

The Theory of "Umma" in Political Geography of Islam



Economics

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ABSTRACT

One of fundamental concepts in Islam is the theory of "Umma" (community of Muslims). This concept that has been stemmed from Islam's political thought refers to features such as tribe, clan, racial groups as well as a nation with stabilizing elements of celestial values under the leadership of one prophet and his successors. The theory of Umma in Islam's political geography doctrine was not primarily restricted to Moslem communities, but it also contains non-Moslems. The theory of Umma as arisen from Islamic ideology contrasts with nationalism that originally is emanated from humanistic common law values. In Islam's world, nationalism played no noticeable role in the construction of pseudo-states. One of reasons for that is the significant influence of Islam universal values on the process of Umma - building.

Introduction

Some concepts in Islam's political geography have semantic and idealistic content. They have undergone plenty of geographic changes since the beginning of Islam when they had been taken shape and developed. One notable concept seems to be Umma. It contained and comprehended all tribes and people since appearance of Islam, in particular those people and tribes who lived in Mecca, including Moslems, Jews or Christians. However, after Hijira (622 AD) this concept included only Moslems who lived in both Mecca and Medina excluding non-Moslems. The theory of Umma, as presented in the glorious Quran, does not solely and exclusively refer to all Moslems throughout the world, but it contains all Moslem tribes, religious leaders and etc. This research try to provide a framework for the differences and contrasts that have been presented on the theories of both 'Umma' and 'nation' from two distinctive perspectives on Islam and the contemporary political geography. There are approximately fifty Islamic countries with their internationally recognized boundaries and pseudo-nations that have created by colonial policies and thereafter in the areas of political geography of the world. These countries all are affiliated by the UN and international institutions as members and their nation-states and territories which are protected by these institutions. This issue is an obstacle which exist in front of Islam and those states which are adherent to the idea and theory of Umma. One mainly common concept shared by both the theory of Umma and that of nation is the concept of the world territory of Umma and national of nation-states. It appears that whenever the theory of Umma is applied, it suggests actually an attempt to Actualize Islamic internationalism or Umma - centric approach is the area of Islamic political geography under the current condition and the age of nation-states and their competitions in the area of the world given the common law guidelines and acceptable values, their glorification by international institutions is liable to drastic bottlenecks and inefficiency.

THE THEORY OF "UMMA"

The concept of "Umma" with its very wide range of senses can comprehend many things such as people, tribe, clan, racial groups as well as a nation, with a religious community headed and led by single prophet. This word carries a semantically Islamic burden but it also refers to non-Moslem communities as far as the Glorious Quran says. Thus, it is safe to say that it approaches the sense of nation. For all that the idiomatic meaning of Umma, as Massinion noted, is a crowd of people who has been sent to them a prophet to be worshiped. Thus, they have made a contract with God and found themselves associated with Him. As it was already mentioned, the term of Umma is used

nearly as the same meaning as a nation by some Islamic authors. This application suggests that Umma has been designed to mean a large group of people who have the same language, the same religion and the same geographical territory (Ibrahimi, 2000:103). Umma means an available collection of people, neither this individual nor that..., but a collection of people who has provided among its people some relations and links based on a series of thoughts, ideals and foundations. These links share by them are connected to certain aspects of forces and minds. It is this community that has been constructed by Quran as an Umma (Sadr, 2008:85), alternatively, Umma refers to a collection of human beings who have been gathered together by a single purpose. What have demarcated the Umma are the borderlines of ideologies. All those that have focused on monotheism, prophecy and resurrection day constitute an Islamic single Umma and from the perspective of Islam, Umma stands as the most substantial criterion on which the divisions of human communities are based (www.blash.net: 21). Arab's authors like Alfaraoughi have given nearly the same definitions of Umma as that pronounced by Shiite authors. According to him, Umma is a collective, organic and civil frame that refuses to be limited by a specific piece of land, territory, people, race and culture of special genre but it is universal, full-fledged and liable to organize and monitor the individual and collective lives of each member (Zanjanni, 2005:210). Louis Garde, the French Islamist writes on Umma that the tendency and sanctity of Umma had great impressions on Moslems over different centuries. Umma has its proper root in Arabic language, and there is no synonym for it in European languages. Umma is the same community with the same meaning of people or a nation at the same time. It consists of those who want to live together. The call publicized by Islam denies naturally all racial privileges or any other superiority (Nakhaye, 1997:145). Dr. Ghazi believes nowadays, there should be at least three parameters of nation, land and political power to be employed to form an organized political society. Islam replaced the theory of Umma for the concept of nation which is founded on racial, historical and mental communalities. The theory of Umma is merely an ideological aspect and in this respect differs from that of nation. The borderlines among Umma are not those of natural and geographical but there is a religiously ideological border amongst them. Whoever believes in God's oneness (monotheism) and Muhammad's prophetic mission and also embraces Quran jurisprudence and traditions is considered as a member to Islamic Umma. He will be whom he leaves no traces of racial, tribal, clan, language elements and the likes (Ghazi, 2000:140).

As interpreted by Islamic international law authors, the theory

of Umma can be understood the same as nation in modern age. He adds that Umma is termed as a group of people who (1) have gathered together by a single target or (2) who have united to advanced a single aim whether it is in a religion or in a method and way or even it is in a time or a place. Now, if we use Umma in such a wide sense, it can be also translated as a nation. The reason is that they have gathered together to progress a single aim. It may be reconfigured as a single language, single race, single system and/or a single ruling. Thus, it should be argued that the application of Nation will surpass that of Umma if indicates a culture or a way and custom. (Khalilian, 2003:130). Although the word Umma originally mean widely but in the Islamic common law, it brings to mind the meaning of Um (mother); that is to say, as far as Islamic psychology is concerned, Umma is always bound to the same typical root and in other words a cognition of words takes place rather than a sanguinity or locality that are supplied by their common intellectual and spiritual roots. Accordingly what develops a Umma is not an integrated political position but it is the will to live together that has been developed thanks to ethical rules in particular those that have been outlined as social relations framework in the Glorious Quran. The members of an Islamic Umma are all slaves to God, the correlation amongst whom is established, indeed, by threads of faith and creditability that links any Moslem to Almighty God according to the religion of Islam. Therefore, referring to the special originality of an Islamic community and as far as God's power and sovereignty are concerned and as no territorial borders exist in this community, It is to note that a state or a government, from the Islamic angle of sight, has substantially a supra-national or a cross-border feature in other words, it can be construed as a typically public state that naturally accords more with the world-inclusive, non-national aspect of Islam.

According to Lambton, Umma and Islamic community are embedded in the heart of Islam's political doctrine, where it is only the threads of faith which link them in the right way. No political borders, except those which divide the Dar al-Islam from Dar al-Harb, have credit in Islam. From an internal dimension, there is only a collection of individuals who are united, joined and linked by threads of faith. In an Islamic society or Umma, all people have the same position and status and there is no difference in ranks and caste amongst them but they only differ in their performances. Their domestic organizations are founded on their common faith. This faith is what topped all attempts to establish a perpetual peace amongst the people in society, settle down and repress all tribal and clannish hostilities, unit different tribes and finally establish a big and wide family. The structure of this society is maintained and fixed first by embracing and obeying religious jurisprudence and then by non-religious and mundane or secular authorities (Lambton, 1974:54). The author of History of Islam's Political Thought believes that against feudal or royal states in Christian Europe, Islamic Umma has correlated nearly all disjointed group without destruction of their internal structures and made some tribal community characteristics to be directly transferred into a new Umma (Black, 1986:15). In his Iranian Constitution, Mashallah Ajuddani writes the theory of Umma based on authors' approaches of the time that in the Division of Shahrestani when, for instance, the Iranians are spoken and remarked for their race, color, language, and etc, they are rightly named as Ajam accordingly, in their dividing the people of the world into Arab, Ajam, Roman and Indian, they thought more on language, race and color than on religion and faith. This has a close affinity with the theory of Umma in Islamic religious jurisprudence (Ajudani, 2005:167). In other word, in the past Umma was used as closer to a concept that was understood to be a nation, that is to say, Umma was applied to mean people and when a religion and a religious jurisprudence were considered, they were called a nation and its examples are Magus Nation, Nations of Jews, Christians and Moslems.

are dependent on their religions and faiths. It refers Jews as Moses's Umma and Moslems as that of Mohammad's. From Quran point of view there was already only one Umma on earth. People were not only one Umma (Junus, 19). However, over periods of history there appeared many different Umma and many of them disappeared (Nasr, 2007:157).

According to Tabatabai, brotherhood amongst the true believers is that has been religiously required and contains some entitlements. From Quran's point of view, parameters such as brotherhood, familiarity amongst Moslems, mercy showed to one another by Moslems, forgiving, grace, peace-making, ceremony and etc. are needed to set up an Umma. Briefly speaking, mental and ideological oneness is the most substantial basis of unity in an Islamic society to provide a unity and a desired correlation amongst a gathering or an Umma, holding an opinion and a world view in common constitute the basic foundation the lack of which one can never expect to provide a real friendship amongst them (Safari, 2007:31). Historical experiences have demonstrated that the establishment of a virtual correlation is not made possible if opinions and worldviews are divided amongst individuals. Holding in common an idea and a single mental unity in Islam are elements that can provide a single Umma from a dispersed population (Bernard, 2002: 292).

The position of Umma in Quran

The word Umma entered into the literature of Islam's world through the Glorious Quran that manifests Islam's foundation, law and jurisprudence, ethics and overall ideology. Although it was used for the first time in the Old Testament as synonymous to Jews nation and other people. The Arab's community had tribal form before the rise of Islam and the tribes were at long wars with one another. The first mission assigned to the Prophet was to build a society as unique as possible based on monotheistic values that have been recommended to followers by the Glorious Quran. From political geography point of view, Islam was growing in an area intermediated by and between two great empires of the time: Iran (Persia) and Eastern Rome (Byzantine). The prophet, therefore, was well aware that Arab Island (Arab peninsula), especially Islamic community could live on politically and culturally if it would attain its unity and begin to build an Umma. In the Glorious Quran, the word Umma has been used sixty five times singularly and in the plural form. And in fact represents a comprehensive meaning with different senses. Some verses refer to people or a nation and considered Umma, as synonymous to people or a nation who have linked together by their classes of relatives (The Qur'an, 49:13 and 40:5). Once it has been used as referring to a group or collection of people who live inside a bigger society (The Qur'an, 7: 159). Even in a verse, Umma has used to signify a congregation of people. Accordingly, what is learned about the theory of Umma from the verse of Quran lead us to the fact that this concept does not have simply a single meaning but includes a group of people who have accommodated in an area of land where they follow a single system of belief and value (the same as modern nation) or the same as a community or a tribe and once emphasizes a leader as an individual who presides over an integrated society that he himself established. According to The encyclopedia of Islam one can not specifically point to an exact meaning of the word Umma from many different applications of it in the Quran verses, but no doubt, this word has frequently and very often referred to a group of a people who had the same race, language and religion (The Qur'an, 7:164, and 28,23). These verses continue to point it out that Almighty God has deployed a prophet for every Umma in order to put them in the right path and let them know that one day they will be called to account in the day of resurrection (The Qur'an, 64:7 and 8,23). Some verses imply that the guided are the followers of an Umma book (scripture) (The Qur'an, 3:113). This book represent Mohammad's use of the word Umma at historical periods and says that Hazrat Muhammad

As a matter of fact, Islam recognizes Umma base on how they

would primarily use this word to refer to the Arabs in general and to his fellow citizens in the county of Mecca in particular (the Encyclopedia of Islam, 2006:129). After he moved to Medina and broke relations with Mecca pagans, he used the word Umma for people who lived in Medina and who had embraced Islam. In this political synthesis, the Jews who lived in the county of Medina were unambiguously numbered as Umma. However, with the passage of time the wars with the Jews caused him to refer pagans as His special opponents and publicized ethical features of the religion of Islam (The Qur'an 3:104 and 110).

Indeed, the latter meaning of Umma differed basically with its former one. At the onset of prophet's mission, the word of Umma refers temporally the people of Arab who resided and lived in Mecca and then those who lived in Medina. However, at later years of His mission, the fundamental issue of him was how to form an Islamic Umma and how to found the religious and ideological foundations. As a matter of fact the Arabic Umma had developed into that of Moslem and extended so far as when Mohammad died, this possessions were expanded to supra boundaries of Arabic peninsula. Quoting from Raghil Isfahani, Safi Ardastani says, in his Mufradats of Quran, that Umma refers to any community of people who have been gathered together by a single element such as a religion, a language or a place (Safi Ardastani, 1983:11). In His ALMIZAN, and "the interpretation of verse, Tabatabai explains and in fact highlights a single Umma as follows:

This word originated from "UM" meaning an intention and thus, it refers not only to any group of people, but also it denotes a population who has single purpose and who are united and affiliated together by it and that is why it can refer to both individual and other concepts. At any rate the verse seems to indicate that humankind has run through periods of time during which the individuals were united with one another and lived peacefully and in a simple way. They never entered any war with each other nor struggled for winning anything on behalf or religion. In short, the word Umma refers, according to a legislative interpretation, to a group of people who got united by means of a religious creed and practice (Tabatabaie, 1971, chapter Moemen, verse 1). Alternatively, Umma can be conceived to have a lexical and geographical meaning; that is to say, people who have the race, language and religion with possessing a well- marked land covered by a definite area and a long time possession. They are Arab, Ajam (non-Arab), Jews nation and etc. At any rate, Islam considers more the human community than anything else and emphasize that they have gathered together by their religious dependence followed by their social, juridical, political, economic and ethical dependences. In this period of history, there are many Umma and Nations that can be said they have the same religions and this has been represented in the Glorious Quran in a conditional term willed by God, the Almighty. If God had wished so, He would have created all into one single nation. (The Qur'an, 42: 8) This implies a world with many different Umma. Islam considers all to be religious species and thus provokes us to understand the theory of Umma from the perspective of Islam. (Feyrahi, 2004:157). Above all, Islam emphasizes the importance of the unity of Umma, although over earlier forty years of the history of Islam, there appeared various economic and political gaps and although after the overthrown of Umayyad dynasty, the political unity of Islam was never created. However this idea of unity was never lost over Islam's history and what is more it has represented itself as different forms of movements in the modern period as the same in the contemporary ones.

In spite of all downturns and plenty of ups and down, Islam was able to largely link and unite the different communities and develop an Umma with the extension of which ranges from Atlantic to pacific oceans covering an area of 11000 km long and 5000kms wide in addition to a widely- diversified synthesis.

(Ezzatti, 2001:154). However, unfortunately, Islamic Umma is broken apart and disjointed in its geographical state. It also encountered an unpredicted and unexpected challenge with occasional unleashed attack on part of modern secularism. However, of course, Islam challenges modern secularism of Judaism and Christian in the west. But it saves to say that at least it has risen out of the context of that society. This challenge is outsourced and it is advocated by military, economic and political forces. (Nasr, 2007:191). The theory of Umma has been frequently applied in the holy scriptures of other monotheistic religions such the old and new testaments. But, as it is obviously seen, this concept has been applied more to introduce some cohorts of people versus others. The scripture Tasnieh (the second), chapter 7 of the old testament acknowledges that because Yahveh, your God has sent you to a land to take possession of it, know that many Umma such as Hatyan, Jerchessian, Umuryan, Kennanian, Farzayan, Huyan and Yabusian are totally seven Umma bigger than you which were dispersed. The New Testament, the holy scripture of Jews has pronounced Barbar rather than Umma who lived in the land of Palestine with different people (Nasr, 2007:191). Umma- centric approach in the world of Islam after the renunciation and annulment of Islamic caliphate in 1924 and after the collapse of Ottoman Empire lost its credit before the Moslems for the division of world into the two camps of Dar-ol- Salam and Dar- Ol -Harb to some extent. But this was reclaimed some time later, although most Islamic authorities based their actions and behavior on the secular approach as derived from common law values arisen from international institutions, international law and conventional contracts. However, these do not follow that such concept evades the checking and investigation of Moslems, Islamic authors and even some Islamic rulers. Nasr writes: If we depreciate the importance attached to Quran viewpoint of Umma that has been embedded in the minds of all Moslems, we have committed a great error. Such a thing is still thoroughly popular and divulges itself in unexpected forms that we should put aside its religious part, these forms shall. Assume not only their socio- political aspects but those of social and political (Ditto, 2007:159).

A COMPARISON OF NATIONALISM WITH UMMA_CENTRIC APPROACH

Nationalism and Islamic ideology are in contrast to each other not only in nature but also in the targets which they follow. Nationalism is, for a variety of reasons, inconsistent with the theory of Umma. First, tribalism and ethnocentric were praised by nationalism, the thing that was clearly depreciated by the prophet of Islam. He says everyone that tries to demonstrate his tribal prejudice and dies of prejudices is not our adherent. (Bahar, Volume 5:230). Second, nationalism has been based on linguistic, geographical, cultural, racial, historical and other features. Such features are deeply in contrast to Islamic Umma-centric as the Glorious Quran construes. An Umma is, indeed, superior to geography, language, race and history and has been built on the basis of a monotheism attitude. The Glorious Quran says: verily, this is your Umma, a united Umma and I am your lord, do worship me. (The Qur'an 2:21). Third, nationalism is affected by a structure of a nation- state system prefers insistently to advance for its own interests. The Glorious Quran, however, in contrast expects its Umma to promote their virtues, preclude vice and help one another in piety and benevolence. (Ditto: 2, 5). Fourth, nationalism aggravates negative cultural multiplicity and social hostility between sub-units of Islamic world. Nationalism is in contrast to the notion of Islamic unity. Umma is a universal system with its comprehensive ideology applies for a universal or world government to advance its decisions and targets. As always emphasizes the national sovereignty, secularism and narrow-minded Particularism, nationalism is in contrast to detailed religious jurisprudence and Islamic cosmopolitan outlook (Ghotb, 1983: 345).

The structure of a Moslem's mind is enriched with religious principle and values such as equality and brotherhood amongst people both in creation and their religion. The only difference between Moslems is in their degrees of piety, abstinence and God worshipping rather than racial superiority or cultural privileges, while nationalism starts to differentiate amongst people in all things and amongst the foreigners and shows disrespect to people other than themselves. From nationalistic point of view, people who lived beyond the borders are distinguish from you in all aspects and with all forms of discrimination because they have been classified based on their national identities. According to Durkheim, nationalism flourished in Europe at a time when religion had been on the decline. But Islamic religion not only was free from fall, but from 1980s we witnessed its revival in the realm of Islam world. Even, the incidents of Islamic fundamentalism during these three decades began to grow more than before. Nowadays some Islamic nations such as Afghanistan, Iraq, Pakistan, Arabia Saudi, Egypt, Jordan were the centers of generation and regeneration of such attitudes. It appears that it seems Gibernia is true when he says there is, to some extent, a disparity between Islam's world and that of west. West world lacks modern ideologies and its dull search for necessary political dialogues in order to mobilize the masses of people not including nationalism eventually failed. But Islam has endured to exhibit itself as a source of traditional values and a religious movement as well as its power to impress at socio- political levels. As a consequence, we witness that an integrated society is evolving at a higher level of integrity amongst its members. This integrity suggests a preparation that the members of that society must possess in order to do their duties and increase their unity among themselves (Gibernia, 2000:227).

Last but not least, nationalism opposes homogenization at the age of globalization by reinforcing the doctrine of appreciating plural cultures and rights of nations in order to determine their own political destiny (Hajiston and Smith, 2006:189) while the ideals of unity really existed among Islamic societies in the course of time and throughout the history and has also exhibited itself during modern time in the forms of Islamic movements. Many tribal and ethnical and individual factors have cast shades over this sense of unity in Islam's world and overshadowed it over centuries particularly in the modern time (Nasr, 2007:157).

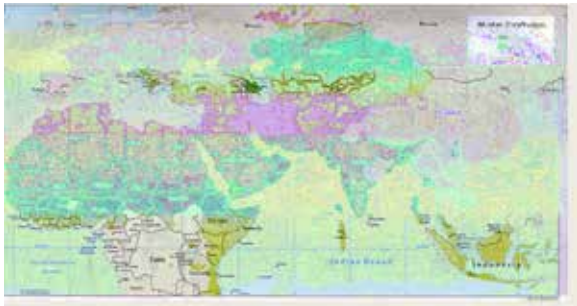
According to Montessarat in this connection his success can be understood from the objective and practical responses by Moslems to events that affect their communities, the evidence of which are Gulf War, Bosnia War, unilateral condemnation of the book of Satanic Verses written by Salman Roshdi (Gibernia, 2000: 221), protest against caricatures published by northern Europe papers against Islam and its prophet such as those published in Sweden, Denmark and Norway. It's necessary to distinguish between people and the rulers of Islamic societies. The rulers of some Islamic nations and states are, however, affected less by such values and attitudes, unless, by the occurrence of some incidents in the West against the Moslems force these rulers to take some provisional side taking which please their people.

It seems that a theory of Umma to Islamic internationalism raise from Islamic ideology and cultural values. According to Seyyed Ghotb, in Islam, Umma suggests a community that is formed based on an ideology and a world view rather than race and language and for that reason, the theory of Umma can't be known as synonymous to nation that contain in itself nationalism and racism. But it should be known as a universal concept that contains internationalism, ultra- borders, races and civilizations. It should have an Islamic world view based on monotheism (Ghotd, 1966: 434). Let it not be unsaid that the opponents to nationalistic ideology in the world are not only those who follow religions but rather philosophers and thinkers who live both in Europe and U.S are to be counted. As opponents big examples

of which are Bertrand Russell, Albert Einstein and etc. They are people who vehemently criticized nationalism but drastically promoted a kind of internationalism that is stemmed from values and legal norms. In his "POWER" Bertrand Russell writes nationalism is an idle talk (a vanity) and intelligent people see that this ideal is wasting away Europe. The best solution is to conceal it under the slogan of internationalism (Russell, 1975:169). Also Einstein believes that in both Germany and other nations in Europe, the enthusiasm of nationalism has subsided all minds and opinions. Oh, what audacities, atrocities, pitilessness and what maniac diseases are imposed on people under cover of nationalism. The most invincible barrier that blocks the creation of internationalization is the same huge aggrandized spirit of nationalism that veil over it in an appealing and seemingly exciting disguise. But so many misuses are made of it under the cover of homeland (Einstein, 1932: 43, 70). It is, thus, observed that the theory of Islamic Umma is in contrast to the concept of nation as one basic element of nation- state with the modern political geography. Belief and faith are borderlines of an Islamic society like they usually evade a so -called national borders of states that community partition nations of the same political geography and not compared with them. Twenty Arabic states, Persian speaking countries around the belt of nations and sub-Sahara African nations are embedded in this category. Some authors of Islam's world believe that appearance of nations account for the far distance and climatic conditions. This, of course, also accounts for the separation and distinctiveness of human societies based on their lands; and Islam has approved this (chapter Hojrat, verse 12) (Hashemi, 2005:142).

It seems that one reason why there was not any success in the process of nation- building in the world of Islam and to some extent the Moslem are alienated to this political and cultural process lie in the differences of their attitudes to the particularities, religion or otherwise of nations. The fully impressive role that a religion plays in building or developing a mental framework in Islam provides profound and extensive contradictions with nationalistic beliefs. According to Seyyed Quotb, how it possible to conceive twenty Arab nations as disperse and divided in both theory and actions while they have common religion, language, race, history, culture and etc. (Ghotb, 1966:546).

What arises from the arguments as mentioned above is that from Islamic and religious jurisprudence point of view, some different countries within the world's geographical sphere have been established and incorporated as opposed to Islamic jurisprudence and judgment and their development was basically influenced by states such as Great Britain(40%), France(34%), former Russia(19%), Portuguese, Netherland, Spain(8%) and totally 94 percent of Moslem nation- states and Moslem played much less roles in segregation the lands as national territories. Perhaps one reason for this unpleasant positions of Moslem territories was the religious mentality owned by Moslems as they believe in nation altogether as against common law mentality which is opposed to nationalism. It can be, somehow, said that in the territory of Islam we witness pseudo-states with no nations whatsoever. Most often, this area showed no interest in forming a nation prior to states and this position still runs on. The nationalistic ideology required by these states could as less as possible penetrate their societies. An alienation evolved within all these newly - founded states. There was a brittle and unstable nature in them all. Pseudo- nations within the geographical territories of Islam's world protected the formation of centralized government to preserve their shaking nature. They firmly insisted on maintaining their immunity of lands and also insisted on their political order in various degrees necessarily. However, they failed in their attempts to a large extent. Nowadays, this situation (plight) is faced by some African Moslem countries particularly in northern and Sahara Africa as well as those in the Middle East.



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(Bleeke, 1996:134). The well-known statement expressed by Huntington seems to be noted for its sanguineness because it is about the borders of Islam's world. It governs on frame up and largely unacceptable borders between Islamic countries rather than on foreign demarcations of Islam's world because Islamic religious jurisprudence, as bases of lawful rights for Islamic nations, also introduces another mental or intellectual foundation on political geography of Islam and an exclusively separate division of our current world that substantially and naturally differs from the division politically construed by west and east rulers and thinkers on concept of territory, nation, nation-states demarcations of Islam. (Feyrahi, 2006: 117).

One argument that brought about an ambiguity of political-lawful positions of Islamic jurists for their need to have definite geographical borders for their territories is their belief in the fact that Islam, as a divine religion or faith, is a universal religion and its jurists think universally because it supported by some verses of the glorious Quran chapters Nessa, Nour, Sabba and their commentary, they announce man's homeland the world all over and the vast land of Allah. In Islam, man has his home not only where he is born from a mother but also all lands in the world, his real home is a land where he is absolutely immune to worship God sincerely and act on his orders and advice. Such an attitude believes that almighty God approves of the world and this earthly globe as man's home. So a Moslem can't accept as true and recognized the current political geographical which is founded on tribalism, co-racial and co-lingual based and etc. (Shakuri, 1986:142).

Of course the appearance of pseudo-nations in the vast area of Islam's territory that occurred as a consequence and by impression of Wilson's fourteen points (1918) imposed and laid down to contribute to the recognition of self-determination of all nations and that of chapter in 1945 declared to rescue both Asian and African countries from all dominions of colonizing powers in particular as well as nations in Islam's world after WWII, more than 75% of Islamic countries in both Asia and Africa became independent. What is more important to say here is that we shouldn't not make light of the break down of colonizing powers after WWII, the notion of illegitimacy of rules by blasphemers and wrongdoers over Moslems, Islam's and renders null and void this dominion of non-Moslems. This verse is noted for its addressing the rule of way negation warning that almighty God deem it inadmissible that blasphemers rule over Moslems and counts it invalid if they do so. But today, the world of Islam is considering inter-

national law principle as reflected in the United Nations Chapter: the sovereign equality of states, the right of self-determination free from external interference in the domestic affairs of nation, respect for human rights and fundamental freedoms, establishing procedures for peaceful resolution of international disputes and conflicts. All Islamic countries are members of UN and have undertaken to advance the goals of UN under current situations. Many principles and concepts that are traditionally available in Islam political jurisprudence including the theory of Umma stand against the articles and values as provided in UN Chapter and international law (such as nation-state, single territories of states, the principle of respecting the states' sovereignty, the principle or rule of non-interference and etc.).

Conclusion

According to Islamic authors and religious jurists, the ideology that Islam has introduced contains feature and characteristics such as comprehensiveness, generality, universality, publicity, popularity, divine, opposition to racial discrimination, everlasting and cosmopolitan messages. The theory of Umma considers such an impression. Within the political geographical territory of Islam, however, this theory represents an evolution and a change in both contents and practices. This concept was differently understood in politics since its entry into Islam in the beginning. Although it encompassed all Islamic territory inhabitants in the beginning but over time, it was reduced into a limited circle and only reserved for Moslems. The earlier attitude to Umma that comprehended tribes and nations bore great resemblance to the present-time concept of nation. In spite of all descending trends of time and plenty of ups and downs, Islam was able to unite communities to a great extent and brought about an Umma to extend from the Atlantic to Pacific Oceans. Within the geographical territory of Islam's world it can be, however, said that today rather than any other historical epoch, the Islamic Umma has been disjoined. It already faces a reckless assault and unforeseen challenges of modern secularism and it seems to be politically and culturally disrupted by modern challenges. It seems that under present condition; that is to say, at the time of nation-state sovereignty, all attempts made by UN and SC (security council), international law, different international conventions, fixed & established international borders, respect of nation-states rights and preservation of it, attempts to ignore it and thus providing security seem to be extremely impossible. Because all Islamic countries are nearly third world countries and lack necessary penetration and influences to play roles and undertake financially in order to affect the international changes, one can not expect it to exercise any alterations on an international scale especially based on the fact that it focused on its Umma, for any change on an international scale is reliably and closely associated with power and legitimacy and thus under such situations it is impracticable to expect this from Islamic countries. It is, therefore, exceeding necessary for the Islamic countries to recognize national states and their international borders and stop, at the moment, taking any step against them. The theory of Umma as a supra-cultural geography, which is also supra-national or as a cultural geo-politics or geo-culture can be used and employed to develop a more economic and cultural structure among Islamic countries or even use it in different ways as a social phenomenon to develop, as an agenda, regionalism, that is largely feasible and attainable from a geographical dimension.

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