



MUSLIM GLOBALIZATION IN MODERN SOCIETY

Khashimkhanova Zebuniso Khaydarkhon qizi
2-year student of International Islamic Academy in Uzbekistan

Abstract: *History shows that before modern globalization, Muslims had their own version of globalization. Modern globalization, which began in the era of Western colonization of the East, has now penetrated into all corners of the world. The use of the Internet and other modern electronic media has accelerated the process. Modern globalization has led to a radical change in the goals of education; displaced local culture and language; caused a brain drain all over the world.*

Key words: *Muslim globalization, modern globalization, the Muslim world.*

The topic of globalization has aroused the interest of governments, scientists, economists, teachers, and students around the world. This interest and enthusiasm for the topic of globalization has led many people to conduct research on many complex issues that are related to globalization.

Moreover, in international forums, the most frequently discussed issue concerning globalization is who actually wins and losses in the process of globalization. By identifying winners and losers, Governments and stakeholders can be well prepared to draw up strategic plans to address the challenges they face in the context of impending globalization. In fact, globalization is a multifaceted phenomenon that penetrates into all spheres of human life. This thesis is aimed at revealing the nature and goals of Muslim globalization in the past in comparison with modern globalization.

During the time of the Prophet Muhammad (peace and blessings of Allah be upon him), there was not much spread of Islam in other parts of the world. During the period of early Islam, only a small group of Muslims went to Ethiopia in order to simplify asylum. The real era of Muslim globalization began when the Prophet (peace and blessings of Allah be upon him) founded the Islamic State in Medina in 622. Starting from this period of time, Islam as a civilization began to develop and spread to other parts of the world. Islamic globalization was more evident during the Umayyad dynasty (661-750). The end of the Umayyad dynasty gave way to the emergence of the Abbasid dynasty (750-1258). Unlike the Umayyad rulers, the Abbasids were more interested in gaining knowledge and science. This was the Abbasid period, which is known as the Golden Age of Muslims.

The rulers of the Golden Age supported scientists in their quest to assimilate technology and knowledge; natural and social sciences. The Quran and the Sunnah of the Prophet (peace and blessings of Allah be upon him) were the driving force. In their quest to master new disciplines of knowledge and technology, Muslims have learned everything positive and useful from others with an open mind.

With this attitude, they were willing to borrow ideas from the Indians, Persians and Greeks as a way to enrich their own civilization. Muslim leaders, without any prejudice, hired Jewish and Christian scholars to carry out some translation work in academic circles.

On their way to acquiring new knowledge, Muslim scholars became interested in philosophy, especially ancient Greek.

Taking into account the fact that not all the ideas of the Greek philosophers were acceptable to their Islamic worldview, early Muslim scholars used their ideas through adaptation, assimilation and integration. They not only borrowed ideas from others, but also continued to develop and put forward new, original and innovative ideas. Similarly, Western scholars borrowed ideas from Muslim scholars during the Golden Age. Europeans got acquainted with the philosophical ideas of the Greeks, it was after reading the translated and annotated works of Muslim scholars.

Assessing the Muslim era of globalization, one thing can be said that the expansion of Islam and its civilization into foreign territories occurred because of its dynamic nature. The message of the Quran was attractive to its new adherents because it called for a balanced lifestyle, paying equal attention to both eternal and worldly life. The Book of Islam conveyed messages related to faith and also encouraged Muslims to acquire knowledge. By bringing Islam to foreign countries, Muslims did not force people to follow Islam. Sources of Islamic history indicate that Muslims were not interested in plundering the riches, nor in the destruction of people in these countries.

The claim of many Western scholars that Islam was spread through brutal military campaigns is unfounded. Muslims followed the ayat: لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ, "There is no compulsion in religion. The straight path has already distinguished itself from error. Whoever does not believe in Tagut, but believes in Allah, has grasped the most reliable handle, which will never break. Allah is the Hearer, the Knower" (Quran, 2:256).

In conclusion, it is worth noting that, along with the advantages of the globalization process, the world of Islam demonstrates to all mankind that there are still limits determined by the peculiarities of the national consciousness of individual peoples who are able to limit the destructive aspects of globalization unacceptable to them.

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