

**Global Liberalism versus Political Islam**  
(A Prospect of Conflict and Co – ordination 2001 – 2018)

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**Abstract**

*Political Islam and Global Liberalism are two important ideologies and civilizations yet seek to be compared in the context of contemporary international socio – political and geostrategic environment. There has been diversity and conflict exist between global liberal thought, ideology and Political Islam due to discontent of social, political, cultural and ideological spheres of global politics. Both the political systems do have a particular mindset towards one another along with a peculiar perception, behavior and response. Although different entities, stakeholders, statesmen, media centers and political leadership have put their potential to minimize the existing gap between Global Liberalism and Political Islam during the contemporary ages but could not fill the distance as per required. Certain socio – political, legal and cultural practical approaches applied by both the political ideologies have been administered, conducted and controlled by the opposite clergy. This particular study emphases on the salient features of Global Liberalism and Political Islam in a comparative, analytical and evaluative perspective with the application of possible research paradigms and prospects. The study includes major dimensions of bilateral perception of divergence and convergence in different fields of social, political and economic aspects of life. The results and implications of contradictory atmosphere have been revealed as leading factor of discontent. The efforts of possible rapporteurs between Political Islam and Global Liberalism trends at different occasions and quarters are significant for persistent global peace and stability. The forces of antagonism and compatible world politics are striving to acquire their respective goals as an ever existing and ongoing competitive phenomenon.*

**Keywords:** Political Islam, Antagonism, Clash of Civilizations, Plight of Woman.

**Introduction**

Political Islam and Global Liberalism are two mainstream areas of study to be compared both in confronting and co-operative dimensions. Political Islam is a broad term for socio, economic, political and state administration under the divinely directions of Allah Almighty. It provides opportunity to understand the pros and cons of governance in the Islamic concept of statecraft. Islamic polity determines the functions of different

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institutions, parties, groups and offices to implement the policies of Islamic system. Political Islam presents a complete and comprehensive code of conduct for an individual and collective life. The Western democracy and modern Liberalism particularly in the post 9/11 scenario has changed the perception of Islamic political system all edging to be the major sponsor of global terrorism, consequently the forces like new ideologues, new conservatives and the Zionists have launched the new confrontation with Islam. Huntington's theory of clash of civilizations has regained the room for future course of action. Furthermore the global debate on the issue of terrorism and counter terrorism has put down the perception and image of Muslim world as the counter part of Global Liberalism in the contemporary environment of World Politics. The particular study makes analytical evaluation through the paradigms and jargons of comparative approach. Global Liberalism on other side as moderated form of political behavior, state administration as a culture and a political system particularly in the Western world. Different norms, conditions, merits, demerits of Global Liberalism are the leading contents of comparison with its implications and effects. The purpose of the study remains to find out conflict and conflict resolution between contemporary Political Islam and Western Global Liberalism while seeking the answers of some questions raised by the different critiques. The conclusive objective of the study is to find out the characters and factors remain engaged to air up contradictory environment and clash between two major political ideologies of the contemporary world politics. How much practice, theory, misperception lobbying, propaganda, hardliners, interest groups, agencies and stake holders play their role to disorder the situation of harmony, peace and co-operation between these two major cultures. Furthermore, it is too suggested that a valuable co-operation, understanding and compatible approach can bring quite positive rapporteurs if different responsible quarters and classes i.e. statesmen, policy makers, legislative authorities, media scholars and intellectuals contribute positively for the sake of human rescue, peace prosperity and development. There is an essential aptitude of rationality need to be adopted from both sides along with acceptance of ground realities, socio economic and geostrategic development following the lasting principles of tolerance and mutual co-existence.

The conflict phenomenon has been remained a factor of disagreement among different religions and political ideologies since the beginning of human history. The diversity and conflict emerged between Political Islam and Western political ideology due to the major different socio – political approaches and practice by the both civilizations. The mythological cultural, historical, social, political and economic discontent ever created distance between Western Liberalism and modern Islam even in the postmodern environment. The prime reason of clash has been the “perception” toward one

another. The yellow and jaundiced eyes which ever led hatter and contempt between the both political and social set up of Islam and the West. The stake holders, statesman, media anomic groups in general and clergy from both sides haveplayed a pivotal role in particular to air up the environment of clash, contempt, hater animosity and diversion. The power politics, game theory, regional hegemony, super power rivalry, clash of economic and military interests again accelerated bilateral conflict between Islam and the West. Certain efforts of cooperation, coordination and compatibility have been initiated, but could not be actually utilized due to prevailing circumstances of hate and diversity. Multiple efforts and approaches have been applied to eliminate the ongoing atmosphere of distrust from the both sides but yet to get the determined and targeted results of understanding and harmony.

### **Conflict between Islam and Liberalism (*An Overview*)**

There have been major areas of conflict between Islam and the West over the time, like sectarianism, diverse economic system, status of women etc. As far as Islamic teachings are concerned Islam condemns sectarianism. It does not promote sectarianism in any case but unfortunately present Islamic society presents totally a contrary picture where Muslims are divided into different sects like Sunni and Shia and there are also further subdivisions in these two sects. The history of sectarianism in Islam starts from Khawarij (the outsiders). Whereas the ideology of Christianity has also been divided into catholic, protestant and orthodox Roman sects throughout the centuries. The socio - economic system its working, practice and thought of both the Islam and Western Liberalism has been remained a leading source of the conflictual situation. Thus the diversity of thought, ideology and practice both in letter and spirit occasionally generate minor and major conflict between Political Islam and Liberalism particularly in the contemporary ages. Some important economic features of Western and Islamic economies do promote friction, distance and difference due to adverse nature and lead to the circumstances of contradiction, rivalry and negative attitude for one and other. The question of taking interest, hoarding and Riba are some examples of contradiction between Islamic and Western economic infrastructure. Furthermore both the political and social schools of thought also do not agree on the status, working, performance and the rights of the women. In Islamic society and political system a woman has been given quite respectful status and dignity rather than to make her a public product, a source of entertainment or a mean of quenching the thirst of sexual desires along with provision of her fundamental and secondary rights within the limits of Sharia Law. On the other side the Western Liberalism presents the fate of a woman under the so called concept of social, economic and physical liberty which

puts her under the jaws and clutches of modern Liberalism through unrestrained freedom of vulgarity, sex and exploitation. Consequently such women faces a serious mental distortion, somatic disorder and many other complex diseases of nervous system. Resultantly the Western women faces a huge burden of her livelihood, earning wages, maintenance of status under the covers of manipulation, blackmailing and exploitation. Whereas the Political Islam provides a complete shelter to a woman in physical, mental, social and economic walks of life.

### **The Contemporary Clashes**

The Muslim world has to face the long list of severe challenges since the occurrence of the events of 9/11. The war on terror phenomenon has fractured the socio – political and economic system of different Muslim states due to the allegation of sponsoring terrorism and jihadi culture all around the world. The US president George W. Bush declared the outbreak of crusades war immediately on the eve of terrorist attacks on the soil of the United States, which led the Political Islam and Western Liberalism towards the clash of civilizations. The crusades affected Muslim world at a high level of average throughout the history. An immense number of innocent Muslims have been victimized in the cruel war against them which enhanced the culture of Jihad that made the situation more critical and controversial between Islam and the Western world. The issue of blasphemy created by the Western media in off and on style has also widened distance between Political Islam and the modern liberal Western world. There have been certain occasions and incidents of blasphemy exercised in the countries like Denmark, Russia, Germany and Norway have humiliated the feelings of Muslims all around the world. Thus such circumstances decreased level of tolerance between the both civilizations and aired up hater, prejudice and antagonism. Consequently along series of terrorist activities has been observed in different parts of the world as the outcome of the clashes between Islam and Western world. The perception about terrorism and activities related to the violation of global peace and stability from both the ends again caused the conflictual environment and the graph of friction still continue to rise upward. Moreover the elements of distress, misunderstanding, exploitation, manipulation and negative propaganda has strengthen the conflict and conspiracy theory between Islam and the Global Liberalism.

### **Issues of Diversity**

There had has been an obvious distance, difference and diversity between the political system of Islam and Western Global Liberalism both in letter and spirit due to intolerance misperception and negative observation

toward one another. There are some leading issues of diversity between Global Liberalism and Political Islam can be described as following.

### **Sectarianism**

Stephen A. Marini describes “Sectarianism” in these words “Sectarianism is the process whereby new religious communities develop as alternatives to a prevailing sacred tradition or cultural regime. These new communities, called “sects,” are often formed as protest against traditional religious or cultural Authority.”<sup>1</sup>

During the era of Muhammad (peace and blessings of Allah be upon him) Muslim Ummah was on one methodology except those who embraced Islam only pretended to be Muslim but they did not accept it by heart. After the demise of Muhammad (peace and blessings of Allah be upon him)clashes emerged in Muslim community occasionally. The first issue faced by the Ummah was the matter of Prophet’s (peace and blessings of Allah be upon him) death and burial. A group amongst the Muslims believe that the Messenger Muhammad (peace and blessings of Allah be upon him)did not die, he has been just picked up to heavens as the Prophet Jesus (peace be upon him) was picked up. The very conflict was over thrown when the pious caliph Abu Bakr (May Allah be pleased with him) recited these verses of the Quran:

*“Indeed, you are to die, and indeed, they are to die.”*<sup>2</sup>

After this clash among the Muslims on the issue where to buried Prophet of Islam(peace and blessings of Allah be upon him) some Muslims decided to that take his body to the Makkah because it is a birth place of the Messenger of Allah (peace and blessings of Allah be upon him)and it is also a city of Messenger’s forefathers but the people of Medina wanted to buried Prophet (peace and blessings of Allah be upon him)because it is a place where Prophet Muhammad (peace and blessings of Allah be upon him)migrated from Makkah, some people wished to bury him at Bait ul Maqdis (Palestine) because His forefather Ibrahim (peace be upon him) is buried there but the clash was over when Abu Bakr (May Allah be pleased with him) quoted Prophet’s (peace and blessings of Allah be upon him)saying:

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<sup>1</sup>Hans J. Hillerbrand Ed., *Encyclopedia of Protestantism*, Abingdon: Routledge, 2004, pp.110 – 130.

<sup>2</sup> Dr. Mustafa as-Sibaa’ie, *The Life of Prophet Muhammad Highlights and Lessons* Riyadh: International Islamic, Publishing House, 2003, pp.143 – 189.

Aisha (May Allah be pleased with her) narrated:

*“When the Messenger of Allah died, they disagreed over where to bury him. So Abu Bakr (May Allah be pleased with him) said: ‘I heard the Messenger of Allah saying something which I have not forgotten, he said: “Allah does not take (the life of) a Prophet except at the location in which He wants him to be buried.”’ So they buried him at the spot of his bed.”*<sup>3</sup>

Muslim Ummah had to face another issue of the Caliphate (Executive) of the Muslim community among the major Arab tribes at that time immediately after the death of the Prophet of Islam (peace and blessings of Allah be upon him). The sections of Muhajireen and Ansaar (May Allah be pleased with them) were indulged in this particular conflict of Prophet’s heritage. Furthermore the Ummah had to face a serious question of the zakat as different groups had refused to pay zakat which led quite critical situation among the Ummah even lingered on throughout the centuries. Consequently the Muslim community was divided into further sub-sections like Khawarij, Mu’tazila, Rawafiz, Qadiriyya, Murji’ah etc. But in the true spirit of Islam the Holy Quran emphasises on the unity of Ummah as mentioned in the Quran:

*“Keep yourself united to become a strong force and strength under the umbrella of Almighty Allah but if you are divided you will be weakened.”*<sup>4</sup>

Sectarianism and ethnic diversity had has been practiced not only in Muslim world but ever remained a phenomena of the Western world since the dark ages to contemporary Western culture. Different European nations remained indulge in wars, conflict and clashes due to their socio – cultural ethnic, political and economic status, interest and goals. The Franco Britain, Franco Russian war, Franco Prussian war, Austria Prussian war, seven years’ war, thirteen years’ war and hundred years’ war are some glaring examples of European euthenics and sectarian violence during 17<sup>th</sup> to 20<sup>th</sup> century. Furthermore the sole hegemony of pope and priest over political economic and social institutions was the precedent of theocratic culture in Europe. During the dark ages different European states that is Britain, France, Germany, Poland, Austria and Russia had been suffering from the social epidemic of catholic and protestant sectarian violence which led short range long range wars in the continent of Europe.<sup>5</sup>The modern Europe and the

<sup>3</sup>ShamimAleem, *Prophet Muhammads and His Family: A Sociological Perspective* Bloomington: AuthorHouse, 2007, pp. 54 – 57.

<sup>4</sup>Abu Mansur al-Baghdadi, *Al-FaraqBaynalFiraq*, Karachi: Qirtas Printers, Publishers and Booksellers, September, 2005, pp. 45 – 55.

<sup>5</sup>William H. Swatos, *Encyclopedia of Religion and Society* , Lanham: Rowman Altamira, 1998, pp. 113 – 115.

United States are supposed to be the key supporters of modern democracy and Liberalism, but yet face the issues of group, cluster and class sectional diversity majorly promoted and projected by the economic and political elite class. The racial discrimination of black and white people have even eroded the democratic image of the United States. Religious discrimination racial, differences, capital versus communist contention, poor versus rich, ruler versus the subjects, diversity still found in practice into certain western societies. Even catholic clans cannot occupy the top most honorable, prestigious offices and designation of governance in the country like United Kingdom and United States. Despite the practice of different democratic values, norms and culture yet the develop nations and the United States could not eliminate socio ethnic diversity and sectarian hater from their societies races and culture particularly in the context of foreign immigrants. The jobs, opportunity, authority, powers, right of vote, citizenship, is still facing the ice of racial, lingual and religious discrimination in the perspective of theory and practice.<sup>6</sup>

### **The Diverse Economies**

Islam is a complete code of life. It gives guidance to people on every issue whether it is personal or collective issue and it helps to make life good of people. These attributes of Islam is because it is a religion of the creator of the universe as it mentioned in the Quran:

*“Indeed, the religion in the sight of Allah is Islam.”<sup>7</sup>*

In Islam interest is totally forbidden in Arabic the word use for interest is ‘Riba’. In Arab there were few types of interest which were very popular between them. Those ignorant people believe that it is also a form of trade but the Quran reject their justification as it mentioned in the Quran:

*“Allah has permitted trade and has forbidden interest.”<sup>8</sup>*

In trade seller introduce something for sale and seller and buyer determine one price and by giving that amount buyer purchase that thing there are two cases involve between this perceptive that whether the seller produce that thing by doing hard work himself and spend money on that

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<sup>6</sup>JamesJupp, John Nieuwenhuysen and Emma Dawson, *Social Cohesion in Australia* Cambridge: Cambridge University Press, 2007, pp. 61 – 69.

<sup>7</sup>Muhammad Manzoor Ali Shaikh, *Usool e Muashiat* , Lahore: IlmiKutabKhana, 1994 – 95, pp. 46 – 63.

<sup>8</sup>Sherif Ayoub, *Derivatives in Islamic Finance*, Edinburgh: Edinburgh University Press, 2014, p.159.

product or he purchased it from someone else. In both situations he add amount over the actual amount of the product and that is his profit. Whereas in the case of interest a person gives money to someone as a debt and decide with him that after sometime I will get extra money along with the actual amount and this extra amount is called 'interest' which is not the compensation of any particular product but is the compensation of the time, so this is called interest (Riba) which is absolutely forbidden in Islam. In Quran there mentioned many other major sins and there serious punishments but the strict words use for interest does not use for any other major sin. Prophet Muhammad (peace and blessings of Allah be upon him) also condemns interest in His sayings He also played a vital role to invalidate the concept of interest in the society and for that He took serious steps for example at the time of HajjatulWida (The Last Sermon) Prophet Muhammad (peace and blessings of Allah be upon him) openly declared that interest is forbidden in Islam by waived the interest of Abbas ibn 'Abd' alMuttalib.<sup>9</sup>

### **Zakat the Purification of Wealth**

One of the features of Islamic economic system is the system of 'zakat'. Its main purpose is to reduce the ratio of poverty from the Muslim society. It also purifies one's wealth sacrificing money for the sake of Allah make him nearer to his Lord. Allah loves his creature and this is a best opportunity to attain Allah's love by spending money on his creature. If the appropriate zakat system may be applied it will produce the advantages in an Islamic state like the country would be free from poverty. The division of rich and poor is present in every society but in Islamic society rich is responsible to help their poor Muslims and zakat is a best way to help them. By giving zakat to the needy would give him a chance to establish his own business and live a respectful life in the society. So zakat plays a vital role in Muslim society to create love, sympathy and coordination among the society's members.<sup>10</sup>

### **The Capitalist Liberal Economy**

The Capitalist system allows people to purchase unlimited private property and gives them a right of ownership which exploits the feelings of the poor workers. In West they produce goods for only get profit without thinking weather it is 'Haram' or 'Halal' because most of the things which is declared haram by Islam, West also believes that usage of those things are

<sup>9</sup>AbulA'la Maududi, *Mashiyat – e – Islam* Lahore: Islamic Publications, 1990, pp.229 – 237.

<sup>10</sup>Mohammad Amin Sheikho, *Zakat Alms Giving: The Third High Grade of At-Taqwa* Damascus: Amin-sheikho.com, 2012, pp. 3 – 11.



dangerous for the health. In West there is no proper system of distribution of wealth as compared to Islamic zakat system. West economic system mostly based on interest system which damaging them and they are badly affected by this curse. In West at the time of capitalism the capitalist demanded much work from his worker and gave him a low wage. The capitalist never satisfied on a wage which makes his workers life healthy and worth living. In capitalist system the wealth of the capitalist rapidly increased and the wealth revolve around few rich people of the society, because they have lots of money they take part in politics and rule all over the country and make rules which promotes their system. On the other hand the majority of the people whose belong to the worker community or people who do different jobs are suffering from lack of basic daily needs. In capitalism big capitalist does not give chance to small traders to promote their businesses. Same is the case with communism which was also one of the famous economic system of the West, some people believe that communism is not a some type of different economic system but it's a developed form of capitalism, in that system there is no freedom for purchasing private property and it does not bother to government how much hard work you do for making any product the government declared a fixed wage which distributed in the workers equally. Communism is also responsible for the destruction of the family system of the West. The woman is also common to share as the land and the capital is, in the communists' society. The communist has no concerned with any religion they are absolutely materialistic.<sup>11</sup>

### **The Conflicting Legal Systems**

Political Islam and modern Liberalism possess its peculiar legal systems for social and political administration. Islam portrays its legal norms and values from the genesis of Shura (consultation) revealed in the Holy Quran.<sup>12</sup> The Islamic political system emphasizes on the manifestation of rules, regulations and norms with the consultation of people, groups and representative tribes. Since the origin of Shura as an institution the Islamic polity ever gave much importance to the representatives of the masses.<sup>13</sup> The modern Political Islam as adopted and adjusted all the contemporary and advanced requirements and norms of liberal democracy which do not go against the true spirit of Islamic legal system. Most of Islamic law making process and practice has been incorporated according to the Sharia law based

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<sup>11</sup>Dr. Munawar Hussain Cheema, *Islam Aur Jadeed Iqtisadi Nazriyat* Gujranwala: Islamic Academy, May, 2008, 119 – 207.

<sup>12</sup>Rene A. Wormser, The Legal System of Islam, *American Bar Association Journal* 64, no. 9 September, 1978, pp.1359 – 1361.

<sup>13</sup>Mazhar ul Haq, *Political Science Theory and Practice*, Lahore: Book Land, 1999, pp. 214 – 234.

on divinely directions. Furthermore Islamic legal system possesses flexibility, adaptability and adjustability through the rational modules of ijtihad. On the whole Islamic legal system is composed of both the refined and re-finable legal practice according to the emerging social, political and economic environment.<sup>14</sup>

Contrary to Political Islam the western modern liberal legal system based on specific, regional, local and traditional customs and conventions. The liberal political cultures do believe in merely environmental, materialistic, physical and current interest and advantages. Further the liberal non Islamic legal system makes the clear and candid distinction and discrimination of poor and rich, race and color, status and position etc. It varies from society to society, nation to nation, country to country and continent to continent. Most of the laws have become useless and quite dead in the contemporary circumstances as these laws were quite essential once upon a time. Some of the liberal laws do not compatible to the laws of nature contrary to the universal latter and sprit of Islamic legislative system.<sup>15</sup>

### **The Clash of Civilizations**

Huntington writes in his famous work “The Clash of Civilizations” about the clashes between different civilizations he believes that in this new world the conflict would not be economical nor even ideological but it would be the collusion of civilizations. The fault lines between civilizations would be the battlefield in future. Huntington believed that the real clash of civilizations is between Islamic and Western world. He argues again that the clash between Islam and the West is not going to be end soon instead of this there is a possibility that it would become more and more dangerous. A. J Akbar writes “that West next confront is indeed with the Muslim World”.<sup>16</sup> The struggle for the new world order would start from the Muslim countries which spread from South Africa to Pakistan. In Asia, India is a major center of clash of civilizations not only because of enmity of India and Pakistan but also because extremist Hindus’ rude behavior against Muslim minority. In December 1992 after destruction of ‘Babri Masjid’ this issue got more importance whether India remained a secular state or it would become a pure Hindu state. On the other hand there are few new symptoms of new cold war between China and America, same is the case between Japan and America

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<sup>14</sup>Hamid Khan, *The Constitutional and Political History of Pakistan*, Karachi: Oxford University Press, 2010, pp. 57 – 62.

<sup>15</sup>Carlton Clymer Rodee, *Introduction to Political Science, 4th ed.* Singapore: McGraw Hill, 1987, pp. 54 – 71.

<sup>16</sup>Shahram Akbar zadeh, *Routledge Handbook of Political Islam*, Abingdon: Routledge, 2012, p. 280.

there cultural differences effect there economic position. The key differences between civilizations are history, language, culture, and most importantly the difference of religions. These differences are the result of centuries and it is not easy to finish them soon. One of the reason of clash of the civilizations is the awareness of the people about their civilization the world is getting closer and closer and the people of different civilizations interact with each other and they get chance to know about their civilization and also about others because of the awareness of one's own civilization it increases differences and enemies as well. It is a fact that the political and economic differences might be resolved but the differences on the base of culture and civilization cannot be resolved easily.<sup>17</sup>

On the other side Political Islam does not believe in the concept or theory of the clash of civilizations as it has universal myth, ideology and practical approach. Although Political Islam faces obstacles and barriers of its clash and controversy with different other religions like Hinduism, Communism, Socialism and Western materialistic Liberalism but it ever extended a great sense of cooperation and coordination with these religious ideologies. Islam provides a complete protection, surety and guarantee to all other non-Islamic entities in its administrative jurisdiction. Despite non Islamic cultures and authorities which have occasionally have alleged Islam as a terror sponsoring religion all around the world but the Islamic regimes, leadership, statesmen and other responsible authorities have shown the great level of cooperation, harmony and understanding for maintenance of peace and stability in the global environment.

### **The Crusade Wars**

The traumatic events of twin towers of W.T.C and the defense center at Pentagon on the soil of the United States changed the nature of American domestic security policies and international politics. The Washington administration was much shocked and decided to counter the further terrorist attacks anywhere in the world and particularly on the land of the United States. American president evaluated his foreign policy agenda and wished to promote the US anti – terrorism policy while accompanying with international community. The US president George W. Bush declared it a monumental struggle a good versus evil. The Washington administration proclaimed to the world community specially Pakistan “either you are with us or against us”. Furthermore different American stake holders from intelligentsia, media and statesman assumed the occurrence of 9/11 events as the beginning of new ere of the crusade wars most of international terrorists

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<sup>17</sup>Samuel Phillips Huntington, *The Clash of Civilizations Remaking of World Order*, New York: A Touch Stone Book, 1997, pp. 183 – 298.

declared the new American anti-terrorism policy as the mind set of new ideologues or new conservatives. Such an environment created tense and tough situation between the modern Political Islam and non-Islamic Western Liberalism.<sup>18</sup> Thus the new US counter terrorism strategy and military operation policy in different countries of Muslim world left the perception and imprints of not only the clash of civilizations but revived the feelings of the beginning of new crusade war era especially in the mind and perception of Muslim world.

### **The Plight of Woman**

Allah revealed religions for the betterment of humanity and in those religions the status of the woman is equal to the man but those religions which are distorted by people they started to promote ideology that the position of the woman is very low as compare to man, a woman is responsible for all the sins and problems.<sup>19</sup> Firstly, Islam clears that as far as the matter of birth concerned woman and man are equal both are created by one man and one woman as it mentioned in the Quran:

*“People have a fear of your Lord (Allah) who has made you as a man and a woman on the earth.”<sup>20</sup>*

Islamic law is the first law which gives woman the rights of citizen otherwise there were no concept of like that and she was treated badly as inhuman, not just this but there was a conception that she has not her personal will nor she has any individual rights. As a wife she depends on husband and as a daughter she depends on her father where he wants to marry her he can do this without any hesitation, Islam does not leave a woman on the mercy of men but it clearly mentioned the rights of women and its duties as well. She has a right of heritage in the property of her father and it is compulsory for husband to give dower at the time of marriage to her wife. She is fully free to take part in religious, social, political and cultural activities. It is the Islam that gives respect to the woman in the society and also introduces the rights of woman. As it mentioned in the Hadith below:

*“The Prophet (peace and blessings of Allah be upon him) said, "Allah has forbidden you ( 1 ) to be undutiful to your mothers (2) to withhold (what you*

<sup>18</sup>Dr. Naheed S. Goraya, *Afghan US Relations and Its Impact on Pakistan 2001 – 2008*, Lahore: University of the Punjab, 2013, pp. 81 – 87.

<sup>19</sup>Saneya Saleh, Women in Islam: Their Status in Religious and Traditional Culture, *International Journal of Sociology of the Family* 2, no. 1 March, 1972, pp. 35 – 42.

<sup>20</sup>Raheema and Mohd Omar, The Status And Rights of Women Mentioned In Islam, *International Journal for Studies on Children, Women, Elderly And Disabled*, January, 2017, pp. 135 – 142.

should give) or (3) demand (what you do not deserve), and (4) to bury your daughters alive. And Allah has disliked that (A) you talk too much about others (B), ask too many questions (in religion), or (C) waste your property.”<sup>21</sup>

At the time of Prophet of Islam (peace and blessings of Allah be upon him) women were used to participate in trade affairs. It is well known about Muhammad's (peace and blessings of Allah be upon him) first wife Khadija bint Khuwaylid (May Allah be pleased with her) was the famous female trader of the Arab.<sup>22</sup> Women had have been looked upon with contempt, hater and as the need of lust for centuries in different parts of the world. They have been inflicted through strictness, brutal, control, atrocities and revengeful acts during the primitive pages. More over the women have been dealt in a rough and rubbish manner due to the dominance of male in various societies and depended on the mercy of men. The female have been confined to hearth and home in different societies of Asia, Africa and even in Europe the female gender has been discriminated and considered a downgraded and downtrodden part of the society. They have been victimized of their social political and particularly economic rights even in the countries like Britain and United States where they have been given right of casting vote in the first part of the 20th century and recognized as the political activist of the society with the beginning of 21st century. On the other hand Islamic sharia, law and jurisprudence consider both men and women equal in front of Allah Almighty in the context of complementation.<sup>23</sup> Almighty Allah says in the holy Quran “O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.”<sup>24</sup>

## **Findings**

- The study reveals about the nature and the concept of the Liberalism as a political theory, its major objectives, kinds, evolutionary developments, features and implications on a modern civic culture.

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<sup>21</sup>BushraJabeenRathore, *Islami Riyasat Aur Khawateen*, Lahore: Suraj Publishing Bureau, 1998, pp.25 – 38.

<sup>22</sup>Syed JalaluddinUmri, *Aurat Islami Muashray Main*, Lahore: Islamic Publications, September, 1999, pp. 121-133.

<sup>23</sup>Ameer Ali, *The Spirit of Islam* Lahore: Islamic Book Service, 2005, 222 – 257.

<sup>24</sup>Khurshid Ahmad, *Islam its Meaning and Message* Islamabad: Institute of Policy Studies, 2017, 173 – 198.

- The particular research project describes how much the global liberal theory is practicable in modern developed nation's state system of the West and American continent. How much the global liberal theory has generated compatibility, understanding and cooperation with the emerging socio-political environment in the world politics?
- The very research project defines how much Political Islam as a theoretical framework and practical approach intends toward nature and divinely laws.
- The study enables to make a conceptual, ideological, analytical study of Liberalism and Political Islam as two major working political systems.
- The particular work emphasized on the trends, factors, motives, organizations, networks and mindset behind practical and theoretical structuring of both the Global Liberalism and Political Islam.
- The study provides to learn about the input and output functions of Political Islam and modern Global Liberalism in the context of settled and determined targets and objectives.
- It is noted that there is a great level of diversity and conflict found between the global liberal political thought and contemporary working system of Political Islam.
- Different groups, cluster, organizations, bodies, comprising of hardliners, extremists and fundamentalists play a pivotal role in the projection of distress, hater and uncertainty.
- Different efforts have been made both sides to minimize the existing conflicts and clashes between Global Liberalism and Political Islam but could not be fruitize due to insane role of few anomic groups, clergy, mindset, thought, lobbying and propaganda.

### **Conclusion**

The element of distrust, clash and contradiction prevailed by the overwhelming factor of misperception by the each side. A particular mindset, thought, lobbying groups propaganda, extremists, hardliners anomic and violent groups, fundamentalist clergy, new conservatives, new ideologues and the terrorist organizations have been responsible of the prevailing situation of relationship between the Political Islam and Western Liberalism. There is a dire need to understand the viewpoint of one another with courage, patience and tolerance for lasting and fruitful results to create harmony co-operation and compatibility between Islam and Western Liberalism. The rational approach, adaptability, peace-loving thinking, elimination of hard liner thought can produce the desiring results for the promotion of global peace stability and coordination between modern Political Islam and Western Liberalism. Global Liberalism has turned as a culture and philosophy of

international compatibility in the context of the freedom of an individual and for the flourishing of democratic culture throughout the world. It preaches for human liberty, mobilization, socialization and modern enlightenment under the patronizing of the government. The Global Liberalism intends to struggle against the dictatorial and monarchial regimes and authorities. It ensures the working of political pluralism, decentralization and freedom of expression all around the world along with the provision economic, political, social and religious freedom to all the individuals without any discrimination of color, creed, sect, region, religion or culture. Rationality of individual state, individual relationship, limited government, absence of authoritative encroachment, evolutionary social, political and economic development, free trade marketing, mobilization both physical and mental advancement, tolerance, security, protection of life property, common sharing, profit and loss are the silent features of Global Liberalism. On the whole Global Liberalism has been recognized as a political, culture and philosophy which promotes individual liberty and equality in international environment. Political Islam in its comprehensive and universal myth is a divinely directed code of conduct for state administration and good governance for the welfare of an individual and the whole society. Political Islam manifests a peculiar system of rights and duties under solid defined and determined principles without any discrimination of color, creed and race. The Holy Quran has revealed essential and general rules for legislation, implementation and the administration of justice. Furthermore Political Islam ensures the monotheist (oneness) of Allah Almighty Who is the Lord of all creations of the entire universe. Political Islam believes in the use of political powers as the trust of Allah Who is eternal and forever living. The rule of law, fair play, justice human dignity, promotion of moral values, provision of basic needs to all the subjects living under the territorial jurisdiction of an Islamic state are the obligation of the rulers of Islamic state who are accountable to Allah Almighty Political Islam condemns all kind of violence, gender discrimination, deprivation of property right to women, extremism, theocracy, militancy and every act of terrorism both in practice and theory. Political Islam promulgates the secured position of minorities and provision of opportunity for jobs, prosperity and progress in all walks of life for its inhabitants Political Islam again negates biasness in neighboring, regional and external policy making process i.e. trade, business, culture, scientific educational and other international affairs. It is a truly natural governance system in letter and spirit with the attributes of moderation flexibility (Ijtihad) and adaption.