

Redefining the Concept of Muslim *Ummah* in the Perspective of Globalization

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ABSTRACT

This paper investigates the concept of ‘Muslim *Ummah*’ in the light of the Qur’an, Arab tradition, Medieval, modern period and in the context of globalization. There is a great need to study the classic and modern Muslim scholars from the perspective of their research contribution before redefining the notion of ‘Muslim *Ummah*’. The objectives of this study are: 1) what is the meaning of the term *Ummah* and its usage in the Quran, medieval and modern period? 2) What is the true concept of ‘Muslim *Ummah*’ in the broader vision of Islam and in the context of globalization? Moreover, why does the concept of ‘Muslim *Ummah*’ need to be redefined in the perspective of Globalization today? The current situation of ‘Muslim *Ummah*’ has inherited ethical and cultural values regarding their geographical affiliations that reflect Islam so much colorful than the original identity of the ‘Muslim *Ummah*’. This study also suggests that the revival of the Muslim *Ummah* could not be achieved without transferring the true Islamic philosophy among the Muslim intellectuals. The enhancement of the knowledge of Muslim intellectuals could strengthen the Muslim *Ummah* in the context of globalization. The study is descriptive and analytical in nature. Internal and external criticism has been addressed and analysed to meet the objectives of the study. This study is based on authentic and significant references of the scholars, researchers and curriculum developers.

KEYWORDS: *Redefining, Muslim Ummah, Quranic View, Arab tribes, Muslim Community, Secularism, Globalization*

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1. INTRODUCTION

The divine message of the Qur’an is a source of universal guidance for the whole of mankind and will persist its guiding

capacity for good. After the Second World War, the global scenario has been changed and the divine message of Islam has been misconceived by the opponents of Islam

due to different evolutionary perspectives based on science and technology, and political differences. Islam is now not a regional religion but encircles the whole of mankind around the globe. This study explores the dynamic method for understanding the significance of *Ummah* according to the Qur'an, particularly, its impact in the current era of globalization. In the present situation, on the one hand, the Muslims are dominant around the globe as rulers; on the other hand, Muslims are living as a minority.

The concept of Muslim *Ummah* emerges after the revelation of the Qur'an in Arab tribes. Those who acknowledged this universal message they spreaded as Muslim communities in other geographical regions around the globe. The word '*Ummah*' is used more than sixty times in the Holy Book of Qur'an and it reveals different meanings ranging from followers of Prophets to the religious sects (Hassan, 2011). The word *Ummah* represents the true ideology of Islam and commonly adopted by the scholars as symbolization for the whole Arab Muslim community. Now the term is used for the whole Muslims around the globe. In the above-mentioned context, the term *Ummah* is used in the Qur'an but only with a limited number of instances. In this sense, a clear understanding is necessary about the term "*Ummah*" to explain the significance of Islamic Shari'ah (Denny, 1975). The term *Ummah* is used in a broader perspective in the Qur'an for the whole Muslim community and not for the

religious sects of Muslims exclusively (Hassan, 2018).

The Muslim *Ummah* belongs to different geographical regions that have unique ideologies related to Qur'anic philosophy. Hence, in the above-mentioned concept of the Muslim *Ummah*, there is a need to rectify it in the global context keeping the cultural differences of the Muslim *Ummah* belong to different Islamic regions (Meuleman, 2002). In this paper, the above-raised questions are answered from the perspective of 'Muslim *Ummah*' in the contextual background of globalization. This study analyses the notion of 'Muslim *Ummah*' in the current scenario of globalization.

1.2 Qur'anic Reference Towards the Term *Ummah*

The term '*Ummah*' is extracted from the Arabic root word '*umm*' that means 'mother' and is used to refer to a community sharing most in common (Denny, 2000). It also means 'to seek', 'moving forward intentionally', and 'to strive for right way' (Aasi, 1999). Al-Faruqi describes that olden time one was identified with '*umm*' called maternal ways of tribes and customs, also indicating the path of life coming from tradition. Therefore, the word '*umm*' can be synonymous with the Imam. In pre-Islamic literature, It gives a sense of 'path', 'tradition', 'way' and 'goal' (Watt & Hussain, 2005). But in a community sense, the word *Ummah* is debatable and gets important for Muslims because it is

mentioned in the Qur'an. The word 'Ummah' is such a word that may be applied to new shades of meanings (Watt, 1956) while some Western scholars opine that the word essentially was tribal eventually assumed a religious dimension. (Watt & Hussain, 2005)

The term Ummah occurs in the Quran about sixty-four times with singular and plural sense referring to a group with sharing certain characteristics. Qur'an states:

"There is not an animal in the earth, or a flying creature flying on two wings, but they are human (groups) like you. We have neglected nothing in the Book (of Our decrees). Then unto their Lord, they will be gathered."(Qur'an, 6:38)

Each of the species groups with shared commonalities is an *Ummah* coming from the same source (*umm*). Looking from this perspective, human beings also belong to a single *Ummah* having a common origin.

According to Qur'an:-

"Mankind were but one community" Qur'anic verses reveal that first human *Ummah* started as one community later increased and split up into several groups; The Qur'an describes:

"Had Allah willed He could have made you (all) one Ummah",(Qur'an, 2:213) but He indeed created a several Umam (plural of *Ummah*) having their own characteristics with religious traditions.

As a religion-communal term, the word "*Ummah*" is referred to a community with a common religion. It is mentioned in the Qu'ran:

"And for every Ummah, there is a messenger" (Qur'an, 22:34).

Most of the verses either revealed in Medinah or Makkah fit the meaning of community with common belief and value systems.

In the Medinan revelation of Qur'an, precisely, the "Muslim community" in the history and in the span of the Prophet Muhammad (PBUH) is an agenda. Abraham's prayer for his offspring (Muslim) also gives the sense of community which is mentioned in the Quran as:

"Our Lord! And make us submissive unto You and of our offspring a community submissive unto You" (Qur'an, 2:128).

This verse explains, what the Muslim community means and to whom they are to give their submission. Those who were followers of previous messengers are named as Muslims and their religion as Islam. Indeed, Islam is the only Din (religion) endorsed by Allah Himself. It is not only preached by the Prophet Muhammad (PBUM) but also by all Muslim Prophets prior to him from Adam to Jesus, as mentioned in the Qur'an because of the following ruling of Allah as their specific way of life. The Qur'an describes the Abrahamic religion:

"O people of the Book! Why do you argue about Abraham, when neither Torah nor Gospel was revealed until after him! Have you no sense? Indeed, you are those who argue

about that of which you have some knowledge; why then do you argue concerning that of which you have no knowledge? Allah knows, but you do not. Abraham was neither a Jew nor a Christian but was an upright man who is a Muslim".
(Qur'an, 3:65-67)

The followers of Prophet Isa (A.S) were also considered Muslim. After him, the companions and followers of the Prophet Muhammad (PBUH) are described as a final community with a specific role: *"And thus We have appointed you to be a balanced community in a middle way."* (Qur'an, 2:143)

The followers of the Prophet Muhammad (PBUH) worked out, are the best community ever created by Allah (S.W.T). Nevertheless, the sequential emergence of the concept of 'Ummah' in the Qur'an can be witnessed as a Muslim community in the time of the Prophet and it is historically proven by few orientalists.

1.3 The Conceptual Meaning of the Ummah

In the Islamic viewpoint, Muslims are regarded as one nation including multiple races of people, with different languages and regions. In the Qur'an it is mentioned:

"and made you into peoples and tribes, so that you might come to know each other. The noblest of you in Allah's sight is the one who fears Allah most.

Allah is all-knowing and all-aware ."
(Qur'an, 49:13).

Although, Muslim Ummah constitutes multiple diversity, it does not pose any issue called a nation because Islamic guidance to govern all aspects of life is the same for everyone. Islam reduces variations among the peoples with its universal beliefs, rules, ethics, and values. Islam connects all in one unit by making their variations to be an enriched diversity rather than antagonism. Everybody tries to be loyal to his mighty Creator (God) and then to the Muslim community. They take pride in the faith for the honor granted to them by Allah as it is stated in the Qur'an:

" Today I have completed your religion for you and completed My blessing upon you " (Qur'an, 5:3).

Therefore, nationalists and patriots need to feel comfortable belonging to the Muslim community for being in a major nation that can never cancel their nationality to any country. Islam encourages loving feelings about homeland or nation because this is a natural instinct in humans. A human belonging to multiple circles are intertwined and integrated into the absence of any conflict. The companions belong to different tribes are *Suhaib the Roman, Bilal the Abyssinian, Salaman the Persian*, and many other *Awsis, Khazrajis*, and *Qurayshis*, etc reveal no contradictions about nationalism, Arabism, Islamism, and Globalism if each

has to be located in the exact context. Muslims remain considered as unique nation because they have faith in the oneness of Allah as their Creator, have faith in the last Prophet Muhammad (PBUH), faith in the Book of Holy Qur'an, their direction of prayers is the same and have same rituals and their governing laws (*the Shariah*).

Belonging to one Muslim nation also brings non-Muslims under the circle because they all come from the same origin that is Adam the first message of God as consensus by jurists (Qardawi, 1992).

The Qur'an joins all Muslims in an eternal bond of brotherhood in faith as the Qur'an mentions this bond, "Surely all believers are brothers..." (Al-Hujurat: 49).

The Brotherhood has no meaning if the brothers do not realize the pains and worries of other humans. It is narrated by Al-Nooman Ibn-Bashir that Prophet Muhammad (PBUH) said, "The disciples, are like bricks of a wall when one is disjointed, the whole wall is affected (Al-Muslim, no. 6751). This kind of simile is to create cooperation which further exemplified by the Prophet (PBUH) in, "one believer's relation with the other believer is like the bricks of a wall that keeps supporting each other." After that, the Prophet Muhammad (PBUH) gripped his hands, by intertwining his fingers (Al-Bukhari, no. 6751). These references from the last Prophet of God reveal how closely all the Muslims living around anywhere in

the world are connected to the relation of brotherhood like bricks in the Wall.

Then the importance of real-world application of this brotherhood according to the principles set by the Prophet Muhammad (PBUH) at a time when he reached *Madinah* with his companions where he established first brotherhood relation between the immigrants from Mecca and the supporters of *Madinah*. Ibn Ishaq reports, "The Prophet Muhammad (PBUH) made accords of relations between his companions (the immigrants who left *Makkah* with him) and the *Ansar* (the supporters from *Madinah*). They were united into a brotherhood (two by two). He took Ali Ibn Abi-Talib's hand and promulgated, "This is my brother!" In this way the Prophet Muhammad (PBUH), the leader of messengers and those who fear Allah, became the brother of Ali (RA). Then at this occasion, Hamza Ibn Abdul-Muttalib (the lion of Allah to his Prophet) and Zaid Ibn-Haritha (the Prophet's unfettered slave) also befitted brothers to each other (Al-Bukhari, no. 2442).

The *Madinah* constitution set by the Prophet Muhammad (PBUH), the foremost written social contract of human history under which the non-Muslims and Muslims lived according to this contract reinforced the concept of a nation in constitutional terms. It became a sociopolitical unit which was grounded on thoughts besides beliefs regardless of lifeblood and genetic foundation. It had no

limitations of language, color, homeland or race. It also embraces other's beliefs and thoughts without any assimilation by clearly revealing that the Muslims either from *Madinah* or *Makkah* belong to a single community that is not characterized by any tribalism or racism.

The Qur'an also gave a concept of oneness addressing whole humanity, as Allah (S.W.T) says in the Holy Qur'an, "We have honored the children of Adam, and have borne them on the land and the sea, given them for sustenance things which are good and pure; and exalted them above many of Our creatures" (Al Quran, 17:70) This reveals that any nation accepting Islam or living within this community does feel a sense of others. This is how Islam attained a momentous swing in the collective and social reality because of all the captions shaped within the sphere of the *Ummah*.

1.5 The Notion of *Ummah* in the Medieval Period

The notion of the *Ummah* truly lies in the Islamic political thoughts stated by different jurists of Islam. This term does not include other external communities with a different religion in regional division. Medieval Muslim jurists presented a distinction between Islamic territories '*dar al-Islam*' and lands of war to be "*dar al-har*", which is grounded on conceptual separation: believers besides non-believers (Ahmed, 1983). This standard is merely applied to own the affiliation of the '*Ummah*'. Entire

members of Muslim *Ummah* believe in Allah as their creator and follow the *Shari'ah* (Islamic jurisprudence). From another perspective, the controversies which emerged from the civil wars of earlier centuries prompted the establishment of segments into *Shia*, *Sunni*, *Khawarij*, etc. In spite of this, the concept of *Ummah* in Islam is taken into the sense of solidarity amid all said groups in such a manner to bring Muslims living under the banner of one God as their creator. Non-believers, on the other hand, are also partitioned on the basis of relationship with the *Ummah* among believers. To become a member of Muslim *Ummah* is not necessary to be born as a Muslim rather freely converted to Islam may also be a member of the Muslim Community.

Muslim scholars while structuring the Muslim community emphasized other religious concepts together according with their global and political systems of present time. The scholars of medieval time, to preserve the historical as well as legal continuity of the *Ummah* have provided a very useful integrating force in which caliph was supposed to be the political authority for all *Ummah*. Al-Mawardi, for example, laid emphasis on the divine role of *Ummah* by maintaining the *Khilafah* institution and it was used to be the Qur'anic necessity to keep the unity of the *Ummah* (Al-Mawardi & Hamilton, 1985). *Ijma* (the consensus) was also needed to make contract binding among all the members of the *Ummah*, as

according to a Hadith of the Prophet Muhammad (PBUH): “My *Ummah* will never agree upon an error”. In consideration of *Ummah* Muslim scholars entirely dependent on political as well as legal system of globalized world.

The need for the *Ummah* to have political leadership is found evidently deliberated by Ibn Khaldun and Al-Ghazali more discussed to rationalize the status of Caliph to the case for the unity of the *Ummah*. Ghazali used the term ‘*Sultan*’ for the leadership of Muslim *Ummah*. About Ghazali's evaluation Rosenthal is of the view that if his statements discussed on politics are evaluated, they meant that the time and circumstances must be taken into account not less than the purpose in mind. Then, it should not be surprised to discover, in his book. *Al-ijtihad fi-li'itihad* which is a description of nature and purpose of *Imamah* and be considered as a classical thought but his book *Al-mustazhiri* has been open handedly tempered with political reality and readiness. And Later on, in *Ihya al-'ulum*, Ghazali bends to the genuine powers of the *Seljuq* sultanate while attempting to save the Khilafat institution to be the symbol of unity among the members of the whole Muslim community.

The binary perspective in the classification was also influenced by the international political culture during the medieval period. At that point in history, states had a strong tendency of resolving

even the most trivial disputes through war. Such a prevalent attitude in the political scene also affected the perspective of Muslim legal scholars. The legal worldview was further influenced by their interpretation of the history of the Prophet (PBUH), which was partly filled with conflicts between Medina as *Dar Al-Islam* and Mecca as *Dar Al-Harb* and the various agreements he made with Arab tribes as *Dar As-Sulh* (Land of Truce).

It is also crucial to highlight that Muslim scholars were themselves in disagreement about the definition of *Dar Al-Islam* and *Dar Al-Harb*. From the perspective of the Hanafi school, unlike the other three major schools of jurisprudence (Maliki, Hanbali and Shafi'i), the binary classification is a question of security and protection and not a strict question of Islam and *kufr* (non-acceptance of Islam). This definitional divergence is significant because it indicates that the issue is a matter of *ijtihad* (interpretation) of the scholars and the definition held by jihadists is not the only definition available for the contemporary context.

Also, not all Muslim scholars divide states according to that binary perspective. The Shafi'i school viewed that a predominant non-Muslim land that is not at war with the Muslims does not constitute a *Dar Al-Harb*. This implies that armed *jihad* cannot be waged simply because the land is not a Muslim land. It also introduced a third category called *Dar*

Al-'Ahd (Land of Treaty) or *Dar Al-Amn* (Land of Peace) which referred to non-Islamic countries that had signed peace agreements or treaties with one or more Islamic countries, regardless whether it was a temporary or permanent agreement. In fact, *Dar Al-Islam* and *Dar Al-Harb* are not the only classifications found in the writing of Muslim scholars. Islamic terminology is full of many other classifications.

1.6 The Concept of the *Ummah* in the Modern Period

At the end of the 19th century, most of the Muslim lands went under the colonial European powers. The colonial rules caused a new concept of the *Ummah* (Khalid Masud, 2007). The dominant school of thought - *Ash'ari* - was slowly influenced by the European legal codes, and nation-states emerged instead. Muslims under nation-states of Europe began to feel culturally separate from the *Ummah*. As a result, the first voice against the *Khilafah* (leadership) rose by Ali 'Abd al-Raziq in his book, *al-Islam*, he argued that the Caliphate had no canonical nor a rationale in Islam (Reshid Rida, 1922). The concept of *Ummah* appears to be very much entwined within the context of traditional Muslim political theory. But the political changes which took place in the 20th century like separation of the *Khilafah* from the sultanate being a state authority and later abolishing of Caliphate in 1923 in Turkey, created a political shock but gave birth to a new political concept of the *Ummah*. Rashid Rida in his

book, "*al-Khilafah*" recreates the theory of *Khilafah* in accordance with the modern context. He emphasized so much on the institution as to use these concepts like *ijma*, *ijtihad*, *shura*, etc. to reorganize the concepts of political authority which provided the bases to the concept of the Muslim *Ummah* (Reshid Rida, 1922).

Afterward, an idea of communal unity emerged and Muslims were directed by this concept, to be faithful not to their nation-states' authority but to a more collective concept of their community which may be called *Ummah*. Hence, there are contradictions between the classical Muslim concept of the *Ummah* and its modern concept as "nation" which has been deepened in this century. And finally the second term, territorial nationalism has come to the scene. The communal territory was considered restricted to only citizenship of particular nations, but not to all communities with the same belief or values having language, common state, race, etc. All Muslims were connected to one another only with their faith not with their status of citizenship living in the other territories. Therefore, the idea of Muslim *Ummah* is with the passage of time turned into a term of "national *Ummah*". Like many other nations, it formed a particular system having internal coherence and a superstructure that is self-sufficient in which politics is reframed and consolidated specific realities (Siddiqi, 2010).

1.7 The Concept of the *Ummah* in the Perspective of Globalization

The factors involved in forming the Islamic concept of *Ummah* are religious, ethnic and finally geographical. The present world is obviously running towards the era of global civilization to be a global community. Regarding the Muslim community, the rapid progress during the last centuries caused a paradigm shift about the concept of the *Ummah*. Although, the classical Muslim jurists and theologians realized a distinction between the land of Muslim territory '*Dar al-Islam*' and non-Muslim territory '*Dar al-Harb*' to describe the land for the *Ummah*. According to them, Islamic theories can no longer classify in the ways as non-Muslim states were centuries ago. Now, the West has to be classified as the land of the treaty '*Dar al-Ahd*' and frontiers of *Ummah* are defined keeping in view the geographical, national or social boundaries (Siddiqi, 2010).

Muslims now are the religious minority in European countries. The majority of European Muslims consider "Europe" to be their land but in the far past, the concept *Ummah* was adverse and Europe was considered outside of *Ummah* by classical thinkers. The movement to seek knowledge among young Muslims has brought a dramatic change in their social and individual structure about living in Europe. As a result, educated Muslims to have a direct understanding of global cultural fashions and traditions. Under this new emerging concept, Muslim societies

started adopting the new paradigms of Western ethical norms and political models, education, and law. According to these emerging global outlooks among the new generation, Muslims in Europe have begun to reinterpret several aspects of Islam and to question the real application of Islamic law in the global perspectives. This changing view also reveals that Muslims in the present era often try to look deeply at the classical interpretations of the Qur'an made by traditional Islamic theologians which in their eyes appeared to be very much conservative. They prefer readings which they think, are more applicable and adaptable in modern culture and society. Many Muslims are ready to accept the derived meaning from Islamic laws set by literally readings of the single Qur'anic verse. They claim that a general outlook which considers 14 years ago Arabian cultural contexts now rejects such classical interpretations of the verses. The reliability of Hadith and other historical relevant literature is also called in questions by these modern thinkers. Many of them do not trust in the authority of traditional intellectuals to give a fatwa. Instead, they favor each individual's ability to give interpretation of Islamic texts of the Qur'an on their own. Consequently, the global effects on modern Islamic concepts have become the major cause to give the new interpretations of the Qur'an. This is the reason that liberal Muslims often criticize the interpretations of the traditional Islamic law that allows polygamy for men,

as well as inheritance law under which daughters are given less share from parents' property than sons. Most liberal Muslims also accept that a woman has the right to lead contrary to which the traditional followers posted. The modern liberalism and secular movement oppose Islam as a political movement which has become another topic to provide new interpretations in the Qur'an. Modern liberal Muslims are open to having interfaith dialogues to find out commonalities among religions. Liberal and plural point of view shows that there is no single interpretative understanding of one holy text that should be preferable to people of other religions. No authoritative evidence is provided for interpretation. Therefore, now it seems clear that global liberal and plural thought has impacted much on modern Muslims who insistently oppose the western values (Saeed, 2006).

The global liberal and plural political thoughts have an impact on modern Muslims in Western civilization. A liberal mindset generally deals with individual modifications by allowing individuals to pursue and define their own ambitions, desires, ethical values, and goal. It is taken to be impartial because of not targeting any purpose. All these dealings and their impact of global values on modern Islamic thought is popular and can easily be observed. Still, legislating the implementation of liberal ideas among European Muslims is very challenging, because, in liberalism, laws are neutral which allow an individual to make his

own choices by ignoring the cultural differences in society (Ansari & Esposito, 2001).

Even for liberals, it is complicated to a great extent to permit polygamy, sacrificing the animals, capital punishments, etc. But, it is even more problematic for the Muslim community to accept lesbianism, adultery, homosexual marriages and so on. If the state or religion legislates on these issues, it would consider them appropriately significant to the moral welfare of the European Muslims to have a communal, uneven and necessary mode of behavior. However, multicultural and multi-ethnic Laws proceeded in Islamic history can also help in legitimating the global values and ethics. Definitely, the current living situation in Western countries is significant for all Muslims. They are in fact, experiencing the sense of being a minority in contemporary era. Dwelling in Western civilizations with their "mechanical values" which make complicated for all Muslims to identify what their individual and social values are as Muslim *Ummah* or being a part of European civilian. While European Muslims spending their life within the boundaries of the global Islamic community or *Ummah*, have to undergo a sort of religious reorganization that recreates a "theological concept" befitted to their own situations as a European civilian successfully integrated into Western society (Ansari & Esposito, 2001).

Islam is a religion of protection being an affirmative faith by possessing a comprehensive understanding of life, creation, humanity, and death. This understanding should be a source of Islamic rules of how to think and behave, simultaneously, it must be formed by a definite type of principles that should encompass the whole sphere of religious and more importantly the entire realm of social affairs. One can find in the Qur'an, the continuous movement in due course between an international vision of the universe and humanity -which is born in by Islamic Faith- and as a result, it implicates in the practice of five times daily Prayers, in yearly paying of *zakat* (charity), fasting in the holy month of *Ramadan* and in the fair dealing of social life. These are in fact all actions of worship and, as a result, they are not only strengthen but mold the faith also (Ramadan, 1999).

The Islamic community and its identity can be maintained by comprehending its identity keeping in mind global vision and its universality. In this connection, Islamic principles should be interpreted in relation to the European society and civilization. The first of which, for example, should be the concept of '*Dar al-Harb*' and '*Dar al-Islam*'. The former in the past was referred to the land for the Muslim *Ummah* and later being the land for non-believers. In the present era of modernization, these terms seem to lose their core meanings. Since, in the global context, the land does not have any

geographical restrictions; the entire world where Muslim *Ummah* exists could be *Darul Islam*. Ramadan provides a rationale to this new interpretation in the following words:

The 'Ulamas' (religious scholars) who, the earlier three centuries of Islam considered the situation of the world and its land partitions, influence and powers, as well as alliances-which, which initiated to classify diverse spaces. This beginning process was considered part and parcel for two reasons: first, by understanding Islamic territories, the 'Ulama' (religious scholars) who have pointed out what situations making a nation or space and which rules determined political relationships with the rest of nations and empires. Secondly, it permitted them for establishing a precise difference regarding legal matters, between the Muslims within and outside the Muslim world or those who went in other regions often as traders. These two important concepts as required in those days are been appointed in the Islamic laws because of these two reasons as mentioned earlier which in the modern civilizations are not appropriate and need to be redefined by considering the vision of the global culture. (Ramadan, 1999)

Ramadan continues:

This notion of two entities (dar al-Harb & dar al-Islam) seems impossible to be practiced in our modern world because these entities have no real defined existence and treaties owing to

its intricate political impact and such unwarranted power cannot be taken as a point of a treaty between two or among more independent Free states or governments. Nevertheless, this has become the point of discussion on the regions where the Muslim community exists. These questions arise out of this discussion that what is the identity of the Muslim community; does it belong to European society under the global characteristics and values? Does the community need to be defined in the traditional Islamic concept of the Ummah as a citizen of the European state? (Ramadan, 1999)

The one of the representations of above discussion was that a large number of Muslim secular countries are not be considered as Dar-Al-Islam and most of the nonmuslim countries are not Dar Al-Harb. So, the concept of war of Muslims countries with non muslim countries is not implemented. In this regard contemporary Muslim Scholars argue that Political practices of Muslim departed from the permanent warfare against non-Muslims to one of peaceful coexistence by using armistices, diplomatic relationship in formal way and by getting the membership in the International Community of Nation-States. So, in today`s context permanent warfare against Non-Muslims is not need of time.

Any Muslim stste that is part of UN is having a permanent agreement of peace with all UN members according to the rules and regulations of UN Charter. Because Islam demands from Muslims all agreement and contracts to be fulfilled which have been agreed upon heedlessly the agreement is signed with non-muslims or Muslims (The Quran 5:1, 2:177).

The above discussion is also supported by the theory of International Relations of the offensive realism stand. The theory of offensive realism represents the anarchic International Relation, which is providing strong incentive to the states for continuous strive against the other countries. In this regard some states follow the interventilist theory whenever the feel some benefits by doing so. Any non hegemonic power in anarchic international system is always worry about the other ststes will use force to conquer and harm them. Accordingly the concept of perpechul armed *Jihad* remains a theo;ogical response represented by the Muslim Scholars not a Holy sanction, in the contemporary International System with the objectives of confirming the savety and security of *Dar Ul Islam*.

1.8 CONCLUSION

The Holy Qur`an does not divides the word into two parts; one is Dar Ul Islam -the house of Islam-, and Dar Ul Harb- the house of sword-. Nowhere just like this classifition is declared.

Same is clear from the time of Prophet that no such classifition is originated by Islam, this thing is also cristle clear in the

time of companions of prophet; the ever first generation of Muslim. It was started first in the Abbasid Dynasty-750-1258CE-, that is a few hundred years later after completion of Islam. This classification was generated by Classical Muslim Scholars for implementation certain Islamic Laws and interpretation the contexts, so during that the application differed according to the Muslim stay and living in different states and countries. The Romans and The Persians constant wars encouraged and influenced those Muslim Scholars in this context. To differentiate the countries for law implementation related to *Jihad* will be implemented in place and situation. This categorization also helped them in issuance of *Fatwas* in respect to the suitable political and social environment to follow the Islamic Order: *Shariah* is implemented and followed with due consideration of social and political contexts and demands. Some elements of superiority on the other countries was also there.

Concluding the whole, from the very beginning of the jurists' classification of states and lands in Dar Al Islam and Dar Al Harb the context is different in contemporary world. In present time Muslims are not inevitable to take or adopt it. Further there is not divinity in this classification. So, avoidance from such thinking is better. In the reconstruction the International relations in Muslim Political Thinking should not be observed through this. Such reconstructions in fact must be considered as need of time in the Islamic thoughts as *Ijtihad*.

Now, the same questions stand for Muslims and the answer would be very affirmative. Seeking to accept the European countries, Muslims are ready to adapt their religion Islam as a personal religion to be detached for the most part of routine life through minimizing differences, learning language befitting to the liberal values of the modern world. Therefore, individually, Muslims can wholeheartedly and successfully adapt themselves into Western society and modern civilization, and enabling to live in dialogues and empathies. So, they can belong to Muslim Ummah (a member of the Muslim community), at the same time, they can be European citizens. This changing culture in the ideological theory provided a basis for redefining the concept of Muslim *Ummah* according to a global perspective which serves the purpose for the Muslims to live anywhere in the world to be a part of modern European civilization.

1.9 Recommendations

- i) This study recommends that the identity of the Muslim community is essentially required to present according to a global perspective so that Muslims in the other parts of the world may not only feel free being the part of other civilizations but also be connected with a new concept of *Ummah*.
- ii) The study also recommends that redefining the concept of *Ummah* also important in the sense that members of the Muslim community should not have any issue belonging to European society under

the global characteristics and values by living under the banner of Islamic faith which in fact permits them to dwell, trade and many other relations with other communities.

iii) The study also recommends that redefining the concept of Muslim *Ummah* was originated long time ago when the needs of Muslim *Ummah* were different from that of modern era, therefore, religious scholars among Muslim should review to find out the concept in accordance with the modern global perspective so that every member of Muslim *Ummah* can be a citizen of the European state without much conflict in mind.

iv) This study recommends that the revival of the Muslim *Ummah* could not be achieved without transferring the true Islamic philosophy among the Muslim *Ummah*. The strengthening of the knowledge of Muslim intellectuals may strengthen the Muslim *Ummah* in the context of globalization.

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