

وطن سے محبت کا اسلام میں تصور

LOVING ONE'S NATION

AN ISLAMIC PERSPECTIVE

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INTRODUCTION

All praise is due to Allah. We praise Him and seek His forgiveness. Whoever Allah guides, none can misguide him. And whoever He misguides, none can guide him. I testify that none has the right to be worshipped in truth except Allah, who has no partners. And I testify that Muhammad (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) is His servant and Messenger.

To proceed:

I seek refuge in Allah from the accursed Shaytan. In the name of Allah, the Most-Merciful, Ever-Merciful:

To proceed:

﴿الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا
عَنِ الْمُنْكَرِ ۗ وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿١٩﴾﴾

“It is those who, if We give them power in the land, they establish prayer and give zakat, and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of all matters.” [Surah Al-Hajj 22:41]

Some say that loving one's nation is completely prohibited, whereas some say that there is nothing greater than loving one's nation. To clarify this subject, we will mention the reality of loving one's nation, its status in Islam and how one should express his love for his Nation.

LOVING ONE'S NATION IN LIGHT OF THE QUR'AN

1. Encouragement to thank Allah when one is granted an Independent Nation:

Despite being commanded to thank Allah at all times, He specified those people who were bestowed a Nation to thank Him.

Allah said:

﴿وَاذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَتَخَطَّفَكُمُ النَّاسُ فَآوَاكُمْ وَأَيَّدَكُمْ بِنَصْرِهِ ۚ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦٦﴾﴾

“And remember when you were few in number and oppressed in the land, fearing that the people would snatch you away. Then He sheltered you, and strengthened you with His help, and provided you with good things, so that you may give thanks.” [Surah Al-Anfal 8:26]

2. Allah loved the Companions who left their Nation and migrated to Madinah:

Loving one's Nation is natural. When the migrating Companions left their Nation to stay with the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) in Madinah, Allah appreciated their sacrifice and

praised them.

Allah said:

﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾﴾

“For the poor emigrants [there is a due share] who were driven out of their homes and their properties, seeking Allah’s bounty and pleasure, and helping the cause of Allah and His Messenger. It is they who are the truthful.” [Surah Al-Hashr 59:8]

3. The Qur’an mentions sacrificing one’s life and Nation together:

Allah mentioned loving one’s life alongside loving one’s Nation, proving that a person loves his Nation just like he loves his life.

Allah said:

﴿وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ أُخْرِجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِّنْهُمْ ۗ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ بِهِ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا ﴿٦٦﴾﴾

“If We were to command them, “kill yourselves”, or “leave your homes”, they would not do it except for a few of them. But if they did what they were instructed, it would surely be better for them and more reassuring.” [Surah Al-Nisa 4:66]

We learn from this Ayah that a person’s heart is filled with love for his Nation, and he dislikes leaving it.

4. A person loving his Nation:

Allah said:

﴿قُلْ إِنْ كَانَ ءَابَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ
اٰفْتَرَقْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِينُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِّنَ اللَّهِ
وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفٰسِقِينَ ﴿٩٤﴾﴾

“Say, “If your parents, your children, your brothers, your spouses, your clan, the wealth you have acquired, the trade you fear to decline, and the homes you cherish – [if these] are dearer to you than Allah and His Messenger, and striving in His cause, then wait until Allah executes His decree. For Allah does not guide disobedient people.”” [Surah Al-Tawbah 9248]

Allah did not dismiss loving one's Nation here; he only prohibited from giving precedence to one's Nation over Allah, His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) and striving in Allah's path. Hence, this Ayah also proves the permissibility of loving one's Nation.

5. Order to Fight for Allah's sake to protect one's Nation from Oppressive Occupiers:

This is also a sign of one's love and affection with his Nation. If the enemies unlawfully attempt to occupy our Nation, we have been commanded to fight them to protect our Nation. When

Musa was commanding his people to enter their native Nation and free it from the oppressive occupiers, he said:

﴿يَقَوْمُ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾﴾

“O my people, enter the Holy Land which Allah has ordained for you, and do not turn back or else you will return as losers.”
[Surah Al-Ma'idah 5:21]

When Bani Israel lost their Nation due to their errors after the time of Musa (عَلَيْهِ السَّلَامُ), they requested their Prophet Yusha (عَلَيْهِ السَّلَامُ) to assign them a commander who would lead them in fighting the enemies and freeing their Nation. Yusha (عَلَيْهِ السَّلَامُ) responded: Will you abandon fighting in Allah's cause if it is ordained upon you? They then said:

﴿وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجَنَا مِنْ دِيَارِنَا وَأَبْنَايَنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٦﴾﴾

“How could we not fight in the way of Allah, while we have been driven out of our homes and separated from our children?” However, when fighting was enjoined upon them, they turned away, except a few of them. And Allah is All-Knowing of the wrongdoers.” [Surah Al-Baqarah 2:246]

In this Ayah, fighting in Allah's cause was ordained against those who separated people from their families and Nation.

In the same manner, Allah permitted the Companions (رَضِيَ اللَّهُ عَنْهُمْ) to engage in defensive war after they were forced to migrate from Makkah for being expelled unjustly.

Allah said:

﴿أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾ الَّذِينَ أُخْرِجُوا
مِن دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ﴾

“Permission [to fight] is given to those who are attacked, because they were oppressed, and Allah is indeed Most Capable of granting them victory, those who have been driven out of their homes for no reason other than they say, “Our Rabb is Allah.”” [Surah Al-Hajj 22:39-40]

6. Leaving behind his children in Makkah to keep his beloved Nation inhabited:

The purpose of Ibrahim (عَلَيْهِ السَّلَامُ) leaving behind his child in Makkah was to keep his beloved city inhabited.

Allah said:

﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا
الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ
يَشْكُرُونَ ﴿٢٧﴾﴾

“[Ibrahim (عَلَيْهِ السَّلَامُ) said]: “Our Rabb! I have settled some of my offspring in a barren valley near Your Sacred House, our Rabb,

so that they may establish prayer. So make the people's hearts incline towards them, and provide for them fruits, so that they may be grateful.” [Surah Ibrahim 14:37]

7. Praying for Peace and Security while loving one's Nation:

A person's heart is attached to the Nation he resides in, hence he consistently invokes Allah to protect his Nation. Ibrahim (عَلَيْهِ السَّلَامُ) prayed to Allah to make Makkah secure and peaceful, a sign of his love for his beloved city.

Allah said:

﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٥﴾﴾

“And [remember] when Ibrahim (عَلَيْهِ السَّلَامُ) said: “My Rabb, make this city [of Makkah] secure, and save me and my children from worshipping idols..” [Surah Al-Hashr 59:8]

Similarly, the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) regularly prayed to Allah for the well-being of his Nation in Madinah.

LOVING ONE'S NATION IN LIGHT OF THE HADITH

1. A peaceful and secure Nation is a reward from Allah:

A tremendous reward for a person is to live his life in serenity in a safe and secure Nation.

The Messenger of Allah (ﷺ) said:

مَنْ أَصْبَحَ مِنْكُمْ آمِنًا فِي سِرْبِهِ مُعَافًى فِي جَسَدِهِ عِنْدَهُ قُوتٌ يَوْمِهِ فَكَأَنَّمَا حِيزَتْ
لَهُ الدُّنْيَا.

“Whoever among you wakes up in the morning secured in his dwelling, healthy in his body, having his food for the day, then it is as if the world has been gathered for him.” [Sunan al-Tirmidhi 2346. Al-Albani said: Hasan]

2. Will they kick me out of my Nation?:

When the Prophet (ﷺ) started receiving Revelation, the Mother of the Believers Khadijah (رضي الله عنها) took him (ﷺ) to her uncle Waraqah bin Nawfal, who questioned him about what he saw. When the Prophet (ﷺ) answered his question, Waraqah said:

“This is the same honorable Angel who Allah commanded to

send revelation upon Musa (عَلَيْهِ السَّلَامُ). If only I was a young man right now and stayed alive till the time your Nation will expel you from your city.”

The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) was surprised and asked: “Will they expel me from my Nation?”

Waraqah said:

نَعَمْ، لَمْ يَأْتِ رَجُلٌ قَطُّ بِمِثْلِ مَا جِئْتَ بِهِ إِلَّا عُودِي، وَإِنْ يُدْرِكُنِي يَوْمَكَ أَنْصُرَكَ
نَصْرًا مُؤَزَّرًا.

“Yes, all of this is true. Whoever came with the truth you have brought was treated with hostility; and if I should remain alive till the day when you will be expelled then I would fully support you.” [Sahih Al-Bukhari 3, Sahih Muslim 160]

Imam Suhayli (رَحِمَهُ اللَّهُ) commented on this hadith:

فَفِي هَذَا دَلِيلٌ عَلَى حُبِّ الْوَطَنِ وَشِدَّةِ مُفَارَقَتِهِ عَلَى النَّفْسِ.

This narration is an evidence that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) loved his Nation and was deeply hurt upon learning that he will part ways with it. [Al-Rawd al-Unuf 2/421]

3. O Makkah! Had my Nation not exiled me, I would never settle elsewhere:

The Messenger of Allah’s (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) affectionate love for Makkah is a strong evidence for loving one’s Nation. This is

why the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said that he did not wish to leave Makkah out of love when he was exiled.

Ibn Abbas (رَضِيَ اللهُ عَنْهُمَا) said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said to Makkah:

مَا أَطْيَبَكَ مِنْ بَلَدَةٍ وَأَحَبَّكَ إِلَيَّ، وَلَوْلَا أَنَّ قَوْمِي أَخْرَجُونِي مِنْكَ، مَا سَكَنْتُ غَيْرَكَ.

“How good of a city are you, and how beloved you are to me! Had my Nation not exiled me, I would never settle elsewhere.”

[Sahih Ibn al-Hibban 3709. Al-Albani said: Sahih li-ghayrihi]

The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) explicitly mentioned his love for his native Nation Makkah in this narration.

4. The Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) hurrying his ride when returning to Madinah:

The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) hurrying his ride when returning to Madinah is a praiseworthy example for one loving his Nation.

Anas (رَضِيَ اللهُ عَنْهُ) described the Prophet's (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) delight upon returning to his Nation:

أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ، فَنَظَرَ إِلَى جُدْرَاتِ الْمَدِينَةِ أَوْضَعَ رَاحِلَتَهُ، وَإِنْ كَانَ عَلَى دَابَّةٍ، حَرَّكَهَا مِنْ حُبِّهَا.

“Whenever the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) used to return from a journey and observed the walls of Madinah, he would make his

camel go fast, and if he was riding another animal, he would make it gallop because of his love for Madinah.” [Sahih Al-Bukhari 1886]

Ibn Battal (رَحِمَهُ اللهُ) commented on this hadith:

قوله: (من حبها) يعنى لأنها وطنه، وفيها أهله وولده الذين هم أحب الناس إليه، وقد جبل الله النفوس على حب الأوطان والحنين إليها، وفعل ذلك عليه السلام، وفيه أكرم الأسوة، وأمر أمته سرعة الرجوع إلى أهلهم عند انقضاء أسفارهم.

“The reason why the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) made his camel go fast due to his love for Madinah is because it was the Prophet’s (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) Nation, and his most beloved family and loved one’s resided in it. Allah placed a pre-disposed inclination in the souls to love their Nations and possess a form of yearning to return to it, and the Prophet’s (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) behavior in this regards is the best example for us. And in this Hadith, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) taught us to hurry in returning to our homes after our journey ends.” [Sharh Sahih al-Bukhari of Ibn Battal 4/453]

Ibn Hajar (رَحِمَهُ اللهُ) commented on this hadith as well:

وفي الحديث دلالة على فضل المدينة وعلى مشروعية حب الوطن والحنين إليه.

“This Hadith proves the virtues of Madinah, the legitimacy of expressing one’s love for his Nation and possessing a form of yearning towards it.” [Fath al-Bari of Ibn Hajr 3/621]

5. The Prophet (ﷺ) used to pray to Allah for his Nation:

Anas bin Malik (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) said:

“I went along with the Prophet (ﷺ) to Khaybar so as to serve him. (Later on) when the Prophet (ﷺ) returned he, on seeing the Uhud mountain, said:

هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ.

“This is a mountain that loves us and is loved by us.”

Then he pointed to Medina with his hand saying:

اللَّهُمَّ إِنِّي أَحْرَمُ مَا بَيْنَ لَابَتَيْهَا كَتَحْرِيمِ إِبْرَاهِيمَ مَكَّةَ " اللَّهُمَّ بَارِكْ لَنَا فِي صَاعِنَا وَمُدَّنَا.

“O Allah! I make the area which is in between Medina's two mountains a sanctuary, as Abraham made Mecca a sanctuary. O Allah! Bless us in our Sa` and Mudd (i.e. units of measuring).”
[Sahih Al-Bukhari 2889]

Many narrations exist on the Prophet (ﷺ) praying for his Nation Madinah to be filled with blessings and goodness, which is a clear evidence for loving one's Nation.

6. Importance of the Soil of one's Nation:

It is proven from the Prophet's (ﷺ) medicinal

practices that one should use the soil found in his Nation when he is performing Ruqyah upon himself.

Aisha (رَضِيَ اللهُ عَنْهَا) narrated that the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) used to read in his Ruqyah:

تُرْبَةُ أَرْضِنَا، وَرَيْقَةُ بَعْضِنَا، يُشْفَى سَقِيمُنَا، بِإِذْنِ رَبِّنَا.

"The soil of our land and some of our saliva, cure our patient with the permission of our Lord." [Sahih Al-Bukhari 5746]

Ibn Hajar (رَحِمَهُ اللهُ) commented on this hadith:

وقال البيضاوي قد شهدت المباحث الطبية على أن للريق مدخلا في النضج وتعديل المزاج وتراب الوطن له تأثير في حفظ المزاج ودفع الضرر.

“Al-Baydawi (رَحِمَهُ اللهُ) said that medical research has shown that one of the roles of the spit and saliva is to positively change one’s temperament by bringing it back to normal. Similarly, the soil of one’s Nation possesses a level of effectiveness in it to protect one’s temperament and ward off any harm by the will of Allah.” [Fath al-Bari of Ibn Hajr 10/208]

7. Bilal (رَضِيَ اللهُ عَنْهُ) reading poetry while remembering his Nation:

It is narrated from many Companions that they loved their Nations. One such companion is Bilal (رَضِيَ اللهُ عَنْهُ) who after migrating to Madinah would remember Makkah by reading the following lines of poetry:

أَلَا لَيْتَ شِعْرِي هَلْ أَبِيْتَنَّ لَيْلَةً.....بِوَادِ وَحَوْلِي إِذْخِرُ وَجَلِيلِ
 وَهَلْ أَرِدُنْ يَوْمًا مِيَاهَ مَجَنَّةٍ.....وَهَلْ يَبْدُونُ لِي شَامَةً وَظَفِيلُ

Would that I know whether I shall spend a night

In Makkah's valley with Idhkhir and Jalil grasses around me?

And will I shall drink one day the water of Mijannah?

And will I shall see once again the hills of Shamah and Tafil?"

Aisha (رَضِيَ اللهُ عَنْهَا) said that she informed the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) about what Bilal (رَضِيَ اللهُ عَنْهُ) did. The Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) invoked Allah and said:

أَلَا لَيْتَ شِعْرِي هَلْ أَبِيْتَنَّ لَيْلَةً بِوَادِ وَحَوْلِي إِذْخِرُ وَجَلِيلِ وَهَلْ أَرِدُنْ يَوْمًا مِيَاهَ مَجَنَّةٍ
 وَهَلْ يَبْدُونُ لِي شَامَةً وَظَفِيلُ.

“O Allah, make us love Madinah as much as or more than we used to love Makkah.” [Sahih Al-Bukhari 3926]

8. Is loving one's Nation part of Faith?:

It is important here to respond to a doubt regarding loving one's Nation, which is the following narration:

حُبُّ الْوَطَنِ مِنَ الْإِيمَانِ.

“Loving one's Nation is part of faith.”

This is not a Hadith. It is a fabrication and not a single scholar

of Hadith authenticated it. [Al-Mawdoo'at of Al-Saghani 81]

We learn from these narrations that alongside loving one's Nation, we must strive to rectify it and help it prosper.

THE PRACTICAL DEMANDS OF LOVING ONE'S NATION

We have proved that loving one's Nation is natural, and one is not sinful unless he crosses the limits set by Allah by giving precedence to loving his Nation over loving Islam. If one truly loves his Nation, he should express it in the following manners:

1. Thanking Allah:

Loving one's Nation does not mean that on independence day we dance, organize musical festivals, let our womenfolk be uncovered in streets and walkways, or perform any deed which Allah hates. It is the believer's responsibility to thank Allah for granting him a Nation, just like the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) thanked Allah when Makkah was conquered:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ.

“None has the right to be worshipped in truth except Allah alone. He fulfilled His promise, helped His slave and the enemies were defeated by Him alone.” [Sahih Muslim 2803]

2. Striving to establish Islam in one's Nation:

Loving one's Nation necessitates that we sincerely strive to establish the Qur'an and Sunnah to turn our Nation into the prosperous society of Madinah, and no Nation can achieve

anything better than it.

Allah said:

﴿الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا
عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَلِيمٌ بِالْأُمُورِ ﴿٢١﴾﴾

“It is those who, if We give them power in the land, they establish prayer and give zakat, and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of all matters.” [Surah Al-Hajj 22:41]

Allah mentioned in this Ayah that it is the Muslim ruler's responsibility to establish the prayer and payment of Zakat on his people when he is given authority on earth.

3. Adhere to the Laws of one's Nation:

Loving one's Nation demands that we: respect every law of our Nation which does not oppose the Shariah, respect our Rulers, consistently pray for the well-being of our Nation and make efforts to preserve it, pray for our army and soldiers who protect our Nation without caring for themselves, and likewise pray for the rectification of our ruler.

4. Love the People of your Nation:

One way of expressing your love for your Nation is to love every Muslim in your Nation. Consider him your brother, deal

gently and respectfully with them, and most importantly help the poor and needy.

5. Continuously pray for the well-being of your Nation:

To express our love for our Nation, the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) taught us to regularly invoke Allah regarding our Nation. Pray to Allah for the guidance of our rulers and his subject, and invoke Allah to have mercy on our Nation's martyrs, whose efforts resulted in our Muslim Nation being created.



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“It is those who, if We give them power in the land, they establish prayer and give zakat, and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of all matters.” [Surah Al-Hajj 22:41]

Some say that loving one’s nation is completely prohibited, whereas some say that there is nothing greater than loving one’s nation. To clarify this subject, we will mention the reality of loving one’s nation, its status in Islam and how one should express his love for his Nation.

We will also prove that loving one’s Nation is natural, and one is not sinful unless he crosses the limits set by Allah by giving precedence to loving his Nation over loving Islam.

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