216
Chad	149	4071
Guinea	150	4048
Uzbekistan	152	4027
Bangladesh	153	3974
Sierra Leone	155	3938
Turkmenistan	156	3867
Iran	162	3692
Guinea-Bissau	163	3645

Nigeria	165	3482
Niger	165	3482
Sudan	166	3477
Tajikistan	167	3450
Comoros	174	3067
Afghanistan	183	----
Iraq	193	----
Somalia	205	----
Palestine	208	----

Table-2: Muslim Countries ranked by KOF Index of Globalization¹⁹

The table indicates that Malaysia is the most globalized and Palestine becomes the last globalized nation among Muslim countries as well as in the world. Muslims throughout the world are keeping vital contribution to the development of world economy, trade and commerce, technology and communication and so on. Indeed, Muslim countries are not out of the influence of globalization. Rather, many moderate Muslim countries like Bangladesh, Indonesia, Malaysia, and Brunei adopted all the possibilities of globalization. It is the demand of the age that Muslim world should be moderated and modern values should be oriented with the tradition of Islam to inject dynamism in the Muslim Ummah. Islam is a completely global religion and obviously not a counter discourse of globalization.

The question here is how did Muslim world benefit from the globalization? The Muslim nations can consolidate with increasing cooperation among them in all fields including the political, economic, cultural and social spheres. It is mentionable that one of the greatest dilemmas for Muslims today is that their culture springs from a civilization whose era ended many centuries ago, and their lives are now influenced by a new civilization which demands a culture compatible with it. This is the reality of contemporary

times. What is required to do is to open the door to research and dialogue in order to find the ways of living with honour which are in keeping with Islamic identity. Western civilization, based on the idea of progress and thus technological innovation, is changing traditional ways of life and creating more dynamic and exciting styles of living. Consequently Muslims need to adapt their culture to the new way of life which is emerging rapidly with the advent of electronic communication and the expression of the information technology in this era of globalization. It is the high time for the Muslims to develop their way of life with a combination of the values of globalism with the traditions of Islam to be more advanced in the upcoming world.

Impact of Globalization on Islam

In recent years globalization and its different facets are keeping vital role in the field of science, technology, socio-economic and cultural affairs as well as modernization of the Muslim world. The impact of the current globalization on the Muslim world has been varied, with positive and negative outcomes for different Muslim nations. Globally Muslim is part of diverse cultures, socio-economic and ethnicities. They comprise the second most populous religious demographic in the world.²⁰ The most widely used modern concept 'Globalization' has both positive and negative connotations in the Muslim world. Due to the blessing of the globalization the Muslim nations have turned into global village and this come close to share their beliefs, problems and prospects. Unprecedented changes have taken place in communications, transportations, and computer and information technology which have given a new impetus for the Muslim to express their glorious past among the nations of modern era of globalization.

Though in this age of globalization, Western world try to represent Islam as the religion of terrorist, and show Muslims as Taliban, Mujahidin, Islamic

State, Muslim Brotherhood and etc. It needs to be stressed that such terrorist groups are not the real representative of Islam and never represent the Muslim as whole. Islam is a peaceful religion whose ideology never supports the terrorist activities and religious extremism at all. After September 11, 2001, with the destruction of World Trade Center in New York by the terrorist attack, Muslim world has fallen into identity crisis on account of the great game of Western politician and scholars as well. Before any evidence was revealed about the identity of the attackers, and within a few minutes, Islam and Muslims were placed in the dock by leading American newspapers such as the *New York Times* and the *Washington Post*.²¹

In the western media, Islam was painted as a violent religion, and ordinary people were made to believe that Islam and terrorism go hand-in-hand. In this respect two concerns was raised: first alarmism, meaning the participation of a threat from Islam by both Western and non-Muslim countries; and second, simplification, whereby most Muslims are labeled as terrorist or most terrorists are labeled as Muslim. Thus the war on terrorism became consciously or subconsciously associated with the war on Islam.²²

This was the outcome of the reflections of the research of the western intellectuals like Francis Fukuyama and Samuel P. Huntington. Actually after the fall of Soviet Union in 1990, a new world order emerged. In such political situation, some Western scholars tried to propose a new understanding of the international political landscape after the collapse of the Soviet Union.

The two most important strategic studies that have attracted the attention of the world intellectual community are Francis Fukuyama's *The End of History and the Last Man* and Samuel P. Huntington's *The Clash of*

Civilization and Remaking of World Order. Fukuyama sees the failure of communism and unacceptability of the Islamic model for the non-Islamic world as indicating the ultimate triumph of liberal democracy, which originated in Western civilization, has universally acceptable values and that the world is now moving in a fundamental way towards their implementation. In this sense, Fukuyama presents liberal democracy and free market economy as the two most distinctive features of Anglo-Saxon globalization, and at the same time, acknowledges the failure of the Islamic model which, from his perspective, lacks the dynamism and universality of liberal democracy as a system of governance. Based on this hypothesis, Fukuyama recognizes the global leadership of the United States of America, and encourages its policy makers to bring the hope of democracy, development and free trade to every corner of the globe.²³ Huntington, in contrast, denies the possibility of a universal acceptance of Western civilization. He argues:

World politics is entering a new phase in which the principal conflicts of global politics will occur between nations and groups of different civilizations. Therefore, the fundamental source of this conflict will not be primarily ideological or economic. The great divisions among humankind and the dominating sources of conflict will be cultural. Nation states will remain the most powerful actors in world affairs, but the principal conflict of global politics will occur between nations and groups of different civilizations. The clash of civilizations will dominate global politics. The fault lines between civilizations will be the battle lines of future. The future conflict, in his view, will be largely shaped by interactions among seven or eight major civilizations namely, Western, Confucian, Japanese, Islamic, Hindu, Slavic Orthodox, Latin America and possibly African civilizations.²⁴

Huntington further presented the Chinese and Islamic civilization as the most dangerous threat to Western civilization. However, after the terrorist attack on the World Trade Centre, the advocates of the clash of civilizations doctrine had dominated the American political and media scene. They proved Muslim in the mass media as the terrorist and fundamentalist and a threat for world civilization.

The Muslim world is faced with a deep crisis of image and disunity engendered by internal as well as external forces. The Islamist like the Taliban has created a terrorist sentiment about Muslims throughout the world. On the other hand, Muslim world was threatened by the attack of western powers in the name of demolishing terrorism. In this aspect, the dominated oil and mineral resources Middle-East countries fall in risk of domestic rise of terrorism and the attack of Western power. It is true that the terrorist and extremist groups never represent the mainstream followers of Islam. Most of the Muslim of this age of globalization is interested in reconciling some aspects of Western modernity with their traditional cultures and values in order to maintain their existence and to cope with the values of modern world. Muslim world falls two types of dilemma: These are

- 1) Moderate Muslims are interested in reconciling some aspects of Western modernity with the traditional Islamic cultures and values.
- 2) Interpretation of socialism and communism and its pressure in the Muslim society.

In the Muslim world, since the end of the 1990s, seminars and conferences in Beirut, Cairo, Damascus, Rabat, Lahore and Kuala Lumpur on globalization's issues and global governance have been organized. Multiple internet networks have spurred transnational contracts; they act as opening

catalysts in circles that had until recently been closed or had existed in an ethnic cultural and religious cleavage. Educated and intellectual community of the Muslims now put emphasis on 'Liberal Islam'.²⁶

A great number of Muslims see globalization as an elegant neologism which hides reality; they seem globalization as a powerful lever for westernization whereas pro-Westerners favor it and see as a highway to modernity. Fundamentalists demonize globalization as an invasion and even as culture rape. They argue that Western mass- industry; pop art, cinema, television and other media, consumerism brings perversion through seduction. Secularization is perceived as a lever to push religion out of the public sphere. Islam and Muslim never trust such kind of attitude and beliefs of the West. According to them in the whole Middle Age and the early stage of Modern age, Christianity spoiled the life pattern of the European masses. Church was corrupted and every thing was restricted by the orthodoxy of Christianity. Actually church and papacy would not free the people's will; as a result, the European intellectuals brought a great change in the society to break the spoiled religious boundary. Thus the reformist brought the secularism and separated religion from politics and state. Muslim political thinkers do not trust the western secularism but expect to modernize their daily life on the basis of Islamic cultural heritage and values. Muslim thinks that Islam cannot paralyze itself through excessive glorification of past values.

In this era of globalization the Muslims have adopted moderation and have brought fundamental economic development in their states. A comparison Asian and Islamic course of action is all the more interesting because modern Malaysian Islam has played an important role in the economic success of this country.²⁷ This was partly due to Muhammad Mahathir who

was dynamic Prime Minister during 22 years (1981-2003). As an enthusiastic Muslim, he associated Islamic masters to the doctrinal framing of his development strategy. Some innovators of the present Arab world, like Hassan Hanafi, see the modernized Islam of Malaysia as a model.²⁸

Global political dimensions specially the neo-liberal democracy, have attracted the young educated Muslim. Politics and its proper development can bring sustainable development in the Muslim world, if the sustainable political circumstance exists in the state of Muslim nation they must raise as the developed nation within first half of 21st century. On the other hand, the Muslim dominating area of this world is full of huge mineral resources. With the proper utilization of their resources Muslim states can develop their economy.

But the common scenario of the Muslim world is that most of the Muslim countries are governed by the military dictators or Monarchy. Sometimes Muslim politicians worked for the interest of the West as the agent against the will of their own people. This tendency of Muslim political leaders can be seen in the era of Arab Spring.²⁹ Political leadership of most of Muslim countries expect only the power and luxury, they never think about the development of their own people. The political scenario of the Muslim world is going to be changed on account of global political system where democracy is more popular form of government. The wave of democracy and good governance has been penetrated in the Muslim society in this era of globalization.

Modern age is called the age of science, technology, knowledge and education. History proved that all the developed nations of present world has reached at the apex of their development to given priority on these sectors. Only the standard education system can enlighten the nation through the

development of science and knowledge. The western world has created the knowledge based society and an educational system of the modern prism of a development theory that is secular and western in its principles and values. In the eyes of Western world secularization goes with progress and religion with backwardness and conservatism, believing that modernization and westernization are necessary intertwined. To introduce the secular and modern European education in the Muslim countries modern Muslim leaders fall in dilemma in term of the clash of civilization: the tag between tradition and modernity, the past and future, the madrasah (religious school) and the secular school, and the hijab and Western dress. Such kind of dilemma can be seen in the reforms of King Amanullah³⁰ (1919-29) of Afghanistan and Reza Shah³¹ (1921-1941) of Iran, who injected modernism in those countries but rejected by the reactionary group and Islamic fundamentalist. But Kamal Atatürk (1924-38) of Turkey became champion in this respect who brought immense changes in Turkey and founded Turkey as the first modern secular Republic.³²

However, Muslim world has come out from such kind of ideological identity and immediately it can be seen that modern Malaysia, Bangladesh, Indonesia, Iran, Egypt, Tunisia have kept the pioneer role to introduce modern education with some modification with Islamic tradition and values.³³ The moderate Muslim in this era of globalization does not keep their future generation backward. They have taken all the necessary steps to modernize themselves with modern science and technological development. There is the cultural dimension of globalization in which Muslims are very conscious of. Actually the western values and ideas, notion of living has been penetrated in the Muslim societies, influencing their young in particular. Media in this age of globalization shapes our life style-from

dressing chic, eating habit, style of talking, pattern of behaviour to family matter and other. The monopoly of the international media networks, popularity of western culture specially the 'pop culture' have resulted in a global invasion of Western values and norms. The greeting of Muslim *Assalamu Alikum* is replacing by *hi/hello*.

On the other hand, Muslim and the Islamic cultures are negatively portrayed in movies, theaters, and news and entertainment channels. In Hollywood movies, for example, Muslim is sometimes portrayed as terrorist, war, wine, and women lovers and backward people. Thus Islamic culture is being challenged by the process of globalization and people perceive the dreadful image of Muslims.³⁴ It has been apprehended and presumed by Muslim scholars that western culture and civilization is going to dominate and empower the Muslim's traditions. The enthusiasm, energy and the dynamism regarding their Islamic ideology has been discarded or misinterpreted that it has become easy for the west to include into their minds their ideology, culture and traditions; as an ideology is the basic key that determine the role of each nation in the world.

Globalization has already changed the economy paradigm of many Muslim countries where industrialization has taken place. It is not totally wrong because industrialization has made Muslim's live easier and challenges. But, the problems now are why many Muslim countries still under poverties although they have industrialized their economy. The answer is easier that globalization involves not only benefits, but also has costs on potential problems that some critics see as great perils. There can be substantial equality problems in the distribution of the gains from globalization among individuals, organizations, nations, and regions. The rich and developed world is more benefited than the poor to develop the world. Thus

globalization has created the path of discrimination.³⁵ Poorer are going to be more poor and richer are going to be richer in this era of globalization. So, Muslim countries should take necessary action to be economically rich with eradicating poverty.

Globalization can be seen as the process by which regions of the world become linked, at various levels of society, through an expanding network of exchanges of people, goods, services, ideas, traditions etc. across vast destination. In this respect, modern technology has made easier communication which has promoted an unprecedented degree of interaction between Muslims across the world, especially those belonging to the middle and upper classes and particularly on youth, forging new links in scholarship, trade, commerce and welfare programs. This network of relationships has naturally given fresh impetus to the trans-national participation of the *Muslim Ummah*.

In the sphere of politics most of modern Muslim countries is in dilemma as to introduce the nature of government which one should be introduced. It is the result of the influence of the Western capitalism and neo-liberal democracy versus Communism in the Muslim world. Throughout the arena of Cold War, the West and the Muslim world sometimes became allies against a common enemy called communism.³⁶ The West regarded Communism as a politico-economic threat to its capitalist system and market ideology. The Muslim world regarded Communism-especially in its atheistic articulations as a cultural threat to its religious ethos and its Unitarian ideology of one supreme God. At present, most of the Muslim nation-state seeks a middle path between capitalism and communism, the road to economic development and success. On the other hand economic globalization has been the sustained use of economic power by stronger

states to penetrate the economics of weaker nations in the ultimate interests of the stronger and most of the Muslim states are economically impoverished and in many ways they are exploited by the stronger one.³⁷

Globalization has tremendous impact on all societies of this world and Muslim is not far behind from the influence of globalization. In fact, there are some positive consequences resulting from the application of globalization for material benefits that can help Muslim communities in long term. These are:

- a) Foreign direct investment projects have helped to reduce absolute poverty in some third world countries like Bangladesh, Indonesia and so on.
- b) The expansion of trade and foreign investments has resulted in the acceleration of social mobility in strengthening of the middle class especially in Third World countries which is mostly Muslim dominated.
- c) The new communication and information technologies have enabled educated people to access ideas and information from prestigious information sources at low cost and through easy ways.
- d) Some important issues like; rule of law, public accountability, human rights, good governance and women rights have been very popular on account of media model globalization. These concepts are in harmony with the fundamental principles of Islam as well as other religions.
- e) People of the world came very close to each other on account of globalization. With the use of tele-communication, media and internet, the world has definitely become a smaller place. There has been exchange of thoughts and ideas which has morally boosted and interlinked the mindset of people all round the world. Globalization has made it easier for people to know and understand each other. Muslim can

be more benefited if they can express the real favors of Islam and the principle of the Holy *Quran* among the international community through transnational dialogue and communication.

- f) New communications and information technology have helped today's world to disseminate knowledge in many fields of study and disciplines especially in the field of modern scientific education. Muslim states can be benefited with the development of information technology. Because globalization has increased the interdependence, connectivity and integration on a global level.
- g) Globalization makes it possible for humanity to have compassion for each other when calamities, natural or man made affect others.
- h) One of the most advantageous factors of globalization is that it fosters the generation of employment. This happens due to the emergence of new companies and new markets. Immigration between countries also increased, providing better opportunities for people all round the world. This is how globalization play vital role to reduce poverty.
- i) Globalization increases the economic prosperity of developing nation. Developed countries invest in such countries with an aim of capturing new market, which helps them improve their infrastructure and technologies to international levels. A lot of capital is invested in such projects, which in turn proves fruitful to the economy of the developing nation as well.
- j) Globalization has cause rapid progress in the fields of communication, information and digital technology, and the lack of the material, technical, and academic means in Muslim countries to catch up with and adapt means to this progress.

Muslim world will be benefited in this era of globalization if they are able to earn the scientific and technological development. Under the influence of the globalization process, the cultural, ideological and socio-economic features of the Muslim world have been strengthened and the shaping of a new transnational political conscience of Muslims is underway. The future of globalization is dependent upon international monetary policy and financial structure. The financial system is the most globalize part of the whole world economy and has become very responsive to the changing conditions in the financial environment. Muslim world should be concern to adopt preventive measures and management of future financial crisis.

Muslim response toward the globalization

In the Muslim world, scholars can generally be classified into two main groups with regard to the issue on globalization. The first group claims that globalization is not too bad an idea as it has some positive contribution in terms of trade and direct foreign investment creating plentiful job opportunities in the underdeveloped and developing nations. The second group views globalization as bad because it is a Western idea or ideology that works well to their benefit. They also try to represent globalization as the paradigm of colonization or more sophisticated re-colonization through the media like, cable and satellite TV, internet and other modern means of communication. Muslims have to face the challenges of globalization with all the negative impacts of Americanization, secularization, materialism, neo-imperialism, debt bondage to World Bank and IMF, unilateralism, militant liberal capitalism, global media conglomerate's manipulation and deception, impoverishment and homogenization of culture, dominance of global market and etc. in this arena of globalization, Muslim world is mainly divided as the politically backward and economically impoverished.

In other aspect, globalization has brought Western culture and way of life to the Muslim world.³⁸ The western values are atheistic in nature that does not regard the supremacy of Almighty Allah. Western secularism also perverted the mind of the Muslim which disrupted their Islamic family core-values because homosexual and lesbian marriage is completely forbidden by Islam. The exponent of globalization have also highlight that globalization abolishes cultural differences among the diverse and multi-lingual societies of the world and promotes homogenous society changing the world of its heterogeneous nature.³⁹ The present scenario in the world clearly shows that the process of homogenization is fast taking place. Dominance of English language, obsession with American lifestyle in terms of their fast food like KFC and McDonald, preference over American branded items like clothing, music, and movies are all clear indicators of the homogenization of societies in the world. In this process of globalization not only the Muslim but also other aborigine's societies are affecting that now their heritage and tradition have fallen in identity crisis on account of global homogenization. Muslim feel that the sort of values and ideas, notions of living which are emanating from the West and beginning to penetrate their societies, influencing their young in particular are harmful for Muslim values.

Muslims have the different approach and response towards globalization and westernization where globalization targets the narrowing of the gaps separating different communities, and westernization, on the other hand, tends to be a one-way street, meaning that one region attempts to dominate and control other regions in the name of globalization. Moreover, while globalization occurs through the free will of different communities, westernization is characteristically imposed upon other regions. Having clarified the difference between globalization and westernization, the Islam-

globalization debate can be assessed more accurately. Islam is not anti-globalization or modernity which is considered to be a by-product of globalization in its original sense, but Muslims do have a problem with westernization. Although westernization of society is condemned, modernization as such is not. Science and technology are accepted, but they are to be subordinated to Islamic belief and values in order to guard against the westernization and secularization of Muslim society. Based upon historical precedence and contemporary evidence, Islam clearly embraces globalization in its original form, which is based upon free-will and not upon the aggressive imposition of the West upon the East.

It has been apprehended by some Muslim scholars that western culture and civilization is going to dominate and empower the Muslim's traditions. The enthusiasm, energy and the dynamism regarding their Islamic Ideology has been discarded or been so misinterpreted that it has become easy for the west to inculcate into their minds their ideology, culture and traditions; as an ideology is the basic key that determine the role of each nation in the world. The term globalization refers to the increasing interconnectedness of nation and people around the world through trade, investment, travel, popular culture, and other forms of interaction.⁴⁰ It is sometimes described as a process by which the people of the world are unified into a single society and function together. This process is a combination of economic, technological, socio-cultural and political forces. This process has effects on the environment, culture, political systems, economic development and prosperity and on human physical well-being in societies around the world. In this sphere of globalization, Muslim needs some action plan to be more benefited in future.

- A) Economic Development:** Most of the Muslim countries are rich in mineral resources but their economics yet impoverished. Most of them are not afforded to the proper utilization of their resources on account of unskilled manpower and backwardness in science and technology. In this respect they are totally depended on the West. On the other hand Western policymakers always keep a silent pressure in different ways on the economy of the Third World nations who are mostly Muslim. So, to be more benefited Muslim countries should take initiatives to develop their economy. Because the future of globalization is dependent upon international monetary policy and financial structure. The financial system is the most globalized part of the whole world economy and has become very responsive to the changing conditions in the financial environment. In this respect the capital surplus OIC member countries can invest their funds in other member countries. Thus these surplus funds can develop the economy of other Muslim states.
- B) Socio-cultural Development:** At present world Muslim society has been split out into numerous sects and groups though ideologically Muslim is a one nation (*Ummah*) and their nationalism based on Muslim brotherhood. So they need to rearrange their social order on the basis of their glorious past with an accumulation of modernity in this age of globalization. Muslim has own cultural heritage which can regain its glory with a modification of modernity.
- C) Political Development:** Muslim world is politically backward. Prior to First World War (1914-18) Muslim had no nation-state, and only after this global war, the Republic of Turkey emerged in 1924 as the first modern Republic.⁴¹ After the Second World War numerous Muslim nation states emerged the continents of Asia, Europe and Africa. But

after their independence most of the Muslim states fell in political crisis due to decide about the nature of their government. In the dominion of the Cold War, politics of Muslim world was greatly pressurized by the philosophy of neo-liberal democracy and communism. On the other hand, some states followed the medieval type and backward Monarchy and the other adopted the military dictatorship. In this aspect the political grouping among the Muslim nation-states arose where West diplomats got scope to interfere in the domestic political affairs. In this era of globalization, Muslim should establish popular democracy and responsible nationalist government in their countries for their overall development. Malaysia is the best example in this respect.

D) Technological Development: Most of the Muslim nations are technologically backward and this is the high time for the Muslim to be technologically advanced with scientific revolution. Because on account of the blessing of globalization, technologically advanced nations have come more close to share their beliefs, feelings, sorrows and happiness. A Muslim of Far-East can be the next door neighbor with a Muslim of Africa only when they will be associated with modern media model global village.

E) Development of Science: Muslim opened the path of scientific development in medieval time. But the continuation of their research on science and knowledge would not be continued till the modern era. This is the age of science where the daily life has been enlighten with the rapid development of scientific innovations but Muslim who were enlightened in Medieval Age with the rapid development of different branches of science and knowledge, had forgot their past glory and in this modern era they are scientifically underdeveloped. Among the Muslim countries only

Pakistan possesses the nuclear weapons. But present Pakistan has been the safe-home of the terrorist and fundamentalist groups as a result the country has been suffering in miseries by the attack of terrorists and fundamentalists. To be more benefited from the age of globalization, Muslim need to take the initiatives to be developed in the fields of science.

F) Development of Education: Education is called the backbone of a nation and without having modern scientific education a nation can not develop and prosper in this era of globalization. So, modern scientific education with spirited their tradition, history and heritage should be introduced in Muslim countries. A standard education policy can make the Muslim stronger in this age of science.

G) Organizational Interest: The Muslim countries should have earned their legitimate rights and interests for their own nation to increase the organizational cooperation. Though most of the Muslim countries are the member of almost all international organization like UN. Moreover, Muslim organizations like OIC, D-8, ECO, SAARC, etc all are positively contributing to the advancement of globalization. The OIC member countries should participate more fully in the world trading regime, which consists of WTO, APEC, ASEAN, EU, NAFTA, and maximize the intra-OIC linkages through a freer movement of goods, capital, labor and technology transfer.

H) Avoiding Tendency about Religious Orthodoxy: In some Muslim countries, mostly in the Middle-East countries like, Afghanistan, Iraq, Syria, Egypt, Lebanon, Libya and Yemen, Muslim fundamentalist groups are engaged in terrorist activities in the name of some terrorist organization like al-Qaeda, Mujahidin, IS and others. Thus peaceful

Islam has fallen a prey of terrorism by these fundamentalist groups who never represent the Muslim community as whole rather Islam never support terrorism at all. The government of Muslim states should take all the initiatives to eradicate terrorism from their country. Muslim should concern about their economic development, proper use of their natural resources, good governance, development of science and technology, and socio-cultural regeneration. These are the essential components of religious fundamentalism to cope with the values of globalization.

- I) Utilization of Mineral Resources:** It is surprising to observe that the Muslim populous region of this world is full of mineral resources. Even the major source of international energy and fuel comes from the Muslim world. But why then most of the Muslim nations live under the poverty level. The answer is so common that Muslim world is apparently independent but silently under the colonialism of their own government nature rather than the West. So, it is very essential to ensure the nationalist government in all parts of the Muslim world who will be more aware to preserve their own interest and development of their own community.
- J) Formation of Muslim Common Commercial Zone:** Muslim world can create a common commercial and financial zone and a common market for the Muslim nations. The trading block can improve the economy of the Muslim states. Turkey, Egypt and Morocco have important relationships with EU and Indonesia, Malaysia is one of the vital members of ASEAN and APEC. These countries could then apply the MFN clause in dealing with their other Muslim states. These connections can facilitate the flow of the FDI and the transfer of technology to those OIC members who are not the part of these associations.

However, economically the present Muslim world is poor and dependent on the West. Politically it is divided into nine pins. Culturally it seems to be in a melting pot. In the field of education, research and technological development, it is far behind the rest of the world. The combined GDP of all the 57 Muslim countries of the world is less than five percent of the world GDP. The bulk of Muslim financial resources are in the hands of and under the management of American and European banks, investment and management houses. The Muslim countries have developed a consumer economy without a sustainable production base. Despite all of their wealth and resources, almost all the Muslim countries are languishing under foreign and domestic debt, in a few cases, with menacing consequences. Militarily the Muslim is not only dependent on the West; they are helplessly caught in its grip. The weakness of Muslim military power has surfaced in the Arab-Israel war of 1967 where the Arab world was completely defeated to the tiny Israel.⁴² In these circumstances, among the Muslim states only who will take the right decision to be globalized with modern lines will be benefited in this era of globalization. At present Muslims are aware of the positive side of globalization and they know that it has enhanced communication, strengthened democracy and human rights and elevated the status of women in society. They are equally aware of the vast economic iniquities generated by the globalization process.

The former Malaysian Prime Minister Mahathir Muhammad's views on globalization have been reflected in one of his addresses to the Islamic Ummah on the issue on globalization:

Muslim countries and Muslim government have a duty to ensure that globalization will not result in the marginalization of their countries as happened with the Industrial Revolution and Industrial Age. We cannot

afford it this time. If once again we miss this opportunity to keep pace with the radical and rapid advances now being made with technology and the sciences, and the changes they cause to the world's perceptions of things, the new ideas and concepts in human and international relations; if we miss all these and fail to handle them, then we will not only be marginalized, but be dominated and hegemonies permanently.⁴³

Actually globalization has far reaching impact on the world positively as well as negatively. Moreover, like the rest of the world, Muslim societies, from Morocco to Indonesia and Nigeria to the Islamic Republics of Central Asia, have been deeply affected by globalization. The lives of their people have been changed as have their thought patterns, and sense of creative expression. Some have welcomed these changes, while others worry about the nature of the transformations taking place and the capacity of those affected to respond appropriately. However, Muslims should have an open-mind to examine all that come from the West and should pick and choose whatever is relevant to their needs and discard all that are dangerous and harmful to their existence as a community and nation. Certainly the Muslims cannot live in their own enclaves in total seclusion and isolation running away from globalization. They must view globalization as a challenge and look for solutions to overcome the problems that come along with globalization. The West on its part should cast away its past mentality of colonizing and intruding into the affairs of the East specially the Muslim countries and should not impose its hegemony through globalization.

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CONCLUSION

From the analysis of the above discussion done in the different chapters of this thesis, it may be deduced that globalization is a process as well as a product of a system which signifies that something profound is happening, that is, the fast changing world- new world economic, political and cultural order is emerging. It emphasises on the cross-national flows of goods, investments, production and technology. Globalization has caused the interdependence of nations, accumulation on a world-scale and made all the people of this world the passenger of the same vehicle as a member of global village.¹ Though critics have negative and positive notions on globalization and some try to mention that it is the process of westernization and a new paradigm of colonization by which the western developed nations playing the dominant role on world economy, trade, culture, politics and property at all. They also represent globalization as the threat for the poor and backward nation because it has silently created a secret path of exploitation by which strong nation always keep pressure on comparatively weaker nations.

No doubt globalization is such a term which has been discovered by the western scholars in the last two couple of decades to mean only the economic sphere but gradually it has spread its boundary in political, cultural, technological and other aspects. With the rapid diffusion of technology and modern science globalization got a new splendor to spread its flavour surrounding the globe. The development of computer technology and satellite has made easy and close communication of all human of this world. Now one can inform the events of the distant corner of the globe within a few seconds by clicking the computer through internet and satellite. Those in favour of globalization tries to argue that globalization is like an umbrella where all the people of this globe can accommodate and can share their feelings like the next-door neighbour in this age of globalization. It has

certainly geared up communication and made easier flows of information and goods throughout the world. Science and technology has made human life easier and colourful. But it is a fact that globalization offers the same facilities but the advanced community can be more benefited than the backwards. So, those who are advanced in science, technology, economics and politics as well will reap the benefits of globalization.

Although Western scholars view globalization as a modern concept but history records that in the ancient and medieval age globalization existed in its own version and proved to be the vehicle of the powerful nations by which their policy spread throughout the world especially among the developing and backward nation. There is no society of this universe which is out of the influence of globalization. Like other people of this world, Muslims and their religion Islam is also not out of the influence of globalization. Their every day life, economy, trade and commerce, politics and culture are greatly affected by the values and trends of modern globalization. Rather Muslims had their own version of globalization which was initiated with the Holy Prophet Muhammad (SM) when he dispatched his ambassadors and diplomatic mission to the different Empires like, Persian and Roman.² The Battle of Badr- the first battle of Islam – made the Muslims as the successor of the world leadership which made them the torch bearer of medieval globalism. It is the fact of history that within two or three centuries after the rise of Islam, Muslims were able to set up an Empire which was spread into three continents viz. Asia, Europe and Africa. Thus, Muslims became the owner of the world political order in the whole Middle Age but they not only conquered the new lands but exchanged philosophy, trade, culture, science, literature with the conquered people. During this time Muslims came to the contract with ancient civilizations like, Egypt,

Mesopotamian, Indus Valley, Chinese and Greece. They collected all the material and relics of these ancient civilizations and ancient science and philosophy got the new look with the touch and nourishments of Muslim scholars. Some famous capital of Muslims like Cordova, Cairo, Baghdad, Kabul, Shiraz and Ispahan became the city of learners. Muslim rulers founded some renowned universities like *Baitul Hikma*³, *Darul Hikma*, and Cordova University where they lit the torch of universal knowledge. The innovations of Muslim scientist in the field of science, philosophy, mathematics, astronomy, astrology, algebra, trigonometry, medicine, physics and chemistry enlightened the Middle Age and modern scientific innovations greatly owe to them. Thus globalism of science and knowledge got splendors by the Muslims in Middle Age. Muslims controlled the world politics and culture as well.

Arab Muslim traders moved briskly from the Atlantic to Pacific, Indian Ocean to the Strait of Malacca and South China Sea. Their business ships collected the business goods and sold them in the different markets of that era surrounding Asia, Europe and Africa and it is the fact of history that without the assistance of the Arab navigators the European discoverers could not discover India and America as well. However, Muslims lost their historical glory and traditions with the coming of modern age when they became backward in science and knowledge, they lost their position on international trade and commerce which was going to be controlled by European colonial powers like Portuguese, Dutch, French and English who introduced the Mercantile Age when world economic and political authority started to be controlled by them. Most of the Muslim dominated region then became the colony of European powers. However, with the advent of

modern age Muslims became most backward and vulnerable nation throughout the world.

Muslims from Morocco to Malacca and Nigeria to the Islamic Republics of Central Asia have been deeply influenced by the wave of globalization. They are trying to adjust or readjust with the values of globalization to cope with the values of modern age. The lives of Muslim people have been changed and so have their thought patterns and the sense of creative expression. Some try to represent that Islam is the counter discourse of globalization but the reality is different. Muslim is more benefited due to this age of globalization because they are applying the innovations of modern science and technology. They are now more conscious what is happening to the furthest corner of this globe on account of satellite and internet. Rather Muslim traditions and values has to be focused among the international community in this age of globalization and this is very much visible with the rapid diffusion of Islam in America, Europe, Australia even in Far East like Korea and Japan. Muslims also worry about the nature of the transformations taking place and the capacity of those affected to response appropriately in this age of globalization especially about the cultural concern.

The western culture especially the '*Pop Culture*' is penetrating in the Muslim society. It has caused a serious challenge to the collective Islamic ways of life, values, behavioral patterns, principles, and ideologies. Globalization creates western cultural hegemony, in which Islamic cultural traits are regarded as backward and hence, looked down upon. Furthermore, globalization promotes a kind of value-free secular culture. But it is true that globalization has removed the cultural barriers and encourages a healthy cultural exchange where the humanitarian culture will be promoted by the

people all over the world. Muslim is now concern: how to protect their heritage in the face of global pressure; to uphold religious traditions; to preserve linguistic purity; to defend social institutions; and ultimately to maintain a viable identity in the midst of a rapidly changing global environment. However, Muslims have negative notion about the westernization which is harmful to preserve their Islamic identity and tradition but has the positive approach towards globalization.

Like the other Muslim community the Muslims of South Asia is also affected by globalization and also playing a dominant role to the advancement of globalization. South Asia is vast region where eight countries like Bangladesh, India, Pakistan, Nepal, Bhutan, Maldives, Srilanka and Afghanistan are situated. Amongst these countries of South Asia, Bangladesh, Maldives, Pakistan and Afghanistan have Muslim dominated. India, though, a non-Muslim country has more Muslims ones all other South Asian Nation. Muslim of South Asia has the good name to be comparatively more moderate and progressive than the rest of the Muslim world. They are now trying to adopt all the possibilities of globalization to go ahead. Muslims of Bangladesh and Maldives are more advance then the Muslim in the process of modernization than the Muslims of Pakistan and Afghanistan. Religious orthodoxy and terrorism are the main hindrance to be progressive for the Muslims of Pakistan and Afghanistan. Indian Muslim is more progressive and advanced in different fields like education, science, politics and economy as well. Nepali, Srilankan and Bhutan Muslim are minorities in the state. Nepali Muslim is deprived and backward in some sectors especially in politics, education, economics and technology.⁴ In this era of globalization they are treated as the second class citizen in the state.

Not only the Muslims but other minority community surrounding the world is backward and vulnerable. The Muslims of Srilanka are comparatively more advanced as a minority but they fall in identity crisis by the sectarian attack of LTTE. South Asian Muslim play do, however, prominent role in the South Asian economy, trade and commerce, politics as well. But the western culture is affecting their daily life where the aborigines and traditional Islamic identities are abolishing. They are also backward in the field of science and technology and the most of the countryside people are deprived of using the modern scientific innovations like satellite and internet.

However, Muslim world and the religion of Islam are greatly affected by globalization and the Muslims of different parts of the world form the vital component of globalization. In this era of globalization Muslim politicians and intellectuals should have to take the right path to adopt the values of globalism for the further development. The western world has earned immense material developments in this era of globalization and it is high time for the Muslims to develop their by taking all the possibilities of modern globalization. In this respect modern Malaysia is an example for the Muslim world for its material development where Islamic tradition was not recognized as the hindrance of human development index. Muslim now should be concerned about their economic, technological and scientific development. They have the resources, but it is the time for them to utilize their resources properly which can change their fate in this era of globalization.

In the ultimate analysis it may be contended that globalization is one of the vital part of human civilizational journey. It has touched all the spheres of daily activities of human life. Every body of this present world is directly or

indirectly influenced by globalization. It basically refers to processes that transcends humankind's preoccupations beyond state and its territory and allow people, goods, information, norms, practices, and institutions to move about oblivious to or despite boundaries.⁵

Globalization is increasingly becoming more and more popular, because most of the countries see their better fortune in this arrangement which covers a wide range of issues like economics, politics, culture, etc. However, Islam and its followers the Muslim, surrounding the world is not out of the influence of globalization. They are also taking the advantages from globalization and keeping immense contribution to the overall process of globalization. Among the Muslim of this world, the South Asian Muslim is more or less moderated towards the advancement of globalization. As a result many western scholars recognize that Islam is the only religion which can contest this unipolar world. What is important to focus is that Muslims have ample opportunities in this era of globalization to earn overall development and they should be spirited with globalism in comparing with the Islamic orientation and their past glory which made them the most benefited community in this era of globalization. The compatibility of Islam with the tenets of globalization is by far the most striking feature of the modern era.

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APPENDICES

APPENDIX-I

Level of Human Development of Muslim countries in this era of globalization

Level of Human Development	Countries	Human Development Index (HDI)		
		Rank	Value	
Very High	Brunei Darussalam	30	0.920	
	Kuwait	31	0.916	
	Qatar	33	0.910	
	United Arab Emirates	35	0.903	
High	Bahrain	39	0.895	
	Libyan Arab Jamahiriya	55	0.847	
	Oman	56	0.846	
	Saudi Arabia	59	0.843	
	Malaysia	66	0.829	
	Albania	70	0.818	
	Turkey	79	0.806	
	Kazakhstan	82	0.804	
	Lebanon	83	0.803	
	Medium	Azerbaijan	86	0.787
		Iran	88	0.782
		Maldives	95	0.771
Jordan		96	0.770	
Suriname		97	0.769	
Tunisia		98	0.769	
Gabon		103	0.755	
Algeria		104	0.754	
Syrian Arab Republic		107	0.742	
Turkmenistan		109	0.739	
"	Indonesia	111	0.734	
	Guyana	114	0.729	
	Uzbekistan	119	0.710	

”	Kyrgyzstan	120	0.710
”	Egypt	123	0.703
”	Tajikistan	127	0.688
”	Morocco	130	0.654
”	Comoros	139	0.576
”	Yemen	140	0.575
”	Pakistan	141	0.572
”	Bangladesh	146	0.543
”	Sudan	150	0.531
”	Cameroon	153	0.523
”	Mauritania	154	0.520
”	Djibouti	155	0.520
”	Uganda	157	0.514
”	Nigeria	158	0.511
”	Togo	159	0.499
Low	Benin	161	0.492
”	Senegal	166	0.464
”	Gambia	168	0.456
”	Guinea	170	0.435
”	Mozambique	172	0.402
”	Guinea-Bissau	173	0.396
”	Chad	175	0.392
”	Bukina Faso	177	0.389
”	Mali	178	0.371
”	Sierra Leone	180	0.365
”	Afghanistan	181	0.352
”	Niger	182	0.34
”	Iraq	----	----
”	Palestine	----	----
”	Somalia	----	----

The Report of UNDP-2010

APPENDIX -II

Muslim Populations of Top 5 Countries

Country	Population
Indonesia	204,847,000
Pakistan	178,097,000
India	172,210,521
Bangladesh	148,607,000
Egypt	80,024,000

Data compiled as of 2011 by PEW

Among the top five Muslim populated countries, three countries namely Bangladesh, India and Pakistan are situated in South Asia. They are more moderate and conscious about globalization. Actually Muslim of South Asia playing the prominent role in several ways to the advancement of globalization especially in world economy, trade, culture, politics, media and communication as well.

APPENDIX -III

Population of Bangladesh on the basis of religion

Religion	Percentage
Islam	86.6
Hindu	12.1
Buddhist	0.6
Christian	0.4
Other	0.3

Bangladesh is a Muslim dominated country since her independence. Bangladeshi Muslim is moderate and very much conscious about globalization, modernity and westernization as well. Though this country is Muslim dominated but the other religious communities have the freedom in practicing their religion. Muslim of Bangladesh always respects communal harmony and fraternity. In this era of globalization western culture and the culture of Bollywood and Hollywood penetrating secretly throughout the country. Thirty First Nights is replaching in Bengali Culture. Macdonald fast food like KFC is replaching against *Dal Vat*. The young and the urban people are mostly affected with the wave of globalization in Bangladesh.

APPENDIX -IV**Population of Pakistan on the basis of religion**

Religion	Percentage
Islam	94.4 %
Other	3.6%

Pakistan was born in 1947 on the basis of religion. Islam is the major religion of this country but non-Muslim community also lives here. Among the countries of Muslim world Pakistan was more advanced in education, science, technology and economy but due to political unrest and conspiracy of the West, Pakistan is passing the crucial phase of history on account of religious terrorism and orthodoxy.

APPENDIX -V**Muslim population in Maldives**

Religion	Percentage
Islam	99%
Other	1%

Islam is the state religion and most of the Maldivians are Sunni Muslim. The literacy rate is the highest in Maldives among the South Asian nation. Maldivian Muslims are moderated but they had two major problems in this era of globalization viz. political unrest and environmental concern. Their economy is based on sea resources and agriculture but changing climate through the world is a dangerous threat for Maldivians.

APPENDIX -VI**Muslim Population in Sri Lanka**

Province	Muslim Population
Eastern	569182
Western	450505
North Western	260,380
Central	252694

Total Muslim population of Sri Lanka=1,869,820 (According to the census of 2012)

APPENDIX -VII**Muslim Population of India**

State	Population	Muslims	% Muslims
India	1,210,193,422	172,210,521	14.2%
Andaman and Nicobar Islands	379,944	31,915	8.4%
Andhra Pradesh, Telangana	49,386,799	8,128,661	9.6%
Arunachal Pradesh	1,382,611	27,652	2.0%
Assam	31,169,272	10,659,891	34.2%
Bihar	103,804,637	17,542,984	16.9%

Chandigarh	1,054,686	50,625	4.8%
Chhattisgarh	25,540,196	510,804	2.0%
Dadra and Nagar Haveli	342,853	13,028	3.8%
Daman and Diu	242,911	18,947	7.8%
Delhi	16,753,235	2,161,167	12.9%
Goa	1,457,723	122,449	8.4%
Gujarat	60,383,628	5,857,212	9.7%
Haryana	25,353,081	1,774,716	7.0%
Himachal Pradesh	6,856,509	150,843	2.2%
Jammu and Kashmir	12,548,926	8,570,916	68.3%
Jharkhand	32,966,238	4,780,104	14.5%
Karnataka	61,130,704	7,885,861	12.9%

Kerala	33,387,677	8,881,122	26.6%
Lakshadweep	64,429	61,981	96.2%
Madhya Pradesh	72,597,565	4,791,439	6.6%
Maharashtra	112,372,972	12,922,892	11.5%
Manipur*	2,721,756	228,627	8.4%
Meghalaya	2,964,007	130,416	4.4%
Mizoram	1,091,014	15,274	1.4%
Nagaland	1,980,602	49,515	2.5%
Odisha	41,947,358	922,842	2.2%
Pondicherry	1,244,464	75,912	6.1%
Punjab	27,704,236	526,380	1.9%
Rajasthan	68,621,012	6,244,512	9.1%
Sikkim	607,688	9,723	1.6%

Tamil Nadu	72,138,958	4,256,199	5.9%
Tripura	3,671,032	315,709	8.6%
Uttar Pradesh	199,581,477	38,519,225	19.3%
Uttaranchal	10,116,752	1,406,229	13.9%
West Bengal	91,347,736	24,663,889	27.0%

Source: According to the Population Census of 2011

APPENDIX -VIII**Muslim of Bhutan**

On the report of Miller & Tracy (ed), *Mapping the Global Muslim Population: A Report on the Size and Distribution of the World's Muslim Population* (PDF), Pew Research Center, p. 31, October 2009, retrieved 2009-10-08, it may be say that only 1% Muslim live in Bhutan. Only Buddhism is recognized as a religion and Islam has no recognition. They are living in Bhutan as the tenny minority.

APPENDIX -IX**Muslim population in Afghanistan**

Religion	Survey of 2004	Survey of 2006	Survey of 2007
Hinduism	0%	0.1%	0%
Buddhism	0%	0.1%	0%
Sikhism	0%	0.1%	0%
Ismailism	1%	1.2%	0%
Shia Islam	7%	10.4%	12%
Sunni Islam	92%	87.9%	87%

APPENDIX -X
Muslim population in Nepal

S.N.	District	Total Population of district	Muslim population	Muslim %
1	Rautahat	686722	135283	19.70
2	Kapilvastu	571936	103838	18.15
3	Banke	491313	93263	18.98
4	Bara	687708	89685	13.04
5	Sunsari	763487	88072	11.53
6	Parsa	601017	87033	14.48
7	Mahottari	627580	83696	13.33
8	Rupandehi	880196	72428	08.23
9	Dhanusha	754777	63099	08.36
10	Sarlahi	769729	60679	07.79
11	Saptari	639284	57004	08.92
12	Siraha	637328	47566	07.46
13	Morang	965370	45755	04.74
14	Jhapa	812650	25974	03.20
15	Nawalparasi	643508	24160	03.75
16	Kathmandu	1744240	21866	01.25
17	Bardiya	426576	11084	02.60
18	Chitwan	579984	6741	01.16
19	Kailali	775709	4930	00.64
20	Dang	552583	4781	00.86
21	Kaski	492098	4437	00.90
22	Tanahun	323288	4157	01.28
23	Lalitpur	468132	3080	00.66
24	Gorkha	271061	3056	01.13
25	Udayapur	317532	2168	00.68
26	Syangja	289148	1978	00.68
27	Surkhet	350804	1825	00.52
28	Makawanpur	420477	1787	00.42
29	Arghakhanchi	197632	1773	00.90
30	Bhaktapur	304651	1503	00.49
31	Palpa	261180	1226	00.47
32	Dhading	336067	1037	00.31
33	Lamjung	167724	952	00.57
34	Baglung	268614	734	00.27
35	Parbat	146590	624	00.43
36	Pyuthan	228102	614	00.27
37	Kanchanpur	451248	461	00.10

38	Dailekh	261770	459	00.18
39	Gulmi	280160	431	00.15
40	Nuwakot	277471	351	00.13
41	Kavrepalanchok	381937	318	00.08
42	Salyan	242444	268	00.11
43	Accham	257477	257	00.10
44	Ilam	290254	229	00.08
45	Rolpa	224506	216	00.10
46	Myagdi	113641	180	00.16
47	Sindhuli	296192	179	00.06
48	Dhankuta	163412	161	00.10
49	Rukum	208567	126	00.06
50	Doti	211746	116	00.05
51	Jumla	108921	111	00.10
52	Bajura	134912	100	00.07
53	Panchthar	191817	55	00.03
54	Dolakha	186557	46	00.02
55	Khotang	206312	43	00.02
56	Sankhuwasabha	158742	41	00.03
57	Sindhupalchok	287798	38	00.01
58	Dadeldhura	142094	37	00.03
59	Ramechhap	202646	33	00.02
60	Terhathum	101577	31	00.03
61	Darchula	133274	31	00.02
62	Kalikot	136948	27	00.02
63	Okhaldhunga	147984	26	00.02
64	Baitadi	250898	21	00.01
65	Bhojpur	182459	19	00.01
66	Dolpa	36700	14	00.04
67	Solukhumbu	105886	13	00.01
68	Humla	50858	11	00.02
69	Jajarkot	171304	10	00.006
70	Rasuwa	43300	9	00.02
71	Bajhang	195159	8	00.004
72	Mugu	55286	6	00.01
73	Manang	6538	4	00.06
74	Mustang	13452	3	00.02
75	Taplejung	127461	2	00.002

Source; www.peopledemography.govt.Nepal

APPENDIX -XI

A profile of religious based population in South Asia

Country	Religion						
	Islam	Hindu	Buddhist	Christian	Sikh	Jain	Other
Bangladesh(2001)	89.6	9.2	0.7	0.3	-	-	0.2
Pakistan(1998)	96.3	1.6	-	1.6	-	-	0.5
Maldives	99.4	-	-	-	-	-	0.6
Sri Lanka (2001)	8.5	7.8	76.7	7.0	-	-	-
Bhutan	5	24	70	1	-	-	-
Nepal (2001)	4.2	80.6	10.7	0.5	-	-	4.0
India (2001)	13.4	80.5	0.8	2.3	1.9	0.4	0.7
Afghanistan	100	-	-	-	-	-	-

APPENDIX -XII

Top 51 Muslim Countries:

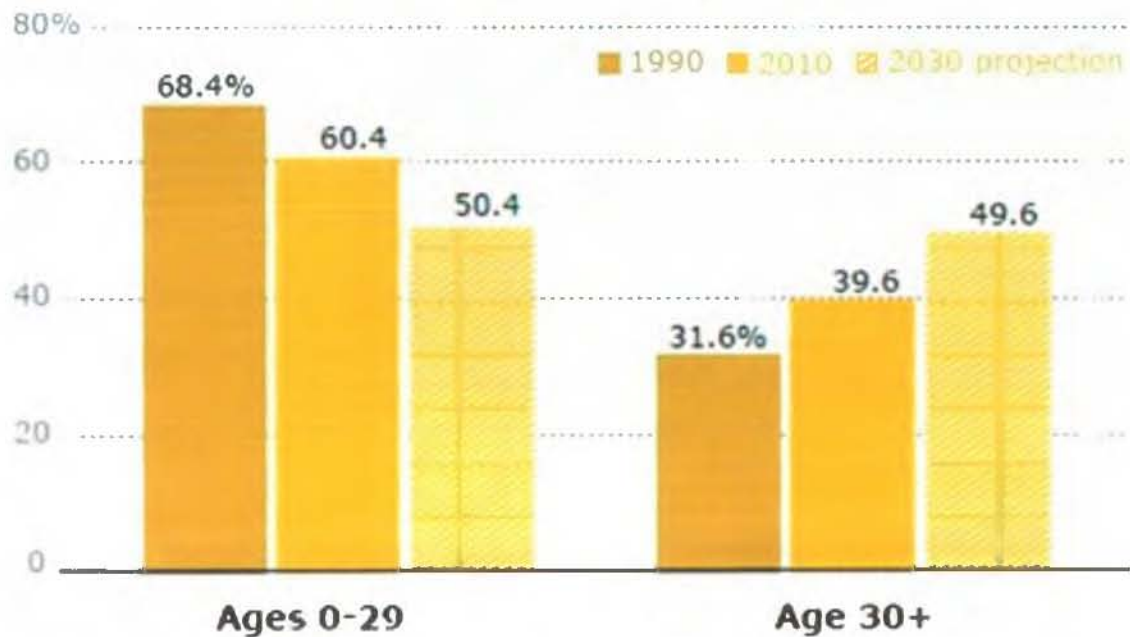
Country	% of Muslims	Muslim Population
Mauritania	99.9%	3,083,772
Maldives	99.9%	348,756
Western Sahara	99.8%	272,461
Somalia	99.5%	8,548,670
Turkey	99%	68,963,953
Iran	99%	67,337,681
Algeria	99%	32,206,534
Afghanistan	99%	29,629,697
Yemen	99%	20,519,792
Tunisia	99%	9,974,201
Oman	99%	2,971,567
Comoros	99%	664,534
Djibouti	99%	471,935
Morocco	98.7%	32,300,410
Iraq	97%	25,292,658
Libya	97%	5,592,596
Pakistan	96.35%	156,491,617
Saudi Arabia	95.7%	25,281,642
Tajikistan	95%	6,805,330
Jordan	95%	5,471,745
Qatar	95%	819,898
Senegal	94%	10,459,222

Azerbaijan	93.4%	7,389,783
Egypt	91%	70,530,237
Mali	90%	11,062,376
Niger	90%	10,499,343
Gambia	90%	1,433,930
Uzbekistan	89%	23,897,563
Turkmenistan	89%	4,407,352
Indonesia	88.22%	213,469,356
Bangladesh	88%	127,001,272
Syria	88%	16,234,901
Guinea	85%	8,047,686
Kuwait	85%	1,985,300
Bahrain	85%	585,093
Palestine	84%	3,159,999
Kyrgyzstan	80%	4,117,024
United Arab Emirates	76%	1,948,041
Lebanon	70%	2,678,212
Albania	70%	2,494,178
Brunei	67%	249,481
Sudan	65%	26,121,865
Malaysia	60.4%	14,467,694
Sierra Leone	60%	3,610,585
Burkina Faso	55%	7,658,922
Chad	54%	5,306,266

Nigeria	50%	64,385,994
Eritrea	50%	2,280,799
Ethiopia	47.5%	34,700,310
Kazakhstan	47%	7,137,346
Kazakhstan	47%	7,137,346

APPENDIX -XIII

Percentage of Population of Muslim-Majority Countries in Selected Age Groups, 1990-2030

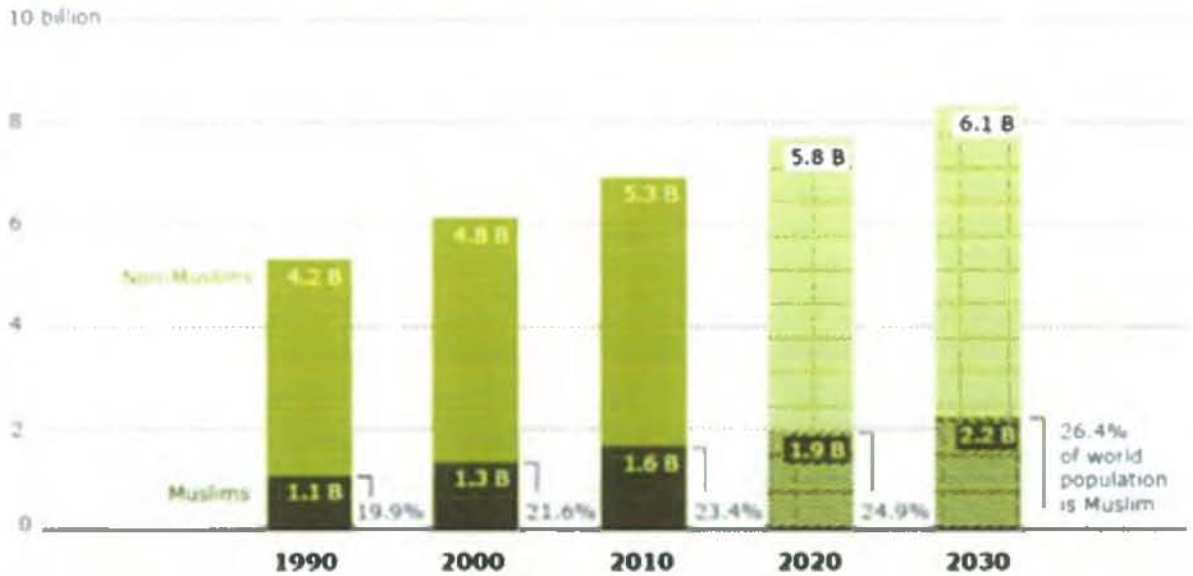


Source: Pew Forum analysis of U.N. data, weighted by country populations so that more populous countries affect the average more than smaller countries. Percentages may not add to 100 due to rounding. Cross hatching denotes projected figures.

Pew Research Center's Forum on Religion & Public Life
The Future of the Global Muslim Population, January 2011

APPENDIX -XIV

Muslims as a Share of World Population, 1990-2030



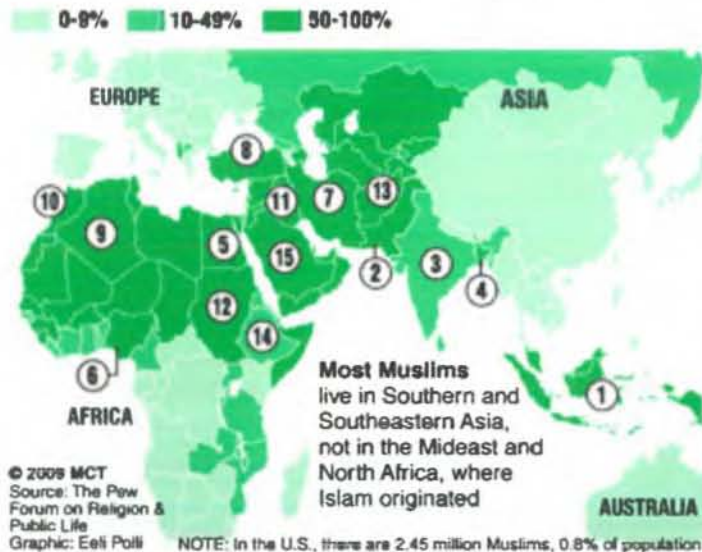
Percentages are calculated from unrounded numbers. Cross hatching denotes projected figures.

Pew Research Center's Forum on Religion & Public Life • *The Future of the Global Muslim Population*, January 2011

APPENDIX -XV

Where Muslims live

Nearly one in four people worldwide is Muslim, or about 1.6 billion people; percent of country's population that is Muslim:



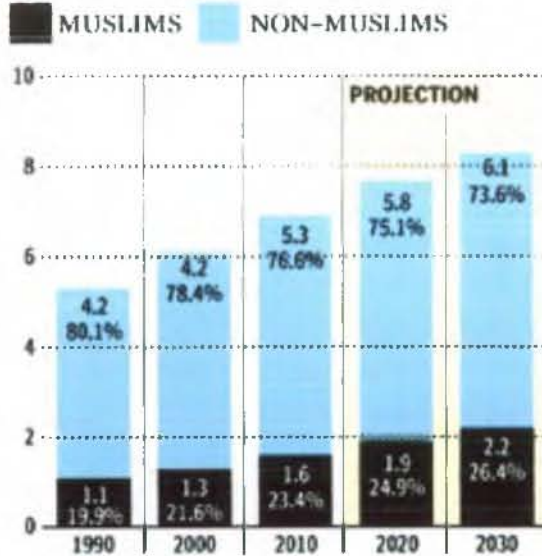
Largest Muslim populations

Rank	Muslims, in millions	Percent Muslim	
1	Indonesia	203	88%
2	Pakistan	174	96%
3	India	161	13%
4	Bangladesh	145	90%
5	Egypt	79	95%
6	Nigeria	78	50%
7	Iran	74	98%
8	Turkey	74	98%
9	Algeria	34	98%
10	Morocco	32	99%
11	Iraq	30	99%
12	Sudan	30	71%
13	Afghanistan	28	99%
14	Ethiopia	28	34%
15	Saudi Arabia	25	97%

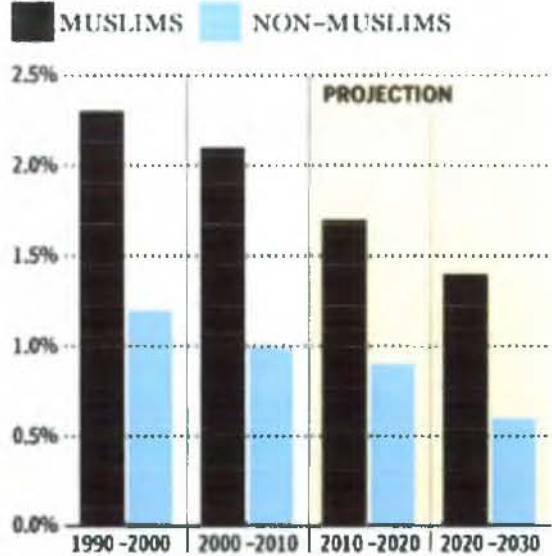
APPENDIX -XVI

THE FUTURE OF THE GLOBAL MUSLIM POPULATION

POPULATION OF THE WORLD IN BILLIONS OF PEOPLE AND PERCENTAGE OF POPULATION



ANNUAL POPULATION GROWTH MUSLIMS AND NON-MUSLIMS IN PERCENT

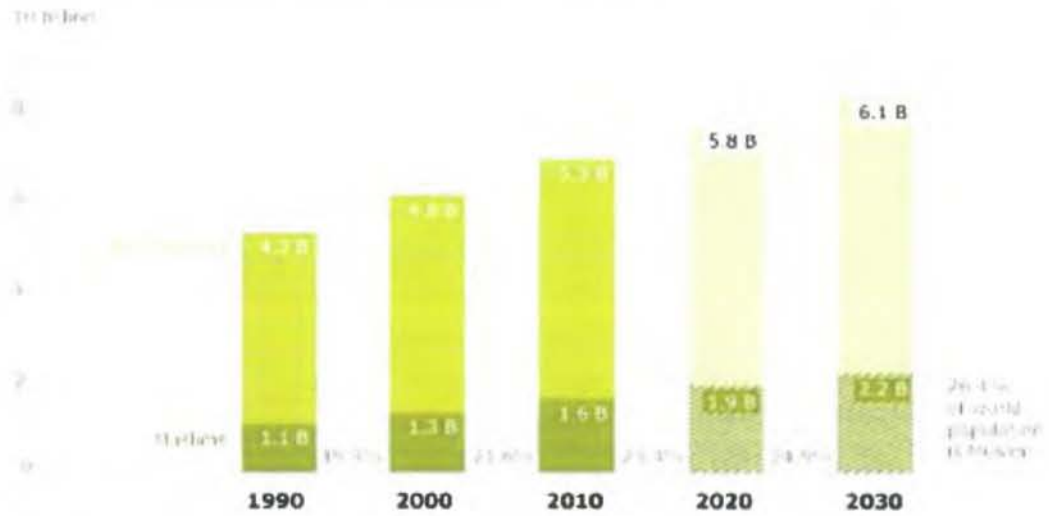


SOURCE: PEW RESEARCH CENTER'S FORUM ON RELIGION & PUBLIC LIFE

ANDREW BARR / NATIONAL POST

APPENDIX -XVII

Muslims as a Share of World Population, 1990-2030



Percentages are calculated from rounded numbers. Cross hatching denotes projected figures.

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MAPS

Map-I



Spread of Islam (632-750 C.E.)

Map-II



Spread of Islam (750-1258 C.E.)

Map-III

The Most Extensive Boundaries of the Ottoman Empire



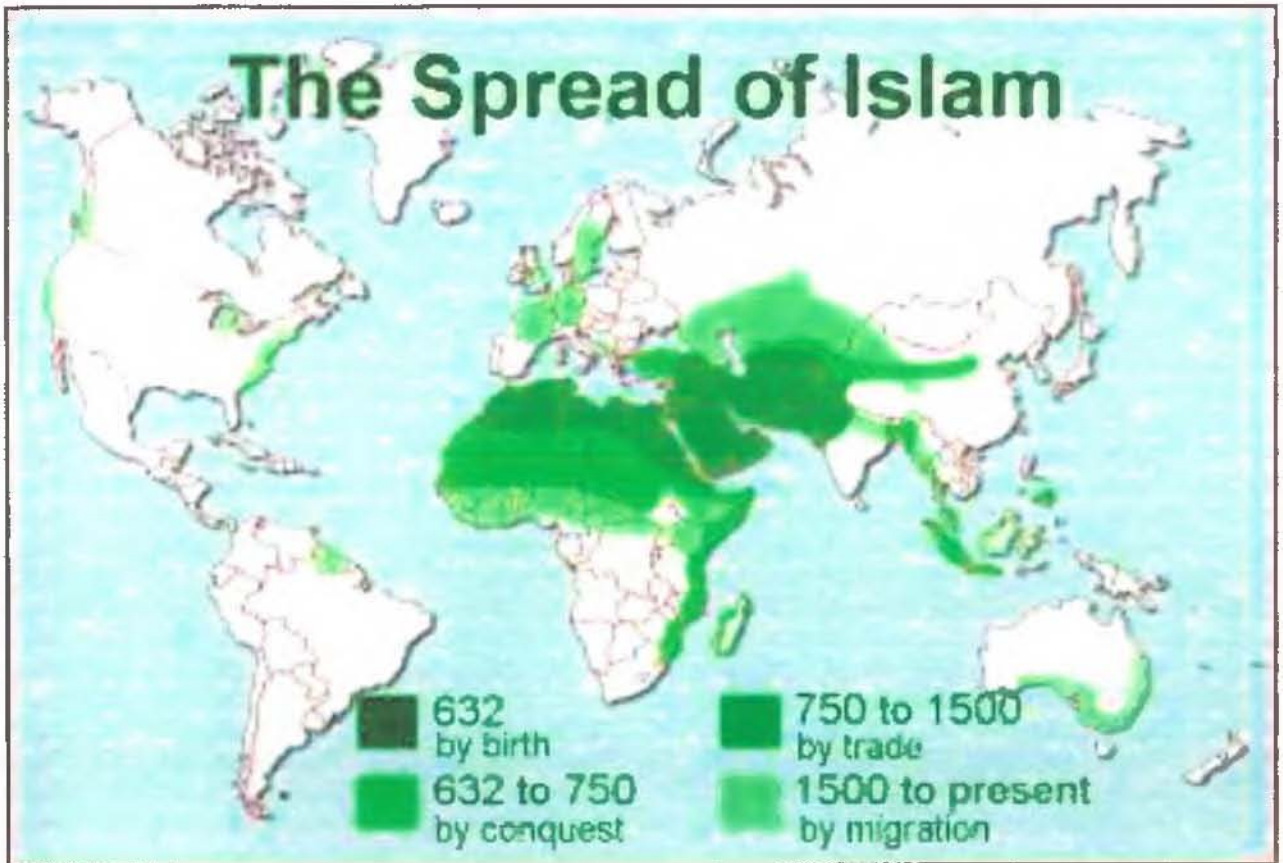
Spread of Islam in the Ottoman Era (1299-1609 C.E.)

Map-IV



The Extensive Boundary Ottoman Empire on the Eve of the fall of Constantinople

Map-V



Spread of Islam as global religion

Map-VI



OIC Muslim Countries

Map-VII



Muslim Dominated Area in This Era of Globalization

Map-VIII



Map of South Asia

Map-IX



Map of Bangladesh

Map-X



Map of India

Map-XI



Map of Pakistan

Map-XII



Map of Sri Lanka

Map-XIII



Map of Nepal

