

Contemporary Territorial Boundaries and the Islamic Social Order

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Abstract

The earliest humans were violent and illegitimate. They just began cohabitating under social norms and rules very recently in human history. Muslims, however, hold that the early communities were also given the law, the right to practise their religion, and prophets to guide them toward a successful existence both here on Earth and in the Hereafter. Therefore, religious identification need to take precedent over territorial identity to some extent. Muslims today are restricted to specific geographical areas. The "Yours" and "Mine" piece of land now serves as their designation. The oppressed Muslims are now suffering in solitude as a result of this tenacity. The weak Muslim nations and peoples are constantly being massacred by the anti-Islamic powers. It is imperative that everyone return to the Islamic Social Order.

Keywords: Islamic Society, Muslim Minorities, Oppressed, Reconstruction & State Laws

Introduction:

Modern philosophers' assumptions on the origins of human civilization are still unfounded. They contend that humans have been cohabiting since an undetermined time. Humanity used to be completely lawless, with no authority whatsoever to guide them. As a result, the human race considered creating common standards of living. They were socialised to be protected by their commanders and to have distinct identities based on the regions, customs, and professions from which they did come. As a result, early socialising occurred among gatherers of fruits, roots, and fish.⁽¹⁾

Muslims think that humanity is always under control. Since the beginning of life on earth, they have had access to religious law and a ruler to enforce it. Early civilizations did not only have a professional and customary foundation; a religious community also provided them with a justification for coexisting. If not, who made the suggestion to create the law and the ruler? When all of humanity was mired in ignorance and violent conflict.

With time, religious norms and legislation also continue to develop. Different laws and orders were handed to each group of individuals from the previous group, and then they were revoked. Finally, Islam is a blessing to humanity because it has corrected all the flaws in earlier ways of life. The main moral rule for the religious community is now found in the Quran and Hadiths. Islam has demonstrated in a very clear manner that all Muslims, whether they reside in the same area or are dispersed across the globe, are fundamentally linked to the origins of Islam. The Hadiths of the Holy Prophet Muhammad are mentioned.

"A believer to another believer is like a structure whose various components all work

together to form one whole. The Prophet (ﷺ) then intertwined his fingers in a clasp”⁽²⁾

There is a physical and emotional connection between all Muslims. The need-based territorial boundaries cannot restrict cooperation with the Muslims residing in the Heathen lands. The phrase is known as a Hadith of the Holy Prophet Muhammad.

“Muslims are comparable in terms of blood. The one who lives far away from them but is the lowest among them has the right to act on their behalf and provide protection. They have a “hand over fist” attitude toward everyone outside the neighbourhood.”⁽³⁾

Therefore, it is necessary to respect Muslim minorities as religious ambassadors and teachers of Allah's precepts. Unfortunately, in the current situation, each Head of Muslim territory considers himself responsible for the specific area of land, and this kind of behaviour has isolated the Muslim people who have been oppressed. The country has been divided into various pieces, and today each organ is isolated from the others. It must reaffirm the importance of unity and bind together all Muslim people under a single chain.⁽⁴⁾

The Evolution of Human Socialization:

The Modern Perspective:

It is crucial to talk about the social and geographic boundaries of human civilisation. It is still unknown in modern studies of human sciences when socialisation processes first appeared and what kinds of norms the earliest people set for coexistence. The early territorial communities have no recorded official discourse from the historians. It can be separated into two evolutionary phases, though.⁽⁵⁾

State of Nature:

Without a clearly defined, established piece of territory, the First Period belonged. Humanity was residing in the natural world. Each person was unrestricted by physical or linguistic boundaries, and the only rules that were necessary were those that nature was designed to establish. Because of their innate antisocial and belligerent natures, people are by nature unpolitical. That said, man has accepted nature's instructions and strives to pursue what Aristotle called the “good life.” Around fourteen commandments are required of natural men by the fundamental rule of nature. Those included avoiding harming or killing others and not trespassing on other people's property, for example. The Holy Prophet's Hadiths “The Momin is from his hand and tongue, the other humans are protected” help to explain the living conditions of that time.⁽⁶⁾

State of the Law:

Because of his innate social character, man needs a structured life. Ibn Khaldun, a Muslim philosopher and sociologist, said the following:

“Without social organisation, the human species would not have all the components necessary for survival. And God's plans to settle the Earth with people and use them as His ambassadors on earth would not come to pass.”⁽⁷⁾

Human equality cannot be advocated until those in power stop violating the rights of others. Humans cannot simply be considered equal for the purpose of claiming for themselves any benefit to which another may not be similarly entitled. If two people have a desire for something that they cannot both enjoy at the same time, they become adversaries. Right

rewards, safety, and glory cannot be guaranteed until any shared power exists between them. Even when there are police and courts, people still act illegally since they can't engage in illegal activity if there is no law. How can society develop without a leader if a newborn baby cannot grow on his or her own. ⁽⁸⁾

In order to defend their rights and honour, the men made the decision to create one particular head to obey and to establish the law. Nine and the community of ancient hunters used to preserve their tribal people and land without delineating the territorial limits. The early civilizations were made up of hunters, fishers, root-diggers, and fruit gatherers. Men entering these locations was not only risky, but it also had the potential to be fatal. ⁽⁹⁾

According to James Willford, the first state was founded by people from Peru and Mexico's Orient. They were the first people in history to establish the first civilization state. The empires were later founded by the Sumerians, Assyrians, Persians, Egyptians, and Chinese. Of all of them, only the Persians have established organised territorial boundaries and attained a certain level of governmental stability. ⁽¹⁰⁾

Greeks also founded a developed and well-populated state in historical times. It was too far removed from Mexico and Peru's orient states when it was developed. However, over time, it has created a setting that is ideal for the development of politics. From the Black Sea to Sicily and the Italian West Coast, the Greeks established the borders. In every city, they have sown the seeds of political evolution. ⁽¹¹⁾

Early interactions between the population and the ruler:

In current studies, it is crucial to evaluate the development of human societies, but it is also crucial to pinpoint the relationship between the populace and the ruler at the same time. The Maulana Maududi analogy, where two blind men each touch an elephant, one of whom can only touch its tail, the other only its legs, the thirds only its belly, and the fourth only reaches its ears, helps explain the procedures for choosing a ruler. ⁽¹²⁾ There are around six distinct hypotheses to explain how the ruler and populace interact. The Patriarchal Theory (the male leader of family, tribe, or society), the Force Theory (war begat the monarch), the Matriarchal Theory, and the Theory of Divine Origin (rulers are appointed by God) "Evolutionary hypothesis" (state arising as a result of natural development), "Priesthood theory," "the mother or women is an ultimate authority" ⁽¹³⁾

The most credible and prevalent theory is that of divine origin. It can be combined with the theory of force, patriarchy, evolution, and priesthood. While the patriarchal system was in place for a short while before being eliminated. Hindu texts also contain the doctrine of divine origin, and it is said that a group of individuals, while in the midst of nature, approached God (Brahma) and begged him for forgiveness, saying: ⁽¹⁴⁾

"They prayed, "Without a Chief, O Lord." "We are dying." Give us a leader who we can all worship and who will look out for us" According to Hindu political writers, Manu was chosen by God to govern over that people as a result of their worship. The same Ruler Manu also transmitted the Manusmriti, which is regarded as sacred law. ⁽¹⁵⁾

The Islamic Perspective:

After Allah created everything, He asked the human race to discover the source between the earth and the sky in order to recognise the limitless might of its creator. Humanity has not

yet reached its full potential, despite gradually realising why we are here. Allah has sent several messengers to provide advice to people at various stages. The messengers sent the human species a list of dos and don'ts. They explained how to succeed in this life as well as the hereafter, as well as how to earn Allah's Almighty delight. It is known as the following verse from the Holy Quran: ⁽¹⁶⁾

"He has appointed for you the religion He recommended to Noah, the religion we inspire in you (Muhammad), the religion we recommended to Abraham, Moses, and Jesus, saying: Establish the religion, and be not divided therein." ⁽¹⁷⁾

The fundamental belief in the unity of Allah Almighty was imparted to each group of people following the messenger's instructions, along with the suitable standards for the circumstances at the time. When humanity acknowledged Allah's existence and his superiority over all of creation, it became simple for them to obey his commands and submit to God's rule on earth. The relationship between the populace and the monarch, however, also explains that the state's rulers are divinely ordained. The verses of the Holy Quran mention this:

"Indeed, I'll establish a succeeding power on earth" ⁽¹⁸⁾

Additionally, it is stated in one of the accessible translations of the Bible that only God can appoint a ruler, thus his teachings must be in accordance with the Word of God. Although Christians also hold that God created the states: "Let everyone submit to the governing authorities. Only those that God has established are legitimate authorities. God established the existing institutions of government" ⁽¹⁹⁾

Robert Filmer is hostile to the "Successor" school of thought. The reason for this is that Christians consider divine appointment of kings to be true. They are therefore entirely responsible to God. Even if the ruler is wicked, he cannot be monstrously vicious, which indicates that God appointed him to serve as an atonement for the sins of the populace. Because of this, according to Filmer, neither God has obtained nor has He given anyone His power. Holy Scriptures confirm that since all people are created equally, God cannot grant special privileges to a small group of people or to a large population. ⁽²⁰⁾

This objection does not apply to the Islamic Philosophy for the Succession. The Muslim community is advised to choose their leader through mutual deliberation. Any person with communal authority is not allowed to choose himself as the Muslim leader, and the ruler is also held accountable by the local jury for any illegal conduct. Filmer's objection thus only relates to the Priesthood idea. The Quran states that prior to choosing a leader, there must be consultation: ⁽²¹⁾

"Those who have prayed regularly and in response to their Lord, as well as those whose affairs are decided by group discussion." ⁽²²⁾

Filmer contends in his book *Patriarcha* that Adam A.S. was the first to be granted earthly government. He founded the very first religious organisation. Even if the political communities of his day were not structured according to modern criteria, he further argued that Adam was the first king with authority over his family. Communities that were built after him were nonetheless impacted by the fundamental principles of his established system. The Quran attests to the presence of law in ancient societies by saying: ⁽²³⁾

"The established path of Allah, which has not changed from the time of the Prophets who have gone before" ⁽²⁴⁾

It is accepted that without the imposition of law, neither the men nor he can continue to live in the society. He is never without access to the fundamentals of the social community. Humanity's main goal was to live in harmony and enjoy what is right while following the commands of his creator. To meet the needs of a group of people who were subsequently known as tribes or states, the growing population necessitates the creation of more departments.⁽²⁵⁾

Islamic society and the components of the modern state:

According to modern sciences, whenever a group of people coexist for an extended period of time, we can find organised standards and the power to enforce the law. State refers to that planned structure of coexistence. The four components of the human-operated territorial system are (a) sovereignty (b) territory (c) people (d) government.⁽²⁶⁾

(A) Sovereignty: This term denotes supremacy, or the ability of the state to use all available methods to enact laws. In Great Britain, it is used in the sense that the king of the state is "sovereign." In the name of "our Sovereign Lord the King," the law was carried out. As opposed to this, Muslims believe that Allah alone is the law's source of authority.⁽²⁷⁾

(b) Territory: The establishment of the formed law depends on it. The population and length are insufficient for the state to take into consideration. Currently, there are 200 or so.

(c) Population: The second most important component of the state. In Islam, the populace must select the proper Caliphate from among them to carry out Sharia rule. territories on a map of the planet, and each has a territory with a varied size and population.⁽²⁸⁾

(c) The state is more permanent than the government. It is a supportive group of individuals who served as the state's machinery. The government will now include three additional departments: the legislature, the executive branch, and the judiciary. In Islam, it is crucial for the governing body to possess the knowledge necessary to draw laws from the Quran and Sunnah, but if this is not the case, as it is in modern governments, Muslim scholars will serve as the supreme legislator or will be consulted before every law is passed. the executive branch, which is responsible for enforcing the law, and the judicial branch, which is understand the law and how it should be used in specific situations. The judiciary and executive branches will always be subject to some degree of legislative influence.⁽²⁹⁾

The Territorial States under Islamic Society:

According to a contemporary political studies specialist, society does not function as a component of the state. It could be something bigger or smaller than the state. The vast majority of experts utterly reject any connection between the two. The reason for this is that unlike the state, which has both organised people and laws and orders, society is a group of unstructured people with no established laws.⁽³⁰⁾

The Greek authors claimed that society and states have comparable definitions. The claim that Greeks were confined to city-states is criticised by contemporary authors. Most of the time, people from several states who meet for legislative purposes also engage in romantic relationships. They do not differentiate between states and societies as a result. A Appadorai summarised the struggle by stating that societies are before to states in human interactions since societies are tied to one another through religion, education, and home issues while the states are not.⁽³¹⁾

The philosophy of Islam and the Greek approach to coexistence are somewhat comparable. Islamic society is an organised people's group with operating laws of the Quran and Sunnah that extends beyond the confines of a single state. It is a religion that encourages interacting with individuals from all over the world. As it is also referred to in Hadith of the Holy Prophet Muhammad, it does not prohibit protecting anyone's possessions from any other territorial nationality.⁽³²⁾

"The one living far away may grant protection on their behalf, and the lowest of them shall have the right to do so."⁽³³⁾

The same principles also served as the foundation for Holy Prophet Muhammad's (ﷺ) first exhibited administration. Islam does not distinguish between a status and a piece of land, as stated in the agreement between Muslims and Jews that "The refugee will enjoy the status of a person who housed him." It's because the Quran does not make distinctions based on a person's country of origin and refers to the whole Muslim community as One Ummah.⁽³⁴⁾

Muslim minorities' identities in Islamic society:

A political phrase known as "minority" was first used in response to diverse geographic movements. Every person can be identified as belonging to one of several groups that are defined by their area, religion, language, and other structures. Religion is currently the fundamental technique used to assess the minority inside the majority of adherents of different religions. Because they are less in number than the other religious community coexisting with them, Muslims who have nationalities from non-Islamic states will also be referred to as a minority. The majority is represented as the state's absolute power and strength, while the minority is thought of as being weak. The population has also been quantified by numbers in the Quran:

"And keep in mind how He multiplied you when you were few."⁽³⁵⁾

The Quran further supported the idea that minorities are weak, declaring:

"And consider the time when you were few and helpless in the land, afraid that someone may kidnap you".⁽³⁶⁾

Muslim Minorities: Islamic Society's Ambassadors:

With every minute that goes by, the civilizations continue to moderate their way of life. Humans cannot survive without the assistance of others, as Ibne Khaldun learned. Every person depends on other people to meet his or her basic requirements. Being a mechanic, electrician, and baker at the same time is impossible because each of these vocations need the assistance of other people. Because of this, people occasionally need to travel to other states to expand their enterprises, receive medical treatment, make purchases, advance their higher education, and for other such legitimate reasons, they occasionally settle down permanently in other communities. In addition to being urged to go to countries where they may fulfil their modern demands, Muslims are also encouraged to preach the word of Islam through modelling religious behaviour and ideals. Dr. Mahmood Ahmad Ghazi has supported this tactic by providing several examples of the value of travel and the influence that earlier Muslim businesses have had on non-Muslims.⁽³⁷⁾

As a result, according to Qarzawi, Muslims who live in non-Islamic societies should be regarded as Islam's ambassadors. This tactic was also used during the time of the Holy

Prophet Muhammad (PBUH) when he made a peace treaty with the people of Mecca, agreeing that the newborn Muslims would not be compelled to leave Mecca's area or be permitted to reside in Medina until further orders. While this tactic was essential in the political success, it also had a highly positive impact on Mecca's residents by helping them become more familiar with the Quran. The Qarzawi explained how minorities of Muslims fit into Islamic society.

"Muslim society includes the Muslim minorities. (Ummah)" ⁽³⁸⁾

The Muslims have therefore been given the freedom to travel outside to meet their demands by increasing their mercantile assets or for medical procedures, for example. However, they won't be allowed to enter dangerous or anti-Islamic neighbourhoods where it wouldn't be safe for them to stay. ⁽³⁹⁾

Muslims' protection of Muslim minorities:

Islam is a community of believers, and anybody who submits to Allah's Oneness is welcome to join. Most Muslims own land, and they are free to follow the Sunnah and the commandments of the Quran while also taking into account modern needs and values. While others have moved there for legal reasons or converted there from non-Muslim populations. These Muslims occasionally experience infringement of their civil and religious rights. The Muslims in positions of authority are responsible for monitoring any specific and all-encompassing religious violations. The following is known as a hadith from the Holy Prophet Muhammad (PBUH): ⁽⁴⁰⁾

"Whether your brother is the oppressor or the oppressed, always be there for him. People enquired, "Oh Messenger of Allah! If he is being oppressed, it is acceptable to assist him; yet, if he is the oppressor, how should we assist him?" The Prophet declared: "by avoiding his oppression of others.

It is stated that both situations require the assistance of Muslims. The oppressive actions of the heathen nations against the Muslim populace will be restrained violently, and the illegal oppressive actions of the Muslim states against the populace will also be prevented on the basis of religious tolerance. The discussion that follows can be used to defend aiding oppressive Muslim governments. The Holy Quran provides the following:

"But until they emigrate, you have no guardianship over individuals who held to their beliefs but chose not to leave their oppressive home countries. And if they need your assistance for religious reasons, you must comply with their request, with the exception of a people with whom you have a treaty. Additionally, those who did not believe are allies. If you don't, there will be immense corruption and fitnah on earth" ⁽⁴¹⁾

The scriptures explaining fitnah's two manifestations on earth. The Mufasirien claims that the fitnah will either be brought on by meddling in the internal affairs of the oppressing state while a treaty exists between you and them or by refusing to take on a role of guardianship for oppressed Muslim Minorities who turn to you for assistance in their religious matters.

The first Mufasirien tradition holds that paying a role of guardianship is discouraged by the pact with the heathen state. In accordance with the agreements made between you and them, they think minorities cannot receive the support. They can be protected, though, until they move to nearby Muslim-majority areas. ⁽⁴²⁾

While the Mufasirien's second tradition stated that minorities would receive support

whether or not a treaty existed. The coalition of unbelievers, which is referenced in the second verse as "unbelievers are allies of one another," is, in their view, meant to forewarn the Muslim leaders. They are warned that if they continue to abstain from assisting minorities, there would eventually result in a massive earthly fitnah. Additional information is given regarding aid for Muslims who experience oppression: ⁽⁴³⁾

Conclusion:

This work's main aim is to outline the framework of early human socialisation. In order to get Muslim leaders' attention and for them to help the oppressed Muslim minorities all over the world, a vision must be established. Early evidence supports the idea that religion served as a marker for early human communities. They were adhering to heavenly directives, and the society's leader was also of a religious background. Muslims must therefore distinguish themselves from other people by their faith rather than by the identity of a region. Muslims who reside in non-Islamic countries who are intimately connected to members of the Islamic community. The minorities will be safeguarded from religious offences since they are religious ambassadors bringing the message of Islam to societies that practise other religions. Otherwise, there will be great fitnah on earth. ⁽⁴⁴⁾

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