

حب الوطن في المنظور الشرعي

Loving one's country: An Islamic Perspective

Shaykh Khaalid Ibn Qaasim Ar-Raddaadee
Faculty of Hadeeth
Islaamic University of Madeenah, Saudi Arabia

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فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

**"So whoever hopes for the Meeting with his Lord,
let him work righteousness and associate none
as a partner in the worship of his Lord."**

The Noble Qur.aan - Soorah al-Kahf, Aayah 110

Reference

<http://kraddrdd2.blogspot.co.uk/>

Authored by

Shaykh Khaalid Ibn Qasim Ar-Raddaadee

Translated by

Abul-'Abbaas Naveed Ayaaz

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eMail: admin@madeenah.com

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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*Speaking about
one's country
and professing
love for it is not a
discussion which
revolves around
racism, bigotry or
nationalism.*

”

Loving one's country: An Islamic perspective¹

Indeed all praise is for Allaah; we praise him, seek His aid and ask His forgiveness. We seek refuge in Allaah from the evil in ourselves and we seek refuge from our evil actions. Whoever Allaah guides none can misguide him, and whoever Allaah misguided none can guide him.

I bear witness there is no deity worthy of worship except Allaah, He is alone and Speaking about one's country and has no partners, and I bear witness that Muhammad is His worshipper and final Messenger.

May peace and salutations be upon him, his family and his enlightened companions, and those who follow them up in goodness until the Day of Resurrection. Thereafter;

Speaking about one's country and professing love for it is not a discussion which revolves around racism, bigotry or nationalism. Rather it is a discussion revolving around one's life, place and growth; it is based on the depth of one's values and principles.

Al-Jurjaani said: "a person's 'Watan' is the place of his birth and where he resides."²

Al-Asma'ee said: "I heard a bedouin saying, 'if you want to know a person, look to his affection and attachment to his country; his longing for his brothers and his weeping over the time which he has spent.'"³

1 Translator's Note: The word used throughout the article is "Watan" and "Wataniyyah". The word "Watan" refers to one's land, country or birthplace. Wataniyyah is feeling an attachment, longing and a sense of pride or patriotism for one's Watan. For the sake of brevity, the word "Watan" has been translated throughout this article as loving one's country and Wataniyyah as patriotism.

It must also be noted that, after consulting Shaykh Khaalid Ar-Raddaadee, this is an edited translation of the original Arabic article, and therefore word order, phrases and slight modifications may be noticed.

2 At-Ta'reefaat p.327

3 Al-Mujaalasaah by Ad-Dinyoori p.336

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... it is a discussion revolving around one's life, place and growth; it is based on the depth of one's values and principles.

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Ibn Najjaar Al-Baghdaadee said: "I heard Abu Bakr Muhammad Ibn Daawood say, 'whoever does not drink from the water of loneliness and does not place his head on the pillow of sadness, he has not known the right of his country and soil; and neither the right of the people of knowledge and elderly...'"⁴

So loving one's country and affiliating to one's nation is something which is a human instinct; it is the nature which Allaah has created people upon. When a person is born in a particular land, grows up in it, drinks from its water, breaths its air and lives amongst its people, his natural human instinct connects him to that land; he loves it and is loyal towards it. It is sufficient as an insult to a person's feelings that it is said that he has no country.

In the noble Qur'an, loving one's country has been linked to loving one's self.

Allaah, the Majestic and Exalted, said:

{If We had decreed upon them, «Kill yourselves» or «Leave your homes,» they would not have done it, except for a few of them}⁵

In fact, Allaah linked the love of one's country to the religion, He said:

{Allaah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allaah loves those who act justly}⁶

In the following Aayah, had it not been for what a person's country means to him, the disbelievers would not have threatened the Messengers to exile them from their country:

4 Dhayl Tareekh Baghdad Vol.16 p.207

5 The Noble Quraan - 04:66

6 The Noble Quraan - 60:08

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So loving one's country and affiliating to one's nation is something which is a human instinct; it is the nature which Allaah has created people upon.

”

{And those who disbelieved said to their messengers, «We will surely drive you out of our land, or you must return to our religion.» So their Lord inspired to them, «We will surely destroy the wrongdoers.

And We will surely cause you to dwell in the land after them. That is for he who fears My position and fears My threat.}”⁷

Also in the story of the people of Prophet Loot (alayhi as-salaam):
{They said: «If you do not desist, O Loot, you will surely be of those evicted.» He said: «Indeed, I am, toward your deed, of those who detest [it]. My Lord, save me and my family from [the consequence of] what they do.»}”⁸

Allaah also connected between being exiled from one's country and killing, He said:

{If We had decreed upon them, «Kill yourselves» or «Leave your homes,» they would not have done it, except for a few of them}”⁹

Our Prophet Muhammad (sal Allaahu alayhi wa sallam) was tested with both of these difficulties on both sides. In Mecca, the Quraysh threatened him using their tongues and hands, as well as the Hypocrites in Madeenah who also threatened him.

Allaah, the Most High, said regarding the threat of the Quraysh:
{And [remember, O Muhammad], when those who disbelieved plotted against you to restrain you or kill you or evict you [from Makkah]. But they plan, and Allaah plans. And Allaah is the best of planners}”¹⁰

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...when the Messenger of Allaah (sal Allaahu alayhi wa sallam) returned from a journey he would, upon seeing the high pathways of Madeenah, make his she-camel proceed faster...

”

7 The Noble Quraan - 14:13-14

8 The Noble Quraan - 26:167-169

9 The Noble Quraan - 04:66

10 The Noble Quraan - 08:30

And he said regarding the threat of the Hypocrites:

{They say, «If we return to al-Madeenah, the more honored [for power] will surely expel therefrom the more humble.» And to Allaah belongs [all] honor, and to His Messenger, and to the believers, but the hypocrites do not know}¹¹

Anas, may Allaah be pleased with him, mentioned that “when the Messenger of Allaah (sal Allaahu alayhi wa sallam) returned from a journey he would, upon seeing the high pathways of Madeenah, make his she-camel proceed faster; and if it were another animal, even then he used to make it proceed faster.”¹²

In another narration: “when he returned from a journey, and saw the walls of Madeenah, he would make his riding camel proceed faster, and if he was on another animal he would move it [faster] due to his love of it.”

Al-Haafidh Ibn Hajr (rahimahullah) said: “This Hadeeth proves the virtue of Madeenah, as well as the legislation of loving one's land and showing affection for it.”¹³

The most beautiful love towards one's country is when Allaah also loves the country as well as the person himself loving the country. This is what Allaah gave to His Prophet (sal Allaahu alayhi wa sallam) when He loved Makkah, however he tested the Prophet (sal Allaahu alayhi wa sallam) by distancing him from it.

Abdullah Ibn Adhiyy Az-Zuharee, may Allaah be pleased with him, narrated that he heard the Prophet (sal Allaahu alayhi wa sallam) saying whilst standing in Al-Hawza in the market of Mecca.

“By Allaah, you are the best land of Allaah, you are the most beloved land of Allaah to Allaah, the Majestic and Exalted. Had it not been for me being exiled from you, I would have never left”¹⁴

11 The Noble Quraan - 63:08

12 Narrated by Humayd, upon the authority of Anas; Collected Al-Bukhaaree [1802]

13 Fath Al-Baaree 03/621

14 Ahmad [18715], Tirmidhee [3921], Ibn Maajah [3108] with an authentic Isnaad



The most beautiful love towards one's country is when Allaah also loves the country as well as the person himself loving the country.



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Al-'Aynee, may Allaah have mercy upon him, said: "Allaah tested His Prophet though him having to depart from his country."

As-Suhaylee, may Allaah have mercy upon him, said: "In this is an evidence for loving one's country, and the severity upon a person due to departing it."

Al-Haafidh Adh-Dhahabi, may Allaah have mercy upon him, mentioned the things which were dear and beloved to the Messenger of Allaah (sal Allaahu alayhi wa sallam), he said: "He used to love 'Aaishah, her father, Usaamah [Ibn Zayd], his two grandchildren, sweet food, honey; he used to love mount Uhud and he used to love his country."¹⁵

This is what our role model and example Muhammad (sal Allaahu alayhi wa sallam) was like; in his pure heart he held a sincere love for his country. In our time, we have a great country which is precious in our hearts. However we need to purify our hearts, and hearts are not purified except with love, but this love will never be fulfilled unless it is according to what Allaah has legislated for us.

'Alee Ibn Abee Taalib – may Allaah be pleased with him – said: "when we came to Madeenah we tasted some of its vegetation and became ill and tired..."¹⁶

Ibn Abd al-Barr, may Allaah be pleased with him, said: "In this Hadeeth is an explanation of what is normal to peoples custom even today, that when a person moves to another land which he is not accustomed to its environment and has neither drank from its water, he finds difficulty and denial...it also shows the love and yearning that most people have for their country and the emotional longing and grief they have due to them leaving their country in which they were born and grew up."¹⁷

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This is what our role model and example Mubammad (sal Allaahu alayhi wa sallam) was like; in his pure heart he held a sincere love for his country.

”

15 Siyar A'laam An-Nubalaa 15/394

16 Collected by Ahmad [948]. The meaning of his statement is that due to them departing Mecca which was their land and country, and being accustomed to its vegetation. So it was initially difficult for them to acclimatise when they entered a foreign land i.e. Madeenah.

17 Al-Istidhkaar Vol. 26 p.48

Bilal Ibn Rabbaah, may Allaah be pleased with him, said: "O Allaah curse Shaybah Ibn Rabee'ah, 'Utbah Ibn Rabee'ah and Umayyah Ibn Khalaf because they exiled us from our lands to the land of illness..."¹⁸

Ibn Al-Mulaqqin, may Allaah have mercy upon him, said "As for Bilal, he yearned to return back to Makkah, his country in which he was accustomed to and remained healthy therein."¹⁹

'Aamir Ibn 'Abdullah said: "I find myself regretting [leaving] Basrah for four matters: not being able to answer the call of its Muadhin, [the feeling of] its extreme thirst; because my brothers are there and because it is my country."²⁰

Ibraheem Ibn Adham (died 162h) said: "I have not severely suffered for leaving anything than the suffering of leaving my country"²¹

Abu Haamid Al-Ghazaalee, may Allaah have mercy upon him, said: "Humans love their lands due to what it contains, a person is able to find comfort by remaining there, and if he is away from his land he finds himself yearning for it, he defends it if it is attacked and becomes angry if it is belittled."

The scholars authored independent books on the issue of loving one's countries such as the book: "Yearning for one's country" by Abu Haatim As-Sijistaanee; the book: "Loving one's country" by 'Amr Ibn Bahr Al-Jaahidh. In addition to this the innumerable verses of poetry that were authored regarding this.

As-Subkee mentioned in the biography of Imaam Abu Muhammad Al-Muzanee, "that he authored a book regarding loving one's country. He then became ill after authoring it by a week and then

18 Collected by Al-Bukhaaree [1889]

19 At-Tawdheeh Vol. 12 p.579

20 Az-Zuhd by Imaam Ahmad, p.227

21 Hilyat Al-Awliyaa Vol. 7 p.370

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*I find myself
regretting [leaving]
Basrah for four
matters: not being
able to answer the
call of its Muadhin,
[the feeling of]
its extreme thirst;
because my brothers
are there and because
it is my country.*

”

died. He became known as: The one who was killed due to his love of his country!"²²

Therefore it should be known that the word "Watan" is not repulsive nor is it evil as some people think. Rather it has been mentioned upon the tongues of many of the Imaams of knowledge and religion – as has preceded.

According to Islam, affiliating to one's country symbolises a form of unity to the Jamaa'ah (main body of Muslims); the teachings of Islam emphasise and reiterate the importance of this. This is as long as loving one's country is according to the guidelines of Sharee'ah and within the limits that should be considered.

It is also worth mentioning that affiliating one's self to a country is a means of security and safety; we are able to protect the minds of our youth against destructive thoughts and ideas, deviant methods, oppressive onslaughts and malicious rumors which are propagated by people of malice and spite in order to undermine this country, its capabilities and resources, and more so undermine the people of authority in this country as well as its trustworthy sincere scholars. This country has religious, political, security, intellectual, cultural and economic distinctions which other countries do not have.

It is a mistake to think there is a contradiction between having a sense of patriotism – according to its natural meaning – and between Islam. In fact perceiving a contradiction between them is nothing except a deceptive avenue to insult Islam, and trying to manipulate and exploit people's natural intrinsic love for their country. This paints a picture in the minds of people that the legislative laws of the Sharee'ah somehow obstruct and cripple the interests of the country because Islam contradicts and negates a person's patriotism and loving one's country!

One of the alien concepts that have been deliberately associated with this is by the Harakiyyoon (political activists) who have a despised partisan narrative upon which they try to cultivate young

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Therefore it should be known that the word "Watan" is not repulsive nor is it evil as some people think. Rather it has been mentioned upon the tongues of many of the Imaams of knowledge and religion – as has preceded.

”

people. This alien concept of theirs is that there is only one global Muslim state which does not have any countries nor borders.

Due to this concept, allegiance to the country of Tawheed, the Kingdom of Saudi Arabia, is disputed in fact completely absolved. Their anger and rage increases when this blessed country is mentioned, or one of its qualities and merits is praised; this blessed country in the shade of which its citizens live, in fact the whole Islamic world benefits from it. And the essence of patriotism towards it is: having the correct Aqeedah, a binding pledge of allegiance, fulfilling our responsibilities, supporting and obeying its rulers, not rebelling against the main body of Muslims and feeling a sense of belonging to it.

Loving one's country is shown by fulfilling our responsibility towards it and its people, and preserving its security.

Loving one's country is shown by defending it, its religion, sanctuaries and citizens.

Loving one's country is shown by remaining within its laws, and rectifying its people and not corrupting them.

Loving one's country is shown by respecting the elderly, having concern for the youth, respecting the neighbour, having respect for its laws, keeping the streets clean and not annoying the Muslims.

Loving one's country is shown by protecting its assets and resources, and by every Muslim interacting with each other with the correct Islamic manners and etiquettes.

Loving one's country is not one day in a year only, neither is it photos and flag, rather loving it is fulfilling rights and responsibilities every day, in every situation.

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Due to this concept, allegiance to the country of Tawheed, the Kingdom of Saudi Arabia, is disputed in fact completely absolved.

”

In ending, I ask Allaah to protect this country²³ and its leaders from every evil, calamity, tribulation and difficulty; may He bring about safety and security to our country. May Allaah save us from divisions, differences, disobedience, corruption and terrorism. Our final call is: All praise is for Allaah the Lord of the Worlds, and may peace and salutations be upon the most noble of Prophets and Messengers.

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“

*In ending, I ask
Allaah to protect
this country and
its leaders from
every evil, calamity,
tribulation and
difficulty...*

”

²³ The Shaykh refers to his country of residence, Saudi Arabia. May Allaah protect it and its people, and may He protect all the Muslim countries and the Muslims.

حب الوطن من المنظور الشرعي الشيخ د. خالد بن قاسم الراددي

13

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شَرِّهِ أَنْفُسَنَا وَسَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ؛ صَلَّى اللَّهُ وَسَلَّم عَلَيْهِ وَعَلَى آلِهِ وَصَحْبِهِ الْغَرِّ الْمِيَامِينَ، وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.

أما بعد:

إن الحديث عن الوطن ومحبته ليس حديثاً عن منطلقات عنصرية أو تعصبية أو قومية كلا، إنه حديث عن حياة وعمارة ونهضة، وتعميق قيم ومبادئ.

قال الجرجاني: «الوطن الأصلي هو مولد الرجل والبلد الذي هو فيه» [«التعريفات» (ص ٧٢٣)].

وقال الأصمعي: (قَالَ: سَمِعْتُ أَعْرَابِيًّا، يَقُولُ: إِذَا أَرَدْتَ أَنْ تَعْرِفَ الرَّجُلَ، فَانظُرْ كَيْفَ تَحَنَّنَهُ إِلَى أَوْطَانِهِ، وَتَشَوَّقُهُ إِلَى إِخْوَانِهِ، وَبُكَاءُهُ عَلَى مَا قَضَى مِنْ زَمَانِهِ) [«المجالسة» للدينوري (٦٣٣)].

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وقال ابن النجار البغدادي-رحمه الله-: «سمعت أبا بكر محمد بن داود يقول: من لم يشرب ماء الغربة، ولم يضع رأسه على ساعد الكربة، لم يعرف حق الوطن والتربة، ولم يعرف حق ذي العلم والشيبة» [ذيل تاريخ بغداد] (٦١ / ٧٠٢).

والمحبة للأوطان والانتماء للأمة والبلدان أمرٌ غريزي، وطبيعةٌ طبع الله النفوس عليها، وحين يولد الإنسان في أرض وينشأ فيها فيشرب ماءها، ويتنفس هواءها، ويحيا بين أهلها؛ فإن فطرته تربطه بها، فيحبها ويواليها، ويكفي لجرح مشاعر الإنسان أن تشير بأنه لا وطن له.

وقد اقترن حب الأرض بحب النفس في القرآن الكريم؛ قال الله - عز وجل -: {وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ أُخْرِجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ...} [النساء: ٦٦]، بل ارتبط في موضع آخر بالدين؛ قال تعالى: {لَا يَنْهَاكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ} [المتحنة: ٨].

ولولا ما يمثله الوطن عند الناس ما هدد بالإبعاد عنه المرسلون، قال تعالى: {وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ} [إبراهيم: ١٣١]، وفي قصة قوم لوط قولهم: {قَالُوا لئن لَمْ تَنْتَهِ يَا لُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ. قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ. رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ} [الشعراء: ٧٦١-٩٦١]، وجعل الإخراج من الوطن أخصا للقتل قال تعالى: {وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ أُخْرِجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ} [النساء: ٦٦].

وجُمع هذا البلاء لنبينا محمد -عليه الصلاة والسلام- من طرفيه حيث هُدد بهذا في مكة على يد وألسنة قريش، وفي المدينة على ألسنة المنافقين.

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قال الله تعالى: {وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرٌ الْمَاكِرِينَ} [الأنفال: ٥٣]، وقال سبحانه عن المنافقين: {يَقُولُونَ لئن رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ} [المنافقون: ٨].

وأخرج البخاري (٢٠٨١) عن أنس -رضي الله عنه- قال كان رسولُ الله -صلى الله عليه وسلم- إذا قدم من سفر، فأبصر درجات المدينة أوضع ناقته، وإن كانت دابةً حرَّكها. وفي رواية أخرى؛ كان إذا قدم من سفر، فنظر إلى جدران المدينة أوضع راحلته، وإن كان على دابة، حرَّكها من حُبِّها. و (درجات المدينة): يعني طرقها المرتفعة جمع درجة.

قال الحافظ ابن حجر-رحمه الله-: «وفي الحديث دلالة على فضل المدينة وعلى مشروعية حب الوطن والحنين إليه» [«فتح الباري» (٣/ ١٢٦)].

وأجمل هذا الحب إذا اجتمع حب الله لهذا الوطن مع حب النفس له وقد جمع الله ذلك لنبيه -صلى الله عليه وسلم- في حبه لمكة ولكنه ابتلي أشد الابتلاء بالإبعاد عنها، فعن عبد الله بن عدى الزهري أنه سمع النبي -صلى الله عليه وسلم- يقول وهو واقف بالحزورة في سوق مكة: «والله إنك لخير أرض الله وأحب أرض الله إلى الله -عز وجل-؛ ولولا أني أخرجت منك ما خرجت» أخرجه أحمد (٥١٧٨١)، والترمذي (١٢٩٣)، وابن ماجه (٨٠١٣) بإسناد صحيح.

قال العيني -رحمه الله-: «ابتلى الله نبيه بفراق الوطن».

وقال السهيلي-رحمه الله-: «في هذا دليل على حب الوطن وشدة مفارقتها على النفس...».

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وقال الحافظ الذهبي - رحمه الله - مُعَدِّدًا طَائِفَةً من محبوبات رسول الله - صلى الله عليه وسلم -: «وكان يحب عائشة، ويحب أباهَا، ويحب أسامة، ويحب سبطيه، ويحب الحلواء والعسل، ويحب جبل أحد، ويحب وطنه» [«سير أعلام النبلاء» (٤٩٣/٥١)].

هكذا كان مثلنا وقدوتنا - صلى الله عليه وسلم - يحمل في قلبه الطاهر محبته الصادقة للوطن، وفي أيامنا هذه أماننا وطن كبير غالي نحمله في قلوبنا يحتاج من قلوبنا طهارة القلوب، ولا ينقي القلوب إلا المحبة، وهذه المحبة لا تتحقق إلا بما شرع الله لنا.

وعن علي بن أبي طالب - رضي الله عنه -، قال: «لَمَّا قَدِمْنَا الْمَدِينَةَ أَصَبْنَا مِنْ ثَمَارِهَا، فَاجْتَوَيْنَاهَا وَأَصَابْنَا بِهَا وَعَكُ...» أخرجه أحمد (٨٤٩) بإسناد صحيح.

قال ابن عبد البر - رحمه الله -: «وَفِي هَذَا الْحَدِيثِ بَيَانٌ مَا هُوَ مُتَعَارَفٌ حَتَّى الْآنَ مِنْ تَنْكِيرِ الْبُلْدَانِ عَلَى مَنْ لَمْ يَعْرِفْ هَوَاءَ الْبَلَدِ، وَلَمْ يَشْرَبْ قَبْلُ مِنْ مَائِهِ...»

وَفِيهِ بَيَانٌ مَا عَلَيْهِ أَكْثَرُ النَّاسِ مِنْ حَنِينِهِمْ إِلَى أَوْطَانِهِمْ، وَتَلَهُمْ عَلَى فِرَاقِ بُلْدَانِهِمْ الَّتِي كَانُوا مَوْلِدَهُمْ بِهَا وَمَنْشَأَهُمْ فِيهَا» [«الاستذكار» (٨٤/٦٢)].

وأخرج البخاري (٩٨٨١) عن بلال بن رباح - رضي الله عنه -: « قَالَ: اللَّهُمَّ الْعَنَ شَيْبَةَ بَنِ رَبِيعَةَ، وَعُتْبَةَ بَنِ رَبِيعَةَ، وَأُمَيَّةَ بَنِ خَلْفٍ كَمَا أَخْرَجُونَا مِنْ أَرْضِنَا إِلَى أَرْضِ الْوَبَاءِ...».

قال ابن الملقن - رحمه الله -: «أما بلال فإنه تمني الرجوع إلى مكة وطنه الذي اعتاده ودامت فيه صحته» [«التوضيح» (٩٧٥/٢١)].

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وجاء في كتاب «الزهد» للإمام أحمد (٧٢٢): قال عامر بن عبد الله: «إنما أجدني آسف على البصرة لأربع خصال: تجاوب مؤذنيها، وظماً الهواجر، ولأن بها إخواني، ولأن بها وطني».

وقال إبراهيم بن أدهم (ت ٢٦١هـ) - رحمه الله -: «مَا قَاسَيْتُ فِيمَا تَرَكَتُ شَيْئًا أَشَدَّ عَلَيَّ مِنْ مُفَارَقَةِ الْوَطَانِ» [«حلية الأولياء» (٧/٠٧٣)].

قال أبو حامد الغزالي - رحمه الله -: «والبشر يألفون أرضهم على ما بها، ولو كانت قفراً مستوحشاً، وحبُّ الوطن غريزةً متأصلةً في النفوس، تجعل الإنسان يستريح إلى البقاء فيه، ويحنُّ إليه إذا غاب عنه، ويدافع عنه إذا هوجم، ويعضب له إذا انتقص».

وفي حب الوطن ألف العلماء كتباً مفردة مثل كتاب (الشوق إلى الوطن) لأبي حاتم السجستاني، وكتاب (حب الوطن) لعمرو بن بحر الجاحظ، ودعك عن قصائد الشعراء فهي أكثر من أن تحصى.

وذكر السبكي في ترجمة الإمام أبي محمد المزني أحمد بن عبد الله المغفلي في الطبقات (٣/٩١): «أنه كتب مؤلفاً عن حبِّ الوطن، فمرض بعده أسبوعاً ثم مات، فسمي قتيلاً حبِّ الوطن».

وعليه فيعلم أن لفظة الوطن ليست قبيحة، ولا منكراً كما تصوره بعض الناس، فقد وردت على السنة كثير من أئمة العلم والدين - كما تقدم - فالانتماء إلى الوطن في الإسلام يمثل شكلاً من أشكال الجماعة التي جاءت تعاليمه تشد من أزرها وتؤكد عليها وفق ضوابط شرعية وحدود مرعية.

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ونذكر أن الانتماء للوطن هو بمثابة صمام الأمان لحماية عقول شبابنا وتحسينها وصيانتها ضد التيارات الفكرية الهدامة ، والمناهج المنحرفة والحملات الظالمة ، والشائعات المغرضة التي يروج لها الحاقدون والحاسدون بهدف النيل من هذا الوطن ومقدراته ومكتسباته بل من ولاية أمره وعلمائه الموثوقين المخلصين، سيما وهذا الوطن له من الخصائص والمميزات الدينية والسياسية والأمنية والفكرية والثقافية والاقتصادية ما ليس لغيره من بلاد العالم أجمع.

وإن من المغالطة الإيهام بالتعارض بين الوطنية بمفهومها الطبيعي وبين الإسلام، إن تصوير هذا التعارض ليس إلا حيلةً للنيل من الإسلام، واستغلالاً للمحبة الغريزية للوطن؛ لإيهام الناس بأن التمسك بتفاصيل الشريعة يُعطلُّ بعض مصالح الوطن، وذلك عبر مصادمة أحكام الشريعة لمطالب الوطنية.

ومن المفاهيم الدخيلة على الانتماء للوطن ما فعله الحركيون أصحاب الخطاب الحزبي البغيض وتربية الناشئة عليه وذلك بنشر خطابهم الأممي الذي لا يعترف بالحدود الوطنية، ويذيب بل وينتزع الولاء لدولة التوحيد المملكة العربية السعودية فلا يقرها بحال، بل تغص حلوقهم ويزداد غيظهم عند ذكر هذه الدولة المباركة وبيان محاسنها ومناقبها وآثارها الحميدة والتي يتفيء ظلها أبناء هذا الوطن بل العالم الإسلامي أجمع.

إن جوهر الوطنية: عقيدة صحيحة، وبيعة في العنق، وأداء للحق، وولاء وطاعة لولاية أمرنا، وعدم خروج على الجماعة، وانتماء لكيانه ومكوناته.

إن حبَّ الوطن بالقيام بمسؤولياته وحفظ أماناته وأدائها إلى أهلها.

إن حب الوطن يكون بالدفاع عنه وعن دينه ومقدساته ومواطنيه.

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إن حب الوطن يكون بحفظ نظامه، وإصلاح أهله وليس بإفسادهم.

إن حبَّ الوطن باحترام الكبير، والعطف على الصغير، واحترام الجار، واحترام النظام ونظافة الشارع وعدم مضايقة المسلمين.

إنَّ حبَّ الوطن بالحرص على كل ممتلكاته، والتعامل بأخلاق المسلم مع المسلم في كل مكان.

إنَّ حبَّ الوطن ليس يوماً في السنة فقط!! أو صورةً أو عَلَمًا، بل حب الوطن في كل يوم وفي كل حين.

وختاماً أسأل الله أن يحفظ هذا الوطن وولادة أمره من كل سوء وبلاء وفتنة ومكروه ، وأن يعم الأمن والأمان في بلادنا . . وأن يجنبنا الفرقة والتزاع والشقاق والإفساد والإرهاب .

وآخر دعوانا أن الحمد لله رب العالمين، والصلاة والسلام على أشرف الأنبياء والمرسلين.