

GLOBALIZATION AND DEVELOPMENT OF İSLAMIC VALUES

Majidli F . Z

The phenomenon of globalization and the mutual integration of diverse cultures and beliefs in a world without any obstacles and borders , the development of dialogue and expansion opportunities for competition point to a new rise in religious values . This article explored the social role of the Islamic religion as a cultural , moral and political actor in the system of international relations in the process of globalization . The ideas of various Western experts, the role of the Islamic religion in modern society and the attitude of the West towards Islam and its development trends were also analyzed here . .

The globalization phenomenon and mutual integration of the world's variegated cultures and beliefs without any obstacles and boarders, the development of dialogue and extension of competition opportunities points at the new raising of the religious values. In this article the public role of Islamic religion as a cultural, moral and political actor in the system of international relations in the globalization process has been researched as well. The ideas of different western experts, the role of Islamic religion in the modern society and the attitude of the West to Islam and the tendencies of its development have also been analyzed here.

The balance in the economic, political, social and cultural spheres in the world is rapidly changing. Some common values are spread and accepted on a global scale. Trends in regional integration between countries are gradually gaining more importance. The influence of different cultures and languages on each other, the emergence of some to the fore, the gradual disappearance of the

cultural identity inherent in each country, are the various elements of the emerging species associated with the economy of globalization.

As academician Ramiz Mehdiyev notes in the 1970-1980s. there was a "Revival of Islam" and Islam began to spread intensively in the countries of Europe and America. At the same time, specific guidelines for dialogue between Islamic and Christian theologians emerged. In the current period, in which the interdependence of the continents has increased, religion in the nation state is acquiring new features [5]. At present, globalization, culture, and on the other hand, global terror, morality and along with this the importance of the Islamic religion - all this is seriously discussed in our developing world . In general, the connection of globalization with religions in the modern world and their connection with Islam as a religion is explained in different ways by many. For this reason, Azerbaijan, as a society, must recognize globalization as it is, and for this, the most appropriate options must be chosen. Understanding Islam as a religion and reviewing its links with globalization will play an important role in preserving global moral and ethical qualities. Therefore, along with other Muslim countries, Azerbaijan also has a need for serious research related to globalization and Islam.

Islamic values in the context of globalization : Most of all, after the 80s of the last century, the authority of the Islamic religion throughout the world, especially in Western countries, began to grow rapidly. Since that time , many economic and political results of the process of globalization began to appear, which included the world under its influence. More specifically, the world we live in is a world where nation -states are persecuted, great teachings (ideologies) are oppressed, the slogan "end of history" has become the subject of extensive discussion in the intellectual community . That is, it is an arena of contradictory struggle for those who implement the idea "The world has already become a global village", holding on to their values in order not to get lost inside the global village.

At the beginning of the 21st century, in order not to drown in the whirlpool of globalization , peoples are more guided by codes that determine their ethnic , religious , cultural identity . Postmodernism, which is a philosophical doctrine in the structure of the process of globalization, announces the end of modernism, and such common ties as connection with the people and homeland disappear. The high appreciation that positivism gives to the mind and science, precisely in the face of the danger of losing national moral values , partly again gives way to spiritual strength. Mysticism is gradually becoming a commodity for which the

market is increasing in demand, the masses who are looking for personalities in the "global village" cling to metaphysical, but "glorious" symbols.

Created by neoliberalism, factors such as economic inequality and mass migration mutually reinforce racism and religious conservatism in the West . The global injustice in the status quo once again brings the role of religion to the fore. Large immigrant population , which is under pressure in the West and the events taking place in the Middle East , I create for the oppressed peoples the Islamic factor, " the inner melody of the oppressed man " .

The case of globalization, together with everything it has brought, tells us that religious values are on the rise again, but with little difference from the past . In the system of international relations, the Islamic religion emerges as a social , cultural, and political actor. The rise of Islam in its new form, both on a global scale and on the scale of Azerbaijan, makes it necessary to conduct research.

Undoubtedly, the case of globalization itself is , most of all, an economic process. Neoliberal politics creates the economic structure of globalization. Removal of restrictive, protectionist policies by neoliberalism , which hinders the quick turnaround in investment , is the main factor giving impetus to globalization. A well-known theorist of the "new Gramsci" [4] Italian school, Robert Cox saw the new role of the nation state , as "a means of adapting the local economy to the needs of the global economy , by forming a liberal state and removing it from the function of a tampon between foreign economic forces and the local economy" . In general, the fundamental thesis, which was defended by all neo-liberals, was the non-interference of the state in any activity regarding the welfare of the state. In the new system, instead of state intervention in the processes, special people and the activities of institutions were taken as the basis.

Starting in the 1970s, criticisms directed towards modernism led to the fact that postmodernism, as a new philosophical trend, settled in the intellectual sphere. In the political sphere, too, the thought of the bankruptcy of ideologies based on modernism led to the beginning of new political searches. The common point of all postmodern theories is the opposition to the integration tendencies of modernism and the rejection of interventionist politics. Globalization, however, for a long time, due to its economic needs, deforms the state factor, and postmodernism prepares the ideological infrastructure for this.

Naturally, the connection between globalization and postmodernism is mutual. An integration approach and poisoning its policy of economic development, a virtual world that has no borders, rapidly increasing migration and ghettoization ("ghetto" - in the Middle Ages, special quarters in large cities of some countries reserved for Jews) , bringing postmodernist social approaches to the agenda; postmodernism, with its elastic structure, embracing individualism, locality and universality , opens up vast opportunities for globalization. In the West, especially in France , which has become the main problem of recent years , the problem of a headdress (turban) , can also be considered a natural outcome of postmodernist politics. The approach of Gilles Kepel in connection with this issue, to a certain extent, resembles the ideological line of S. Huntington. G. Kepel notes that "The veil controversy, 'taking place' of the division between left and right that gradually lost its significance after the disappearance of communism, set the date for the future forms of organization of postmodern society" [1].

Above, we touched on the fact that, along with its economic and political weight, globalization also seriously affects the role of religion in international relations . It is no secret that such religious and philosophical currents as Buddhism, Hinduism and Confucianism have also found their place in the process of globalization and continue their development trends.

With the development of the theoretical foundations of such ideologues , Like S. Huntington and F. Fukuyama , Muslims became the "target" of global capitalism, the problem of international terrorism, which appeared on the agenda for the world on September 11 , brought Islam to the center of political disputes and discussions. The wrong position, pressure and smear campaign against Islamic values, which was adopted by many countries , even at the level of political leadership , contributed not to the weakening, but rather to the even greater development of the Islamic religion. According to many experts , the rise shown by the Islamic religion to it on a global scale differs in some of its qualities from previous periods.

Influencing both internal and international relations of Muslims , globalization creates a suitable prototype for a new liberal order. The French researcher Oliver Roy paid special attention to this point in his book "Globalizing Islam" [3]. In his opinion, the facts of globalization, individualization and Westernization have influenced modern Islamic values. As in the main elements of

postmodern politics, modern Islam also brings to the fore the factor of identification. Together with neo-liberal values, Islam creates a new synthesis.

One of the main reasons for the rise of the Islamic religion in the West is the existing position and influence of the Muslim population, who moved here as a result of the need for cheap labor created in different periods. During the periods of their residence in the West, often manifested class contradictions, economic inequality and cultural confrontations, formed among immigrants and their descendants the need for greater attachment to their traditions, religious values and national identity . originality . Already in Europe, too, there was a ruthless competitive environment, and the children of immigrants were potential competitors for the Western young unemployed. On the other hand, unsuccessful attempts at integration and more attempts at assimilation of modernism gradually shook the faith of Muslim youth in European values. The crisis experienced by the class organization had an impact on the foreground of the Muslim identity of young people. G.Kepel writes on this topic: "The crisis of origin and integration into society in France, such problems as unemployment paved the way for young people of North African origin to again lean towards Islam" [2]. Muslim immigrants living in Western countries began to organize more and create new social networks. And now these social networks, taking advantage of the opportunities provided by information technology, can coordinate and expand in a more organized manner, and thus expand their possibilities of influence.

Muslims living in European countries , in many cases , try to express themselves through national and religious symbols. There are certain reasons for this. People moved from small settlements with different levels of development to megacities, broke away from their roots, acquired new jobs and specialties. They were forced to build relationships with a large number of foreigners and shaped themselves in a system of new relationships. So, in such a situation , only the values inspired by the Islamic religion and the difficulty of living within the norms showed themselves .

For example, Muslim immigrants who have settled in such large states as Germany and France in some cases feel squeezed between a system of two different moral values . Willy-nilly, they are left with the dilemma of choosing between the values inspired by their fathers and Western values. Some of them master the values of the West and assimilate, the other part, without abandoning the Muslim identity and cultural values, defines a successful "golden mean" (in the

West they are called loyal Muslims), and some, defending Islam in a radical form, turn into ardent defenders of their values.

Above, we touched to a certain extent on what factors prevent humanity from sharing , as a common value , the advantages brought by globalization. Regardless of the religion professed, both the hegemonic countries and their “think tanks”, which prepare the program for their ideological development, should pay special attention to this factor. In order to link countries together economically, we first need to learn how to accept and share different cultures . Difference and diversity between different cultures should be prevented not through confrontation, but through tolerance and the distribution of common values. If we pay attention to history , we will see that especially strong states of the Muslim world , in order to ensure their power , having all true religions under their patronage, guarded welfare and justice, and , thanks to the cultural mosaic created by diversity, ensured the development of sciences and economics and the arts . The Ottoman Empire , in which there were no borders, where very different ethnic and religious mosaics found refuge, built a culture on its territory that could serve as an example to the whole world. For the Islamic world, which at various periods of history has been subjected to "crusades", wars and pressures, globalization , along with new dangers, has opened up vast opportunities.

The development of technology and means of communication solved the problem of distance between countries . Now, thanks to the Internet, cable technology, mobile communications, television and radio, information has become limitless , and there is no distance between countries that are thousands of kilometers away. Any information , within a few seconds , can be transmitted to anywhere in the world. Naturally, technological advances open up positive opportunities for the Islamic world as well. Today, the communication of the Kalamas of Allah to those who are not familiar with Islamic morality, the possibility of building communication between people who live in different countries, has become very easy. This means that high technologies are a great wealth for believers and there is an opportunity for the effective use of this wealth on the path of teaching Islamic morality.

Conclusion: In modern Western society , there are some negative opinions regarding the Islamic religion, which are caused by a complete lack of information or incorrect information . The way to eliminate this misconception is to explain Islamic morality in a clear way, taking advantage of technological development.

The fact that such communication will become a means of moral rapprochement of cultures and the elimination of misunderstandings between them should not cause any doubts.

What could be the best answer for people who are looking for answers to the questions that globalization will lead to cultural and moral destruction, degeneration (hereditary, sexual depravity, genetic destruction)?

In our opinion, such a danger can only be faced with an impeccable education system. It is impossible to degenerate honest and knowledgeable youth, brought up with excellent morality, bestowed by the Islamic religion, believing in Allah, and their arousal by the negative elements of the Western way of thinking is impossible. Because, the morality and strong character that they possess will create an obstacle for them to fall under the influence of these negative elements.

Summing up, we note that globalization is the herald of a period in which , without any obstacles and borders , different cultures and beliefs will converge, enter into dialogue and compete in the world. The fear of this can only be a reflex of cultures and beliefs that have no faith , confidence in yourself. Islam is the last the true religion sent by Allah to mankind and God in this way invites all mankind to the right path. For this reason, Muslims should see globalization as a golden opportunity to explain truth to the whole world.

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