

DIVERSITY AND DYNAMISM IN PAKISTANI CULTURE: PRESERVING TRADITION IN A CHANGING WORLD

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Abstract

Pakistan has a rich cultural legacy that is ingrained in customs, languages, festivals, and artistic expressions that date back hundreds of years. The historical influences of the Indus Valley Civilization, South Asian customs, Islamic traditions, and many ethnic groupings have all contributed to its varied cultural landscape. However, globalization, fast urbanization, technological development, and sociopolitical changes are posing serious threats to this cultural diversity in the modern day. The dynamic character of Pakistani culture is examined in this article, along with how it has adjusted to contemporary influences while battling the threat of cultural deterioration. It explores how migration, generational divides, economic pressures, and Western cultural domination are causing indigenous behaviors to be reinterpreted or marginalized. The durability of rural communities' cultural identities, cultural institutions' efforts to revive them, and online platforms that support indigenous art and language all demonstrate a countertrend towards preservation at the same time. In order to preserve Pakistan's rich cultural legacy, the article highlights the significance of inclusive representation, education, and cultural sustainability. Through the analysis of case studies from different towns and regions, this study emphasizes the necessity of a well-rounded strategy that welcomes change without sacrificing authenticity. Pakistan's capacity to preserve its distinct cultural identity in a world where global culture is becoming more and more homogenized will require deliberate efforts by people, organizations, and the government.

Keywords: globalization, tradition, diversity, cultural preservation, modernity, identity, urbanization, and cultural heritage.

The constitution of the Islamic Republic of Pakistan is based on the *Shariah* Law of Islam. It was gained on the name of Islam. Pakistan is magnificently located on the top with the Himalayan mountain ranges sharing the border with China, coming down to the fertile plains in tandem with five rivers alongside the Rocky Mountains neighboring India and Afghanistan, followed by the scorching heat of deserts along with Iran towards the west and ending towards the sandy beaches of the Arabian Sea. The climate of Pakistan is mix of moderate and extreme temperatures in different parts of the country. The summers are hot and winters are cold. There is less or moderate rain in most parts.¹ In today's Muslim world the biggest challenge being faced is the disunity among Muslims. The *Ummah* is not one and cohesive. They are divided into different sects and have started to oppose each other's beliefs and practices. The Muslims of the present are faced with these challenges because they are totally on the opposite path from the path and way that the Holy Prophet ﷺ had shown to the *Ummah*. He ﷺ always promoted the sense of unity, brotherhood, tolerance and peace among the Muslims living together as a nation. All Muslims were treated equal irrespective of class, creed or caste.

Islam promotes humanism. The love for Allah's ﷻ creation, the fellow human beings is called humanism and the doctrine of love for humanity is promoted by Islam. The will of working for others welfare and helping others for the sake of Allah ﷻ.² According to Islam a society must benefit all. Contrary to that a western

¹ H. I. Malik, *Culture and Customs of Pakistan* (London: Greenwood, 1949), 2.

² F. Gulen, *Toward a Global Civilization of Love and Tolerance* (Istanbul: Tughra Books, 2012), 8–9.

society is a communist society and based on an individual's interest. 'Abdullah bin Amr bin Al-Aas (RA) reported: The Holy Prophet (ﷺ) said, 'A Muslim is the one from whose tongue and hands the Muslims are safe; and a *Muhajir* (Emigrant) is the one who refrains from what Allah ﷻ has forbidden'.³ Islam is such a beautiful *Deen* that it forbids to even curse someone from tongue. It is a religion that only promotes peace and tolerance. Ibn Mas'ud (May Allah ﷻ be pleased with him) said: The Holy Prophet (ﷺ) said, 'The haughty, even with pride equal to a mustard seed in his heart, will not enter Jannah.' A man enquired: 'What about that a person likes fine dress and fine shoes?' He said: 'Allah ﷻ is Beautiful and likes beauty. Pride amounts to disclaiming truth out of self-esteem, and despising people.'⁴

Pride and arrogance are precluded in Islam. Being proud on caste, color, creed, race or religion is not allowed in Islam. All men and women are equal in the eyes of Allah ﷻ. No one is superior from the other and Muslims are brothers to each other. Islam promotes not only tolerance towards fellow Muslims but also with people of other faiths and ethnic backgrounds. The Holy Prophet Muhammad (ﷺ) used to pray even for his enemies. He (ﷺ) prayed to Allah ﷻ for the guidance and success even of his enemies.⁵ As in a Hadith of the Holy Prophet Muhammad (ﷺ); Narrated Anas bin Malik: Allah's Messenger (ﷺ) said, 'Help your brother, whether he is an oppressor or he is an oppressed one.'

Pakistan is divided five provinces that are; Punjab, Sindh, Baluchistan, Khyber Pakhtunkhwa and Gilgit-Baltistan.⁶ A montage of cultures is present in Pakistan according to the geographical location of its provinces and cities. The British also ruled the subcontinent for years due to which their mark was left in the practices of the Muslims of Pakistan as well as the Muslims in India in the form of their customs and traditional practices. Their language and style was adopted by the Muslims. Pakistani culture is a blend of various customs and traditions that are influenced by societies all around the globe.⁷

1. Cultural Elements of Pakistan

Pakistan is culturally diverse, super-abundant and substantial country. Due to the historical, geographical and ethnic diversity of Pakistan its culture is vibrant and colorful. Following are the elements of its cultures:

1.1 Language and Symbols

Pakistan is the land of numerous languages. The national language is Urdu but the most commonly used languages according to the provinces are Punjabi, Pashto, Sindhi and Saraiki. Urdu has become the identification symbol for the Pakistanis all around the globe. It also has a great, vast and rich literature full of poetry in the form of Ghazal, Nazam, Hamd and Naat. There are different regional languages

³ M. I. Bukhari, trans. M. M. Khan, *Sahih al-Bukhari, al-Jaami' al-Sahih al-Musnad al-Mukhtasar min Umuri Rasooli-llahi wa Sunanihi wa Ayyaamihi*, Book 2, Hadith 3 (Islamabad: Darussalam, 1971).

⁴ B. H. Muslim, trans. A. H. Siddiqui, *Sahih Muslim Al-Musnadu Al-Sahihu bi Naklil Adli*, Book 18, Hadith 65 (Islamabad: Darussalam, 1995).

⁵ J. D. Aullife, *The Norton Anthology of World Religions* (New York: W. W. Norton & Company, 2015).

⁶ H. I. Malik, *Culture and Customs of Pakistan* (London: Greenwood, 1949), 7.

⁷ A. Saxena and L. Borin, eds., *Lesser-Known Languages of South Asia: Status and Policies, Case Studies and Applications of Information Technology* (Berlin: Walter de Gruyter, 2006), 73–75.

used by their inhabitants. English is frequently used in the educational field. Arabic is also learned and spoken in Pakistan as an important aspect of religion.⁸ The languages spoken in Pakistan are mostly the ones belonging to the largest ethnic groups that have their own modern and ancient literature. Most of the languages in Pakistan are from the Indo-Iranian language group.

1.2 Arts and Architecture: The Cultural Heritage and Craftsmanship

Pakistan is rich in its cultural heritage, arts and architecture. The fort of Lahore and Badshahi Masjid are two glorious examples of art and architecture on the land of Pakistan. The most renowned Masjids of Pakistan are the Faisal Masjid. Masjid. The Masjid is located in Islamabad, the capital of Pakistan. It is one of the most beautiful Masjids in the world. Truck art and handicrafts are also eminent arts of Pakistan. Most of the Pakistan's population is in the agricultural industry, some in the job market and others trade or business.⁹ The architecture of Pakistan consists of the archaeological building and constructions such as the Indus valley civilization architecture, the Mughal architecture and the British colonial as well as the post-colonial architecture.¹⁰

1.3 Food: The Pakistani Cuisine

Pakistani food is rich, high-calorie and oily. In Pakistani household's different dishes are prepared to celebrate occasions and religious festivals that are celebrated with passion. The people of Pakistan are patriots and love their country. They celebrate significant days of Pakistan's history and independence with enthusiasm.¹¹ The provinces of Pakistan have their own specialties of traditional dishes, such as Tikka and *Karahi* in Punjab, Biryani in Sindh, *Chapli* Kebabs in Khyber Pakhtunkhwa and *Khadi* Kabab and *Sijji* in Baluchistan. A blend of healthy herbs and spices are used in the Pakistani cuisine that is helpful in immunity boosting as well as they give a great taste to the Pakistani dishes.¹²

⁸ A. Saxena and L. Borin, eds., *Lesser-Known Languages of South Asia: Status and Policies, Case Studies and Applications of Information Technology* (Berlin: Walter de Gruyter, 2006), 80.

⁹ H. I. Malik, *Culture and Customs of Pakistan* (London: Greenwood, 1949), 20.

¹⁰ M. K. Khan, *Architecture in Pakistan* (Singapore: ICCROM, 1985), 20.

¹¹ H. I. Malik, *Culture and Customs of Pakistan* (London: Greenwood, 1949), 17.

¹² J. A. T. Pennington, "Cuisine: A Descriptive Factor for Foods," *International Journal of Theoretical and Applied Issues in Specialized Communication* 3, no. 1 (1996): 155–169.

2. Traditional Elements of Pakistan

Pakistan is a traditional and eminent country of the Muslim world. Following are its traditional elements;

2.1 Family Life and Marriages

Most of the Pakistani families in Pakistan follow the traditional joint family system culture but with the passage of time the trends are changing and modern Pakistanis are shifting to separate nuclear family systems. Marriages in Pakistan are executed as prescribed by the main religion of Pakistan i.e. Islam and then they are registered in the civil courts.¹³ The marriages are mostly arranged by the parents or the elders in the household or a Pakistani family. The trends are now changing and the Pakistan female girls are adapting the western culture and have started to modify attitudes of greater self-expression and personal gratification.¹⁴

2.2 Dressing Style and Ornaments

The national dress of Pakistan is *shalwar kameez* for both men and women. The women wear head scarf and *dupattas* with the *shalwar kameez* while men wear waist coats and caps or turbans. The Pakistani culture is also influenced by the western culture and the dressing style of west is also opted by the new generation.¹⁵ As Pakistan is an Islamic country the hijab wearing trend and also *Abaya* wearing trend is being evolved all around the country by the Pakistani females. Some females are forcefully adapting it while others enjoy wearing it and styling and pairing them up with traditional Pakistani accessories.¹⁶ On the other hand, men wear both western and traditional Pakistani clothing.

¹³ M. Z. Abbasi and S. A. Cheema, *Family Laws in Pakistan* (Pakistan: Oxford University Press, 2018), 231.

¹⁴ A. U. Zaidi, "Perceptions of Arranged Marriages by Young Pakistani Muslim Women Living in a Western Society" (PhD diss., University of Windsor, 2002), 495–514.

¹⁵ H. I. Malik, *Culture and Customs of Pakistan* (London: Greenwood, 1949), 22.

¹⁶ A. Kamal and W. Fayyaz, *Conditions of Wearing Hijab and Other Forms of Dress: A Comparative Study* (Islamabad: National Quaid-i-Azam University & Rawalpindi: Government Gordon College, 2016), 92.

2.3 Pakistani Sports & Festivals

The independence day of Pakistan is celebrated with full enthusiasm and patriotism on 14th of August. All religious and national events and festivals are celebrated by the people of Pakistan. Hockey is officially the national sport of Pakistan. Cricket is the favorite sport of Pakistani people. The people of Pakistan are active and participate in healthy activities like, kite flying, horse racing, water sports, wrestling (*Kabadi*), etc. The Pakistan Sports Board and Pakistan Olympic Association arrange and organize various sports, games and activities.¹⁷

2.4 Mystic Traditions of Pakistan

Sufism and Mystic tradition is prevalent and famous in Pakistan. The people love Sufi music and *Qawallis*. Pakistan is the land of Sufis, and its eminent city Multan is known as the city of Saints. There are Sufi shrines in different areas of Pakistan such as Tomb of Shah Rukn-e-Alam, Multan, Punjab, Shrine of Lal Shahbaz Qalandar, Sehwan Sharif, Sindh, Tomb of Bahauddin Zikarya in Multan, Punjab, etc. In South Asia Moin ud Din Chishti was the founding father who brought the teaching to the region and he remains the most revered saint of the Chishti order in India and Pakistan.¹⁸

The Naqshbandi order became an influential factor in Indo-Muslim life and for two centuries it was the principal spiritual order in the Indian Subcontinent. Baha-ud-Din Naqshband Bukhari (1318–1389) was the founder of the Sufi Naqshbandi Order. He was born in the village of Qasr-i-Hinduvan near Bukhara.¹⁹ The people of Pakistan no matter from what culture they belong tend to be superstitious and believe in myths that are sometimes baseless. They are stories narrated by elders just to guide or sometimes scare the youth.

Pakistan is a Muslim country and is tolerant in accepting the minorities and their cultures. The diverse cultures and traditions of Pakistan are practiced by the people all around the country and are appreciated by other parts of the country. The people of Pakistan maintain their unity no matter what culture they adopt or what language they speak all are one nation. Some cultures of Pakistan are against the laws of Islam but the *Ulema* try to adjust them according to the *Shariah* law.

3. Cultural Diversity and Societal Cohesion

The main concern is the lack of brotherhood and unity among the Muslims. The difference in faith due to sects has become a major problem that is destroying the Muslim power of togetherness and oneness of the *Ummah*. Religious obligations are practiced differently that weakens the Muslim unity and also the conflicts on faith and religious knowledge is breaking the Muslim *Ummah*. Social cohesion is lost because Muslims are living isolated lives, not caring for others, family and relatives. Helping each other, sharing, caring, respecting, maintaining unity, love and gentleness is the need of contemporary Muslims.²⁰ This world is a test and trial for a Muslim and remaining patient and tolerant in unfavorable conditions is the most challenging. As Allah ﷻ says in the Holy Quran;

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ.

¹⁷ H. I. Malik, *Culture and Customs of Pakistan* (London: Greenwood, 1949), 18.

¹⁸ M. Z. Abbasi and S. A. Cheema, *Family Laws in Pakistan* (Pakistan: Oxford University Press, 2018), 137.

¹⁹ M. A. Khan and S. Ram, eds., *Encyclopedia of Sufism*, vol. 1, *An Introduction to Sufism: Origin, Philosophy & Development* (New Delhi: Anmol Publications PVT. LTD., 2003), 22.

²⁰ A. Yusof, *Reviving Contemporary Islamic Civilization Through the Strengthening and Unity of Akidah* (Brunei: Kolej Universiti Perguruan Agama Seri Begawan, 2013), 68–69.

{سورة البقرة: ١٥٥}

“We will certainly test you with some fear and hunger, and some loss of possessions and lives and crops. But give good news to the steadfast.”²¹

A believer is ordained to remain patient and be tolerant. Islam is such a beautiful religion that it provides proper guidelines to remain in a state which makes a peaceful environment. Maintaining peace in the society is a must for every Muslim. In the Holy Quran Allah ﷻ says;

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ.

{سورة البقرة: ١٥٣}

“O you who believe! Seek help through patience and prayers. Allah is with the steadfast.”²²

And Allah ﷻ also says;

لَنُبَلِّغَنَّ فِي أَمْوَالِكُمْ وَأَنفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا وَإِنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ.

{سورة آل عمران: ١٨٦}

“You will be tested through your possessions and your persons; and you will hear from those who received the Scripture before you, and from the idol worshipers, much abuse. But if you persevere and lead a righteous life—that indeed is a mark of great determination.”²³

This clarifies that a believer must not fear the loss of provisions, children and suffering. When one arises in his faith in Allah ﷻ he attains the quality of patience and passes through his trials successfully. This leads one closer to Allah ﷻ. Allah ﷻ mentions to be patient and continuously discusses the importance of patience in the Holy Quran. Allah has many wonderful rewards for His patient believers. Being patient and tolerating other fellow human beings is the key to success in Islam.²⁴

Allah ﷻ says in the Holy Quran;

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ.

{سورة آل عمران: ٢٠٠}

“O you who believe! Be patient, and advocate patience, and be united, and revere Allah, so that you may thrive.”²⁵

Reacting on the rudeness of others or a natural calamity at once leads towards unfaithfulness and *Kufr*. One should remain patient whenever an unexpected situation arises.

²¹ Ibid. Pp.8-9.

²² T. Itani, trans., *Quran English Translation* (Dallas and Beirut: ClearQuran, 2014), 8.

²³ T. Itani, trans., *Quran English Translation* (Dallas and Beirut: ClearQuran, 2014), 26.

²⁴ M. I. Bukhari, trans. M. M. Khan, *Sahih al-Bukhari, al-Jaami' al-Sahih al-Musnad al-Mukhtasar min Umuri Rasooli-llahi wa Sunanihi wa Ayyaamihi*, Book 23, Hadith 61 (Islamabad: Darussalam, 1971).

²⁵ T. Itani, trans., *Quran English Translation* (Dallas and Beirut: ClearQuran, 2014), 27.

3.2 Religious Prejudice and Racism

At the farewell pilgrimage The Holy Prophet (ﷺ) declared: “Surely, human beings from the time of Adam up to now are the same as the teeth of a comb are, and there is no superiority for the Arab over non-Arab or for the red race over the black race except for piety.”²⁶ Islam cannot be judged upon the sayings of a person or an individual. Non-Muslims should move beyond prejudice, suspicion and half-truths. The right way to understand and know about Islam is through the book of Allah ﷻ the Holy Quran and the *Seerah* of Prophet Muhammad (ﷺ). The true spirit of Islam is forgiveness, inner peace, social harmony, honesty and trust in Allah ﷻ abiding by His will and decisions. These values are the core of many religions. Islam gives the message of love and peace. Allah’s prophets gave the message of love and peace. They ended the cruelty and hatred of tyrant rulers like the Pharaoh, *Namrood* and many more.²⁷ In most of the wealthy Muslim countries workers from developing Muslim countries are hired who are treated unequally. They are treated as outsiders and not a member of the Muslim *Ummah*. There is an imbalance in the pays of the guest workers and the wealthy ones.²⁸

It was narrated from Ibn ‘Umar that the Messenger of Allah (ﷺ) said: “The believer who mixes with people and bears their annoyance with patience will have a greater reward than the believer who does not mix with people and does not put up with their annoyance.” The non-Muslim world is challenging Muslims with religious and biological racism. The Muslims living in the non-Muslim countries are already facing the rigid behaviors so the Muslims should unite and not challenge the fellow Muslims with non-acceptance of diverse cultural practices that are not harming the belief and faith of a Muslim.

3.3 Man is the Vicegerent of Allah ﷻ

The basic purpose of man being sent to this world is as the vicegerent of Allah ﷻ. In the Holy Quran Allah ﷻ says;

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً...
{سورة البقرة: ٣٠}

“When your Lord said to the angels, “I am placing a successor on earth.....”²⁹

Allah ﷻ created man as His vicegerent and gave him this responsibility to live in the world with peace and tolerance. Unity and humanity should be kept among the mankind. Keeping the balance in family life and societal life both should be the aim of man. This contentment, sacrifice and hard work will lead to the success of man in this world and the Hereafter. Islam promotes the concept of an ideal society that runs under justice peace and unity. It also spreads the message of love and kindness. Self-Sacrifice, Self-control and Stability are necessary. The theoretical and cultural model must be developed based on dialogue, tolerance and concurrence among different groups that come from different religions, cultures and civilizations.³⁰

4. Tolerance and Respect

²⁶ I. D. Ahmad, *Conflict Within the Islamic Civilization: The Challenge of Disentangling Culture from Religion* (Bethesda, MD, 2010).

²⁷ F. Gulen, *Toward a Global Civilization of Love and Tolerance* (Istanbul: Tughra Books, 2012), 604.

²⁸ B. I. Watson, "Islam and Its Challenges in the Modern World," *Journal Name* 12, no. 1 (1997).

²⁹ T. Itani, trans., *Quran English Translation* (Dallas and Beirut: ClearQuran, 2014), 2.

³⁰ F. Gulen, *Toward a Global Civilization of Love and Tolerance* (Istanbul: Tughra Books, 2012), 617.

Tolerance is a human behavior. It defines how a person reacts to a situation that is different from its own practices. Respecting the difference and practices of fellow human beings is the challenge and is necessary. Living a life with tolerance, forbearance, love, forgiveness and peace is the aim of a Muslim. This is the behavior and character of a believer, a slave of Allah.³¹ In order to maintain peace and practice tolerance in a society with diverse groups living together, there are four main rules;

1. Understanding the beliefs and thoughts of others.
2. Recognizing each other's convictions and respecting them.
3. Respecting the thoughts and beliefs of fellow human beings.
4. Clearly knowing the difference between the scriptural rulings and the actions of believers.³²

Abu *Jahal*, whose name meant; the father of ignorance and impudence opposed Islam all his life but Prophet Muhammad ﷺ did not allow to abuse or disrespect him.

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ.
{سورة آل عمران: ١٣٤}

“Those who give in prosperity and adversity, and those who restrain anger, and those who forgive people, Allah loves the doers of good”.³³

Reacting severely or abusing by a Muslim in return of being attacked by a non-Muslim shouldn't be done.³⁴ *Shura* based governments are supported in Islam. Some un-Islamic traditions and conservativeness is being adopted by the Muslim society. This has created a problem for the Muslim women because they do not get the respect, freedom and social rights that Islam has given them.³⁵

Islam is a religion of mercy and Prophet Muhammad ﷺ was sent as the mercy of all the worlds and for mankind.³⁶ In all matters in life settling affairs with peace, patience and best manners are recommended. Representing a religion with its true values is necessary in today's world.³⁷ Islam encourages peace and tolerance; Muslims are the devotees of love, peace and tolerance. It also encourages acquiring knowledge and gaining education. A person becomes mindful of the society and learns how to behave with other human beings at live with peace, tolerance and understanding with others.³⁸

Islam is a flexible religion; it caters all aspects of human life. Along with religious, spiritual and family matters it guides about the economic concepts too. In Islam religion and economy go hand in hand. The political and religious matters are dealt side by side. The laws of judiciary, government and social issues are presented in the Holy Quran and in the Sunnah of the Holy Prophet ﷺ. Islam emphasizes on

³¹ J. D. Aullife, *The Norton Anthology of World Religions* (New York: W. W. Norton & Company, 2015), 75.

³² Ibid. pp. 651.

³³ T. Itani, trans., *Quran English Translation* (Dallas and Beirut: ClearQuran, 2014), 136.

³⁴ F. Gulen, *Toward a Global Civilization of Love and Tolerance* (Istanbul: Tughra Books, 2012), 62.

³⁵ I. D. Ahmad, *Conflict Within the Islamic Civilization: The Challenge of Disentangling Culture from Religion* (Bethesda, MD, 2010).

³⁶ F. Gulen, *Toward a Global Civilization of Love and Tolerance* (Istanbul: Tughra Books, 2012), 65.

³⁷ Ibid. pp. 73.

³⁸ Ibid. pp. 196.

maintaining peace and tranquility in the society and also to maintain peace with enemies.³⁹

Islam encourages a virtuous society and democratic social system. Good behavior and tolerance towards not only Muslims but all fellow human beings irrespective of their religion. The relationship should be peaceful and based on kindness. The justice should be maintained in a Muslim society. A religion that encourages fighting with the non-believers must be so great that it is the ultimate true religion. It encourages not only maintaining peace with fellow believers but all. Tolerance and acceptance of the uniqueness and the diverse practices or traditions of fellow Muslim brothers is encouraged in Islam.⁴⁰ In the Ayah 61 of Surah Al-Anfal, Allah جل says;

وَأِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.
{سورة الأنفال: ٦١}

“But if they incline towards peace, then incline towards it, and put your trust in Allah. He is the Hearer, the Knower”.⁴¹

The main issue that a Muslim is facing today is the concept of modernization. Modernization is being away from Islam and adopting western thought because Islam provides all rules to live in all eras, modern or old. Being a Muslim in the modern world is a challenge. The west portrays the violent side of the Muslims rather the calm, successful and spiritual side. As the acceptance of the modernization is not common in Muslim societies so issues arise from the extremist's end. The need of the hour is modernization without westernization. Evolving and flourishing the Muslim world is necessary without the vices and evils of the west. The morals of Islam are defined in the Holy Quran. They are the set rules given by almighty to live in a society. To successfully live with non-Muslims, it is necessary to exchange the knowledge both societies have. The Muslims should help in sharing their moral values and the non-Muslims who belong to the western countries to help the Muslims with technological knowledge.⁴²

In early periods of Islam there were no racial prejudices. All came to the mosques and other religious places no matter black or white. But later racism that arose from the west affected the world and people started to discriminate others on the basis of color, caste, creed, race and religion. Following religion and culture for the Muslims has become a challenge for them. The west criticizes and discriminates the Muslims. Not only non-Muslims but Muslims themselves have indulged into racial prejudice and hate towards specific colors, castes and sects. Islam is religion based on unity. The center for all Muslims is *Kabbah tul Allah*. All pray towards it, all recite the Holy Quran and all believe in the prophet hood of Muhammad. A great civilization was created by the early Muslims. Islam was spread and the Muslims formed great governments, schools and hospitals.⁴³ The European Dark Age was enlightened by Islam and the Europeans also started to flourish. The great glorious

³⁹ F. Gulen, *Toward a Global Civilization of Love and Tolerance* (Istanbul: Tughra Books, 2012), 219.

⁴⁰ Y. M. Munshar, *Islamic Jerusalem and Its Christians: A History of Tolerance and Tensions* (New York: Thomson Press, 2007), 16–18.

⁴¹ T. Itani, trans., *Quran English Translation* (Dallas and Beirut: ClearQuran, 2014), 65.

⁴² B. I. Watson, "Islam and Its Challenges in the Modern World," *IFEW* 12, no. 1 (1997), Sydney, Australia.

⁴³ H. B. Zabeth, *The Challenges Countered by the Muslims in Reviving the Islamic Civilization* (Mashhad, Iran: Islamic Research Foundation, 1998).

past of the Muslims and their magnificent Islamic civilization needs to be revived. The reasons of downfall of the Muslim civilizations include lack of confidence, distance from Islamic way of life, not advancing in modern technology and education, being over aggressive, not working for the welfare of the society, disunity, over-influenced by the west, indulged into luxuries and ease lovingness and over-whelmed by the western trends and modernization.⁴⁴ In the Farewell Pilgrimage, the Prophet ﷺ declared: “Your lives and your property shall be inviolate until you meet your Lord. The safety of your lives and of your property shall be as inviolate as this holy day and holy month.”⁴⁵

Islam is a religion of peace and tolerance. Humanity is the first priority of Islam. Maintaining peace and tranquility in a society is a must. Culture is an essential part of the society. Without culture and traditions, a society cannot run. The society is distinguished by its customs and norms followed by its people. The Muslims all around the globe are a blend of different people following different cultures and belong to different ethnic identities while they are attached to the string of *Tawheed*, Islamic Faith. The cultures and customary practices were identified in the presented research, whether they were Islamic or un-Islamic. The tolerance towards these diverse cultural practices is required to maintain peace in the Islamic world. Accepting the different human beings and their practices with tolerance and patience is essential. Cultural or religious clothing is a powerful tool that influences self-image and behavior. The religious and cultural diversity is an essential aspect of Islam that is discussed by Allah ﷻ in the Holy Quran and in the Sunnah of the Holy Prophet ﷺ. Islam is the religion for the whole mankind, it accepts the different people from different backgrounds to enter in the fold of Islam. It is universal and is for all times. People from various continents, countries, areas, societies, races, castes and cultures, accept and join the circle of Islam. Allah ﷻ and the Holy Prophet Muhammad ﷺ gave their teachings for all mankind regardless of the color, caste and creed. The Muslim world today is influenced by the west but countries like Malaysia and Pakistan are trying to control their people by applying proper laws strictly according to *Shariah*. The countries studied in this research were the three significant countries of the Muslim world that are Turkey, Malaysia and Pakistan. Malaysia is a diverse Islamic country. It is located in Asia and it is geographically divided between the east and the west. It is a multi-ethnic, multicultural and multilingual society. Many ethnic groups live with harmony. Malaysia is beautiful country that accepts the diversity of people living in it that belong to different countries, cultures and ethnic groups. Its laws are tolerant towards all faiths but the main religion followed is Islam. The Muslims are obliged to perform all duties prescribed by Islam and follow the *Shariah* properly. Turkey is also one of the eminent countries of the Muslim world. Its culture is a blend of the Islamic and western culture. It is a multi-cultural and multi-religious country. The third Muslim country discussed is the Islamic Republic of Pakistan that is based on the *Shariah* Law of Islam. The Muslims culture has an influence of the Hindu culture as well as the western culture. Pakistani culture is a blend of various customs and traditions that are influenced by societies all around the globe. Pakistan is tolerant and accepts the minorities and their cultures. Pakistan itself has diverse

⁴⁴ Ibid.

⁴⁵ I. D. Ahmad, *Conflict Within the Islamic Civilization: The Challenge of Disentangling Culture from Religion* (Bethesda, MD, 2010).

cultures and traditions that are practiced by the people all around the country and are appreciated by other parts of the country. The people of Pakistan maintain their unity no matter what culture they adopt or what language they speak all are one nation.

The teachings of Quran and Sunnah must be followed by the Muslims. They need to build confidence and revive the Islamic thought. The concept of individualism was created by the west. Islam supports the concept of benefit and welfare for all. No one should face any laws in his basic rights to live or the protection of one's belonging. Muslims have successfully established ethnic and racial harmony. The moral values of Islam define a beautiful and peaceful human society. Islam promotes the concept of an ideal society that runs under justice peace and unity. It also spreads the message of love and kindness. Islam encourages a virtuous society and democratic social system. Good behavior and tolerance towards not only Muslims but all fellow human beings irrespective of their religion. The relationship should be peaceful and based on kindness. The justice should be maintained in a Muslim society. A religion that encourages fighting with the non-believers must be so great that it is the ultimate true religion. It encourages not only maintaining peace with fellow believers but all. Tolerance and acceptance of the uniqueness and the diverse practices or traditions of fellow Muslim brothers is encouraged in Islam. Hence all Islamic countries are one in Faith no matter what culture or customary practices they follow living in their respective surroundings.

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