



RESEARCH PAPER

**The Hopes of Transitional Muslim States in the Milieu of
Globalization**

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This paper attempts to find out the answers of certain confusions and misunderstandings attached with the phenomenon of globalization and the aspirations of Muslim States in terms of localization of Islamic ideology and its effects. It discusses the challenges and threats which the 'New World Order' poses, exploitation of power, military potency, together with supremacy and control over the natural and economic resources of the world have transformed it into a uni-polar world. Muslims, all over the world are in a transitional phase, as they are still recovering from the debacle of Islam's golden era and subsequently from the wreck of uncertainty of losing their ideological standpoint, and supremacy of the West engulfing the whole idea of globalization. This article is an inquiry into the aspirations of Muslim states and also how can they come out of the uncertainty and confusion, which this phenomenon encompasses. Through looking into the opinions and findings of renowned Muslim scholars and evaluating the current scenario it is relevant to mention here that Muslim thinkers and ardent supporters of Islamic Ideology fail to understand that the phenomenon of globalization is an offspring of the basic principles of Islam, as a religion of moderation and modification. There is nothing which cannot be addressed considering Quran and Sunnah. Moreover, consultations and deliberations can help Muslim States to achieve what they aspire to.

Introduction

In the milieu of globalization, localization and their effects on Islam, one of the essential aspects in it; are the cultural specifications of Muslim States. Considering it an essential feature of the spirit of Islam, Muslims are inclined to preserve their identity and to uphold their culture and civilization no matter what

circumstances they must face. Throughout the history of States, it was evident that the Islamic Educational Institutions have played an important role in safeguarding their existence and resisting any attempt to annihilate it. It is relevant to mention here that in the time of complicated international changes there are several new phenomenon which have surrounded us as Muslims, and the occurrences and rapid changes have made the States encounter various challenges in almost all walks of life. Additionally, in today's world Muslims are divided over the aspects and perspectives of becoming a part of this uncontrollable and a proliferated phenomenon of globalization. (Anees-2008), opinionated that Muslims States now finds it an intimidating hurdle to cope with the challenge of; either to redefine its ideological beliefs, or reconstruct their societal norms in terms of positioning itself in the global market. The phenomenon of globalization has gained a lot of importance in recent times due to its abundant influences on culture, economy and politics of Muslim countries and States in general. Islam by no means is in conflict with globalization, and lately it does not emphasis on the localization of its ideas, principles and civilizations which was a past trend. However, when Islam is under discussion the characteristics of globalization differ from the current colloquial aspect of it.

While reviewing the contents of religious texts and cultural influences, undeniably, Islam is a global set of principles and it has always strived to become a universally acceptable and adaptable religion. However, Islam could not escape the transition and hence got affected by the globalization. Many Muslim countries have managed to establish a global society, which is predominately influenced and have a standardized governmental setup, while having being apprehensive about sacrificing their individuality and ethos of Islam. For researchers and religious scholars, Muslim States is perhaps the best example of a global community. One of the basic concerns in terms of their active participation in globalization and its trends, is that States is required to reassemble itself to face the challenges which globalization poses. It further needs to realize that it can play a pivotal role in persuading the future course of globalization, as previously the world has benefited from the contributions of Muslims in science and technology.

Globalization and the Concept of Localization

In many Muslim states, the idea behind globalization and surrendering their concept of localization is not welcomed the way it should be or addressed at least. The phenomenon of globalization is an outcome of the ambitions of the supporters of free financial trade, businesses, and free flow of information. Euro-American allies worked relentlessly for bringing about a dream into reality and this is seen with two altering lenses by the Muslim States. One is insecurity, which is completely a farcical approach, and the other is suspicion related to the designs of the western world. Muslim States is, undoubtedly, blessed with enormous natural resources, manpower and intellect. According to eminent social and political scientists, this suspicion merely exists because naturally resourceful Muslim countries are scared in lieu of undue and illegal exploitation of these resources. To broach the first matter of concern which is the challenges, either assumed or looming over the heads of

Muslim States, we need to understand the cultural dimensions of globalization at first. Also, what benefits can the underdeveloped Muslim states reap and the outcomes of becoming a part of a globalized world (Muzaffar, Yaseen & Rahim, 2017).

It is observed that religious diversity has always been an evolving entity in many parts of the world, and its very existence has largely been based on religious rights, ethos and beliefs. More so, the idea that how states deal with the aspect of rights of citizens and the phenomenon of a paradigm shift in the shape of globalization is a question which must be addressed. In present times these entities have intermingled in such a way that transnational religious communities have come into being, additionally, globalization in shape of modern development era has managed to bring a variety of religious communities progressively together; especially those communities which were more inclined towards secularism. During the connectivity between communities, several challenges were observed by some social and political scientists. Categorically challenges were firstly, dealing with the fostering of some sustainable development related encounters such as interfaith dialogue, religious tolerance, peace-building strategies, and secondly prospective realization of rights to people in the world community. During the process of transition Muslim States experienced few disturbing concerns also (i) whether religious pluralism can be a better idea to sustain the identity of Muslims, as it paved the way for the globalization in religiously knitted states of Muslim States ? (ii), can Muslims afford to compete with the changing shape of marketplace and financial systems or not.

The New World Order

In terms of the paradigm of modern civilizations and swift global connections the West (Euro-American allies) has played a fundamental role in bringing about the 'New World Order'. Their political and economic influences, strength of military regimes, their supremacy on technology and their outreach. All this specified globalization as an entity associated with insecurities, apprehensions and posing challenges to Muslim States. In the ambit of globalization, another set of rules emerged, liberalization of economy, world markets and standards set by the West. Resultantly, Muslims felt that their liberalization, value systems of life and socio-economic institutions were under threat and this assumption is still found in the mindset in certain parts of the Muslim States. Subsequently, a few decades later the world witnessed an emergence of certain moderate actors' i-e national and international non-governmental organizations and corporations with fast paced communications network. Muslims also fear that West along with the above stated powerful actors are bringing about a transformation in length and breadth and as majority of Muslim states are not developed therefore, they find this proliferation unstoppable.

For a better understanding let us glance over the affected entities. We know that States generally refers to Muslims spread all over the world as a community.

Many believe that States is not an absolute concept as it encompasses the humankind completely and also the concept of Islamic community, based on a shared faith and implementation of beliefs is altogether a magnanimous entity because Muslims are the flag bearers of an evolutionary set of principles i-e Islam. . However, this concept is presently riveted in the bond of Muslims residing in different countries of the world. Many Islamic scholars argue that national identity of Muslims living all across the world has surpassed the identity of Muslim States as a whole, especially in countries where Islam is not the majority religion. It is also observed that this hovering insecurity is assimilating in the society of Islamic communities globally, and if this situation prolongs the ethos and societal norms of Muslim States will be on the path of destruction.

Well this is perhaps a half-cooked concept and understanding and this has to be refurbished. In a world what we witness today, if any Muslim community or state entity needs to proliferate its liberalization, it must find ways to release itself from the anomalies which Muslims all over the world experience. Other than refurbishment, the challenges and threats which linger over as stated above are different in their nature. The deviations and revolutions of the past two centuries have transformed the face of the world completely, and evidently in recent years the rapidity of the revolutions has given birth to differences in the world. Certain social science theorists reflect that one of the biggest and apparent changes is that the world has become smaller; some put it as 'Global village'. It is certain that in a world with so much advancement and contrast in ideologies; Muslims face difficulties and often have to face incongruous options of the West.

Diversification through Globalization

When it comes to Muslim States; Globalization, being one of the most overriding phenomena, has provided several grounds for challenges and benefits in cultural and sociological spheres. If we look into the economic aspect attached with globalization, it is relevant to mention here that economic globalization has conveyed diverse results. Undoubtedly, it has raised the standards of livelihood of billions of people all over the world, but in the race of taking active part in the transition, Muslim States is watchful of protecting and preserving their cultural affiliations and national identity, in all this the economic stability takes a back seat. Moreover, while implementing the core propositions of privatization in relation to economic stability, Muslims are forced to participate in the process of privatization of its resources and adhere to the set of rules (designed by the West) of a global market place. Despite the pressures and economic requirements some factions of Muslim States do not favor the role of their state in this vicious circle and of fitting into the global marketplace, and they consider that showing resentment against the above is a better idea. Undoubtedly, regulations of the private sector are essential if we talk about the interest of social justice and public welfare, and this is what the enlightened faction of Muslim States aspires to achieve.

As enunciated above the countries which overwhelmingly support the phenomenon of globalization in different regions of the world have witnessed varied

pressures to improve environmental and workplace conditions throughout, however in developing countries, specially certain Muslim countries, the idea of social justice and public welfare has gathered a lot of criticism for its disproportions and lack of workable mechanism and some even term them an offspring of the western mindset. In Muslim countries, unfortunately, there is a poorly developed infrastructure and unplanned social system in shape of a devastated civil society and contrasting views, which reflect that States is not ready to depart from the conventional attitudes towards a globalized world. Muslim States must contemplate that amongst other aspects of Globalization, an eminent one is its advancement in technology which can be helpful for Muslims to analyze the prevailing uncertainty in their societies and useful to highlight the inhibitions of Muslim States, which encompasses the progressive attributes attached with globalization. Moreover, Muslims although aspire to be at par with the West but systematically they lack proper planning and characteristics of an enlightened society.

Cultural Dimensions of Globalization and Division in the Factions of Muslim States

There is no doubt that Muslim States is very conscious of the cultural dimensions of globalization but the question here is whether they need to work for strengthening the concept of localization of Islam or find a moderate path to adapt globalization in its whole spirit. If we look through the lenses of insecurity, we can gauge that it erupted from the fall of Islam's golden era and resultantly an elongated era of un-productivity. Islam was dominant over the West unlike other civilizations; however, it would not be incorrect to suggest that this stagnation, which has prolonged, is the biggest impediment in the development of Muslim States. Muslim States are struggling to address what this 'New World Order' and new phenomenon poses. They need to realize that their reluctance is making them an easy target and exposing them to the threats from all contending parties of the world, whether they are the superpowers or states under their influence. Another point of discouragement is the diminution in the spirit of unity amongst Muslim States which has resulted in their downfall while affecting deeply the life of citizens and the development process.

Why cannot Muslims get rid of this downfall and the perplexity in adapting the concepts such as liberalization and globalization? Social scientists believe that if Muslim States departs from the adherence of the trends set by globalization, a series of difficulties will be faced by it. This is indisputable because Muslims fears to experience several cultural challenges, economic challenges, socio-political challenges, uncalled for attacks in propagation of religious teachings and lack of technological advancement.

For our realization, Muslims need to understand that Islam is an enlightened religion, and we must propagate the same. We should not forget that the states normally express the choices they make, and their progressive policies are translated through governance mechanisms leading to the outlining of their governmental

structure. When it comes to policies related to development several Muslim states are lagging behind and in this situation who should be blamed; globalization on the rusted mindsets of certain factions of Muslim States. Currently Muslims are divided into two major prospects related to globalization, first is the element of putting their feet into the paradigm of global market and second is the redefining and reconstruction of their ideology, with the aspiration that it should not deplete the spirit of Islam and the sanctity of its institutions. As a matter of understanding we need to find out whether in a larger sense, the phenomenon of globalization can become a tool for the paradigm shift into the ideology of Muslim States and can also help to build relationships between citizens of Muslim states and the global community.

Talking about the cultural dimensions of globalization and its impact on Muslim States, it is relevant to mention here that there is a pervasive impact related to culture which globalization carries. Muslims around the world are concerned that if the influx of new trends and cultural dimensions will continue to rise with the current speed, it will become difficult for the Muslim States to focus of the aspect of Islamic liberalization, and they might even have to give up the whole idea. Berger and Huntington (2003) have rightly said that the multidimensional impressions of globalization are echoed frequently in the behavior of human being and the way they interact. Furthermore, they termed the cultural dimension of globalization as an earthquake which is affecting every part of the world apparently. So it will not be incorrect to state that a much apprehended challenge for Muslim States lies in the selection of right or wrong or acceptance and rejection. Bearing in mind that globalization is inevitable hence Muslim States must look for opportunities which the phenomenon of globalization offers.

Muslims need to focus on the cultural dimensions of globalization because culture is an intrinsic part of the entire course of connectivity between communities, religions and traditions. Muslim scholars assume that Islamic cultural identity is being challenged by the western cultural imperialism, additionally; it is assumed that certain western values aspire to replace the traditional values of Islam, but this concept can be a misnomer as per the opinion of Bennabi (2003). He opines that cultural crisis occurs when a society fails to implement its responsibility in supervising the behavior of individuals, which leads to the destruction of the entire social structure therefore, western culture is not to be blamed alone; factors stated above also contribute.

Through these assumptions Muslims are demeaning their golden era of accomplishments and victories which they experienced when western societies were suffering from the dark ages. Muslim States needs to understand that cultural globalization encourages moderations and Islamic culture is characterized by having a dynamic sagacity of moderation. Hassan (2003) stated that cultural globalization is promoting a reformation of the common Muslim belief that Islam is not only a religion but also a complete way of life, which is in Islamic discourse one religion, one culture paradigm. In support of this Charnovitz(2003), enunciated that globalization not only increases the individual freedom, but also revitalizes cultures

and cultural artifacts through foreign influences, technologies and markets; and it can free people from the tyranny of geography.

Acquisition of Necessities or Adherence to the Principles of Globalization

Another aspect under discussion is whether the underdeveloped Islamic states can reap the benefit of globalization, excessive information and increased communication, however many Muslim states are struggling for the basic necessities. Well globalization is a multi-dimensional concept as per social scientists, further study in this regard assists to understand and help in explaining the differing nature and trends of globalization, keeping in mind the assimilation and acceptance of a global marketplace and rules which define the inclination of West in shape of a global economy and have taken a strong position all across the world. For Muslim States, globalization is regarded as a threat to their cultural solidarity and uniqueness therefore excessive criticism against globalization in the Muslim world is embedded in cultural misnomers and socio-economic terms.

It is evident that Muslim States is reluctant to adhere to the changes which occur due the mergers in different civilizations. As per (Mazzafari-1999) the values such as democratization, liberalization will be linked with prestige, credibility, and power and resultantly existing civilizations will converge towards a single mega-civilization. In his paper he has rightly described the new standard of civilization, stating that it includes but not limited to global economy and finance, global communication networks, new institutions and policies and the acceptance of multiple and various cultures. Many other experts in this regard consider globalization as a shift of archetype involving a clear alteration to their values, lifestyles, ethnicities and cultural affiliations along with their tolerance regarding diversity. They also argue that the paradigm shift has already taken place and Muslim States cannot keep their eyes closed.

In relation to the above,(Inglehart-1997) a political scientist reflects that, 'the great religious and ideological meta-narratives are losing their authority among the masses. He further states that the uniformity and hierarchy that shaped modernity are giving way to an increasing acceptance of diversity'. It is relevant to mention here that most parts of the Muslim world have witnessed an Islamic revivalist trend lately. States in North Africa, Middle East and Turkey experienced the failure of neo-liberal policies, in association with the incapacity of the state to endorse key religious norms and values due to which an Islamic revivalist reaction is seen in their societies. . Several experts consider the Islamic revivalism as an outcome of states inability to strengthen the secular notion in lieu of globalization and also the failure of a state to protect its citizens both materially and culturally. In furtherance to revive Islam, states in North Africa and Middle East are experiencing a trend which symbolizes the quest for cultural legitimacy, this is what the Muslim leaders aspire to achieve in shape of their strategies for governance and for the fulfillment of their economic and political goals.

It is observed that the resurrection of Islamic Ideology has provided Muslims; residing in the above stated regions, a cultural fuel and sustenance to come out of the havoc done by economic aspect of liberalization and globalization collectively. Many researchers and political scientists state that this resistance against liberalization of economy and globalization is likely to position as an emblem of resistance for years to come. (Mowlana-1993) considers globalization currently as a dominating cultural ecology and with the help of international communication networks and cultural power information, it will keep United States of America and certain European powers a dominating entity in political, military and economic matters. According to his study the process of globalization inexorably promotes inequality within Islam and other cultural systems in the Third World. Mowlana notes that as the overriding control of West and the ability to create the norms and institutions of the international economic and political systems, the so-called detribalized and drifting politics of other cultures in the form of states, groups will be released in response to submerged cultural trends in changing societies.

Islamic Revivalism and Liberal Parts of Muslim States

In his writings (Cox- 1997) stated that a stringent resistance against globalization has taken the shape of a movement which is structured locally, and it is bent on mobilizing grassroots demands and agendas. If we closely monitor the struggles and issues which Muslim States is going through, there is evidence that people are losing out confidence on their state functionaries and international organizations, and these are considered as their adversaries and not their supporters. However, a comprehensive evaluation of Islamic ethical inclinations can aid to completely and rightfully recognize the various impacts of globalization in Muslim States.

Ayubi (1999) regarded globalization as something closely related to an attempt to broader western political, ideological and commercial interest. As per his finding's globalization is construed as another form of "Westoxification" which aims at provoking religio-political clashes in the Muslim world. Vicky Randall (1999), while supporting the idea of Ayubistates that globalization promotes an international capital system that includes an impoverished, marginalized, and fragmented periphery, the marginalized masses are willing to seek solutions in the new religiously based appeals.

Cultural traditions are constructed over a considerable time frame in societies and hence modifying or rejecting them in lieu of globalization is not acceptable even for the Muslim liberals however there is an argument between both factions as they contradict the modern standards which the phenomenon of globalization carries. Certain Islamic liberals advocate the idea of transformation, development and joining of civilizations, having the notion that it is difficult to reassemble the Islamic civilization, but measures can be taken for improvement. Whereas the supporters of Islamic ideology revival consider it out of question. Arguably, if Muslim States aspires to achieve the objectives such as sustainable development and democratic governance, according to their suitability and without tarnishing the spirit of Islam

then efforts should be made to develop democratic governance, and for that Muslim States must strive to seek a global civil society on shared norms, social interactions and assumptions.

Muslim States will have to acquaint itself with a view that globalization is a multidimensional process, and it manifests itself in different aspects from tourism to global reach of nuclear assets, from environmental issues to health risks. As stated above the world witnessed the emergence of global economy lately and global information systems associated is part and parcel of that. Several researches have been conducted regarding global economy and it is often discussed and worked upon because it has managed of being institutionalized through global markets and integrated financial systems. Therefore, in relation to the above argument Muslim States will have to understand that globalization is not about the cultural invasion but it has an economy driven civil society model in front to them. The ball is in the court of Muslim States either they strive to replicate the model or modify it to make it palatable for the Muslim societies or it completely negate the idea of the model, keeping in mind the repercussions which this denial encompasses.

When we evaluate the term global economy there is another term which coincides with it i-e 'global capitalism'. Many political scientists have reflected in their work that the term 'Global capitalism' is creating a lot of space in the world for the establishment of a variety of collectivities. There is a new social movement which has gained strength as it can be a carrier of a new concept related to politics of difference. Centralization of power is being replaced by pluralization of power among communities, social actors, groups, socio-cultural entities, political parties between states and across different states. Resultantly, it is not centralism of power within states as through global capitalism, power is exercised by one state in the international political system.

Development or Destruction, Either to Choose or Reject

Another aspect under discussion is whether the difference between globalization and localization of Islam can help in the development of Muslim States or it is devastating for the spirit of Islam. Well if the Muslim States has to develop and if it thinks that it must not surrender its identity, cultural relativism and ideology then it has to recognize and prioritize certain policies and agendas which, according to the experts of globalization, are essential for the sustainability of any state. Sule (2005) identified that the priorities also include eradication of poverty, liberal democracy, gender equality, liberalization of economy, disarmament and arms control, war against terrorism, eradication of diseases and clean environment. All these can precisely be termed as a 'New World Order'. And it will not be incorrect to say that these agendas are clearly those issues which the Muslim States has to resolve in order to become a part of this 'New World Order'. These issues, if not answered accordingly, can pose some severe threats to the Muslim States as majority of Muslims find the above stated priorities contradictory to their culture,

values and societal norms. Islam is undoubtedly a democratic religion and striving towards progress and development can never be a despicable thing for its members.

Huntington (1996) rightly conjectured that the future of world scimmages will not be clearly related to religion, economy or politics but instead the major cause of all the conflicts will be a clash of civilizations between East and the West. Whereas Lewis (1990) reflected in one of his work that Muslims are resentful from the West because the later has superior economy, technology and politics which is associated with the cultural conflicts between East and West and predominately with Muslims. In addition to this Qutb(1990) stated that the debacle of Muslim States amounts the time when their civilization collided with the influences of the West. Meaning thereby, the western civilization negatively influenced when it came in contact with Muslims ideological beliefs and traditional notions.

In reality the Islamic traditional perspectives in relation to culture and civilization does not support the idea to collide and clash with the civilizations or adherence of one culture and civilization blindly. The Holy Quran in several occasions has mentioned that all men are equal. However, West has always been under a palpable diffidence when it comes to progress and development of Muslim State, and therefore the 'New World Order' witnessed an indomitable influx of western culture in totality.

Different mediums have been utilized for achieving this unexplained attribution of the West. Under the ambit of globalization, the West, through its culture, has pervaded all spheres of Muslim life, societal norms, language and every aspect which one thinks of. However, what is encouraging in this regard is that certain members of the Muslim States have made significant progress in order to stand in league with the champions of globalization. Progression is certainly not a bad idea when it is associated with Muslim States as it is linked with the economy of the world which is currently working under a unified structure at the international level. Various economic establishments and international trade agreements have been penned down and formulated. The establishment of agreements and through world bank, other institutions such as International Monetary Fund (IMF), The General Agreement on Tariffs and Trade (GATT), World Trade Organization (WTO), United Nations Conference on Trade and Development (UNCTAD), and organizations which were established through regional economic alliances over decades e,g NAFTA etc. have made huge advancement and difference in the 'New World Order'.

It is relevant to mention here that Muslim States is not in a steady position when it comes to collaborate with the West, more so , it is apparent that economic giants of the 'New World Order' are in a better bargaining position which poses a severe threat to the aspirations of Muslims in general. There is an intrinsic clash between Muslims and the West in terms of economic situations and the level of Islamic economic capacity and strength as many Muslim states were forged to become a part of several agreements without being asked or taken consent from. Resultantly, the process of compulsory economic ties created an area of exploitation

of the Muslim economic resources, but to save its face the West again tried to disguise it under the phenomenon of globalization as per social scientists. Muslim States, though not insentient about the phenomenon of globalization, holds a significant position and it is assumed that Muslim states play a significant role in the framework of globalization, for the re-ordering of the world. The range, rapidity, and the possibility of the modern era of globalization in line with the technological advancements which have revolutionized the world, have redefined the concept of links and relationships between different communities. Questions which we a States need to answer is that whether our religion is an impediment in the line of progress and which corrodes the local customs and the idea of secular and capitalist way of life. Many Muslim scholars argue that it is wrong to say that religion aids as a resisting source of globalization and the link between religion and globalization is of conflict and struggle. Whereas the opponents of this liberal approach consider religion, the only source of resistance in the proliferation of the idea of globalization.

Recommendations and Conclusion

Muslim reformers across the world are conscious of the hegemonic connotations of the phenomenon of globalization; however the enlightened factions of Muslim States are seeking to renegotiate the prospects of 'New World Order'. Undoubtedly, Muslim States reserves the right either to participate or contribute in the process of modernization, while leaving the probability of cutback behind, probably when globalization is majorly about economic supremacy. Globalization is seen as a nuisance for some but Muslim States is not willing to sacrifice its cultural and national identity and attributes, which is not illogical in any way. However, Muslim States needs to understand that advancement, changes in technological and educational spheres are there to simplify the inter-civilizational interactions and to strengthen ties between world as a community.

Peterson (1998), in his book, notes that there are disagreements and it is likely that further disagreements arise over firstly, whether politics remain primary to the future normative synthesis of such a globalized world, and secondly, whether religion is relevant to the emerging global culture. For the common good both of humanity as a whole and of the planet the renegotiation of principles and procedures between and among groups, cultures, nations, religions, and civilizations, that constitute the global civil society, are indispensable. The renegotiation, some experts observe, is premised on the idea that "new inclusiveness recognizes universal principles while allowing for cultural distinctiveness.(Monshipouri-2000) correctly puts in his article that transnational cultural contacts are there to lead to the formation of supranational identities, including a global identity. Rightly so, modern civilization has yet to emerge as a threat to Muslim States however the supporters of Islamic ideology and Islamic revivalism consider it one. Furthermore, concerns have also increased as to see whether Muslims will be defeated against the impact and effects of 'New World Order' and will lose the ability to control their own economies and will have to surrender their natural

resources? Falk (1999) in his critique stated that globalization focuses on the development of global social affinities and concerns and the intelligentsia and Muslim liberals all see enormous opportunities in this phenomenon.

In conclusion, it is enunciated that through this paper an attempt is made to see the eventualities and the varied aspects attached with aspirations of Muslims and the practical aspects of globalization. Undoubtedly through the proliferation of globalization, Muslim States is faced with several challenges. Apparently these challenges do not denote that attributes of globalization are completely evil and they make the 'New World Order' a disadvantageous entity for the Muslim States. This paper has somewhat prospered to nurture the idea that Islamic ideology and cultural values are so strong and well flourished that any western invasion cannot succeed easily and also it is evident that globalization has profited itself from the sagacity and intellect of Muslims. On the other hand, Muslims cannot deny the fact that globalization has affected Muslims in general as it inculcated change, which is not a norm generally practiced by Muslims around the world.

Not to forget that Muslim States has always been a best example for the term called global community and it has been reaping the benefits of globalization also such as in aspects of culture, economic, technological, social, educational and political spheres, than why to disagree or this mode of denial?. Historically, Muslim States have played an essential role in influencing the prospects which West could not have achieved alone in terms of globalization. We the Muslim States need to realize that in the 'New World Order', contradictory practices and liberalization of Islam will underwrite to the disadvantage of the poor and underprivileged parts of Muslim States,. Undeniably, majority of Muslim states are underdeveloped and are struggling to find ways to be in the league of globally recognized states of having social, political and economic infrastructure.

Muslim thinkers and ardent supporters of Islamic Ideology fail to understand that the phenomenon of globalization is an offspring of the basic principles of Islam, as a religion of moderation and modification. Challenges and consequences are there which threaten the progress of naturally resourceful states because reluctance in adapting and progressing in pursuance of globalization is a big problem for them.

Therefore, Muslim States should make efforts to formulate a strategy which will secure the global alliance, which certain states have managed to develop. The 'New World Order' has witnessed certain competing entities and confederacies, for example, America and Europe; the forerunners of the phenomenon of globalization, have reservations with Russia and China, mainly because of their methods of dealing with globalization and for always coming up with a counter mechanisms against the whims of West. In this regard, Muslim States needs to implement a cerebral approach to deal with the challenges and threats and develop ties with the other part of the world not to defeat the standards of the West but to channelize their resources towards progress. West is also concerned in terms of Jihad and Principals of Shari'ah, which they term as fundamentalism, however, in all of this argument the cultural identity cannot be disregarded, and its sustenance is what Muslims aspire. It

is a matter of pride for Muslims that the teachings of Quran and Sunnah are enlightened enough to change their concepts in terms of the preservation of their cultural identity and ethos then why to have any in security. Moreover, globalization is not the supremacy of evil designs of the West or a threat to the Islamic ideology, it is about moderation in which Islam champions. Muslim States has tremendous potential and superior intellect, which is not less than the recently acquired knowledge and social domination of West, so we must cherish it. Muslim States needs to make strategies for utilizing the natural resources for their own development. It should avoid the overdependence of the technological aid of the West but should not refrain from acquiring knowledge, and technological advancement which they must procure from the West.

Lastly, Muslim States needs to work for an improved and sustained scientific research and technological advancement for the development of self-defence strategies. Globalization focuses on the development of social similarities and approaches, therefore Muslim States has to put their homes in order and this requires determined efforts, full of clarity and having a vision to reform societies through capacity building which will develop it in leaps and bounds.

It is understood now that as far as the aspirations of Muslim States are concerned, we need to understand that aiming for success and broadening the ideology with the help of proper realization is essential. Muslim States needs tangible actions and systematic research which will lead them towards prosperity otherwise their efforts will be futile. Engagement with the West and stepping into the global market can be an evocative interchange of ideas and thoughts and Muslim States can make it a meaningful dialogue through their proper participation. Notably, dialogue is an effective idea to open with the ideological blocks and their effects lingering on Muslim States at large. Isolation from the West and confrontations with the idea of collective strategies in terms of globalization will not take Muslim States to any better place. There must be a proactive and positive response to the global challenges by the Muslim States; this is the only way, to contribute in the making of history and not only to survive for the sake of surviving. Islam is an enlightened religion and becoming a part of a global village is a step forward.

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