

## **Strengthening National Belonging in Islam and its Impact on Society**

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### **Abstract**

National belonging is one of the most important values on which the renaissance of nations is based, and all institutions and governments seek to instill these values in their children; hoping to achieve the highest levels of benefit for the nation and society, and in the absence of national belonging, or its weakness, its results are dire for everyone, as some claim that there is a conflict between strengthening internal national belonging and belonging to Islam as a greater homeland, unaware of the directives of Islam, the actions of the Messenger - may God bless him and grant him peace - and his honorable companions, and the practical applications of jurists for this understanding in the various chapters of jurisprudence; which is a reason for the weakness of belonging and loyalty to their homeland, as the homeland loses a large part of its children in achieving the vision and mission adopted by the homeland. This research aims to address this apparent contradiction by clarifying the legal foundations on which national belonging is built, and the ways to develop and strengthen it according to legal controls. It also works to strengthen the relationship between civilizational development and legal thought; so that the research shows the legal foundations on which civilizational developments are based, and establishes the duality of the relationship between the homeland and the citizen in rights and duties, such that neither can do without the other. In achieving these goals, I used the descriptive analytical approach and the inductive approach, I looked at the verses and hadiths that dealt with the subject and derived some readings and rulings from them, and then I explained some of the positions of jurists in considering the homeland in ruling on some different jurisprudential issues. The research reached some results, the most important of which are: that love of the homeland is an innate matter that does not conflict with the true Sharia, but rather the teachings of Islam support and develop it. The research also showed that homelands have a place in the hearts of their owners that urges them to sacrifice and strive for the interest of the homeland. It also showed that a decent life and achieving development and prosperity for citizens increase their pride and belonging to the homeland and that everyone must try to advise their homeland, and work and sacrifice for the sake of its stability and security and achieving its vision in all aspects of

life; so that we can enjoy a strong, cohesive homeland that makes everyone in it happy under the shadow of faith and Islam.

**Keywords:** Strengthening, Belonging, Homeland, Society

### **Introduction**

The reality that our Islamic nation and our Arab and Islamic societies are living in now is sensitive, delicate, and difficult in most cases and countries, and the challenges they face are challenges related to their stability and internal and then external unity; Therefore, there is now an urgent and pressing need for all efforts and initiatives that contribute to strengthening internal national belonging and developing the bonds of internal unity of Islamic societies. As a person finds himself in multiple circles in terms of belonging, he must reconcile them all, and not neglect some of them, or deny some at the expense of others, national belonging is one of these circles to which a person belongs, and therefore we must cooperate to develop this belonging in a way that does not conflict with our true religion and common international values.

### **Contribution of Research to Society**

This research will present the legal foundations that help individuals and groups strengthen the sense of national belonging, remove the apparent conflict between belonging to religion and belonging to the homeland, and how to achieve this practically while monitoring the practical applications of jurists and their practical rulings in which they took into account the concept of the homeland in the specific and general sense, and working to support and apply them.

### **Objectives**

1. This research aims to remove the imaginary conflict among some between the idea of nationalism as a modern term, and belonging to Islam in the general legal sense.
2. Standing on the objectives of some Islamic legislations, and the practical applications of jurists and linking them in presenting and strengthening national belonging in some jurisprudential rulings.
3. It clarifies the ways to strengthen and develop national belonging in Muslim society.

### **The Importance of the Research**

1. This research clarifies the concept of national belonging and differentiates between it and the nationalism that is rejected by Sharia, which is based on fanaticism and various sectarianisms.
2. Strengthening the relationship between civilizational development and Sharia thought; so that the research shows the Sharia foundations on which civilizational developments are based.
3. It highlights the importance of Sharia studies, and their role in achieving national visions, and various societal issues.
4. It establishes the duality of the relationship between the homeland and the citizen in rights and duties.

### **Definition of Belonging**

Al-Najjar mentioned that the concept of belonging means: the feeling towards a certain matter, which inspires loyalty to it, pride in it, and belonging to it (Al-Najjar, 1411). Some

researchers believe that: "The true belonging to a religion and the homeland in thought, and the embodiment of the limbs in action, and the desire to assume membership in something, for the individual's love for it and his pride in joining this thing and belonging to a religion is by adhering to its instructions and steadfastness on its approach and belonging to the homeland is embodied by sacrifice for the sake of the people and the land, a sacrifice stemming from the feeling of love for that homeland and its people (Nasser, 1923). From this it becomes clear Belonging is not just a slogan, but it begins with thought and feeling, then moves to action and application, with sacrifice and effort, then boasting and taking pride in achieving what the individual and society have achieved.

### **Definition Of the Homeland**

Al-Jurjani defined the homeland in terminology by saying: The original homeland is the place of birth of a man and the country in which he is (Al-Jarjani, 1983). Al-Kasani (1327) said in defining the original homeland: "It is the homeland of a person in his town or another country that he has taken as a home and settled in with his family and children, and his intention is not to travel from it, but to live in it". So, we can conclude from this that the homeland in terminology is: The place of residence of a person and his permanent residence, whether he was born there or not, and in which he qualified, and intended to live and reside permanently, with the intention of not moving from it. This justifies the concept of homeland; as it did not make it limited to the place of birth only, and here in our case includes those who were born and raised in the country, or those who earn a living there, or qualified from it, or intend to live there permanently.

### **Homeland In the Modern Concept**

In the philosophical dictionary, it says that homeland in the general sense is the residence, and the original homeland: is the place where a person was born or raised (Al-Dali, 1431). In the dictionary of international political terms: Homeland is a country inhabited by a nation to which a person feels connected and ends up (Saliba, 1982). However, homeland can be used in a general term and a specific term, as the general is the aforementioned meaning, and it means the greater homeland inhabited by a nation of people, who are called the people, or citizens, and belong to it with belonging Completely, and they are linked to it by the bond of nationality, it means that cohesive brick between its individuals, and this is the most complete image of the homeland. Or the place where a group of people live who are linked to it by the bond of nationality, for this place is internationally recognized. As for the private, it means the homeland that is often used in the language of jurists, and it means the private homeland, or the private region in which the person resides, within the larger homeland, such as Riyadh within the Kingdom, and Cairo within Egypt, and the like (Badawi, 1410).

### **Definition Of National Belonging**

National belonging is defined as: "A good human act, and a noble feeling, founded and built by a sound nature, and righteous, sacrificing individuals, and models innocent of petty purposes" (Al-Dali, 1431). It is defined as: "The tendency that drives the individual to enter a specific social and intellectual framework, which requires a commitment to the standards and rules of this framework, and its support, and its defense in the face of other social and intellectual frameworks" (Al-Mutawei, 1994).

National belonging is a positive trend supported by the citizen's love for his country, and this feeling is present in the heart of the individual at all times, as he is proud of his national identity, and is preoccupied and interested in the issues of the country, and is aware and cognizant of its problems, and committed to the positive standards and values that elevate its status and advance it, preserving its interests and wealth, and participating in collective work in the country (Latifah, 2000).

### **The Legitimacy of Love of The Country in The Qur'an and Sunnah**

Some claim that the country in Islam is only the country of religion, meaning the universality of the Islamic message and call, and they call for rejecting recognition of local or original countries in which a person was born, thinking that this contradicts the idea of the universality of Islam, or contradicts the concept of loyalty based on religion, or that it is fanaticism for a religion other than religion, or something else.

While we find that the teachings of Islam prove the recognition of both homelands: I mean the motherland or the origin in which a person was born, or to which he migrated, as well as the homeland of religion, which is the greater homeland that unites all Muslims, there is no contradiction between the two, but rather each one of them completes the other, strengthens and supports him, and lifts his poverty and enriches him, as they are two inseparable companions, so whoever neglects one of them neglects the other, and whoever adheres to one of them has adhered to the other, so the greater belonging is belonging to Islam, and then other affiliations branch out from it, and there is no contradiction between them, and here are the details.

### **Love of the Homeland in the Holy Quran**

If you look at the verses of the Holy Quran, you will find with all ease that the Quran has devoted more care and attention to the original homelands in which a person was born or lived and settled and even made it a misery for a person to leave these homelands and leave them in any way.

The Quran has linked love of the homeland with love of the self; As in His statement: "And if We had decreed upon them, 'Kill yourselves' or 'Leave your homes,' they would not have done it, except for a few of them." (An-Nisa':66) So He, glory be to Him, made expulsion from homes equivalent to killing, and by the implication of opposition, remaining in the homes is equivalent to life. Rather, He legislated fighting in defense of homelands. God Almighty said: "Permission to fight has been given to those who are being fought against because they have been wronged. And indeed, God is competent to give them victory.

Those who have been expelled from their homes without right - only because they say, 'Our Lord is God.' (Al-Hajj: 39-40). Exile is also one of the harshest punishments in this world. The Holy Qur'an equates it with killing, crucifixion, or cutting off hands and feet, as stated in the verse on highway robbery, in the words of God Almighty: "The only reward of those who wage war against God and His Messenger and strive after corruption in the land is that they will be killed or crucified or have their hands and feet cut off on alternate sides or be exiled from the land. That will be their disgrace in the Hereafter." "The world, and for them in the Hereafter is a great punishment" (Al-Ma'idah:33).

If the love of one's homeland is rooted in nature and is inherent in a person, then expulsion from it is considered a form of punishment by the strong against the weak, or against those who differ in opinion or belief. This is what history, both ancient and modern, has proven, and the stories of the Qur'an are the best witness to that. Expulsion from homelands, or actual expulsion from them, was a tradition practiced by the enemies of the prophets and righteous people against them throughout history. The biography of the Prophet, may God bless him and grant him peace, clearly shows that. Expulsion from homelands also came as a legal punishment within the group of punishments in Islamic law, as in the punishment for banditry and the punishment for the unmarried adulterer. The Holy Quran has shown that the love of homelands, family, and clan is recognized, but it should not be given priority over the love of Allah and His Messenger. Allah the Almighty said: "Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth you have acquired, commerce in which you fear decline, and dwellings in which you are pleased are dearer to you than Allah and His Messenger and strive in His cause, then wait until Allah brings about His decision. And Allah does not guide." The wicked people (At-Tawbah:24). So God forbade giving priority to the love of these things, which in their general concept are -the homeland- over the love of God and His Messenger, and this means that there is love for such things, but it is forbidden to take precedence over the love of God and His Messenger. Sheikh Muhammad al-Tahir Ashour says: "This meaning was conveyed by the expression (I love) because preference in love requires pleasing the stronger of the beloveds. In this expression, there is a warning against being lax in the duties of religion, with the allusion to making that laxity a cause for giving priority to the love of those relationships over the love of God Almighty. In it, there is an awakening to what that leads to in terms of an abyss in religion, and this is one of the most eloquent forms of fatigue (al Ashour, 1984).

### **Love of the Homeland in the Prophetic Sunnah**

Many hadiths have been reported in the Prophetic Sunnah that indicate a love of homelands, attachment to them, longing for them, and supplication for them. I will cite here several hadiths that demonstrate this:

1. Love of the homeland and longing for it. The Messenger - may God bless him and grant him peace - declared his love for his homeland in which he was born and raised, and that if he had not left it, he would not have left it, on the authority of Abdullah bin Adi bin al-Hamra al-Zuhri, He said: I saw the Messenger of Allah, may Allah bless him and grant him peace, while he was on his mount in Al-Hazwah, saying: "By Allah, you are the best land of Allah, and the most beloved land of Allah to Allah, and had I not been expelled from you, I would not have left".
2. The Prophet, may Allah bless him and grant him peace, was also keen to ask about his homeland and to seek news about it: It was mentioned in the hadith of Usayl Al-Ghifari, and it is said in Al-Hudhali, that he came from Mecca, so Aisha asked him how Did you leave Mecca, O Usail? He said, "I left it when its valleys were white, its fruits were ripe, its thyme was abundant, and its leaves were green." The eyes of the Messenger of Allah, may Allah bless him and grant him peace, were filled with tears and he said, "Do not show us, O Usail." It is narrated that he said to him, "Leave the hearts to be at peace."

The Prophet, may Allah bless him and grant him peace, explained the effect of estrangement as a form of torment, and whoever is forced to travel should hasten his return to his homeland

and family so that his soul may be at peace and his heart may be at peace, for there is no peace except in the homeland. On the authority of Abu Hurairah, may Allah be pleased with him, on the authority of the Prophet, may Allah bless him and grant him peace, who said: Travel is a part of torment that prevents one of you from his food, drink, and sleep. So when he has satisfied his need, let him hasten to his family.

### **Manifestations Of Love For One's Homeland In Muslim Society**

Love of one's homeland is a natural thing, which Allah has imprinted upon human souls, and the love of the Prophet, may Allah bless him and grant him peace, for some places has been proven, as mentioned above; therefore, I believe that it is the right of every citizen to love his homeland, belong to it, be proud of it, defend it, interact with its activities, and contribute to its construction and progress.

The relationship between the homeland and the citizen is innate, each of them seeks the other and works for him, and the basis of that is the sincerity of belonging, which is considered a requirement in life; because through it the individual performs his duties completely without neglect, worships his Lord, and builds his homeland with a physical and moral construction, and carries out his duties without excess or neglect. Here I will limit myself to mentioning only two aspects: praying for it, showing love for it, and mentioning its virtues, as follows: - Among the aspects of loving one's homeland is praying for it and asking for good for it. This is what came in the supplication of our master Ibrahim - peace be upon him - God Almighty said: {And when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in God and the Last Day." He said, "And whoever disbelieves - I will grant him enjoyment for a little, then he will be disgraced."} {I will force him to the punishment of the Fire, and wretched is the destination.} (Al-Baqarah:126) He also said: "And when Abraham said, 'My Lord, make this city secure and save me and my sons from worshipping idols (Naseer, 1993).

From the two previous verses, it becomes clear to us what overflowed in the heart of Abraham - peace be upon him - of love for the place of his worship and the homeland of his people. The verse is a text on the legitimacy of supplication, and in teaching Muslims and people in general to supplicate for their homelands, as this is one of the most beloved patriotisms. The best supplication is the supplication for security and abundant provision. Al-Qurtubi said: My Lord, make this city secure, meaning Mecca; He prayed for his descendants and others to have security and a comfortable life.

Ashour (1984) said This supplication of Abraham was one of the comprehensive words of prophecy because the security of the country and the roads entails all the characteristics of a happy life and requires justice, honor, and prosperity since there is no security without them. It entails development, turning to what is beneficial, and wealth. Security is not disturbed except if the three are disturbed: the first, and if it is disturbed, the last three are disturbed. What he meant by that was Facilitating the residence there for its inhabitants to consolidate the means of what he wanted for that country, as it is the source of Islam. Among the manifestations of love for the homeland: showing love for it and mentioning its virtues.

Despite what the Messenger, may God bless him and grant him peace, suffered in Mecca, the injustice of its people did not prevent him from showing its virtues and highlighting its position

in his heart, so he said to it: "What a good country you are, and how dear you are to me, and if my people had not expelled me from you, I would not have lived anywhere else." This is a sign of love for the homeland. National belonging requires love of the homeland, loyalty to it, sacrifice for it, defending it, adherence to the homeland, trust in it in all circumstances, preserving the reputation of the homeland, being jealous of it, its dignity, its interests, and its properties, and keenness to contribute to every work that helps raise the status of the homeland, and a great sense of belonging to the smaller circles that make up the homeland such as the family, school, village, city, and region, and awareness of the history, circumstances, problems, and reality of the homeland, and those who live in it, and not putting private interests before the interests of the homeland, and preserving its security, and the lives of citizens, their money, and their honor" (Al-Issa, 1420).

### **Examples Of Practical Applications In Islamic Law Based On Considering The Homeland**

Attachment to the homeland is a legitimate matter, approved by Islamic law, and based on it multiple legal rulings, so we find in The provisions of Islamic law and the efforts of jurists and their jurisprudential applications are based on the consideration of the homeland which a person resides and lives. It is a set of rights, concessions, or punishments based on the consideration of the original homeland of a person, or the homeland in which he resides and lives. The most famous of these is shortening and combining prayers while traveling. I will present here some examples in which the place of residence and the homeland in which a person lives are considered as a justification for the ruling and a reason for it according to jurists.

#### **Transferring Zakat from one Homeland to another**

What is meant by transferring Zakat in the terminology of jurists is what Sheikh Al-Qalyubi expressed by saying: "What is meant by transferring it is that it is given to someone who was not in its place at the time of obligation," whether he is from the people of that place or someone else, and whether he took it out of the place or they came to it after the time of obligation. The scholars differed on whether the zakat payer wanted to transfer Zakat, and in the country, there is someone who deserves it, according to four opinions. The difference occurred in transferring it from a country with the needs of its poor; Because it violates the wisdom for which zakat was imposed. Ibn Qudamah said: "The purpose of zakat is to enrich the poor with it so that they do not have to ask for it. If we permit its transfer, it will lead to the poor of that country remaining in need." Shaykh al-Islam said: "The salaf said: The neighbors of the wealth are more deserving of its zakat, and they disliked transferring zakat to the country of the ruler and others so that the people of each region would be satisfied with what they have of zakat." (Al-Dali:171-181). So look at how the jurists take into account the country in which a person lives and give it precedence over others, even within the same country?!

#### **The Right Of Pre-Emption**

Ibn al-Qayyim (may Allah have mercy on him) said: Among the beauties of the Shari'ah, its justice, and its fulfillment of the interests of the servants is its introduction through pre-emption, and nothing else is appropriate for it; The wisdom of the Lawgiver required that harm be removed from those responsible as much as possible. If it could not be removed except by greater harm, it should remain as it is. If it could be removed by committing a lesser harm, it should be removed by that. Since partnership is the source of harm in most cases,

and partners often transgress against each other, Allah the Almighty has prescribed the removal of this harm: sometimes by division and each partner taking his share alone, and sometimes by pre-emption and one partner taking the entirety if there is no harm to the other in that. So if he wanted to sell his share and take his compensation, his partner would have more right to it than the stranger, and he would achieve his goal from the compensation from whichever of them it was. So the partner would have more right to pay the compensation than the stranger, and the harm of the partnership would be removed from him, and the seller would not be harmed; because he would get his right from the price. This was one of the greatest justices and the best rulings that conform to reason, nature, and the interests of the servants (al-Qayyim, 1991).

So look at how the right of pre-emption preserves the rights of neighbors in one country, or two partners in one place, and works to remove harm from them, even if he was absent at the time of the sale. It was from the wisdom of the wise Lawgiver that he legislated this ruling through the tongue of his Prophet, may God bless him and grant him peace, and established this right for whoever was the first to have a partnership or a neighbor, so that no one other than his first partner or his first neighbor would enter upon him, until he was satisfied with it. If he was not satisfied with it, he would be granted the right of preemption with the known conditions. This wonderful ruling was one of the beauties of Islamic legislation, and the effect of the homeland in this ruling is evident when the person entitled to preemption is absent from his homeland and the place in which he was entitled to preemption. He may be absent due to travel or the like, and he does not know about the sale. Does his right to preemption lapse due to his absence, or is it established for him, or is it established with conditions? Ibn Rushd narrated at the beginning of the Mujtahid the consensus that the absent person has the right of preemption unless he knows about the sale of his partner (Al-Dali, 1431).

### **Banishment and Exile**

Banishment and exile are a punishment for the offender by banishing him from the homeland in which he lived and leaving his family and relatives and everything he was accustomed to in his life; Which is a sufficient reason for the punishment that befalls him, and here we see that exile or estrangement is based on the idea of love of the homeland and attachment to it, otherwise there would be no benefit in putting it on the list of required punishments in some of the limits, felonies and discretionary punishments.

Exile is used in the crime of highway robbery as a punishment from several punishments, so the imam gives the warrior a choice according to his crime between crucifixion and killing or killing only, or cutting off the legs and hands from opposite sides, or exile only, and exile is only if he frightens people on the road and cuts them off, without killing or taking money, which is the doctrine of the majority of jurists (Al-Dali, 1431).

### **The Religion Of The Foundling**

The criterion in judging his religion is the house in which the foundling is found if the house is a house of Islam, his Islam is ruled, depending on the house in which he was found by the majority, and if it is a house of disbelief, his disbelief is ruled, giving priority to the ruling of the majority, and because the house belongs to its people, whether they are Muslims or disbelievers, which is the doctrine of the Shafi'is and Hanbalis. Here we see the effect of the homeland in determining the religion of the foundling, as many jurists followed the place



where he was found, so if he was in a Muslim country, he was judged to be a Muslim, and if he was in a disbelieving country, he was judged to be a disbeliever. It is clear that the jurists first look at the home, and if they differ, they look at other considerations, the summary of which is as follows.

First: If the home is purely Islamic or disbelieving, then the foundling follows this home, and his Islam or disbelief is judged according to it.

Second: If the home is mixed, if signs appear on the foundling indicating his religion, he is judged according to it, and if there is no ruling on the predominance of the home, then if Islam predominates in it, he is judged to be a Muslim, and if disbelief predominates in it, he is judged to be a disbeliever, and in the event of equality, then the ruling of his Islam is directed and strong, based on the presumption of the fitrah, so the side is strengthened by it, and because Islam is the origin, and it is the most beneficial for him in this world and the hereafter without a doubt, and Allah Almighty knows best (Al-Dali, 1431).

### **Conclusion**

1. Love of the homeland is a sound nature, implanted in the souls of all people, and love of the homeland does not conflict with belonging to Islam, nor with its legislation.
2. The Noble Prophet - may God bless him and grant him peace - was able to instill the love of the homeland, both private and public, in the souls of his honorable companions, without the slightest conflict.
3. In their view of the rulings, the jurists considered the place of the person and the homeland in which he grew up, or lived and worked, and this was the reason for the emergence of some rulings and their application.
4. All members of the homeland must cooperate to achieve a decent life, through understanding, sacrifice, and construction.
5. The weakness of national belonging among some individuals causes the homeland to lose many important competencies and deprives the homeland of its energies.
6. I recommend that religious, educational, and media bodies work hard to instill the values of belonging and promote its values among all individuals from their childhood until their old age, and never to belittle the efforts of any member of society.
7. The Muslim family has a major role in construction and development, and everyone must fear God in his flock; because he will be responsible for them on the Day of Judgment.
8. Scholars have a major role in advice and guidance, education and upbringing, and the nation cannot be built without giving sincere advice and working hard to achieve that.

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