



Impacts of Multiple Global Thoughts on Islamic Culture and Civilization: Academician Response by Muslim Scholars

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ABSTRACT- Civilization is an extension of eminent public theory which is endorsed by complete progression of skills and is asserted with eagerness to chase the experience in which numerous religions as well as ethnicities could contribute. The notion of civilization started since the time when the first man landed on this planet. Almost all the nations participate in constituting the civilizational history, however contribution varies among different nations. The potential foundations upon which the civilizations are formed along with their influence on the humankind are the distinguishing factors among various civilizations. Based upon these factual observations, Islamic (or Tawhidic) civilization depends upon oneness of Allah SWT, which is in complete contradiction to any race or ethnic-based civilization. This sort of prominent racial as well as ethnic communities such as, Persians, Africans, Chinese, Arabs, Malays, Turks, and Indians along with other smaller groups adopted Islam and participated to the establishment of its civilization. Furthermore, Islam never hesitated to learn from the civilizations of the earlier times and integrating their learning, culture, and science into the global opinion of its own, until or unless they are against the Islamic principles. Undoubtedly, in accordance with the historical evidences, throughout the era of darker ages, amidst 700-1200 A.D, experienced by Western civilization, Islamic dynasty extended from Middle Asia up to the regions of Southern Europe. Arabic Muslims and citizens highly regarded scholarly knowledge, and they extensively participated to mathematics as well as science. Numerous historical works done by Greek and Roman people were translated into the language of Arabic, also the scientists extended those ideas. However, the historical glories of Islamic civilization have seemed to be jubilated by many nations in the contemporary period, without considering the causative forces and motivations that added up to the triumphs of Islamic civilization. And other nations are known to relegate, if not overlook, the elements behind the decline and downfall of it. That is why, this research has been conducted with the intention of exploring the determinants and basis of ascending and descending of Islamic civilization under the influence of global thoughts and academic responses to those impacts of the Muslim scholars.

Keywords: Islamic Culture, Decline, Rise, Global, Muslims, Impacts, Civilization

I. INTRODUCTION

Considering the historical facts, narrative of Islam includes the communities belonging to several variable races, cultures, literatures, histories, ethnicities, languages, and myriad of interpretations that may contradict with one another. The commencement of European colonialism brought about a predicament of massive proportions in the Islamic world. For the Muslim thinkers, academic, and religious scholars, it was evident that European nations are influential enough to surmount and mollify the Islamic culture because of their greater artillery and technology. Nevertheless, the catastrophe was not just related to politics or technology. Yet, that disaster was also social, cultural, and economic, because the imperialism of European nations familiarized such frameworks and establishments which brought along them an extensive array of challenges for the historical Islamic world opinions and ideologies on variable matters¹. For example, European imperialism brought the idea of secularism along with the concept that authority, law-making potentials and capabilities, determination of good from evil, is established neither by God nor by the religious establishments that claim to interpret the will of God, yet it is established under the influence of the consensus among people as articulated by the states' institutions. Moreover, Interventionism gave rise to Christian proselytizers, concerned to attain benefit of the prospects to disseminate their religious beliefs in the altruistic shield of the colonist country. These proselytizers, together with the Western scholars of the earlier eras who learned about Islam in colonialist patronage, supported the concept that doctrines, concepts, and practices of Islam, including Jihad, Shariah, polygamy and veil, were proof that Islamic beliefs make it the retrograde religion, discordant with the advancement and expansion². That is why, it was their responsibility to go on board with the objective to

¹Saada, Najwan, and Zehavit Gross. "Islamic education and the challenge of democratic citizenship: A critical perspective." *Discourse: Studies in the Cultural Politics of Education* 38, no. 6 (2017): 807-822.

²Halil, H. Ü. S. E. Y. İ. N. "The Attempt of Renaissance and Reform in Islam: Islamic Modernism Movement in XIX and XX. Centuries and the Handicaps It Faced." (2020).

instantaneously Christianize as well as to humanize colonialist themes and guide them towards success. In the humanizing aim of European colonialism, Islamic societies faced a power that was very potent that could change them as per their own choice, by utilizing brute military establishments probably, if needed. For numerous Muslim societies, religious, political, and cultural disparagement they faced because of the expatriate rulings caused the predicament of devotion due to the reason that religious values provoked contrary to the historical certainties³. The history of Islam exhibits the political successes as a whole, just with little exceptions such as the cases of invasions by Mongols as well as Crusaders, up to the 18th century, considered specifically according to the standpoint of Sunni Islamic school of thought, adhered by the majority of Muslims around the globe. These triumphs can be embodied by the relentless extension of Islam as a religion for the entire globe. This dogmatic triumph which lasted for several eras, had been inferred in the terms of theology: it was an indication that God favored Muslims, blessing them with phenomenal successes around the globe because of their faithful obedience of the God's orders⁴. The new-found supremacy and the discernible power of the Western nations in the 19th and 20th century generated an uncomfortable impression amongst several Muslim communities and they started thinking that might be something went inappropriate during the past times, triggering worried queries. Such as, was not the forfeiture of Muslims supremacy in the globe as indication of God's relinquishment towards them as they stopped following the God's commands rightly? How should Muslims react towards the questions raised upon their identity as well as faith? What could be the possible reasons of failure in the political as well as economic domains? Followers of the secularism accused historical analyses about Islam, its establishments, and contributions that they made in the political representations for the tribulations confronting Muslim communities. They believed that secularism would lead to modernization. By emulating the European nations, they were pushed by the idea that Islamic communities would recover their forfeited dignity in the globe. Contrastingly, conservative religious scholars- the Ulamaa claimed that emulating the western nations is not a solution; contrarily the European lifestyles and beliefs are a lethal toxin for Islamic communities. According to those Ulamaa, the Muslims were in the state of hopelessness as they got distracted from following the true commands of religion as explained by the supreme Suni leaders of 9th and 10th centuries, the creators of the 4 major disciplines of Sunni holy law⁵. In order to abide by the teachings of the past religious scholars, it is important for them to return towards the right path- *Siraat-ul-Mustaqem*, and then, might be, God would favor them again⁶.

II. THE FUNDAMENTAL GROUND OF THE STUDY

The study of Islamic civilization and impact of global thoughts upon it is a gateway for exploring the different domains of amusing and incredible diversities that classifies the Islamic world by analyzing the energetic interface concerning religious theories and applications along with their economic, literary, political, social, and artistic backgrounds athwart time as well as space. Alongside the exposure towards newfangled contents, this research is designed with the intention of equipping the reader with the paraphernalia for analyzing and examining critically regarding the fact that studying the cultural traditions of other religions together with that of studying Islam is very important. In such wider aspect, this study is regarding analyzation of religion in the academic perspective. The fundamental ground of this study- knowledge is built in accordance with the culture- is as pertinent to learn the traditions of Christians, Buddhists, Hindu, or Jewish as it is relevant to study about those of Islam. For the proper recognition about the contribution played by religion in any human society, the research competes, we should also consider evocative summaries of religious theories and applications and visualize them in the form of dynamic as well as active traditions which are continuously altering in accordance with the backgrounds and situations of their devotees. Finally, this research will offer the readers with huge knowledge regarding the learning about Islamic culture generally, impact of global thoughts on it, and academic response of Muslim scholars on it.

³Toosi, JavadFakhkhar. "A Model for Reconciling Islamic Teachings with the Intellectual and Scientific Achievements of Modernity." *ICR Journal* 10, no. 2 (2019): 264-279.

⁴Seggerman, Alex Dika. *Modernism on the Nile: Art in Egypt between the Islamic and the Contemporary*. UNC Press Books, 2019.

⁵Hammond, Andrew. "Interactions between Turkish and Egyptian Islamic thinkers from 1908 to 1952: Modernity and the disruption of Islamic knowledge." PhD diss., University of Oxford, 2019.

⁶Sagitova, Liliia. "Traditionalism, Modernism and Globalisation among the Volga Muslims: The Case of SredniaiaEliuzan'." In *Allah's Kolkhozes*, pp. 454-493. De Gruyter, 2020.

III. AIMS AND OBJECTIVES OF THE RESEARCH

The appraisals for this study fundamentally focuses upon the period of Islamic culture between late 19th and earlier 20th century when some leading Muslim intellectuals endorsed the vision of modernity in the regions of Central East as well as Indian subcontinent. These Muslim thinkers critically analyzed the traditional genesis of different facets of Islamic ideologies inclusive of legal frameworks, also they introduced innovative ways for the interpretation of the holy scripture-Quran and the additional informants of Islamic jurisprudence. Some of the key aims of executing this study includes:

- Understanding about the Islamic culture
- Analyzation of the impact of Global thoughts (imperialism, colonialism, Christianity) on Islamic culture
- Comprehensive overview of the Academic responses of Muslim scholars regarding the changes occurred in Islamic culture under the influence of global opinions

IV. RESEARCH STRATEGY

For the execution of this research several research strategies has been implemented. Descriptive analysis has been utilized for the detailed understanding of origin and basics of Islamic culture and its elements which renders it unique from other religious cultures. Critical analysis has been employed to get a concept of impact of various global cultural point of views upon the culture of Islam. The changes in ideology of Islamic culture due to intervention of other cultures has also been analyzed. Lastly, the academic response of Muslim thinkers have been evaluated to these changes. Recommendations has also been penned for the Muslims to assist them in facing and tackling these global challenges. Also, for the Muslim scholars that how they can play their role in making Muslim worlds to stay determined at the right path commanded by Allah SWT.

V. IMPACT OF GLOBAL THOUGHTS ON ISLAMIC CULTURE AND ACADEMICIAN RESPONSE BY MUSLIM SCHOLARS

In the post-colonialism era, the Muslim communities have seen the quest for convincing and jurisprudential interpretations of Quran and Sunnah, the Holy texts of Islam, relevant to the numerous matters inclusive of globalization, unfair economic advancements, ethnic pluralism, industrialization, rapid societal transformations, and religious pluralism. All the progressive interpretations together with the reactionary interpretations were put forth during this quest. Politically, the collapse of ideologies like communism, socialism, and capitalism for the delivery of economic as well as social justice have provoked some paramount queries regarding the mission of Islam in the globe⁷. Consequently, Islam has occasionally been recognized not just as a framework of morals, ethics, religious beliefs, and practices, but as the political dogma highlighting the realm; a dogma that will resolve all the issues confronting contemporary Islamic world. Like Reza Aslan competently emphasized in his book titled *No God but God: The reinterpretation of Islam*, "Islam has been petitioned to authorize as well as to topple governments, for the promotion of republicanism together with defending the authoritarianism, for justifying monarchies, theocracies, and oligarchies". Also, he highlighted that the exponents of every government just recognize themselves as the genuinely Islamic establishment, generally legalizing their establishment by referring their specific comprehension of the country founded in Madinah by Hazrat Muhammad SAWW. As a consequence, he underpinned, "...the state established in the name of Islam are not based on monolithic ideology. Actually, numerous states around the globe are there that can be designated as Islamic states, regardless of several differences among them.... Also, they think of themselves as the attainment of the ideal of Madinah, however, consider others as despicable violation of that standard"⁸.

According to the intellectual chronicle of the Islamic world, the evolution of political Islam is considered as a modern prodigy and, therefore, is evidently entrenched in their experience of colonialism and post-colonialism era. Islamists, the Muslims that seek to construe Islam in the perspective of political dogma, advocate acliqish global opinion that defies the existence of pluralism or diverse interpretations. These

⁷ZAHEDI, MOHAMMAD SADEGH. "CHAPTER EIGHT ISLAM AND MODERNITY MOHAMMAD SADEGH ZAHEDI." *The Future of Religion* (2020): 129.

⁸Aslan, Reza. "NO GOD BUT GOD: The Reinterpretation of Islam."

Islamists are fundamentally liberal or ahistorical in comprehending the the exposition of religious scriptures such as Quran and Ahadith and history because they envision a perfect past during which the Muslims accomplished pure Islam. Often, they recognize themselves via indicative external indicators for example dress as well as physical well-being⁹.

In accordance with the historical perspective of Islamic culture, it has struggled a lot to combat the challenges it confronted since 12th century and onwards, up to the culmination of the Abbasid dynasty; notwithstanding a precise interval with the new dynasty of the Ottomans, the downfall visibly sustained while waiting for the final decline and resultant inactivity in 20th century¹⁰. Few intellectuals like Sanduk deemed that declivity started since 11th century and continued onwards. Several other thinkers espoused the historical perspective of the downfall, directing to a persisting and innovative scientific practice beyond 15th and 16th century, by the masterpieces of Ibn-al Shatir, Ali Kuşçu, Taqi al-Din, Ulugh Beg, and al-Birjandi, and studied remarkable paradigms. Similar was the case for other arenas, like philosophy, noteworthy supreme theosophy of Mulla Sadra; mathematics, noteworthy the creations of al-Qalasadi as well as Al-Kashi; medicine, noteworthy the creations of Ibn al-Nafis, Şerafeddin Sabuncuoğlu, and Mansur ibn Ilyas; and the social sciences, noteworthy Muqaddimah by Ibn-e Khaldun (1370), pointing out that although science was getting declined in Maghreb, Al-Andalus, and Iraq, it constantly flourished in Syria, Egypt, and Persia. Still, decline in the scientific performance was claimed by several Islamists. However, the causes behind the declination were left unobvious in spite of several attempts of finding it by countless historical as well as modern authors¹¹. Yet major concepts regarding the declination causes encompass: political maladministration during 10th century and onwards, after the era of early Caliphs, foreign engrossment by the incursive forces as well as colonial supremacies (Crusaders in 11th, Mongol dynasty in 13th, Reconquista in 15th, European imperial dynasties in 19th century), along with the commotion in equity model founded on the prominent concept of Asabiyah (escalation and decline of culture) proposed by Ibn-e Khaldun, which points towards the deterioration being majorly because of political as well of economic factors¹².

In the Indian subcontinent region, the drive of Modernism began as a consequence of rebellion attitude by India in 1857 and 1858 when the Hindu soldiers and Muslim soldiers started a drive to upheave the British forces. However, the forces of Britain curbed the rebellions brutally, due to with uncountable Indians lost their lives and property¹³.

In this traumatic perspective a Modernist front-runner arose, Sir Sayyid Ahmad Khan (1817-1898). He was strongly influenced with the concept that in order to succeed the colonial Indian subcontinent, Muslims should follow the path of being loyal to British. Moreover, he realized that the best approach for Muslims is to practice the Western style education system to cope with the British class. He acknowledged that the Western views are not in fundamental dispute with that of Islam and learning the natural sciences would certainly not oppose the Islamic ideology. From this perspective, he espoused a reasonable and circumstantial slant to the interpretation of Quran because according to his view, Islam lodges historical vicissitudes¹⁴. For the promotion of his opinions and providing the youth Muslim with higher educational system of Western-origin, he struggled for and ultimately established the Anglo-Muhammadan Oriental College, which in future transformed into Aligarh Muslim University. The approach of Sir Sayyid Ahmad Khan was endorsed by numerous prominent figures in Indian-Muslim community and founded the root of Aligarh movement. Among its proponents were many significant literati who penned poetry as well as Urdu prose to spread their thoughts. Most notable among those were Altaf Hussain Hali (1914) who authored the famed poem titled Maddvagazr-i Islam, "The Ebb and Flow of Islam," highlighting the historical successes of Islamic culture along with the despondent grade of Muslims of that era; a novel writer, Nazir Ahmad (1912) whose literatures like Mirat al- Arus "The Bride's Mirror," focused upon the necessity of education for women of the society; and Mumtaz

⁹Khan, MA Muqtedar. "Islam as Identity: After a Century of Islamic Revivalism." In *Islam and Good Governance*, pp. 43-76. Palgrave Macmillan, New York, 2019.

¹⁰Dalacoura, Katerina. "Global IR, global modernity and civilization in Turkish Islamist thought: a critique of culturalism in international relations." *International Politics* (2020): 1-17.

¹¹Dalacoura, Katerina. "'Islamic Civilization' as an Aspect of Secularization in Turkish Islamic Thought." *Historical Social Research/Historische Sozialforschung* 44, no. 3 (169 (2019): 127-149.

¹²Hamzani, Achmad Irwan, Havis Aravik, and Nur Khasanah. "Paradigm modernism Islam in reinterpretation of Islamic law in the millennial era." *ON ISLAM AND MUSLIM SOCIETIES (ICONIS)* 2018 (2018): 244.

¹³Toosi, Javad Fakhkhar. "A Model for Reconciling Islamic Teachings with the Intellectual and Scientific Achievements of Modernity." *ICR Journal* 10, no. 2 (2019): 264-279.

¹⁴Arshad, Muhammad Rasheed. "ISLAMIC MODERNISM."

phenomenal creation Huquq-ulNiswan, "The women rights" supports men and women equality. Probably, the most rational collaborator of Sir Sayyed was Chiragh Ali (1895), who not just defied old-fashioned Islamic law system, but realized the genre of Ahadith, the accounts of acts and sayings of Prophet Muhammad SAWW, more controversially to be completely fabricated. Sir Sultan Muhammad Shah Agha Khan III (1877-1957) was another significant financial as well as intellectual supported of Aligarh University. Also, he was the Imam of Ismaili branch of Shia school of thought. He exploited his religious expertise to establish a social, educational, and economic revolution in the subcontinent with far reaching results¹⁵.

In the context of discussed Islamic modernity, it is noteworthy that it is a difficult drive, not being monolithic because it is constituted of many branches, some of which are maybe in contradiction with each other. Islamic globalization or modernization surfaced as a concede between the activism of Western standards, based upon secularism and rejection of these standards, motivated by religious teachings. Numerous Islamic intellectuals were there, who did not belong to outmoded religious class, and they put forth an effort to bring together the fundamentals of the religion of Islam with the modern-day beliefs for example, nationalism, rationality, contemporary western style learning procedures, constitutionalism, scientific inquiry, women's rights and many more. These leaders grappled very hard for redefining Islam according to the leading Western standards and for demonstrating the capability of Islam in adapting towards the contemporary global concepts that Muslims confronted when their communities got modernized¹⁶. Another important step taken by the Muslim intellectuals was that they practiced the mechanism of self-criticism among the Muslim Ummah in order to analyze the reasons of their downfall, as self-analyses and self-criticism are the integral techniques of Islamic modernism. Moreover, the Islamic thinkers developed such Islamic interpreting ways that billeted modernism. The Ulama caused major hinderances, through their traditional and old-fashioned methods of rendering Islam, for the Muslim modernists in the way of Islamic reinvigoration according to the contemporary global concepts¹⁷.

Jamal ad-Din al-Afghani (1838-1897) was a prominent Muslim modernist, who established a clique of influential disciples. He endorsed the concept that Islam, properly inferred, exists as a sociopolitical ideology as well as culture possessing the top-notch values as compared to that of the Western culture. Also, according to him these Islamic values could be a source of politically uniting the Muslims with variable nationalities as well as ethnicities in contradiction to the European imperialism. From this perspective, Jamal ad-Din Al-Afghani is mostly recognized as the father of pan-Islamism. Moreover, he was very much in favor of adopting the modern scientific learning, which according to him was highly needed for the Islamic civilization to survive against the assault of European culture. He was the one who held Ulama responsible for the deterioration of Islamic culture, by stifling self-regulating and cogent thoughts. Also, he claimed Ulama to be the real opponents of Islam¹⁸. Moreover, Afghani associated the Ulama to a "a very narrow wick on top which is a very small flame that neither lights its surroundings nor gives light to others"¹⁹. Furthermore, the status of Ulama as the only supreme interpreters of Islam, was questioned by Islamic modernists. Muslim intellectuals declared that the access to Ijtihad is never limited. According to them, the conception about taqlid, obeying or following the interpretations made by Ulama, are just getting promoted by the Ulama themselves just to reinforce their dominance and supremacy, also to overpower the interpretations and point of views of others. In accordance with this point of this, Islamic modernity was an absolute categorical revolt in contradiction to the Islamic conventionality, and exhibited an bewildering correspondences with the illumination of the 19th century²⁰. As anticipated, Ulama responded to these attacks on their supremacy by the modernists too kindly and by utilizing their outdated forces upon the people to combat in opposition to the visions of modernists by asserting their protagonists to be apostates, kafirs, and agnostics²¹.

¹⁵Çoruh, Hakan. "Relationship Between Religion and Science in the Muslim Modernism." *Theology and Science* 18, no. 1 (2020): 152-161.

¹⁶Thurston, Alexander. "Islamic Modernism and Colonial Education in Northern Nigeria: Na'ibi Sulaiman Wali (1927-2013)." *Religion & Education* 44, no. 1 (2017): 101-117.

¹⁷van der Sluis, Willem. "Islam and Modernity. Perspective of Jamal Ad-Din 'al-Afghani'(1838-1897)." *Groniek* 217 (2017).

¹⁸Hawi, Akmal. "Pemikiran Jamaluddin Al-Afghani (Jamal Ad-Din Al-Afghani)(1838-1897 M)." *Program Pascasarjana Universitas Islam Negeri Raden Fatah Palembang. MEDINA-TE* 16, no. 1 (2017).

¹⁹Keddie, Nikki R. "PART 2. Translations of Texts by Sayyid Jamāl ad-Dīn." In *An Islamic Response to Imperialism*, pp. 99-190. University of California Press, 2020.

²⁰Moaddel, Mansoor, and Kamran Talattof, eds. *Modernist and fundamentalist debates in Islam: a reader*. Springer, 2016.

²¹Zehani, Abdeladim. "A brief analysis of the views of the Muslim reformists on the issue of Islam and its compatibility with modernity." *International Journal of Innovation and Applied Studies* 31, no. 4 (2021): 891-897.

An Egyptian Muslim intellectual, Muhammad Abdu (1849-1905) was among the most leading disciples of Jamal ad-Din al-Afghani. Together with Al-Afghani they created a fleeting ledger titled “*Al-Urwah al-wuthqa*”, that strenuously contradicted European colonialism, also it asked for the reformations and accord in Islam. From the perspective of his knowledge and learning in the traditional education about Islam, Abdu exhorted innovative ways of interpreting Quran and the Sunnah of Hazrat Muhammad SAWW, that was even more suitable to the contemporary contexts. Certainly, for Abdu, interpreting Quran and Sunnah was a zestful and vibrant procedure in which revelation as well as motives were to be proportionate. According to his opinion, denying the the scientific realities or the significance of prudence equates the perpetrating a terrible transgression²². By virtue of his faculty rank at the leading learning institution, Al-Azhar in the Sunni regions, he successfully influenced his students who joined him from far flung areas such as Malaysia, Indonesia etc. additionally, he championed his ideologies in his chronical titled “Al-Minar” (the Symbol of Hope), that was extensively construed in various regions of Islamic world. Abdu brought about certain changes in this chronical with the assistance of Muhammad Rashid al-Rida (1865-1935), who was not just his disciple, but also a renowned biographer. Whereas Rida, similar to Al-Afghani as well as Muhammad Abdu, demanded rendition of Holy Quran together with the correspondence of Islam with scientific knowledge, rationality, and modernism, in due course he turned into more traditionalist as well as pivotal of the growing secularism across the societies. Rida espoused that the Muslims track the paradigms of the earlier Islamic communities, the Salafi, establishing the substructure for even more clamorous movement of Islamism, the Islamic fraternity that was to develop in the future.

Qassim Amin (1863-1908) is another prominent personality in the clique of disciples linked with Jamal Afghani and Muhammad Abdu. He was the leading figure among the Muslim Modernists as he also asked for equal women rights, eradication of seclusion, as well as equal contribution community affairs, through their approach to education²³.

The end of the 20th century viewed the termination of the rule of European Imperialism. As a consequence of 2nd world war, a network of forces that had empowered the European rule over Asian as well as African states became unstable. Consequently, the drives for political independence thrived in the regions, which claimed themselves to be authoritative and independent states. Despite of the culmination of European political supremacy, the new states still continually got influenced by the colonialists legacy. This influence can be determined in their inherited political, legal, and economic institutes. Certainly, according to the excerpts of Vali Nasr, “ the colonialist’s legacy is vital in delineating two of the diversity as well as unity of variable tryouts with the formation of state in Islamic world”²⁴.

VI. FINDINGS AND WAY FORWARD

The Islamic civilization and culture was founded historically (straddling from 7th to 17th century) governing the globe in proximity to an epoch. It changed the world in its golden age i.e., 8th to 12th century; and became universal, highly progressive in every life domain education, sciences, technology, democratic ideals, as well as technology of that period. Islamic civilization basically refers to the advanced as well as transformed form of Human community possessing high cultural standards of morality, industry, government, and science²⁵. Exclusively Muslims are required to behave in a civilized way among their own communities as well as with other communities of different cultures, faiths, and customs. Cooperatively, Muslims should endorse and support global success and civilization to the entire world and humanity. Without applied civility, civilized globalization is not possible, specially when there exists clashes and disputes among different civilizations. History speaks of many such civilizations that existed without any clash inspite of having my civilizational and cultural differences as illustrated in “La Convivencia” in Muslim Spain since the start of 8th up to late 15th century. Therefore, civilizations can not

²²Mohammad, Nabil Yasien. "The Role of the Qur'ānic Principle of Wasaṭiyyah in Guiding Islamic Movements." *Australian Journal of Islamic Studies* 3, no. 2 (2018): 21-38.

²³Moradi, Fateme, and Nasrin Shokrpour. "Freedom and Education of Women in the Works and Ideas of Qasim Amin Mesri and Parvin Etesami." *International Journal of Multicultural and Multireligious Understanding* 7, no. 5 (2020): 176-188.

²⁴Wiktor-Mach, Dobrosława. "Islamic Modernism and Secularism." In *Religious Revival and Secularism in Post-Soviet Azerbaijan*, pp. 68-81. De Gruyter, 2017.

²⁵Kondrys, Jan. "Islamic modernism: a legitimate part of a historical tradition of islamic thought." (2017).

be deemed as unitary elements; there exists authorized and unauthorized, current as well as crosscurrent ideas in every civilization. However, every civilization is an active plural element²⁶.

Intellectuals together with historians from entire globe have declared additionally that Islamic culture and scientists made marvelous participations in reviving the contemporary western cultures through the European Renaissance and advancements eras. The Western nations returned to their great primeval Greek principles with the help of the translations in Arabic language of Greek intellectuals existing in the Islamic world. The grants of primitive Muslim tycoons like Al-Razi, Ibn-e Sina, Ibn-e Rushd, Al-Kindi, Al-Farabi, and Al-Ghazali together with other scientists and scholars made contribution in the reasoning as well as rationality that rendered western scientific knowledge probable and offered the pattern of critical analyzation that ultimately led to the restructuring of West²⁷. Therefore, Islamic civilization not just contributed to the revival of science and literature in the west but to the intellectual trials to the theological approaches of Christians as well. Muslim prodigy of around thousand eons had swung into the contemporary periods and reversion from the golden era of the Muslims. Islamic culture has been facing deterioration from the sixteenth and seventeenth century and its bottommost receding tide came with the fragmentation of the Ottoman dynasty, "the Sick man of Europe" in the beginning of the twentieth century. Since then, the nations of Muslims have been struggling hard to become developed nations. It really does not indicate that Muslims got deprived of their Islamic culture, but it truly indicates that every civilization naturally as well as historically rises and declines, and just like the other global civilizations and cultures, Islamic civilization and culture too had suffered certain transformations and deteriorated with time, because of several internal as well as external parameters- the deteriorating level of matters in the Islamic nations has not been because of the genetic reasons or basic cultural standards.

The civilization of western nations tracked Islamic standards of civilization for around five hundred eons and those civilizations of western nations introduced additional progresses in every sort of way throughout its own marvelous rise, of that we must be highly proud of. Science, industrialization, individual rights, property rights, faith, organization, gender equality, philosophy, art, technology, democracy, personal freedoms, the rule of law, humanism, economics, civil rights, music, even colonialism that possess complete on stability, additionally changed the world for the betterment, however, creation of the new and transformed life parameters with trials and serious issues are facing us today. It is evident through historical proofs that every civilization has contributed to the advancement of growth, decline, and revival or renaissance. In the present times, the western nations are also facing another deteriorating phase just similar to the preceding historical cultures and civilizations that also suffered growth and deterioration of their own cultures.

Furthermore, in the current scenarios, the situation of the whole humanity around the entire globe has hastened into financial knock-downs, turmoil, and threats of conflicts of cultures, Muslims civilization should be stimulated into contributing its historical as well as constructive part (with the help of affection, tolerance, and patience) yet once more in the modernizing globalized world in a way peaceful manner. The spirit of meta-antiquity for now is that the culture and civilizations will just thrive as well as survive depending upon the foundations of their creative concepts and nonviolent synchronicity. As oriental as well as occidental societies sophisticate their notions, their enclosures, and acknowledge that they no more require to conflict or face one another in the wars. A world-wide civilization (of affection, patience, and tolerance) is very appropriate for today's age and we can just then adapt the peaceful future, as well as to unite the whole humankind into a global fraternity along with brotherhood. Principally and the foremost thing that we need to do being a Muslim nation in the contemporary scenario should explore, organize, and protect the imminent period of our own civilization with the help of ongoing debates as well as discussions with the visionary Islamic intellectuals and insightful scholars across the entire globe. We should rejuvenate our energy, self-confidence, and direction being a civilization and culture. Our goal is the recreation of beneficial environment possessing the insightful intellectuals and thinkers at the principal authority can share their knowledge, also assemble their future visionaries to influence others.

²⁶ Al-Saif, Bader Mousa. "Muslim-e Marksisti: The Islamic Modernism of Ali Shariati in Religion vs. Religion." In *Ali Shariati and the Future of Social Theory*, pp. 271-276. Brill, 2017.

²⁷ Sadeh, Roy Bar. "5 Islamic modernism between colonialism and orientalism." *The Muslim Reception of European Orientalism*: 103.

VII. CONCLUSION

The westernization has laid negative affects on the Muslim civilization. Muslims are seemed to forget about their own civilizational principles and standards. It is evident through the way they dress up, they socialize with other people, they eat, among so many others. Currently, we are living in the globalization era and media has made these impacts reach the Islamic world. According to Islamic civilization Muslims should wear modest as well as graceful clothing. However, western nations do not pay much attention towards modesty and decency in their fashion and clothing styles to much extent. Therefore, the women in such nations put on skimping clothes. However, they do not permit the Islamic women to put on scarves or any other head covers. And they always emphasizes upon this freedom. Muslim Ummah is facing mediocrity complex which ultimately has directed us towards thinking of them being higher than us. The tenets and concepts of western nations are integrating into the Islamic communities and they are getting spread like a fire without considering their negative consequences. It is a common notion in the minds of Muslims that to become civilized they need to adopt western civilizational standards. That is why, it has become necessary for the Muslims to educate the youth about the true essence of Islamic culture and the ways of Islamic life, so that they may not get deviated from their true purpose of life and they may become able to preserve their true Islamic identity. Muslims can be modern and civilized in a true Islamic sense at the same time. Identification of cultural expects is very important in the Islamic world. Also, for the Islamic nations to take a preemptive part in the celebration and communication of its own civilization. Islamic nations must create religious as well as cultural territories utilizing recent techniques and social media platform along with the traditional networks. Some Islamic intellectuals have promoted the objective of internationalization as well as globalization. These structures have been revolving around the Muslim world. It is the responsibility of the Muslims to unite with one another and defend the state's sovereignty. Our actions are basically preserving our independence. By no means lesser than that. It is important to note that those who caused economic, social, and political issues that we are confronting by now are similar to those of the colonialists. In that respect, we need to educate non-Muslims about Islam and Muslims about other faiths to establish mutual understanding and tolerance. To achieve this end, we invite and encourage sharing of various perspectives, partnership with other religious and cultural organizations and we organize educational activities such as seminars, lectures, and discussion panels, all of which inspire and illuminate us in our endeavor to fulfill our mission.

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