

# **Modrate Path**

*By:*  
**Dr. Ajmal Jasim Saud Nashmi**

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah the most Beneficent the most Merciful



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## **Brief Bio-data of the Author**

Dr. Ajmal Jasim Saud Nashmi

Born in 1946 in Kuwait

Former Principal – Islamic studies and Shariah College Kuwait  
and Teacher Deptt of Fiqh and Usool Fiqh

General Secretary to Rabita Ulama Al Shariah Fil Khalij

Member of Islamic Fiqh Academy from 1985 on behalf of  
Kuwait

Head of the Shariah committee of Baitul Zakat

Member of Majlis Sharai Lil Ifta Wal Bahus

Member of the Board of Supervisors Islamic Financial Institute  
Bahrain – Member of the Fatwa Committee of Ministry of  
Awqaf and Islamic Affairs Kuwait.

He is the author of many books, some of them are:

Al Amala wa Ahkamha Fil Fiqh Islami

Al Huqooq Manaviyah Bai Ism Al Tijari Fil Fiqh Islami.

Al Dalalat al Laghwiya Fi Usool al Fiqh Wa Tatbiqaha Fi Al  
Sharia Wal Qanoon

Al Lafz Al Khaas Wa Tavbiqatahu

Al Lafz Al Aam Wa Tatbiqatuhu

Al Ihtilal Al Iraqi Lil Kuwait Fi Mizan Al Shariah Al Islamia

Al Tahkeem Fi Al Fiqh Wal Qanoon

Mohlaat Al Ifta Fil Islam Wa Sharootuhu



## **Foreword**

At a time when values have been trampled, principles are being changed, justice, virtue and tolerance are losing their significance, determination of terminology elucidation of their meaning and a detailed debate on their related subjects is of utmost significance. Among the inclusive contemporary issues, the most important issue that confronts the Ummah (Muslim Community) and needs to be highlighted is moderation (Temperance). Because it is a path of the Shariah. Virtue is related to it. The edifice of civilization stands on it. Today when the intellectual caravan suffers from imbalance, rectification of the aberration concerning this concept and stand forces us to ponder on it.

The Ministry of Auqaf and Islamic Affairs has therefore given a prominent place to temperance in its planning and activities on the ideological and practical basis.

The establishment of the global centre for moderation is the result of this attention. It aims to be a guiding light to the scholars and preachers of the community providing them a moderate path through studies and define the terminology concept and principles.

Adhering to the immutable commandments of the Shariah and keeping in view the changed conditions of time and strengthening the sources that keeps the Ummah united and cause parity among the people and teaches the norms of dissent and extends the sphere of cultural cooperation and

guides to a right path to help from an ideal human society that accomplishes the demands of positive trends and help bring in to existence an academic ideology.

The series of Al Ummate Wast is also a part of it. The writings of various scholars, thinkers and preachers have been brought out under the series. Those writings strengthen this path. It is expected that these series will regularize the principles of the cultural caravan and provide strength to its fundamentals. May these series brings to the fore a cultural diversity that will give a new impetus to the concepts and let them benefit from different sources.

The learned readers are requested to play a role to bring forward an ideology that bears different characteristics.



## **Introduction**

Much has been said and written on the concept of homeland and patriotism, path of temperance /balance is lost and imbalance overtakes people while defining the meaning of these two terms. To some of the people their home land/mother land is holy and superior to other regions. The main relationship between the country men is nationalism and there is no other common point. This concept has resulted in blind ideological love, national prejudice and racialism. The protagonist of this concept consider themselves superior than the people of other region and hold others in contempt. Because according to these people homeland is the basic link between nation and the land. These two, under the historical conditions, develop a language, culture, identity and traditions and form a nation. So home land constitute trend toward a territory and nationalism relates to the nation. According to them homeland plays no role in this context, nationalism is above the faith. Home land and territory both have jointly made a source that have eliminated all other fountain heads. Reference to nation and homeland while defining the nation is the foundation of political identity. It means that both nation and homeland, are superior to the religious connections. As a result of it religious identity become a personal matter which has no relationship with politics. According to these people, it is the most sound base for the formation of state, nation and democracy which is the standard bearer of secularism. So this

concept of national unity destroys the concept of the unity among various faiths. Communities racial groups that could emerge at a time of an external threat. Because the concept of community religion and racial sections is beyond the political consideration. These issues are related to personal belief only and compatriotism is the only bed rock on which stands the edifice of all the sons of the soil.

On the other hand there are those who reject the concept of motherland and patriotism. They give priority to personal material benefits upon the consideration of homeland and nation. Their motive is to earn money and to amass wealth, the interest of homeland and the nation has no significance for them, what these people believe and practice is of no value for us. But some Muslims concepts also demand attention and consideration as they are the members of our community. They use the same language that we speak and are of the view that Islamic ideology does not support the concept of patriotism.

They say that there is only one way to attain Imam and the Divine sovereignty that is to fight the rulers and those who are loyal to these rulers, it means extremism in view of these two extreme concepts of homeland and patriotism it is necessary to determine a moderate path. In this treatise we will not offer further detail on homeland, patriotism and nationalism and divergent views on the issue but our aim is to explain this issue of motherland, patriotism and nationalism and determine the Shariah ideology on this issue and will guide to the path of moderation. While on these two issues (motherland and patriotism) we will adhere to what the Quran and Hadith say.

To achieve the propose of this issue we have divide this treatise under various captions as detail given below:

Meaning of the homeland

What is patriotism (Concept of homeland?)

Concept of homeland and Islam

Muslims patriotism living in a non Muslim country

Moderation concerning citizenship and patriotism.

Explaining the Quranic verses on homeland and patriotism.

Comments on the Ahadith relating to homeland and patriotism.

How patriotism is related to belief (Iman)

Determination of the issue relating to patriotism.

- 1- Salutig to the National Flag
- 2- To stand up while military band plays its tune and national anthem is being sung.
- 3- Is the one who lays down his life defending his homeland a martyr.

*May Allah bless us with His favour and fortitude?*





*In the name of Allah the Most Kind Most Merciful*

**Definition of Homeland (Motherland)**

Home land is where a person lives, whether he was born, there or some where else (Asasul Balaghat by Abdul Qasim Mahmood). So where a person lives permanently it will be his homeland. Religion, race, nationality colour have no role to play in this regard. Contemporary political ties, laws constitutions confirm this concept of homeland.

This interpretation of homeland is closer to what is said that homeland is the foundation of common nationality. If some people make a particular region a place of their permanent settlement, that locality will remain their homeland till they use the language of that region, and are related to the history and traditions. A man's homeland is to where he belongs:

**Definition of patriotism and citizenship:**

Nationalism and patriotism means that a person loves his society and his homeland and feels proud to be belonging to that region and is ready to offer sacrifice for it. It means that nationality is tentative and heartfelt perception that reflects in the personal desire of creative action to enhance the position of homeland through love, devotion loyalty and aptitude.

Citizenship is related to action and trend. This attitude means his participation in the steps taken for the development of the homeland, and security, his obligation toward homeland

and the society his abiding by the laws, values and principles pertaining to the society and the homeland.

In the light of difference in the definition of homeland and citizenship, citizens of a country are of different categories in respect of their nationality and citizenship, we can divide them under various classes.

First those citizens who have no ample sense of patriotism and citizenship. Such people can do no good to their people and the country, nor do they encourage those who stand for their country. They don't abide by the positive values of the society. Second, those citizens who nurture sublime views for the accomplishment of what the homeland demands but they are not strong so far as the patriotism is concerned. They don't display their sentiment for their homeland but abide by the laws of the land. They discharge their obligations towards their homeland willingly or unwillingly.

Third, those citizens who are overwhelmed with a deep sense of patriotism but lag behind in the discharge of their duties towards citizenship and its demands. They are proud of their homeland but are found wanting in the discharge of their obligations towards their homeland. They don't abide by the laws promulgated by the rulers nor abide the social values.

Fourth, citizens who hold positive views concerning their homeland and citizenship, they love their country and are proud of it and fulfil the demands of citizenship. They are aware of their rights and obligations. These rights and duties include rights to his school, college, circle of persons known to him, institutions, and factories etc where he works. They are aware of the rights of other people of the society.

These citizens are of the top category, national training institute endeavor to train such ideal citizens. World nations made such citizen their ideal. They are the golden chain of development and evolution and they are the most sought after individuals for all nations.

Fifth, this group is distinct from all the other groups. People of this group don't love their homeland but adopt a destructive attitude that clashes with patriotism. The astrayed extremists of our society provide an instance for it. They hold their society in contempt and rise against their rulers. They cause disturbance on earth and destroy the achievement of their homeland. No positive sense of patriotism or citizenship is found in their character. They are the terrorists who disturb peace on earth (Ibne Maja Page 16/4/1428 AH)/

Infact there are two categories of citizenship (First, those who fulfill willingly and sincerely all the demands of citizenship and patriotism (second) those who are aware of their obligation towards their citizenship and nationality but adopt a negative approach toward these obligations. Such a citizen has a negative view in respect of his personal problems. Apart from these two categories, those who matter have no regard for their nationality nor are patriots and nurture animosity towards their compatriot and their homeland they are those expelled from the confines of nationalism.

**Patriotism and Islam:**

With the collapse of Islamic Caliphate on 24<sup>th</sup> March 1924 and the division of Arab Countries among the colonial powers, there was a movement against the colonial powers, and

a confrontation between the concept of nationalism and Islamic ideology. Egypt was the main field in this confrontation. One of its parties Hizbul Ummah was extremely fanatic in its stand on Egyptian nationalism. Egyptian nationalism stood to overlook religion and race, to have a deep attachment with Egypt and Egyptian history and to project the era of Islamic governance just as a chapter of the history. To promote this trend Hizbul Ummah leader Ahmad Lutfi Syed, Hizbul Watani leader Mustafa Kamal and other leaders of Arab nationalism used their pen and tongues extensively.

In the very beginning of the promotion of the concept, Muslim scholars and intellectuals stood to encounter this trend. Among them the founder of Ithawmul Muslimeen, Imam Hasan Al Banna voice was the most strong and pen most forcefully effective. He wrote forceful articles and explained the Islamic concept of homeland (Wataniat) based exclusively on the Shariah grounds. He advocated the moderate path that is the main adjective of the faith. His explicit and convincing writings on this subject make us unconcerned of all other writings. Quoting the arguments of the opposite party and then rejecting them the Shaikh in his famous work Dawatina wrote, particularly a large number of people in the east have been attracted by the delusion of nationalism and patriotism. The nations in the east have a bitter feelings that western nation has plundered their wealth, freedom, dignity honor and blood. They want to fight against the colonial repression with their full power and capabilities the atmosphere is resounding with rhetoric of their leaders, their writing, newspapers. Among them are those who preach nationalism and love for homeland.

This is all fine but if you want to convince Muslim nations of the east that the concept of nationalism and patriotism are more sacrosanct in Islam than in the West, such a claim will be wrong and deplorable. But they insist on their point . They also say that Islam is one hand and this concept is on the other. Some of them are of the view that Islam weakens the unity of the community and mutual relationship among the youth. This false notion is extremely dangerous for the eastern nations. If the standard bearers of nationalism want to display their intense love for their homeland through this concept such instinct is the manifestation of human nature. Islam has also enjoins it, Hazrat Bilal sacrifice every thing for his faith. But he would long for Makkah in Madinah and recited the following verses.

Would that I knew that I will spend a night in Makkah with grass all around me. Will I go at the pond of Majna, will I see the two mountains Shama and Tafil.

When Asil narrated of what was happening in Makkah, Allah's Messenger (Pbuh) was overwhelmed with emotions tears rolled on his cheeks his love for Makkah. He said Be silent O Asil, let my heart be in peace (Kanzul Ummal Hadith No 712) And if it means to liberate the homeland from foreign occupation and to infuse a deep sense of love and devotion for freedom among the people. We also join hand with them. Islam has specifically emphasized this point the Quran say "Honor/dignity is for Allah, His Messenger and for the believers but the hypocrites know not. At another place the Quran says: "Allah will never allow an strategy to the non believers to overcome the Muslims.

If nationalism (Wataniyat) means to strengthen relationship among the people of a country and them to use it to guide them to their interest. We are also in agreement with them on this point. Islam takes it as an imperative. They Quran says “O you the believers, don’t make friends other than from your own group. They (Those are not from your group) will never hesitate to cause you serious harm. They love every thing that causes detriment to you. The malice of their hearts is coming out of their mouth. And what they conceal in their breast is even more active. We have told you in explicit term. So follow it if you are men of wisdom. Allah’s Messenger (Pbuh) has said : “ O Allah’s slaves promote fraternity among your selves (Be like brothers).

And if nationalism means conquest, Islam has made it an obligation and has given good news to the conquerors of a best empire and a blessed victory Allah says “And fights them until the mischief is eliminated and, all become obedient to Allah only.

But if Wataniyat (nationalism) means to divide the community into confronting groups who blame one another and hatch conspiracies against the other group and follow the despicable path of personal interest and it is explained in the light of individuals gain, and the enemy get the benefit out of this situation and try to aggravate it and block any attempt of unity among these groups then such a nationalism (Wataniyat) is false. It has no good for its standard bearers nor for others.

The Shaikh further says: you see that we are with them so far as the positive concept of homeland and the people of homeland and patriotism is concerned even we support the

extremist standard bearers of this ideology. You must have also seen that the high sounding claim of patriotism is a part of Islamic teaching.

Then the Shaikh has extensively explained the most difficult aspect of this issue ie the different between the concept of nationalism as preached by the secularist and the Islamic concept of it He says. The different between their and that of ours is that we define the confines of nationalism on the basis of belief and they take geographical limits for it. Every region where a Muslim believer lives that is close to our heart and a hollowed land, we must fight for its welfare. All Muslims living on earth are our brothers and we must take care for their welfare while the standard bearers of nationalism take care for those living in a particular geographical limits.

**Patriotism of Muslims living in non Muslim countries:**

The most difficult problem, that in Muslims living in a non Muslim country, face, is to maintain a balance between the Islamic concept of nationalism and the nationalism as propagated by these countries or in other words balance between the demands of patriotism and how Islamic Shariah defines them. The issue is much more serious than it prima foci appears. Muslim citizens of these countries those who have willingly migrated there and have acquired citizenship of those countries and the Muslims who are the nationals of those countries, whether racially they are Muslims or not and have embraced Islamic there, the major problems confronting these Muslims is to be absorbed in the society of those nation or to

adhere to their Islamic identity. It is most serious conflict they are faced.

Imam Abul Lais Luqman Ahmad a Muslim of American Origin, has, spoken deeply and exclusively on this issue. He has gone deep in to the issue and has explained Shariah aspects concerning the issue. He himself faces this problem. He has put forth this problem in such a fine manner that we cannot explain it in a better way. We will only refer to the points that need consideration under the principles of Shariah. He has first put some questions and then has tried to answer them He says American nationalism clashes with Islam. Does saluting American flag and to kiss American soil is anti Islamic? which path is better for an American Muslim. Should be absorb himself in the American main stream and be proud of his American nationality or he should insist on the concept that we are all Muslims. The last question is whether the case of a Muslims who immigrates to America is different from that of a Muslim of American origin.

There are plenty of questions. So many questions that will stun a person. Then he writes under. We are grateful to America, we cannot deny the fact that American government has provided us many opportunities. These facilities are not confined only to follow and practice Islamic rituals but the government allow us to hold religious conclave, through which we preach and propage Islamic message.

So in my view, to nurture a sense of love, to a definite limit is based on nature and reason.

But this love will not deter us from condemning a marriage between the some gander (gay) abortion propagating

sexual issues in the media. It does not prohibit us from conveying/preaching the call to our compatriotism in a decent and appealing manner, with all these. If we so wish, we can defend our natural interest for USA. This feeling of ours will not get promoted on the ground of getting a green card only. But it will flourish on the basis of our environment and the treatment method out to us. There is an old saying that don't break a plate in which you take your meal. Subsequently, referring to the conditions of American Muslims, he writes "We the American Muslims have been brought up in USA, we don't have another homeland that we may migrate there. So America is our homeland whether we may like it or not.

I don't think it to be an aberration or something prohibited that we the Muslims of USA nurture a sense of loyalty and patriotism, as we enjoy all kind of privileges and amenities from the country.

Although our faith is different from that of the ruling class and the majority community here, in the chapter Al Mumtahina the Quran says: Allah forbids you to be friend those you who fought you on account of your faith and expelled you from your homes and helped one another in you expansion. Those who befriend them will be the wrong doers. Generally US citizens have no major predicament in relationship with Muslims with the passing of time we are adopting others culture. But it is also undeniable fact that our government that has a long record of a notorious history, does not hesitate to black list any one who is a challenge for its interest. Even if he continuously recites American national anthem (God save America) Even his nationality does not help in such case.

After this he comes to a conclusion that to us it is desirable in the light of Shariah and proper to achieve a place for the general call system under the caption. Real nationalism, he writes, in a nut shell if we wish to be patriots in real sense, we should insist to make the USA a cradle of peace, we must adhere to a just true and comprehensive Islam. We must abide by moral values. We must give importance to what is around us. We should provide relief to the refugees out of our Zakat amount.

We should try to eradicate poverty through dole and alives: We must introduce a modern educational system in accordance with Islamic belief.

The another has referred to the Palestine issue and the repressive stand that USA has taken on this issue. What he writes is in a style of preaching. He writes “So far as the Palestinian issue is concerned it is a very important issue But Americans will not pay much attention to it But if we are able to present the sense of cooperation as enjoined by Islam through our words and deeds then it will attract their attention towards it on the other hand if you intend to display contempt towards USA you have every right to do so you are at liberty to behave like this provided such behavior of yours does not infringes upon others rights. Al though as an American Muslim, loyalty to our homeland (USA) is the major part of our life. Our first and the last subservience is to Allah Almighty because we are Muslims and we should live like this. Then nationalism will in no way be detrimental. (Shireen Hamid Fahmi , Islam Online).

This believer has very aptly explained the path of moderation between nationalism and the demands subservience

to Allah almighty, nationalism demands that a Muslim shall loves a country where he lives and benefits himself from the products of that place. He should abide by all the positive demands of citizenship. But he must not forget that all his loyalties are to Allah. So he should preach his faith in his homeland. He should keep alive this point in his mind that the relationship of belief is the most strong connection.

Path of moderation concerning citizenship and patriotism:

We offer a balanced concept of homeland and patriotism in the light of the Quran and the Sunnah, avoiding any imbalance. We here quote Quranic verses and Ahadith that clearly refer to that meanings or argue indirectly. But we could not incorporate that meaning to those verses and Ahadith that don't find a place in them.

#### **What the Quranic verses say concerning homeland and patriotism:**

First it is a sublime sacrifice to desert ones homeland for the sake of one's faith. Allah Almighty says those who live in this region and have embraced faith before them love those who migrate to their land they don't feel heart burning if something is given to the emigrants. They give preference to them upon themselves even they need it for themselves. This a perfect praise to the Ansar. Region here means Madinah. And the verses that those who embrace the faith before them refers to the Ansars who had embraced Islam at the first and second Baite-Aqaha. It is a fact that some Ansari (Residents of Madinah) had embraced Islam before the migrants (Residents

of Makkah). They loved the migrants and receive them with open arms. They (the Ansar) gave priority to the needs of migrants even if they themselves suffered hardships, as they had immigrated to their land. The Quranic Verses show that they the Ansar were unique in their qualities and characteristics. But the earlier verses also testify that the emigrants were also a lot of dignified people. They were also an embodiment of sacrifice. Selflessness sacrifice means to prefer other upon oneself and to spend to meet others requirements. This fact reflects in the first verse of the Quran. Referring the emigrants (Mahajirs) it says the poor emigrants who were driven out of their homes and were deprived of their property and assets, if the Ansar helped them and made them partners in their properties the emigrants had also left their homes and properties and even their families for the sake of Allah Almighty. So their (emigrants) sacrifices were not less than those of the Ansari (Azwal bayan).

Ibne Kathir has reported what Allah's Messenger (Pbuh) had said to the Ansar regarding the emigrants "These are your brothers who have come to you sacrificing their homes and properties and leaving behind their family members. The Ansars said: O Messenger of Allah (Pbuh) they have their share in our properties (Tafasir Ibne Kathir pp329/4) It means that Ansar had acknowledged the sacrifices made by the emigrants It also shows that emigrants also shared this noble characteristic of sacrifice with Ansars. They had offered their wealth and property in Allah's cause. Abu Bakar had once donated of whatever he had in his house for the sake of his faith.

The above said Quranic verses clearly tell us that love for ones homeland is a natural instinct. But despite one's love for ones homeland, he is supposed to desert his homeland only to uphold the dignity and safety of his faith. The Quranic Verse praises the emigrants that the believers have left their homeland for the sake of their faith and this is a sublime sacrifice. So the emigrants have a superior position upon Ansars as they had sacrificed their homeland. Sacrifice of other belonging are of a second stage.

One who is driven out of his homeland deserves Allah's blessings. Allah says If you don't help him (Allah's Messenger Pbuh) Allah had helped him when the non believers had driven him out (from his homeland). The second one of the two when they were in the cave, said to his companion Fear not Allah is with us.

Man generally leads a respectful life in his homeland and departs his homeland for livelihood, for his business or for higher education. For a person it is something extremely painful that he has been forced to leave his homeland Allah's Messenger (Pbuh) was also forced to desert his homeland. He had emigrated under divine orders for the sake of his faith, although he suffered acute psychological pain for deserting his homeland. He as a result of this, was blessed with Allah's favor and help. Everyone who migrates from his homeland to uphold the dignity of his faith deserves Allah's favor, since he followed the instance of Allah's Messenger (Pbuh) and suffered hardship and affliction like him (Pbuh). Shaikh Abdul Rahman Sadi has said that emigration (Hijrat) means to sacrifice something that one loves, for the sake of Allah. The

emigrants (Mahajir) had deserted their homeland, their properties their families, their friends for Allah's favor and upholding the supremacy of His religion (Tesirul Karim Al Rahman)

(3) Love for ones homeland and its defence is equal to ones love for oneself and to save oneself from disaster. Allah Almighty says: "Had we made it mandatory for them to assassinate themselves or to leave their homes a few of them would have followed it. At another place, the Quran says Allah forbids not you to be kind and friendly to those who did not fight you on account of your religion or have not driven you out of your homes. If you ponder over the earlier verse deserting ones homeland is equal to kill oneself. When the disbelievers of Makkah were holding their meeting to hetch a conspiracy against Allah's Messenger (Pbuh) they had suggested to crucify him to assassinate or to drive him out from his homeland (Makkah). Allah says: " And remember when the disbelievers were hetching a conspiracy to hang you or kill you or to drive you out of your home. They were plotting and Allah was also making a plan and Allah is a better planner.

Tabri says: "This verse means that O Muhammad remembers the time when the infidels of Makkah were plotting to hang you or kill you or drive you out from your home I saved you from their conspiracy so fight those who waged a war against you and rejected Allah's religion. Let not their huge crowd overwhelm you. As your Lord is the best planner to plot against the disbelievers polytheists and disobedients.

4-Patriotism demands that one should pray for his homeland peace and prosperity. Allah Almighty says: And when Ibrahim said O My Lord make this place a town of peace. And bless its residents who believe in Allah and the day of judgment, with fruits. Allah said I will give some rest and relief for a while and then I will drag them to the hell fire and that is very bad place.

This verse shows that Muslims should pray for peace and prosperity of their homeland. It exhorts them for it. And what patriotism demands. The best prayer is for peace and prosperity as Ibrahim had prayed for it.

Qurtabi says that it is Makkah for which peace and prosperity was prayed. Ibrahim prayed peace and prosperity for his children and other residents of the town. Ibne Ashur says that this prayer of Ibrahim is in very comprehensive words as peace and security on roads is the foremost need for prosperity, justice, honor and dignity. If peace prevails prosperity is ensured. Peace is disturbed when the above said three points are disturbed. And when these points are not safe the other latter points are also suffer a setback. By these prayers Ibrahim aimed peace and prosperity for the centre place of Islam. When peace and prosperity will prevail people of this town will live in peace (Tafseer Al Tehrir Wal Tauwil by Ibne Ashur 30/53).

#### **Ahadiths relating to homeland and patriotism:**

With regard to the love for homeland and nationalism with no imbalance, there are many Ahadith (Traditions, Having reference to the Quranic verses these Ahadith explicitly state

more points under which a perfect form of homeland and love for ones homeland emerges.

5-Patriotism and a manifest desire for it. Hazrat Anas says that while returning from a journey when the out skirts of Madinah were visible, Allah's Messenger (Pbuh) would make his she camel to walk speedily. If she was slow in moving he (Pbuh) would drive her to move fast.

Imam Bukhari has further reported from Haith Bin Usman that he would make her run. In Ahadith there is mention of the superiority of Madinah and love for ones homeland.

Betal says that speeding the camel towards Madinah show Allah's Messenger (Pbuh) intense desire to see his companions and family members and love for home makes one restless. Allah's Messenger (Pbuh) is the best role model for us commentary on Bukhari) Thabli says that man feels the agony of being away from his home and homeland. That is why unmarried rapist is punished with flogging and exilement. He driven out his home town whether he has a family or not (Al Jawaharul Hasan). The Hadith refers to it with persistence. It means that he (Pbuh) repeatedly acted like this. This practice was due to love for the home town and an intense desire to see his companions and family members.

The Hadith also reveals that he (Pbuh) had made Madinah his home land although Makkah was h is real home town and love for Makkah was alive in his heart. Had the disbelievers of Makkah not driven him out and Allah had not permitted him to migrate (to Madinah) he (Pbuh) would not have deserted his home town. Even if it's resident are unkind,

the home town attachment is always springs eternal in human breast. The Hadith also shows that migration was a cause of distraught for him (Pbuh) when desertion from home is agonizing will not deserting ones homeland will be a cause of severe agony.

In the Hadith of Warqa bin Naufil, it has been reported that when Allah's Messenger (Pbuh) was informed that people of Makkah will drive him out of the town. He (Pbuh) exclaimed will they expel me. Sahili says that he (Pbuh) had exclaimed as deserting ones home is painful. Warqa said yes, everyone who came with a mission like yours people stood against him. If survived till that time, I will stand by you.

According to this Hadith when Warqa told him (Pbuh) that people will belie him. He (Pbuh) was silent. When he said that he will suffer distress at their hands he (Pbuh) kept quite but when he told him (Pbuh) that they will drive him out of his hometown, he (Pbuh) exclaimed will they expel me. It shows how much he (Pbuh) loved his hometown. He (Pbuh) felt agonized when he (Pbuh) heard that he (Pbuh) will be expelled from Makkah. Makkah was the Haram (Sanctuary) and the home of his ancestor Ismail. So when he heard from Warqa that he will be drawn out from his home, he exclaimed will they expel me. This exclamation shows that he (Pbuh) was shocked on hearing such prediction (Al sayara Nabaviah by Ibne Kathir 397/1)

7- Open display of one's love for his home land and recitation of poetry to express one's love:

Hazrat Aaisha has narrated that when Allah's Messenger (Pbuh) came, Abu Bakar and Bilal suffered form

high fever. I went to them and said father how you feel now? O Bilal how are you? Aaisha said when Abu Bakar suffered from fever he recited these verses: Every one rises in the morning along with his family members while death is to them nearer than string of his shoes.

When Bilal was not under fever strain, he would recite these verses.

Would that I know I will spend a night in Makkah with Adkhar and Jalil (Grass) is around me will I go at the tank well of majite, Will I ever see Shama and Tufail.

Aisha said She told Allah's Messenger (Pbuh) about it He, therefore prayed O Allah, bless us with a deeper love for Madinah as we have for Makkah bless him with health and bless his saa (measuring container) (Bukhari).

Bilal loved Makkah to such an extent that he cursed those who had compelled him to leave Makkah and Migrate to Madinah He would say O Allah, let your curse befall upon Utba bin Rabia ,Shiba Bin Rabia and Umaia Bin Khalaf. They forced us to leave Makkah. Let your wrath force out of your mercy shadow.

Sahili says that this narration reveals a deep sense of love for one's homeland, it reflects an extreme attachment with one's home and it displays human nature Asil Ghaffari said when he came to Madinah, Aisha asked him. Asil, how was Makkah when you departed it. He said its drain were while (full of write) Izkhar and Sulam were blooming. Tear rolled in to the eyes of Allah's Messenger (Pbuh) He said O Asil don't exile our desire (for Makkah). In another narration, he (Pbuh) sad let it be in peace. Earlier some one had recited these poetic

verses would that I know, I will spend a night at that Khazami valley (Makkah) where I was brought up by my family. That was the place where amulet were being round my neck and were taken down when I grew up.

This hadith justifies reciting poetic verses under deep desire for one's homeland and singing refreshing the sweet memory of one's child hood. It also show that the one who was forced to leave his hometown. Can curse the tyrants and invoke Allah's blessing to have a chance to return to his home town whether it is through peaceful manner or through a fight. It also shows desirability to wish peace for one's homeland and invoke Allah's blessing upon one's compatriots.

8-To have a heartfelt relationship with those places and events that are fresh in one's memory Hazrat Anas has narrated that he accompanied Allah's Messenger (Pbuh) to Khaiber, when we were returning and Uhud mountain was visible He (Pbuh) said "The mountain (Uhud) loves us and we also love it. Then pointing towards Madinah he said "I declare the city between the two forts of black stone, a sanctionary as Ibrahim had declared Makka a hollowed city. O Allah bless us and bless our Saa and Mud (Container Measurement) for our benefit (Bukhari) This Hadith reveals love for a mountain as it is a part of the hometown. Similarly river, springs orchids, animals, birds and other such the animated/unanimated manifestations have emotional attachment to the one who loves one's homeland. Allah's Messenger's (Pbuh) love for Uhud mountain was not one sided it was of both sides (we love Uhud and Uhud loves us).

### **Motivaion to live in ones homeland**

It have been narrated by Abdullah bin Adi Bin Hira Zahri Allah's Messenger (Pbuh) stood on the mount Haroor and said by Allahs By Allah you are the best town. Allah loves this town. I would not have deserted you had I not been driven out from here (Masnad Ahmad) These words of Allah's Messenger (Pbuh) motivate to live in a hometown ones lives it for peace and security. But loved town is the one that Allah has made it a blessed town and it attracts the believers from other parts of the world. This Hadith motivates one to live in his home town to serve it and enjoy its bounties.

Describing migration to Ethiopia (Habsha) Suhaili writes it tells us that we should desert our home land for the sake of our faith, even the home town is like the blessed city of Makkah one has to migrate to a country of non Muslims.

### **Love for the homeland and its relevance with belief:**

There is an unauthentic Hadith, we refer to it here in view of its significance. Love for homeland is the part of the belief. Let us see what the Islamic scholars say concerning this Hadith. Zarkashi say I know not about this hadith. Syed Muinuddin Safwi says. It is not an authentic hadith nor it has been reported from any scholar of yore nor it has been said "I did not found it anywhere but its sense is correct. Manofi says it is confusing that Sakhavi declare it correct so far its sense is concerned as there is no relevance between the two it is also against the Quranic verse Had we commanded then to kill themselves or to leave your homes, only a few would have followed it. This Quranic verse reveals that they loved their hometown but were not believers, as this Quranic Verse refers

to the hypocrites (Munafiqin) Some Scholars have clarified of what Sukhavi has said they point out that Shakhavi did not mean that only believers love their home land. He meant patriotism is not against the faith.

Mulla Ali Qari says that it is clear that love for homeland is one of the symbols of belief. But this symbol will have the relevance when a believer particularly love the homeland. But this quality is found in a believer and non believer alike. So it cannot be referred to as a symbol of belief. He further says Allah Al mighty has quoted what the believers had said why should not we fight in Allah's cause because when we have been drawn out from our homes. In the light of this Quranic verse the meaning of the said Hadith are correct. He further says that this Quranic verse clash with another Quranic verse that say we make it mandatory for them to fight and kill. If the text of the Hadith is correct, it would be better to say that here Watan (homeland) mean paradise that was the first homeland of our ancestor Adam and as some scholars say he was born in paradise or according to some other scholar she was admitted there after accomplishment or it might mean Makkah, as it is Ummul Qura and sanctuary of the world or as per Sufia (Mystics) interpretation it may be a reference to return to Allah Al Mighty as He is the Manifestation of eternity. As the Quran says: "Ultimately all will return to they Lord. Or may have the reference to the homeland provided this love means to love ones relatives, to help the poor and needy. It is also a point that if something is taken as a symbol for another thing, it does not necessarily mean that it is reserved for it. It is sufficient that it has a particular relationship with it. As in a Hadith Keeping ones promise is a symbol of belief. In

other Hadith it is said that to love the Arab is a symbol of belief. But these qualities can be found in non believers as well (Al Asrar Marfu).

It may be that these meanings are correct and it may refer to the belief in what is essentially related to the homeland, the things that cannot be separated from homeland and the believers love those things. It is ones homeland where one lives with his family and defends ones wealth and other belongings. So one died defending his property and family will be called a martyr, as in a Hadith it has been said that one is killed defending his property he is a martyr, one who lost his life defending himself is a martyr one laid down his life for the sake of his faith is a martyrs One who was killed defending his family is also a martyr (Al Targhib wal Tarhib).

### **Comments on patriotism in the light of Shariah**

It is believed that some points relating to nationalism, clash with Shariah so questions are raised concerning those points/issues we will discuss here some of them.

These issues are, saluting the national flag, standing while national anthem and music is played. One who dies defending his homeland will not be called a martyrs. He will not get the reward meant for martyr as per the Islamic code.

### **Saluting the national flag:**

Some people have reservation about soldiers saluting the national flag or the students saluting the flag in the school at the morning assembly. This issue has assumed significant as some Fatawas (religious ruling) say that saluting the flag is prohibited and an innovation some people say that saluting a

leader is like following non believers tradition (Al Lajna Al Daima Lil Buhoos Al Ilmia Wal Ifta, It is a fatwa from Saudi Arabia it will be quoted later).

Having full regard to those fatwa, we have to note that most of the country's flag is regarded as the symbol of their sovereignty. In the pre Islamic era, the Arab used to raise flags daring the battles. Falls of a flag was a symbol of defeat. During the Islamic era different tribal's had their own flags. The army had a one common flag, if flag was noticed as falling someone else would hold it high. Generally the standard bearer was the commander of the army, in the history of Islamic Jihad it is an old tradition, we find its proof during the era of Allah's Messenger (Pbuh) as well, during the time of his companions jurists had declared an army flag as desirable. To them army flag had a specific significance as the flag was the manifestation of national dignity.

Raising hand while saluting or to keep one's hand upon his breast is not a display of obeisance for the flag, but for the national dignity the flag symbolic of. To demonstrate one respect in a clear way, where there is no bowing like that in the prayer, it is not something Bida (something not enjoined by the Shariah) when saluting the flag is permissible then soldiers saluting their senior officers will also be permissible. The point concerning national music will be discussed later. So far as standing to display ones reverence for national anthem is undesirable in my view. Because there is no Shariah argument in its favour. But since it is a universal convention and does not have any relevance with worship, so there may be a liment view concerning it. If someone behaves like that, it may be permissible but better to avoid it. What we have given our

view regarding the flag. Its details and arguments would be given on the pages that follow.

We give below the some argument regarding the permissibility of flag as a symbol Ibne Ishaq says that when during the battle of Muta, Muslim soldiers had a very tough time. Allah's Messenger (Pbuh) said that the flag is in the hand of Zaid bn Harith and he is fighting with flag in his hand and then he attained martyrdom. Then the flag was raised by Jafar, he fought and was martyred . The narrator says then he (Pbuh) was silent. The Ansar were worried. They felt there must be something unpleasant happened to Abdullah bin Rawaha.

The Allah's Messenger (Pbuh) said Abdullah bin Rawaha held the flag in his hand, fought and attained martyrdom (Sirat Ibne Hisham) Then he (Pbuh) now I will hand over the flag to the one who loves Allah and his Messenger (Pbuh) then he handed over the flag to Hazrat Ali (Bukhari). Ibne Maskan has reported from zaid bin jafar Ghafri that Allah's Messenger (Pbuh) had earlier got Ansar's flag colored in yellow.

Nasai has reported from Hazrat Anas in one of the battles Ibne Muttam was holding a black flag in his hands (Nil Autar) Hazrat Karz bin Usama has reported that Allah's Messenger (Pbuh) gave a red flag to the tribe of Banu Salaim. The standard of Allah's Messenger (Pbuh) was black and the small flag (Liva) was white. The another of Tar al Sariti says that this narration shows that having flag in a battle is desirable.

Question: What is Shariah ruling about saluting the flag by army soldiers and display their reverence to the savour army officers and shaving ones beard?

Answer: Saluting flag is not permissible, it is a bidat (something not enjoined by the Shariah) Allah's Messenger (Pbuh) has said who so ever introduced something new that was not in our faith it will not be accepted (Bukhari Muslim).

To display respect to the officers is permissible but there must not be exaggerated display of reverence to the officers or non officers. It is Allah who favors peace and blessings be on our prophet Muhammad his family and companion (Sel) Abdullah Bin Qaud. Abdullah bin Ghady and Abdul Razzaq Afifi, Abdullah bin Abdul Aziz bin Baaz (Al Lannatul Daima).

Question: What the Shariah says about a person who has been serving in the army and through it he earns his livelihood. As a soldier he is supposed to display his respect to his officers like the non Arabs (Ajmi) do and salutes them like the aliens do, salute the national flag, judgments in the army are delivered on the ground that Shariah does not approve of it.

Answer: Saluting flag is not permissible. To deliver judgment in accordance with Islamic Shariah is permissible. It is not permissible to a Muslim pay respect to the leaders like the aliens (Ajimis) do as in a Hadith it has been forbidden to behave like the aliens and also it is an exaggeration in the display of reverence (Al Lajnatul Daima). Shaikh Atiya Sifar and the Fatwa Committee Auqaf Ministry of Kuwait have declared flag saluting to be permissible (Fatwai Al Azhar May 1997).

Second, to stand straight while military plays its music (Tune) and national anthem is being playd. In this respect we believe that although some musical instruments are used in army music and national anthem. But it aims to demonstrate

majesty of a homeland and great national events. It is now an instrumental convention and every nation practice it. So it is better to issue a ruling in favour of its validity. Particularly when there is a difference of opinion concerning the use of musical instruments. The ruler has a right to adopt a policy in consultation with the Jurists.

The first Fatwa that was issued in favour of military music perhaps was the one that had been issued on the request by the Egyptian ruler. It is quoted below.

Taking in to consideration of the issue and the circumstance, this opinion emerges that a large number of people of Najad regard music as a frivolous activity. So this music may be a cause of fun and entertainment for the army but it cannot be used in Makkah, Mina and Arafat, the hallowed places of worship where devotees celebrate Allah's name and invoke his mercy. In my view the government of our homeland must not restrict the music upto above said holy places but other places should also be declared as such, yes, if the army band is played up to the limits of Jeddah there is no objection in my opinion (Abdul Rahman Qaraa 1926).

National anthem (with or without music). So for this issue is concerned if people stand up when president or the king enters into the hall and people stand up as a mark of respect, there is no harm in it as a just ruler and scholars deserve respect.

It has been narrated by Abu Sayeed Khudri Banu Quraiza agreed to accept Saad bin Maaz chief of his tribe as the mediator, so he (Pbuh) summoned him. He came riding on a donkey when he came near the mosque, Allah's Messenger (Pbuh) said to his companions stand up and receive your chief

(Bukhari). Commenting on this Hadith Navavi in his annotation on Sahi Muslim said it shows that paying respect and to stand up to receive the dignitaries is desirable, Qazi Ayaz says standing is not prohibited. The prohibition is only in such cases the person who is being received is sitting and as long as he continues to sit others stand before him. He writes, I say that standing to receive a dignitary is desirable and there are many Ahadith in favour of it. There is no Hadith from Allah's Messenger (Pbuh) that prohibits it. To stand up to pay respect to ones father, or the ruler is desirable as the Shariah enjoins it and also courtesy demands it.

Shaikh Wajihuddin Abul Maali writes in commentary on Hidayah to stand up to receive scholars and dignitaries are a desirable act. Ibne Qayyim says that scholars are of the opinion that standing for ones parents, a just rulers and dignitaries is desirable. It is a common practice among the nobles. If respect to them is not displayed in this way they might take it as their insult and it will be a case of malice. In a hadith it has been narrated that when Fatma would visit her father (Pbuh) he would stand up to receive her, kiss her and make her to sit on his seat. When Allah's Messenger (Pbuh) would go to see her she used to stand up to receive him (Pbuh) kiss him and make him to sit on her seat (Tirmizi).

Mohammad bin Bilal has reported from his father that when Allah's Messenger (Pbuh) would come to an assembly we would stand up until he would enter in to his house (Majma al Zawaid, Baihaqi said that the narrator is a reliable reporter. Anas says that the companions of Allahs Messenger (Pbuh) loved him extremely. But would not stand up to receive him as they knew that he (Pbuh) did not like it (Tirmizi).

**It s the one who does defending his homeland is a martyr:**

Martyrdom depends on ones intent. In Arab and other countries where Islamic Shariah is not in force if a soldier dies fighting it will depend on his intent. If he only believed in his homeland and its soil, such a person will not be called a martyr as he had no other aim or purpose to fight for. If he had other purpose also then martyrdom will depend on its nature. For example if he had the intent to uphold Allah’s religion, he will be called a martyr. And if he fought for wealth or to defend his self, honor, or his family, he will Insha Allah be a martyr. Land and homeland cannot be separated from it, because defending is to defend ones homeland. We quote some Ahadith in support of our stand. One person asked Allah’s Messenger (Pbuh) that one fights for his honor, another fights to demonstrate his valour, the other fights with an outer intention. Who amongst these is “in Allah’s cause”. He (Pbuh) said the one who fights to uphold Allah’s Message will be in Allah’s cause (Bukhari).

In another hadith Allah’s Messenger (Pbuh) said one who is killed defending his property is a martyr, one who dies defending his faith is a martyr, one who is killed defending himself is a martyr one who lays down his life for his family is also a martyr.

These few pages have been compiled with Allah’s favour all praises are for Him.

