

Islamic Culture And Impacts Of Its Features In Contemporary Scenario

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Abstract

There are many civilizations in the world. It stands for the ideals and way of life of the country. Every nation has a tradition of doing its utmost to preserve its culture and persuade other nations to embrace it. Due to these aims, these nations are always at war to destroy one another's culture and promote their own throughout the world. The globe does not, however, permit the armed invasion of another culture. For others to adhere to the governing culture, they must uphold high moral standards. Suppose we conduct an analytical analysis of many cultures. In that case, we can discover that there were numerous cultures that attempted to rule the entire planet but were rejected by people because of numerous flaws in them. Only Islamic culture was embraced totally by everyone. because it was the first civilization to make the people prosperous, it provided them recognition and strengthened them. The following research paper begins with an introduction to the culture and its history before focusing on Islamic culture, including its salient characteristics and positive effects on humanity. This essay is a modest attempt to examine the connection between Islam and urbanization from a cultural standpoint.

Keywords: Culture, Islam, People, Civilization.

Introduction

A community's or a population's culture is "the entirety of socially transmitted behavioural patterns, artistic expressions, religious convictions, institutions, and all other effects of human labour and intellect (Benedict, 2019). It is a group's or organizations collective set of shared attitudes, values, and behavioural tendencies. On the other hand, Religion is "how people show their respect for the God or Gods who made and ruled the world." Like many

other religions, Islam claims to be universal, accepting the cultures of all its followers so long as the boundaries of the religious legislation are respected (Rahman & Setia, 2021). Islam has a wide range of rules and regulations, and as long as one abides by them, one can be as much of a Muslim as someone from Pakistan, Bangladesh, England, Scotland, the United States, China, or any other nation in the world. However, there are differing views on whether Islam has a unique culture (Helie-Lucas, 2019). On the other hand, Islam must

include doctrine, religious practices, moral laws, and jurisprudence. Islam would accept a society's culture as long as it falls within the confines of Islamic beliefs, practices of worship, morality, and Shariah. After accepting Islam, many artists, architects, poets, writers, and chefs altered their practices to comply with Islamic law (Mohammed & Jureidini, 2022). Islam today is confronted with difficulties from within and from the outside world. According to the holy Qur'an, Allah states: "O humanity, you were certainly made of male and female, and we divided you into peoples and tribes so that you could get to know one another. Your uprightness is, in fact, the most honourable in Allah's eyes. "Indeed, Allah is knowledgeable and familiar." According to this Qur'anic verse, the idea of globalization is conceptually tied to Islam and the Muslim Ummah. The main purpose of globalization is to spread and exchange connections between people, ideas, and diverse political, economic, technological, and other orders around the world (Ullah, 2019). It means that all cultural perspectives and societal movements give people the chance to be deeply involved in both their personal and professional lives. In addition to the internationalization and westernization processes, the phrase also refers to improving any idea outside of the global context. However, the current globalization situation may essentially be seen in its various orders. Globalization also helps us grasp how multicultural dimensions work by spreading cultural life among nations. It functions as a foundation for the reorganization of the universe (Bender, 2022). The term has also sped up the global transformation of already existing cultures. Islam and globalization are closely related in this context since, since the early Middle Ages, Islamic religious, socio-political, and cultural beliefs have altered many established social and political structures around the globe (Al Shlowiy, 2022). In these situations, the Muslim Ummah must accurately perceive what is happening to them. They must determine what is culturally beneficial and damaging to them as globalization's

participants. Instead of resisting globalization, they should take a more optimistic and innovative approach. There are currently a lot of Europeans and Americans who are influencing globalization, or new globalization, which is westernization. But Islam also gains from globalization through its cultural ideals, religious beliefs, and guiding principles to bring about universal brotherhood, equality, and peaceful co-existence for all people (Safi, 2022). As a result, Islam fiercely rejects globalization and prefers westernization, neo-colonialism, or imperialism. However, Islam provides morality, ethics, and values as a viable and suitable foundation for globalization. For Muslims to be a globalizing force for all ways of progress in their worldly and eternal stages of existence, Islam prescribes its moral and ideological rules based on its divine sources (the Qur'an and the Sunnah), which indicate the crystal-clear footsteps of the Ummah (Hussain et al., 2021). Therefore, to globalize Islam as a participant in and contributor to globalization, they must be able to look at the issues of westernization. Muslim society is now more oriented toward western political, social, economic, and cultural life, and Dr. Munawar Anees has noted this correctly. As a result, they are completely constrained by an unfathomable fatalism that prevents them from using knowledge for evolution. But Muslims can only hasten the spread of Islam if those who attempt the paths and adhere to the rules outlined by the sublime holy Qur'an and the Prophet's tradition (peace be upon him). This study aims to comprehend globalization and the problems it poses to Islamic identity and culture while also reviewing how the Muslim Ummah has responded to these issues. The Ummah will need to work to integrate scopes and roles through cultural globalization to preserve and advance Islamic culture globally. The report also makes some predictions about Ummah's future cultural, socioeconomic, theological, and intellectual paths.

Objectives

The purpose of this article is to evaluate Islamic Culture and the impact of its features in contemporary Scenarios. This study is essential for understanding Islamic culture according to the perspective of the Quran and the sunhat. As a result, the following research objectives guided this study:

- ☞ Check the extent to which Islamic cultural practices are implemented.
- ☞ Investigate the problems and challenges of Islamic Culture and the impact of its features in the current Scenario.
- ☞ Examine how Islamic culture is considered best while ignoring class, caste, race, and religious divisions.
- ☞ Consider how patriarchal practices and religious beliefs undermine in today's era.

Research Method

The study is primarily qualitative. The Islamic Culture and impact of its features in contemporary Scenario. It was examined to address specified research questions. Existing literature, such as books, reports, research articles, electronic and print media stories, and editorials, is systematically reviewed to make research more representative and relevant. Focused group conversations with professors and university researchers have also been arranged as part of the project. This is done by extrapolating the Prophet's story from the Noble Quran and Noble Hadith. Recent studies have used theory-based ways to close this gap.

Participant

The theoretical samples for this research were acquired from the sublime texts of the Quran, the Prophet's Hadiths, and his stories during the data gathering process to generate theories through the collecting, compilation, and analysis. The hypothesis develops together with the evidence throughout time.

Tool

The researchers examined the magnificent material of the Quran and the Prophet and Hadith content to develop a theory. Based on

Islamic approaches, they determined the appropriate management techniques and the steps necessary to handle these items. The Quran and Sunnah texts were gathered from the Prophet and Hadiths, after which they were arranged and categorized, their content was qualitatively examined, subjects were extracted, and research problems were addressed. The Book of God and the Prophet Muhammad & Hadiths presented the research findings. Qualitative data and transferability suggest that the data revelation and explanation can be applied to other situations with a similar set of circumstances because the authors of this study provided a detailed and comprehensive description of the study's setting and methodology. As a result, sharing these research findings in comparable circumstances may be beneficial to the study's readers.

Analysis of data

The researcher of this study uses a theoretically correct procedure. Using this method, they gather and assess information at the same time. The information includes Quranic texts and hadith materials from the Prophet Hadith. It helps to build categories and subjects, which improves the theories that arise from the data. The scholars in this research keep going until they reach theoretical saturation, implying that there is no new evidence in the data and that the theories identified clearly and accurately for theory building have been validated. The findings can be explored and evolved into a more precise emphasis and strategy suited to present requirements and situations.

Islamic Culture and Belief

Various regions had different standards of living, customs, cultures, clothes, etc., but Islam welcomed them all as long as they adhered to the correct regional customs. Where necessary, alterations were made in the right places, which unified them (Filin et al., 2022). In the names of Muslims living wherever in the world, personal names such as Muhammad, Ahmad, Usman, Ali, Umar, Abdul Rahman,

Ibrahim, Abu Bakar, etc. are frequently present. When a non-Muslim observes the shahadah and decides to join Islam, he frequently first changes his surname to join this global community. Muslims from all over the universe observe the fast throughout the month of Ramadan. In Makkah, there is a universal gathering where Muslims from all over the world congregate around the same house, the Kaba, wearing the same attire, in addition to Eid prayers, fasting customs, and alms payments (Krstulovich, 2020). It conveys the harmony of a single culture and country. "Islam is a notion which has emerged in the shape of a cohesive but heterogeneous political, economic, and religious assemblage and has exhibited different qualities in different areas and periods, influencing local, geographic, social, and political factors, "Muslims in West Asia, for example, had close ties to cultures from North-West Africa and Spain's Mediterranean region. Although these civilizations were branches of the same culture, they created various distinctive traits that impacted Western Asia. Parallel factors developed diverse traits from large, self-sufficient regions like the continents of India, Indonesia, and southern Russia to the frontiers of China. Still, they all readily retained their different colours. What impact has Islam had on the world's civilizations? It undoubtedly changed human morals and spirituality for the better and produced an amazing oneness. "It is not dependent on personality types; different rulers came and went, but their condition was limited to mere subservient in full compliance with the Lord's precepts." The constant and intense focus on Allah is the most important and obvious aspect of Muslim culture and lifestyle. However, due to the nature and structure of the various regions or even the climatic variations, there may be some variations in local dress and behaviour.

Islamic culture and Globalization

Globalization is the process of aggregating worldwide connectedness, incorporation, and

interdependence beyond national and territorial boundaries in culture, politics, Religion, society, economy, technology, and all other intellectual fields (Pieterse, 2021). Therefore, globalization always results in changes and links connectivity between various regions. Since then, globalization has made Islamic civilization the most advantageous and compassionate of all traditional civilizations, cultures, and ideologies in the modern world. It is believed that Islam and its cultural life do not exhibit the same comparable changes in the global order as the west in terms of modernity. Muslims have worked to develop their traditional and religious ties with the rising needs of the contemporary world since the beginning of the 19th Century (such as religious, political, economic, and social demands) (Kuran, 2018). From pre-modern through post-modern times, the pattern was seen. But these astonishing modern-day transformations are closely linked to westernization, or Western institutions, attitudes, and ideals. So, in response to modernization, the Ummah reformed Islamic cultures while preserving a separation from secularism. However, they were divided into Islamic modernists, traditionalists, and conservatives based on their contributions to reforming Islamic cultures. The term "globalization" can also be used to refer to the expansion and absorption of cultures around the world, most notably through religious and ideological tendencies, over many centuries in the history of the world (Forlenza & Thomassen, 2022).

In the framework of globalization or an Islamic perspective, every action and facet of human life is typically seen as a component of culture rather than evolution. Islamic culture expresses itself through its distinctive method of treating every person as a member of the Ummah. The term "Ummah" refers to the Islamic community members who have developed enduring personal bonds that serve as their emotional, moral, and social ties (Hassan, 2018). There are 57 separate Muslim countries in the world,

which has helped to strengthen interstate ties. More than 1.1 billion Muslims live in these nations, in addition to 400 million Muslims who have immigrated to other parts of the world. As a result of the globalization of culture, Islam's spread has significantly impacted the prosperity of all elements of peoples' temporal existence. It has also helped many societies achieve spiritual prosperity (Cornelio & Medina, 2020).

As a result, it is evident in the current world situation that the fundamental principles of Islamic theology, ethics, values, morals, laws, and customs are closely related to those of civilized people. Even though Muslims do not all share the same cultural traits, they are recognized as such because they share the same religious beliefs and cultural practices. Islam is the second-largest Religion on Earth and the one that is growing the quickest, despite certain cultural differences among Muslims around the world. As a result, there is a growing Muslim population everywhere in the world, contributing to the globalization of culture and Religion (Sinha, 2021). This index is a significant problem for the prevailing core world orders, rationally speaking. In light of this, Muslims everywhere face the difficult task of adjusting to the new global tides of globalization. Concerning Muslim countries, the obstacles to modernity include establishing a connection between Islamic ideals and secularism, democracy, westernization, and liberalism (Göle, 2015). But the Ummah has increased expectations that the struggles should be for advancing Islamic culture, which will have a monopolistic effect over all other civilizations. The connection does not, however, diminish or westernize Religion in the face of increasing cultural globalization.

Islamic Culture and the Impacts of its Features

Islam had an aggregating impact as it extended across the Arabian Peninsula, North Africa, and the Middle East. For a very long period,

nomadic tribes lived in these regions. They practiced polytheism and suffered all of the political repercussions that came with it. Remember that even though tribes or regions may worship the same pantheon of deities, they often give different deities different levels of importance. As a result, having multiple gods makes it very easy to have competing allegiances and political rivalries. In many areas where Islam has spread, this has long been a barrier to peace or unity. Conversion to monotheism meant that these obstacles were no longer important, and unification became easier. The same is true of one's ancestral bloodline, formerly a tribe's unifying tie. This allegiance has since changed to one based on a shared belief in a single deity. So, Islam made it easier for big empires to grow where there had been small kingdoms, rogue bands, or nomadic tribes. The growth of trade was another result of the expansion of Islam (Tamanaha, 2021).

Unlike early Christians, Muslims had no qualms about trading and making money; Muhammad himself was a merchant. The new faith gave traders a secure setting for trade as more regions were drawn into the Islamic civilization. A certain level of consistency in the administration of criminal justice was assured by applying sharia; the Islamic law inherited from the Koran (Nwazi & Christopher, 2021). Sharia law protects businesses while enforcing harsh penalties for theft and dishonesty. Qadis, or qualified Muslim jurists, were established to settle disputes by applying sharia. As a result, merchants had a place to voice their grievances and have them dealt with in a fair and orderly manner. With the advent of Islam, trade and travel became less dangerous and flourished more than they had been previously. Even though these are broad statements, the effects of Islam in a certain place depend on the institutions and worldviews that were already there.

Conclusion

Subsequent generations will use culture as innate knowledge to guide their daily lives. Every area of human existence, personal or social, is guided by Islam. It built a brotherhood structure and instilled love in people, which was a revolutionary concept in human society at the time. Through Islamic teachings, the genuine standing of a human being in this world was made clear, and in particular, the dignity of women was restored. In conclusion, the foundations of Islam's culture and civilization are analogous to those of human nature. The Muslim Ummah faces a significant problem due to Islam's cultural globalization. They express grave concern about how westernization and modernization are influencing Islamic culture, and they are also concerned about how this cultural impact and heft could jeopardize Islam's faith and advancement. Additionally, Muslims have been the target of accusations from the west, where Islam has repeatedly been blamed for radicalization, extremism, and terrorism. The revival of Islamic identity is the main issue that the Ummah is currently facing. The Ummah must acquire all the attributes necessary to be the best Ummah or country. Muslims must understand the reasons for their decline and sluggishness and work toward a resurrection. The practice of Islam will need to be renewed internally in the Muslim world. Only by exercising greater caution regarding humanity's spiritual and moral renaissance can Islam and its culture flourish. Muslims must come together and defend Islam from the propaganda and negative portrayals in the western media. Considering everything, the Ummah must be safeguarded and duly preserved from the damaging effects of violent western entertainment and unhealthy cultural practices. The resource-rich and industrialized Muslim nations should establish wholesome entertainment venues that align with Islamic tradition. Aside from these significant initiatives, all Islamic states and their leadership should use tried-and-true tactics and practical measures to accomplish their stated objectives. To lessen the prejudice and misinformation

against Muslims and Islam, they must start changing their foreign policies toward the rest of the world and cultivate a strong public opinion. Creating such an environment would go a long way toward assisting Muslims in overcoming the recurring difficulties they have encountered over the years. As members of a religion whose adherents make up one of the greatest populations of people on our planet, Earth, they must maintain a strong political identity. Even though our culture is distinct, we are heedlessly assimilating other cultures. We can keep ourselves from being misled if we safeguard our youth and culture. We should consult the Qur'an and the Sunnah to accomplish this purpose. Our religious and public educational institutions should require students to take a course on Islamic culture and civilization. Islamic academics will need to write and frequently speak to spread Islamic culture. Similar to this, the government will need to take action to promote Islamic culture and civilization in the media, as people typically spend more time watching television than reading books. To pique interest, special chat programs and conversations ought to appear.

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