

Patriotism according to Islamic Sharia

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Keywords

The Exordium

Interpretation of the meaning of hadiths

Critical Components of Forming a State

Brief details regarding these three essential components

The land of Islamic state or the region or the country of Islam

Islamic state is responsible for its land

Responsibility of the residents toward their country

Human society needs a ruler

The subject people are secured by their government

Cases of genuine patriotism

Factors that upsurge the feeling of love of one's country

The Exordium

All praises are due to Allah, the Most Merciful, the Most Forgiving, the Most Gracious, Controller of the hearts and the gazes, the All-knowing of which is open and that which is hidden. I praise Him with a praise that is eternal, throughout the night and the day. And testify that there is no deity worthy of worship except Allah Alone Who has no partners.

Abstract

Here, I am going to discuss patriotism and its relevant cases, this way, we will understand those cases which can pose obstacles in the path of this true love. When an individual claims that he/she loves his/her country, and also provokes and gives corruptible thoughts to others, sells harmful drugs, his/her love doesn't make any sense. Similarly, those people who break the rules of law, their patriotism also doesn't mean anything. Finally, all those thoughts, habits, and deeds that are contrary to the Islamic Sharia which corrupt the society and others is not the true patriotism.

Objectives of the whole discourse

- Loving one's country is an innate feeling. Islamic law considers this important.
- A country is a piece of land where we reside. There is a specific government and there is an organized society.
- Who are the good and pious people of the country? The ones who carry out their responsibility and conduct themselves and other honorably.
- The most important point regarding one's country is to respect and follow the lead of the leaders and the ones in charge.

Interpretation of the meaning of hadiths

At the outset, I am going to provide explanation about the interpretation of the following Hadiths.

Hadith No. 1: Abdullah Bin Hamra (May Allah be pleased with him) narrated that he said:

I saw the Messenger of Allah (Peace be upon him) standing on Harora, He (Peace be upon him) said: By Allah, without doubt you (Makkah) are the best land of the Earth and on the Earth of Allah you (Makkah) are dearest to Him. If I weren't exiled from you, I wouldn't leave (Makkah).

Hadith No. 2: Ibn Abas (May Allah be pleased with him) said that the Messenger of Allah (Peace be upon him) said to Makkah: You (Makkah) are the best of all the other lands, and you (Makkah) are very dear to me. If I weren't exiled from you by my tribe, I wouldn't prefer to live somewhere else.

Hadith No. 3: Aisha (May Allah be pleased with her) narrated that Waraqa Bin Nawfal said to the Messenger of Allah (Peace be upon him): I wish to live at that time when your tribe would exile you. The Messenger of Allah (Peace be upon him) said: Will they exile me. He said: yes.

Hadith No. 4: Aisha (May Allah be pleased with her) narrated that the Messenger of Allah (Peace be upon him) has said: O Allah! endear Madinah to us as much as we love Makkah or more than that.

Hadith No. 6: Anas (May Allah be pleased with him) narrated: Without doubt, when the Messenger of Allah (Peace be upon him) would return from traveling and see the walls of Madinah, he would make his ride faster. When he would be on his ride, he would start moving. He would do this because he loved Madinah.

Hadith No. 7: Anas Bin Malik (May Allah be pleased with him) narrated: Verily, when the mountain of Uhud appeared, the Messenger of Allah (Peace be upon him) said: The Mountain (Uhud) loves us and we love it.

My homeland is sweet even though it showed disloyalty to me.

My tribe is honored even though they envied with me.

We know from these hadiths that loving your homeland and country is an innate and natural feeling. Islamic Sharia considers this feeling widely.

Hafiz Bin Hajar (May Allah's mercy be upon him) explained the interpretation of the hadith narrated by Anas (May Allah be pleased with him) that this hadith implies that loving one's country or homeland is a lawful deed.

Some scholars said about the words of the Messenger of Allah (Peace be upon him) which was narrated by Waraqa. This hadith denotes that loving your homeland is an innate and natural order and exiling from it, is hurtful.

Critical Components of Forming a State

Every state is formed from the following critical components. To be brief, these critical components are a ruler, land, and subject people.

Mohammad Mubarak (May Allah's mercy be upon him) has written: Every state is formed of three components: 1st Power and Authority, which used to manage and regulate people's deeds. A president has this power and authority and other personnel work under him.

The second component is a nation and subject people whose deeds are managed and controlled by a ruler.

The third one is land where the subject people live and abide by the rules of those who are in charge.

Brief details regarding these three essential components

The first component of the state is power and authority which is government. Through government, the ruler solves people's problems, manages, and bring facilities in their lives. In addition to that, the ruler defends the subject people against other and also solve the problems among themselves when there is a difference between their tribes.

Importance of the second component (Subject people & Nation)

The component mentioned above is very important because people give structure to the state and elect their rulers on their own.

Mohammad Mubarak (May Allah's mercy be upon him) has written: Interpretation of the meaning: In fact, the second component is the first component considering the importance of it. For the reason that rulers are elected by people and nation. A ruler if he is a king, a president, an imam or a caliph is nothing without people or nation.

The land of Islamic state or the region or the country of Islam

Regarding the third component, Mohammad Mubarak has written: The second component, for the Islamic state is the land where Muslims govern and where Islam is the religion there. A country can be Islamic country for two reasons. First, the residents have to convert to Islam. Second, Muslims conquer the country and form Islamic state and enforce Islamic rules there.

Islamic state is responsible for its land

Mohammad Mubarak (May Allah's mercy be upon him) has written in this regard: Islamic state has the responsibility to defend the land of its country and shield it against other invaders.

Responsibility of the residents toward their country:

Mohammad Mubarak (May Allah's mercy be upon him) has written: Interpretation of the meaning: The people who live in an Islamic country or land. They all have the responsibility to defend and support their country. It is incumbent according to their religion.

Every Muslim has to settle down in an Islamic country. It is not lawful for a Muslim to reside in a non-Islamic country but, if there is an obvious reason.

Human society needs a ruler

Human society has to have a just and good ruler because the lives of people is hard and difficult without a good ruler. For instance, when the Imamate is abolished; therefore, the judiciary system also should be abolished. The relations of the people with government are also eliminated.

This is to say, it is obvious that Imam's speech is necessary for the solution of the religious and worldly affairs. So, it became clear to the Lord that the presence of Imam is necessary for the people to establish the truth and dispel the falsehood.

The subject people are secured by their government.

If there is an Islamic government in a society, the honor and the wealth of people are secured and safe. They cannot oppress one another. Whenever there is a dispute or difference among them, the government and the ruler are responsible to decide and resolve their animosity justly. In this case, all the interests of the people can be safe and secured by the government.

Imam al-Ghazali (May Allah's mercy be upon him) has written in this regard:

That is, you should know for sure. Verily, Allah the Almighty has chosen two groups of His servants: The first group is the Prophets (peace and blessings of Allah be upon them all), who will show the creature the way to worship Allah the Almighty.

The second group is the kings and rulers who are responsible to protect and keep the creature of Allah the Almighty in order to not oppress one another. Allah the Almighty has given them the authority to govern the people. their government aim is to protect and secure the interests of the subject people and make better lives for them. therefore, kings and rulers have been given a high rank as the Messenger of Allah has said: That is, A just king is the blessing of Allah on the earth.

Islamic country, Islamic government, and a just ruler is a great blessing. It is obligatory to follow the ruler's lead. If the interests of people are safe with a just ruler, therefore the absence of ruler can cause various problems among them. Therefore, it is incumbent to appreciate him, and follow his lead in practicing the Sharia.

Imam al-Ghazali has written in this regard:

Interpretation: It is to be clear that whom Allah the Almighty gives the rank of kings and rulers and makes them blessing on the face of the earth. So, it is obligatory to appreciate them, follow them, and it is not lawful for the people to disobey or fight against them.

Cases of genuine patriotism

As we know a country consists of land, society, and authority. As we have pointed it out previously that Islamic Sharia has come for to give completion to this feeling of love of one's homeland and country, and this love includes all those components due to which a country is formed of. It is not only a claim that doesn't make any sense or it is not only a motto which is personal and related to a specific group. However, it is a common topic under which all the rules and regulations of country are listed.

For this reason, Islamic Sharia persuades an individual to be a good citizen of a country and orders him/her to do good deeds and keep up following this straight path and build their country a better place by doing good deeds. They have to behave well and be steadfast on following the original rules and regulations. Also, they have to acquire education. In addition to that, a resident of a country has to spread the genuine belief and Islamic culture, and use all the existing equipment to serve his/her country.

Factors that upsurge the feeling of love of one's country

Islamic Sharia guides us to strengthen, and keep up the relationships with one another. In hadith narrated by Abdullah Bin Salam (at first Abdullah Bin Salam was a great scholar of Jews. Later he converted to Islam.) he said that the Messenger of Allah (Peace be upon him) came to Madinah and I heard from him that he (Peace be upon him) said: O People! Spread saying salaam, give food, keep up relationships, and perform prayers. While people would be sleeping, they would enter Janna with peace.

Islamic Sharia persuades an individual to foster social collaboration and also cultivate the tradition of forgiving others. Islamic Sharia also emphasizes on respecting the elders, helping the poor, share happiness and grief of others, and being kind to youngsters.

In addition to all the aforementioned, being nice to one's parents, getting along well with relatives, neighbors, respecting guests, friends and others, educating children, and loving others, are all considered seriously.

Other good morals (makaarim al-akhlaaq) as mentioned in the following hadith.

Makaarim al-akhlaaq (good morals) are ten. These ten morals, when a parent has, the child doesn't. When child has them, a parent doesn't and so on. When Allah will His servant good, Allah give him/her all the following ten morals.

1. Telling truth
2. Do true Jihad with non-Muslims
3. Give something to a beggar
4. Give reward to the doer
5. Keep Amanat
6. Keep relations with relatives, grant them their rights
7. Grant the neighbors their rights and respect them
8. Safety of your friend
9. Offer hospitality to a guest
10. Modesty (Haya) which is the foundation of all

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