Understanding the Problems and Prospects of the Muslim Unity An Analysis of Mawdūdī's Views

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Abstract

Mawdūdī's thesis of Muslim unity touches core of the issue as he emphasizes on finding the basics of understanding the Muslim unity. Any attempt to set the theory of Muslim unity may not get the practical dimension until the standards of its understanding are laid out. In other words, it can be said that setting the basics of understanding the unity is a prerequisite for shaping effective theory of Muslim unity. After a thorough exploration, Mawdūdī's works on Muslim unity appear to be written very systematic and methodological manner. He critically scrutinizes the basics of understanding the unity. As he claims, one must find out the common grounds that especially bind Muslim countries together and all Muslims in general; and the issue of Muslim unity may remain vague until the Islamic culture is completely conceived of. He says that "the unity of Islamic world cannot be conceived of without Islamic culture". Mawdūdī recommends that the common things which unite all Muslims together are the common beliefs and thought, common culture, common moral system, civilizational relationship, vitality of the concept of one Ummah, universal brotherhood and geographical location of the Muslim world. This paper is devoted to critically analyze Mawdūdī's ideas on Muslim unity.

Keywords: Mawdūdī, Ummah, Universal Brotherhood, Muslim Unity, Common Belief.

Abstrak

Tesis perpaduan umat Islam Mawdūdī's menyentuh teras isu kerana beliau menekankan untuk mencari asas-asas persefahaman perpaduan Islam. Sebarang percubaan untuk menetapkan teori perpaduan umat Islam mungkin tidak akan mendapat dimensi praktikal sehingga piawaian pemahaman dibentangkan. Dalam erti kata lain, ia boleh dikatakan bahawa menetapkan asas-asas kefahaman perpaduan adalah prasyarat untuk membentuk teori berkesan perpaduan umat Islam. Selepas penerokaan yang teliti, kerja-kerja Mawdūdī tentang perpaduan umat Islam nampaknya ditulis dengan sistematik dan secara metodologi. Beliau meneliti secara kritikal asas-asas untuk memahami perpaduan. Seperti didakwa beliau, seseorang perlu mencari alasan yang terutamanya mengikat negara-negara Islam bersama dan semua umat Islam secara umum, dan isu perpaduan umat Islam boleh kekal kabur sehingga budaya Islam diilhamkan sepenuhnya. Beliau mengatakan bahawa "perpaduan dunia Islam tidak dapat dibayangkan tanpa kebudayaan Islam". Mawdūdī mencadangkan bahawa

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perkara-perkara biasa yang menyatukan semua umat Islam bersama adalah kepercayaan umum dan pemikiran, budaya umum, sistem moral yang sama, hubungan ketamadunan, kecergasan konsep satu umat, persaudaraan dan lokasi geografi dunia Islam sejagat. Karya ini ditumpukan untuk menganalisasi secara kritikal idea-idea Mawdūdī mengenai perpaduan umat Islam.

Kata Kunci: Mawdūdī, Umat Islam, Persaudaraan Universal, Perpaduan Umat Islam, Kepercayaan Umum

Introduction

The issue of Muslim unity nowadays appears to be pivotal and much hyped jargon. All undermining plights of Muslims at present constantly remind them of returning back to a sustainable unity which assures safety of their lives, wealth, honor, religion and lands from the voracious grabs of enemies. Therefore, the importance of this issue grips an especial attention and occupies a notable portion of the theoretical and practical endeavors of the prominent Muslim scholars. Abul 'Ala Mawdūdī is one of them who pay serious attention to this issue. His works, however, seem to be multi-dimensional which revolve around many issues such as basics of understanding of Muslim unity, the reasons behind disunity and prospective unifying forces of Muslim world, necessity, problems obstacles, ideology, standards and essentials of Muslim unity. According to him, without sorting out the common platform for unity among Muslim societies and conceiving Islamic culture, Muslim unity may not be understood in an appropriate manner. The reasons he identifies for Muslim unity are doctrine of nationalism, interference of the super powers, intellectual and cultural influence of the West, oblivion of Muslim brotherhood, racial and ethnic pride and prejudice, demise of absolute loyalty to Islam, division between religious and political leadership, conflicts among various religious camps, and absence of concerted efforts and collective strategy to save the Ummah. He refers to the problems and obstacles that undermine the Muslim unity from within and without. These obstacles are the onslaught of unhealthy foreign culture, the conflicting systems of education, nationalistic attitude, unconsciousness about common interests of Muslim world, influences of external enemies, etc. Moreover, the prospective unifying forces of the Muslim world, as Mawdūdī viewed, are common beliefs and thoughts, common culture

and civilizational relationship, common moral system, concept of one Ummah, universal brotherhood, common sentiments, mutual sympathies and geographical location. Mawdūdī stresses on a total ideological unity of Muslim masses, otherwise any sound and sustainable unity would never take its shape in the Muslim world. This article analytically discusses the views of Mawdūdī on selected problems and obstacles of Muslim unity, and selected prospective unifying forces of the Muslim world.

Doctrine of Nationalism

Mawdūdī considers the doctrine of nationalism as one of the key splitters of Muslim unity because Muslims are one Ummah. Since its emergence in the early twentieth century, it has become a dominant philosophy in the Muslim world. It divides man from man on the basis of nationality. It demands that a nationalist should differentiate between national and non-national culturally, economically, politically and legally, securing the maximum advantages for his nation[1]. This absolute loyalty to one's own country or nation teaches a Muslim to see another Muslim from another country as a foreigner. This doctrine has kept the nations of the world perpetually divided, and has promoted such deadly evils like suspicion, hatred, and hostility[2] that hinder the desired unity. Mawdūdī argues that this ideology has generated germs that disrupt the unity of the Muslim *Ummah*.

Mawdūdī observes that in the early years of the twentieth century under the impact of philosophy of nationalism every nation came to harbor the notion that it was superior to all other nations in the world. A nation state was held to be the end and all for the people[3]. It, in fact, generates and nurtures the sentiments of hostility, hatred and revenge[4], makes man narrow-minded and biased, encourages nations and races to go against each other and makes them blind to understand truth, justice and humanity[5]. Mawdūdī identifies this doctrine as an evil as it develops racial, tribal and national pride and prejudice amongst the Muslim

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[1] Abul A'la Mawdūdī , *Nationalism and India* (Delhi, Markazi Maktaba Islami, 1st edition: 1993), p. 14.
[2] Mawdūdī, *Unity of the Muslim World*, ed., Khurshid Ahmed (Pakistan. Islamic Publications Limited Lahore, 5th edn. 1982), p. 27.
[3] Masudul Hassan, *Sayyid Abul Ala Maududi and His Thought* (Lahore: Islamic Publications Ltd., 1984), pp. 226-227.
[4] Mawdūdī , *Nationalism and India*, p. 20.
[5] Ibid., p.26.

masses, breaking up the Muslim unity and destroying various Muslim empires in different parts of the world. As a result, in 20th century, during the First World War, a Muslim nation revolted against another Muslim nation instead of engaging in fight against the common enemies[6].

As a doctrine, nationalism has no universality as it is a primordial historical phenomenon, the emotional binding by which political communities originally emerged, and through which the ethnic community finds its historical expression and maturity. Muhammad Iqbal states: "Nationalism is apt to be exaggerated, and when exaggerated it has a tendency to kill the broad human elements in art and literature."[7] It has been the cause of much hateful violence in modern history, such as what happened in the Balkans and the states of the former Soviet Union. The related phenomena of communal and racial violence afflict parts of Asia and Africa.[8] Mawdūdī objected to any form of nationalism, even Muslim nationalism. He observes that nationalism was antithetical to Islamic revivalism.[9] Given the vast geographic expanse and the diversity of languages and races of the Muslim world, Muslim unity could not be realized by any regional Muslim nationalism. One can argue that regional nationalism like Arab nationalism could be a prelude to a long term commitment to bringing about a pan-Islamic unity[10] but in fact, the idea of Muslim unity is wider and more inclusive than any kind of nationalistic unity.

Intervention of Foreign Powers

Mawdūdī blames foreign intervention as an obstacle to the Muslim unity. Since the colonial period, the colonizers have been perpetually influencing all the affairs of the Ummah, especially the issue of Muslim unity. They did not view any kind of Muslim unity in their favor. Therefore, they used their utmost influence in preventing the Muslim states coming closer to one another[11]. For this purpose, they always revived the germs of internecine conflicts between Muslim countries and keep them transmitting through the whole body of ummah. It is proved

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[6]Mawdūdī, *Unity of the Muslim World,* p.17.

[7] Javid Iqbal, Stray Reflection: Allama Iqbal's Note-Book (Lahore: Iqbal Academy Pakistan, 1991), p. 91.

[8]William Pfaff, The Wrath of Nations (New York: Rockefeller Center, 1993), p.13-14.

[9] John L. Esposito, *Islam and Politics* (Syracuse, N.Y.: Syracuse University Press, 1991), p. 120.

[10] Ibid. p.77.

[11] Masudul Hassan, *Mawdūdī and his Thought.* p. 34.

historically that foreign powers came with alliance to abolish the Muslim unity as it happened to Ottoman Empire. The Christian Europe threatened this centuries-old center of Muslim power and the symbol of pan-Islamic unity.[12] Again, a clear reflection of external threat to Muslim unity has appeared on the occasion of formation of *Rabitat al-Alam al-Islami*, which was an attempt to broader unification of the Muslim world. Some Muslim countries opposed to hold *Rabitah* summit in Saudi Arabia, and some others like Syria and Iraq, which were attracted by socialism, did not attend the summit. The current situation of foreign influence on the Muslim unity is even worse. Once it was at the level of disagreement, now it reached to war, boycott and siege.

Mawdūdī traces the onslaught of unhealthy foreign culture on the Muslim unity. According to him, West's political rule touched the upper layer of Muslims' physical existence only but its cultural and intellectual domination enslaved Muslims' minds and hearts. Hence, they were forced to reject their own beliefs and accept the ideas of the West[13]. Furthermore, the effect of this cultural onslaught is that it has been gradually depriving Muslim life of Islamic orientation[14] and similarly depriving them of a great unifying and supporting force[15]. As a result, the influenced masses became apologetic forces of the West and the rest remained resistant where the division and disunity clearly appear in Muslim societies. Thus, existence of two types of masses within one society is a clear division which is commonly found in the Muslim world.

Oblivion of Brotherhood

Believers in Islam are considered as a "single brotherhood" and one family. Allah says: *"The believers are but a single brotherhood; so make peace and reconciliation between your two brothers; and fear Allah that ye may receive mercy"*[16]. This brotherhood shows common bonds between two or more persons who cooperate, coordinate, and act in the interest of each other; treat others' joy and grief, pain and pleasure

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[12] John L. Esposito, Islam and Politics. p. 72.
[13] Mawdūdī , *Unity of the Muslim World*, p. 16.
[14] *Correspondence between Abul A'la Al-Maudoodi and Maryam Jameelah* (Riyadh: Presidency of Islamic Research , Ifta and Propagation, 1985), p. 37.
[15] Mawdūdī, *Selected speeches & writings of Maulana Maududi* (Pakistan:Karachi, International Islamic Publishers, 1981) p.51.
[16] The Qur'ān, *Sūrah al-Ḥujurāt*: 10.

as their own; work and struggle together for their common survival as a composite and integrated whole[17]. This brotherhood previously worked as a corner-stone for a sound unity. But the current scenario of the spirit of this relationship is regrettably missing. Mawdūdī says: "It is extremely regrettable that the present-day Muslims have become oblivious of the great legacy of brotherhood of all Muslims[18]". Thus, it severely undermines the greater unity of the Muslims.

Faith and brotherhood are the two pillars upon which the structure of the Muslim community is built. If either of them collapses, the very existence of the Muslim community is undermined, and its great role comes to nothing. This brotherhood which holds fast to a strong bond with Allah is a blessing with which Allah has favored the first Muslim community. Allah united the hearts of both Arabs and non-Arabs with the tie of Islam. Historical grudges, vengeance killings, personal ambitions and racial ties are reduced to nothing with the bond of brotherhood which unites all under the banner of Allah, the Almighty. The Qur'an says: *"And remember the blessings Allah has bestowed on you: how, when you were enemies [to one another] He united your hearts and, by His grace, you have become brothers."* (3: 103) Based on the affirmation of the unity of humankind and the ideal of human brotherhood, Islam regards racialism, tribalism, caste-ism, class-ism, and dynasty-ism as nothing less than a treachery against humanity. All members of the Islamic society with their different races, tribes, dynasties, colors, or languages, therefore, are equal members and possess, originally and basically, equal fundamental rights. The Islamic society is thus a non-racial, non-tribal, casteless, and classless society. It may also be termed as an egalitarian society.[19]

Demise of Absolute Loyalty to One Centered Leadership

Mawdūdī asserts that Islam had originally abolished all loyalties based upon race, language or nationality, and replaced them with a single, absolute loyalty to Allah, His Prophet and the Faith. It was on the

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[17]Jamil Farooqi, "Ummatic Unity: Challenges and Strategies", *International Journal of Muslim Unity*, Vol.3, Number: 1, (August 2005), (Malaysia, Kuala Lumpur, International Institute of Muslim Unity), p.11-12.
[18] Mawdūdī , *Unity of the Muslim World*, p.16.
[19] Muhammad Fazl-ur-Rahman Ansari, *The Quranic Foundations and Structure of Muslim Society* (Kuala Lumpur: Islamic Book Trust, vol.1, 2001), p.188.

basis of this supreme loyalty that Islam sought to build the character of the individuals. But during the period of monarchy this loyalty soon began to weaken, and caused erosion of the Muslim's loyalty to Islam and the *Millat*, leading to its ultimate replacement by loyalty to the self, the clan or family. This weakness naturally resulted into the growth of selfishness and self-promotion. In the absence of ideals and higher loyalties[20], people are not willing to make any sacrifices, and everyone is interested merely in feathering his own nest or promoting the interests of his family or clan[21]. In contrast, during the days of the Prophet (s.a.w.) and the rightly guided Caliphs, the leadership of the Muslim community was centered at one place. All affairs of life, spiritual, moral, intellectual, cultural, political or philosophical, were held and directed by a central authority[22]. Mawdūdī views that the establishment and advent of kingship resulted into a rift in this leadership and Muslim *Millat* was divided into two sections: political and religious.[23] While political control remained in the hands of the rulers, the leadership of the spiritual, moral and intellectual spheres was passed on to the theologians, jurists and Sufis. The jurists became the religious, moral and spiritual leaders and guides of the Muslims, and the kings assumed the political leadership of the community. This bifurcation of leadership was inherently pernicious and was in any event bound to have disastrous consequences for the community. Therefore, this conflict between the political and religious leaderships resulted into mutual estrangement and hostility[24].

Various Religious Camps and the Emergence of Conflicts

Mawdūdī's views on the root of Muslim disunity seem deeply critical. He identifies   that the political and administrative controversies and turmoil during the Caliph 'Uthmān which later on turned into armed conflicts or wars like "the war of camel", "the war of Ṣiffīn" and "the war of Nahrawān" are the flash points of Muslim disunity because people raised the questions: "who is wrong?, who is right? and why?

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[20] Mawdūdī, *Islam Today* (Riyadh, Saudi Arabia:, International Islamic Publishing House, 1994), 27.
[21] Ibid.p. 28.
[22] Ibid.p. 23 .
[23] Mawdūdī, *Khilafat and Kingship*, trans. (Bengali) Gulam Subhan Ṣiddikī (Dhaka, Bangladesh: Adhunik Prokashoni, 2005), p. 198.
[24] Mawdūdī, *Islam Today*, p. 24.

According to Mawdūdī, these questions had given birth to many independent sectarian ideologies in Islamic history. Primarily, these questions were political, but gradually they converted into religious conflicts[25]. This situation propelled the Muslim unity into serious dilemma and created many sub-groups in Islam like Shī'ah, Khārijī, Murji'ah, and M'utazilah[26]. Moreover, the religious landscape remained further divided when several religious schools had emerged with ample disagreements on *ijtihādī* issues. These differences in thought, exacerbated by the differing and competing personalities of their leadership, have remained a continuing problem.[27] The followers of *fiqhī* schools started to follow their respective schools blindly and dogmatically. This dogmatism and blind imitation also caused severe violent disputes and debates (*munāẓarah*) among the followers of *madhhabs* and sects which worked as key player of conflict and disunity among the Ummah. Ultimately, these very conditions and circumstances vitiated the Muslim Ummah, spoiled their unity, and brought their decline and misery. Disunity poisoned the whole body of the Ummah in such a manner that it is now very difficult to conceive that once again the Muslim unity could be regained. One group blames another for a very small and ordinary difference; even one does not hesitate to call another Muslim infidel and disbeliever[28]. This issue of disunity among the Muslim Ummah grew so much in various sects that they always remained at confrontation with each other. Instead of mutual love, it gave birth to divisions among Muslims, weakened their influence and provoked them to hate each other. Therefore, Muslim Ummah has been divided into various groups, sects, and camps[29].

Absence of Concerted Efforts and Collective Strategy

Muslim world lacks concerted efforts and collective strategy to tackle the problems which any of its part faces. It is also regrettably observed that problems are ignored as national or merely personal of the affected parties. For example, Mawdūdī vehemently criticizes the

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[25]Mawdūdī, *Khilafat and Kingship*, p. 205 .

[26] Ibid, p.206

[27] John L. Esposito, *Islam and Politics*, p.120.

[28] Muhammad Sultan al-Ma'soomi, *Should a Muslim follow a Particular Madhab?* (Riyadh: Darussalam, 1ˢᵗ edition, 1998), p. 20

[29] Aḥamd bin Muḥammad 'Umar al-Ansārī, *Āsār Ikhtilāf al-Fuqahā' fī al-Sharī'ah* (Riyadh: Maktabah al-Rushd,1996), p. 352.

Muslim and Arab countries for not having common strategy to tackle the "Palestinian issue" and for regarding it as a national issue only. Mawdūdī regrets that they seem to have been oblivion and pulled in different directions[30]. As a result, the Muslim countries in fact became separated from each other. Mawdūdī blamed the attitude of Muslim leaders toward the unity and the common interests of the Muslim world, stating that every state is much keener to its interest rather than collective interest of Muslims. If common problems of the Muslim world are not taken to solve and common interests are not given priority, a sound unity would remain as mere dream.

The Conflicting Systems of Education

Mawdūdī presents another problem which is closely related to the above mentioned problem, and it is concerned with the reorientation of educational policy. He analyzes its impacts on the Muslim unity saying that "we have at present two different and conflicting systems of education, both of which suffer from serious drawbacks. One of these fails to prepare people to shoulder the practical responsibilities of worldly life, while the other fails to provide any religious guidance and moral orientation. These conflicting systems of education have produced people with fundamentally different outlooks which have resulted into a dangerous internal conflict in the Muslim society[31]".

Prospective Unifying Forces of the Muslim World

Any kind of unity must have some common grounds and ingredients on which the edifice of the unity is built. No matter whether these are the language, culture, nationality, race, region, color of skin, unilateral interest or religion etc. The same is true in regards to the Muslim unity. It also has common ingredients and grounds by which the expectation of the sustainable unity of the Muslim *Ummah* would become true. According to Mawdūdī, common beliefs and thought, common culture, common moral system, civilizational relationship, vitality of the concept of one *Ummah,* universal brotherhood and geographical location of Muslim world are the common grounds for the

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[30] Masudul Hassan, *Mawdūdī and his Thought*, p. 279.
[31] Mawdūdī, *Unity of the Muslim World*, p. 30.

unity. He says: "What binds the Islamic countries and all the Muslims of the world together is the common belief, principles, traits of culture and morality[32]." Moreover, religion is not the only common factor among them but also they are attached together in their common culture and civilization[33]. Similarly, the concept of the one Ummah should remain intact[34]; and the universal brotherhood of Muslims that Islam had created among them should still remain as a living force[35]. By dint of such ingredients, the Muslim world again can demonstrate its unity in full.

Commonality in Culture, Ethos, Beliefs, and Thoughts

According to Mawdūdī's understanding, faith in the Unity of Allah and the Prophethood of Muhammad (s.a.w), the acknowledgement of the Qur'an as the Law governing their life and the belief in the Day of Judgment, and responsibility of man to Allah, were the common ingredients on which entire edifice of the society was based.[36] Although later on, disagreements appeared in the secondary issues of thought and belief resulted from the understanding of the fundamentals, the unity of fundamental beliefs and thoughts are still intact among Muslims which can lead them to a sound unity on its basis as it did in the glorious age of Islam. It is an accepted fact that a cohesive body cannot be formed with individuals who believe in different dogmas and ideologies and have characters of various kinds. On the contrary, if a single thought is rooted firmly in the minds and hearts of people as *īmān*, then the strong bond of *īmān* will forge them into one united nation[37]. Wakefulness of one's faith in Allah bestows a sort of unity on the faithful. If ideology or faith becomes sluggish, the personality of the individual concerned undergoes a kind of disintegration.[38] Mawdūdī considers that commonality of culture and civilization in the Muslim countries could be another unifying force of the Ummah because the fundamentals of Muslim culture are equally manifest in all Muslim countries, such as greetings

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[32]Mawdūdī, *Selected Speeches*, p. 51.
[33]Mawdūdī, *Unity of the Muslim World*, p. 21.
[34]Ibid., p.14
[35] Ibid., p.14.
[36] Mawdūdī, *Selected Speeches*, p. 84.
[37] Mawdūdī , *Understanding Islamic Civilization*, translated from Urdu from Muhammad Khalid Farooqi (New Delhi: Markazi Maktaba Islami Publishers, 2002), p. 63.
[38] Muhammad Munawwar, Iqbal and the Words of the Qur'an in *Dimensions of Iqbal* (Lahore: Iqbal Academy Pakistan, 1996), p. 142.

and marriage customs[39], the fasting month of Ramaḍān, and the annual pilgrimage. Whatever practical obstacles are there to Muslim unity they are overshadowed by slogan of universal Muslim unity: one Ummah under Allah.[40] "The common morality" could be another incentive for Muslim unity[41] as the moral system in Islam gives a universal criterion of good and evil, standards of right and wrong, and code of individual and collective behavior. If this moral system is observed by its adherents, a nation may be born who are identical in character, behavior, virtues and practices and then a unity of the Muslim world would become true.[42]

Concept of One Ummah Should Remain Intact

Mawdūdī conceives that "the Muslim society was a united, cohesive polity; and the entire community owed allegiance to a various authority and held fast to one centre[43]." The Ummah is not only ideologically united but it is united on all political, social, moral, cultural, and educational grounds[44]. It is a tragedy that Muslims are divided into different sects. Differences on the basis of nationality, race, and tribal conflicts did crop up now and then. But the idea that the Muslims of the world constitute one Ummah remained intact."[45]

Universal Brotherhood, Common Sentiments and Mutual Sympathies

Mawdūdī emphasizes that the hearts infested with hatred can never unite; hypocritical associations can never produce real unity; friendship based on selfishness is the precursor of discord; and only a dry association of business purposes cannot become a basis for sympathy.[46]

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[39] Mawdūdī, *Unity of the Muslim World, p.* 21.

[40] Kecia Ali and Oliver Leaman, *Islam: the Key Concepts* (New York: Madison Ave, Routledge, 2008), p.147.

[41] Mawdūdī, *Selected Speeches*, p.51.

[42] Mawdūdī, *Ethical Viewpoint of Islam*, tran. & ed. by Khurshid Ahmad (Delhi: Markazi Maktaba Islami, 6th edition: 1996), p. 37.

[43] Mawdūdī, Abul A'la, *Selected Speeches*, p. 85.

[44] Muhammad Mumtaz Ali, *the Concepts of Islamic Ummah and Shariah* (Malaysia: Pelanduk Publications Sdn. Bhd., Selangor Darul Ehsan, 1992), p. 35.

[45] Ibid. p. 14

[46] Mawdūdī, *Islamic Movements: Prerequisites for Success* (New Delhi: Markazi Maktaba Islami Publishers, 2003), p. 15.

In Islam, "a believer, whatever is his racial link, place of origin, mother tongue or color, is a brother to another Muslim. The world has witnessed the amazing performance of this unique idea for centuries. A Muslim from any part of the world could go to any Muslim land without any restrictions, more freely in that country, stay there as long as he wished, engage in any trade, secure the highest government post in that country and get married without any difficulty. Islamic history is replete with instances where a Muslim went out of his country and lived in other Muslim lands for decades."[47] It is true that to some extent, "this universal brotherhood of Muslims still remains a living force despite all inimical forces[48] and simultaneously a strong and deep relationship based on the common sentiments, mutual sympathies and good wishes" [49] may pave the way of unity in the present. He contends that countries like USA are spending hundreds of millions of dollars to have the goodwill of other countries; whereas the Muslims belonging to different countries have abundance of this goodwill free of cost simply because of Islam[50].

Strategic Geographical Location of the Muslim Countries

Geographical location has an enormous influence on the formation of any association or united front. Today's world witnesses the formation of various economic, political and military organizations based on their geographical location, such as NATO, European Union, ASEAN, Arab League etc. Mawdūdī notes that geographically Muslim countries, from Jakarta in the east, to Rabat in the west, from Aral Hill in the north to Mozambique in the south, are mostly located in the same region[51]. They are intertwined, well-linked and above all are geographical neighbors. In fact, *Dār al-Islam* with its wide landscape and various territories represents one country consisting of many parts. All political borders among its countries are artificial which were set by colonialists aiming to split the *Ummah*[52]. This phenomenon may

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[47]Ibid. P. 15
[48] Ibid. P. 14
[49] Mawdūdī, *Unity of the Muslim World*, p. 23.
[50] Mawdūdī, *Selected Speeches*, p.51.
[51] Ḥawwā, Saʿīd, *al-Islam* (Lebanon, Beirut: Dar Al-Kutub al- ʿIlmiyyah, second edition, 1989), p. 338.
[52] Al- Qaraḍāwī, Yūsuf, *Al-Ummah al-Islamiyyah: Haqīqah la Wahm* (Egypt: Cairo, Maktabah Wahbah, 1st publish, 1995), p.12-13.

effectively tie Muslim countries culturally, politically, socially, and economically, as it was experienced centuries before[53]. This important tool of unity has not escaped from the view of Mawdūdī. He points out that Muslim countries are situated in the same geographical area hence they can easily come to solve the common problems collectively, as they can back up one another in their development plans. Muslim countries can thus come closer and become interdependent among themselves which can be considered as a congenial tool for its unity.

Conclusion

Mawdūdī's soul searching thesis on Muslim unity seems to be all-exclusive which comprises portrayal of root causes of disunity of Muslims and its effects on contemporary Muslim societies. In his work, he frequently refers to the mode of unity of the first generation of Islam. He takes this generation as a model for present attempts of Muslim unity. His utmost emphasis lies on reviving Ummatic polity, strengthening universal spirit, concept of Muslim brotherhood, and a mutual cooperation in every possible aspect of the Muslim world. As Mawdūdī suggests, Islamic ideology constitutes a basis for Muslim unity hence Muslims should give their ideological interests priority over their national, personal or regional interests. In this sense, his indications, directions, suggestions and theory of Muslim unity appear to be comprehensive.

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[53] Ṭalaʿat Muhammad ʿAfīfī Sālim, *Al-Muslimun wa Dāʾu al-Furqah* (Cairo: Maktabat al-ʾĪmān), p. 29.