



## Respect For The Flag According To The Perspective of Islamic Law (Analytic Studies)

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### ABSTRACT

*Flag saluting is part of the attitude of nationalism and national life. Some people think that nationalism does not conflict with Islamic law and teachings, so a flag salute is permissible and not prohibited. However, some people who think that nationalism is something new in Islam think that respecting the flag is not permissible. This study describes the law of respecting the flag in Islam, how contemporary scholars think about it, and their arguments for the permissibility or inability to salute the flag. This study confirms that the law of respecting the flag is permissible and can even be a sunnah law because it is a form of respecting the symbol of the state, not glorifying or purifying the flag, and respecting the flag is not prohibited in Islamic law and does not conflict with the outlines of Islamic law. Respect and glorification of the flag have the basis and source of the Shari'a, namely: the story of the Messenger of Allah sending his companions to fight with the Roman troops in the Mu'tah area, which is known as the Mu'tah war where the war flag was highly respected by warlords and even friends of Ja'far bin Abu Talib broke up his right and left hands to defend the war flag. It shows he respects the flag.*

## A. Introduction

Islam and nationality should not have clashed because the two are not contradictory. However, some people think that nationalism is contrary to Islam. Of course, that depends on how one sees the interpretation. If he understands the texts, both the texts of the Koran and the texts of the hadith, with textual understanding, it might be concluded like that, and of course, an understanding that only relies on text alone is wrong. However, suppose he sees and understands the texts of the Koran and the texts of hadith not only textually but also understands them contextually and understands the situations and conditions. In that case, it can be concluded that nationality and Islam are not contradictory.

Then How is the concept of nationalism in general? What is the Islamic view of nationalism? The concept of nationalism refers to the emotional and sentimental affiliation that a person carries in his heart towards his homeland and is expressed in various forms of human behaviour. What makes this emotional feeling is the birth of people in this land which they consider their homeland, and their upbringing in it with all the beautiful meaning that this upbringing brings to life. The concept of nationalism in Islam does not conflict with Islamic values because it is a human instinct and sentimental feeling a person has for his homeland. Islam emphasizes the importance of the motherland and that loving the motherland is a human instinct.

In the Al-Qur'an, many verses show nationalism and love for their homeland. Allah SWT has authorized the Muslims to fight, and the purpose of fighting is for several reasons, among which is the expulsion of the disbelievers from their homeland.

In the Al-Qur'an surah al haj verses 39-40 Allah SWT says:

أَذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ۗ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۗ

Meaning: It is permitted (to fight) to those who are being fought because they are oppressed. Indeed, Allah is genuinely Almighty to defend them. (That is) those who were expelled from their hometowns without a valid reason just because they said, "Our Lord is Allah." (Q.S: al-Hajj: 39-40)

Similarly, in the hadith of the Prophet SAW, many hadiths explain the importance of nationalism, among which is the following hadith:

حَدَّثَنَا عِيسَى بْنُ حَمَادٍ الْمِصْرِيُّ أَنبَأَنَا اللَّيْثُ بْنُ سَعْدٍ أَخْبَرَنِي عَفِيْلٌ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَنَّهُ قَالَ إِنَّ أَبَا سَلْمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنَ عَوْفٍ أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَبْدِ بْنِ الْحَمْرَاءِ قَالَ لَهُ رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ عَلَى نَاقَتِهِ

وَأَقِفْ بِالْحَزْوَرَةِ يَقُولُ وَاللَّهِ إِنَّكَ لَحَيْرُ أَرْضِ اللَّهِ وَأَحَبُّ أَرْضِ اللَّهِ إِلَيَّ وَاللَّهِ لَوْلَا  
أَنِّي أُخْرِجُ مِنْكَ مَا خَرَجْتُ

It means: told Isa bin Hammad Al Mishri told us Al Lait's bin Sa had told me 'Uqail from Muhammad bin Muslim that he said; that Abu Salamah bin Abdurrahman bin 'Auf informed him that Abdullah bin 'Adi bin Al Hamra' said to him, "I saw the Messenger of Allah, may God bless him and grant him peace, on his camel stop near Al Hazwarah, he said: "By God, indeed you are the best of God's earth and God's earth that I love the most. By God, if I am not taken out of you, of course, I will not come out."<sup>1</sup>

The feeling of the Prophet is a true expression of the true nationalism of a prophet. The Islamic view of the wrong concept of nationalism cannot be denied because the concept of nationalism in Islam significantly differs from the concept of nationalism among them. At the same time, Nationalism in Islam is an intellectual conviction and human tendency that increases a person's attachment to his religion. It forces him to make more efforts to build a return to his country and carry out all the responsibilities entrusted to him, and build a society of brotherhood and symbiosis far from enmity, hatred and contempt, where each individual feels that he is part of the great Islamic homeland united by religion, history and a common civilization.

Respecting the flag is part of the attitude of nationalism and national life. Some people think that nationalism does not conflict with Islamic law and the teachings of Islam, so respecting the flag is allowed and not prohibited. However, some people who think that nationalism is something new in Islam think that worshipping the flag is not allowed.

The authors will explain the law of respecting the flag in Islam, how contemporary scholars think about it, and their arguments on whether or not it is possible to respect the flag.

## **B. Method**

This research is library research, and the method used in this research is the content analysis method with a normative approach. This paper begins by analyzing the opinions of the scholars and their arguments, then discussing their arguments, and then concluding. The data used in this study are primary, quoting contemporary scholars' opinions by taking the original sources. The secondary data are books or writings related to the theme above.

<sup>1</sup> Ibnu Majah, *Sunan Ibnu Majah* (Indonesia: Maktabah Dahlan, n.d.).

## C. Finding and Discussion

### 1. Nationalism

In language, nationalism means a place where a person lives, while the person is called a citizen, or in English, it is called Nationality<sup>2</sup>. According to the Big Indonesian Dictionary that nationalism is an understanding (teaching) to love one's nation and country, and nationalism in Arabic nationalism is al Wataniya<sup>3</sup>. This word comes from the word al within the word al within means the house where you live, and it is the home and place of humans.<sup>4</sup>

The word nationalism is mentioned in al-Quran, including in the surah At-Taubah, verse 25, as follows:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ  
عَنكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمُ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ

Meaning: Indeed, Allah had helped you (believers) in the field of many battles and on the day (of the war) of Hunain when your large numbers amazed you (so that you were caught off guard). So, your large number does not benefit you in the least, and the vast earth feels cramped for you. You run backwards (scatter).

Meanwhile, the meaning of nationalism according to the terms of the scholars differed in their definitions, including the following: a) According to *al mausuah al Arabiya al alamiyah al wathoniyah* (national encyclopedia of the Arab World), that nationalism is a straight expression which means individual love and devotion to their homeland, which includes land ownership, society, customs and traditions, pride in history, and dedication to serving on the homeland.<sup>5</sup> b) *Nationalism* is a collective feeling that bonds the people of that group and fills their hearts with love for the motherland and the group, the will to try their best to build it up and the willingness to die for it.<sup>6</sup> c) Nationalism is an expression of a genuine sense of belonging to the homeland in words and deeds, actively defending the homeland from all external challenges, contributing to its

<sup>2</sup>Azman Azman, "Nasionalisme Dalam Islam," *Al Daulah: Jurnal Hukum Pidana Dan Ketatanegaraan* 6, no. 2 (2017): 266–75, <https://doi.org/10.24252/ad.v6i2.4881>.

<sup>3</sup>Wahyu Rozzaqi Ginanjar, "Studi Komparasi: Telaah Nasionalisme Dalam Islam Dan Komparasi Dengan Pendekatan Barat," *Komunitas* 11, no. 2 (2020): 111–32, <https://doi.org/10.20414/komunitas.v11i2.2401>.

<sup>4</sup>Mufaizin, "Nasionalisme Dalam Perspektif Alquran Dan Hadits," *Al-Insyiroh: Jurnal Studi Keislaman* 5, no. 1 (2019): 40–56, <https://doi.org/10.35309/alinsyiroh.v5i1.3396>.

<sup>5</sup>*Al Mausuah al Arabiyah al Wathoniyah* (Riyadh: Muassasah a'mal al mausu'ah lin nasyar wat tauzi, 1996). p. 321.

<sup>6</sup>"الصفحة الرئيسية - البيان," accessed March 23, 2023, <https://www.albayan.ae/>.

progress and improvement and maintaining its status among nations. Thus, the measure of nationalism is the amount of national balance registered by every citizen for the benefit of the motherland. Meaning: that a person is not considered to have a spirit of nationalism unless he works for the interests of the state and society together.<sup>7</sup> d) Doctor Ali Fakhro defines *nationalism* as emotional and sentimental feelings formed by individuals towards their homeland or the land they love.<sup>8</sup>

From some of the definitions above, even though the words are different, they can be put together in one meaning. They show that nationalism is a feeling of belonging in words and actions towards groups and the homeland in solving their problems and defending them from any external aggression. Therefore, the roots of legitimate nationalism are represented in Islam's call to protect the interests of Muslims and prioritize public interests above personal interests<sup>9</sup>.

As I explained above about the meaning of nationalism both in terms of language and terminology, it can also be said that nationalism is a human nature that is certain to exist in humans. Therefore it cannot conflict with Islamic teachings because Islam is a religion revealed by Allah SWT for the benefit of humans themselves<sup>10</sup>. However, some Muslims believe that nationalism has no basis in the Koran or the hadith. To answer that, the author describes the verses of the Koran, Hadith and Fiqh principles that show nationalism<sup>11</sup>.

#### a. al-Qur'an

In the Qur'an: the word (homeland) occurs in the Qur'an once in Surah Al-Taubah, verse (25), with the word citizen in his words:

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ  
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Meaning: Indeed, Allah had helped you (believers) in the field of many battles and on the day (of the war) of Hunain when your large numbers amazed you (so that you were caught off guard). So, your large number does not benefit you in the least, and the vast earth feels cramped for you.

<sup>7</sup> As sayid Hamid Khitob, *Mafhum al Wathoniyah Wat Ta'shil Asy Syar'i* (al Madinah al Munawaroh: Jamiah Toyyibah, 2009). p. 43.

<sup>8</sup> Ali Fakho, "Peran Pendidikan Dalam Dunia Kerja" (Bahah, 1426). p. 23.

<sup>9</sup> Ita Mutiara Dewi, "Nasionalisme Dan Kebangkitan Dalam Teropong," no. 3 (2008). p. 21.

<sup>10</sup>Fokky Fuad Wasitaatmadja, "Pemikiran Islam Dalam Pembentukan Nasionalisme Indonesia: Sebuah Analisis Sejarah Hukum," *Jurnal Ilmiah Mimbar Demokrasi* 19, no. 01 (November 8, 2019): 62–79, <https://doi.org/10.21009/jimd.v19i01.12953>.

<sup>11</sup>Miftahul Jannah, Pujo Sukino, and Muhammad Sadikin, "Nasionalisme Di Dunia Islam," *Masa: Journal of History* 2, no. 1 (2020), <https://doi.org/10.31571/masa.v2i1.2043>.

You run backwards (scatter).

In the Sunnah of the Prophet: The terms "Mawton" and "Mawaten" are mentioned in a hadith narrated by Abu Dawud from Jabir bin Abdullah and Abu Talha bin Sahl Al-Ansari who said: that the Messenger of Allah, peace be upon him. said: "There is no Muslim whose purity is destroyed." Moreover, he diminishes his honour unless God leaves him in the place he loves. So is helping, and no one helps a Muslim in a place where his honour falls and his sanctity is violated, but Allah helps him where He likes his help.

There is a linguistic meaning to the word nationalism or homeland that is mentioned in the Qur'an on several occasions, including the following:

*First:* In the Qur'an, the meaning of nationalism has been mentioned in several words: as in His words in Surah Ali Imran verse 121 as follows:

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Meaning: (Remember) when you (Prophet Muhammad) set out in the morning, leaving your family to organize the believers at the battle posts. Allah is All-Hearing and All-Knowing.

Imam Al-Baghawi, one of the great commentators, explained that the meaning of مَقَاعِدَ لِلْقِتَالِ is: homeland or a place to fight, so it is said: People settle when they settle, and they settle when they become citizens.<sup>12</sup>

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جَزَاءَ الْأَجْرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ

Likewise, the words of Allah SWT. As follows:

Meaning: People who emigrated for the sake of Allah after they were oppressed, we will surely give them a good place in the world. The reward in the hereafter must be more significant if they knew (Q.s: an-Nahl: 41)

Imam Al-Tabari, a great commentator, said about the meaning of "لَنُبَوِّئَنَّهُمْ": in verse above, he thinks that the meaning of the word above is: we will inhabit them and we will inhabit them. Because the word التَّبَوُّؤُ according to the speech of the Arabs, means a solution for a place and coming down to live in it.<sup>13</sup> And so, in the following verse:

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ

<sup>12</sup>Al Baghawi, *Tafsir al Baghawi*, 1 vols. (Saudi Arabia: Dar at Toyibah, 1989). p. 34.

<sup>13</sup>At Tabari, *Tafsir at Tabari*, 7 vols. (Beirut: Muassasah ar Risalah, 2012). p. 76.

**Meaning:** The people (Ansar) who have occupied the city (Medina) and believed before (the arrival of) them (Muhajirin) love those who emigrated to (place) them. (Q.s: Al Hasyr: 9)

The meaning of the word "وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ" in verse above, as mentioned by al-Tabari is: They took Medina as the city of the Prophet, peace be upon him, and built a house in it.<sup>14</sup> Nevertheless, there are also those who say that the meaning of the word is: They settled in that city, inhabited it, and made it a place of migration and faith.<sup>15</sup>

*Second:* There is also evidence in the Qur'an that points to the importance of the motherland for humans, and moving away from it is a form of discipline, as happened in the story of Adam, the father of humankind, as. Upon him and his wife when they disobeyed Allah's commands and ate from a tree, Allah Most High. Said:

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ<sup>16</sup> وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

Meaning: Then, the devil slipped both of them from him so that both of them were removed from all the pleasures when they were both there (heaven). We said, "Come down! Some of you become enemies to others and for you there is a place to live and pleasure on earth until the appointed time." (Q.s. al Baqarah: 36)

Al-Qurtubi said about the meaning of the verse: Allah SWT's expulsion of Adam from heaven and his descent from it is not a punishment for him; For he cast him down after he repented of it, and before he repented, but he cast him down either as a discipline or to aggravate the trial.<sup>16</sup>

#### b. Hadith

There are many hadiths that call for deepening the meaning of nationalism and love of country among Muslims, among them the following:

إِنَّ اللَّهَ خَلَقَهُمْ لِحَوَائِجِ النَّاسِ، يَفْزَعُ النَّاسَ إِلَيْهِمْ فِي حَوَائِجِهِمْ، أَوْلَئِكَ هُمُ الْأَمْنُونَ مِنْ عَذَابِ اللَّهِ

Rasulullah Saw. Said: Meaning: Verily Allah has created the creation for human needs, and people fear them for their needs. They are people who are safe from God's torment<sup>17</sup>.

<sup>14</sup> vol. 12. *Tafsir at Tabari*.

<sup>15</sup> Bukhari, *Sahih Bukhari*, 4 vols. (Indonesia: Maktabah Dahlan, n.d.). p. 344.

<sup>16</sup> Al Qurthubi Abi Abdullah Muhammad bin Ahmad al Anshori, *Tafsir al Qurthubi*, 1 vol. (Riyadh: Dar Alamil Kitab, n.d.). p.65.

<sup>17</sup> Nuruddin Ali bin Abu Bakar bin Sulaeman Al Haitami, *Mujamma' Az Zawaid Bab Fadlu Qodil Hawaij*, vol. 8 (Libanon: Darul Kutub al Ilmiyah, 2001). p. 32.

From the hadith above that, the Prophet SAW. Explained that to meet human needs and eliminate their troubles is from the grace of Allah SWT and His mercy, and this is only for people whose consciences are sincere to Allah. People who please Allah and do good include: fighting for the interests of the community, taking care of the public interest, and helping those in need; all of this reconciles hearts and lays the foundation of love and tranquility among members of society and builds a sense of nationalism and a sense of belonging in the hearts of Muslims.

إن أحب الأعمال إلى الله تعالى بعد الفرائض إدخال السرور على المسلم

Meaning: "The deed that is most loved by Allah SWT after the obligatory obligations is to bring pleasure to a Muslim.<sup>18</sup>

The hadith above shows the importance of teamwork and voluntary work, where the interests of other people are considered, and this will not happen unless they have nationalist values.

Moreover, the hadith of the Prophet SAW. Following:

مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ وَمَنْ يَسِّرْ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ

**Meaning:** Whoever relieves a believer from a worldly difficulty, Allah will free him from difficulty on the Day of Judgment. Whoever makes it easy for people who are in trouble, Allah will make it easy for them in this world and the hereafter. Whoever covers the disgrace of a Muslim, Allah will cover his disgrace in this world and the hereafter. Allah will always help His servant as long as the servant helps his Muslim brother.<sup>19</sup> (H.R. Muslim)

The hadith above shows the need for work for the public interest and benefit and the existence of communication, affection and a sense of belonging among Muslims, which is the meaning of nationalism.

There is another hadith which shows that defending the homeland is Jihad (*Fisabilillah*) the hadith is as follows:

<sup>18</sup> Al Haitsami.

<sup>19</sup> Muslim, *Sahih Muslim*, 4 vols. (Indonesia: Maktabah Dahlan, n.d.).



عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ وَمَنْ قُتِلَ دُونَ أَهْلِهِ أَوْ دُونَ دَمِهِ أَوْ دُونَ دِينِهِ فَهُوَ شَهِيدٌ

Meaning: From Sa'id bin Zaid from the Prophet SAW, he said: "Whoever is killed for defending his property is a martyr, whoever is killed for defending his family is a martyr, or for defending his blood, or for defending his religion then he martyr."<sup>20</sup>

In another History *ومن مات دون أرضه فهو شهيد* and whoever is killed for defending his land, namely his homeland, will die a martyr. From this hadith, it is clear that nationalism is prescribed by law and is not against Islamic law.

### c. Fiqh Rules

Many fiqh rules meaningfully show the legitimacy of nationalism in Muslim life. Including the following:

التصرف على الرعية منوط بالمصلحة<sup>21</sup>

Meaning: Imam's policy (government) for the people must be based on *maslahah*

This rule shows that the behaviour of rulers towards their people is based on interests, and what is meant by rulers is anyone who takes care of the affairs of a Muslim, both general and specific, including priests, rulers, judges, and every official. who follows the affairs of the Muslims in something,

The fiqh scholars explain that this rule means that he takes care of the public interest in society because he is the sponsor and is responsible for them.<sup>22</sup> According to Ali Annadwi<sup>23</sup>, the rule originates from the following words of Imam Syaifei: "*manzilah wali min ar roiyah manzilah al wali min al yatim*" and then spread among fiqh scholars to become the rule.<sup>24</sup>

Furthermore, a ruler cannot exist unless someone is under his control, namely the existence of a country or homeland.

يُرَجِّحُ بَيْنَ الْمَصَالِحِ فَيَقْدِمُ الْمَصْلَحَةَ الْعَظْمَى، وَلَوْ كَانَ فِي سَبِيلِ ذَلِكَ تَرَكَ لِلْمَصْلَحَةِ الْأَقْلَى

Meaning: Must prioritize the bigger problems even though they have to leave the smaller problems.

<sup>20</sup> Abu Daud, *Sunan Abi Daud* (Maktabah Dahlan, n.d.). p.223.

<sup>21</sup> Jalaluddin Abd al-Rahman As Suyuthi, *Al-Asybah Wa al-Nazhair Fi Qawa'id Wa Furu' al-Fiqh al-Syafi'i*, 1 vols. (Beirut: Dar al-Kutub al-Ilmiyah, 1979). 132.

<sup>22</sup> Muhammad Mustofa Ahmad Az Zarqo, *Syarah al Qowaid al Fiqhiyah* (Damaskus: Dar al Qolam, 1996). 45.

<sup>23</sup> Ali Ahmad Annadwi, *Al Qowaid al Fiqhiyah* (Damaskus: Dar al Qolam, 1994). 87.

<sup>24</sup> Az Zarkasyi Badruddin, *Al Mantsur Fil Qowaid* (Beirut: Darul Kutub al Ilmiyah, 2000). p.

From the rules above, it is clear that nationalism and love for the motherland are significant benefits. This must precede more minor benefits, such as personal or group benefits. The formation of nationalism will make society safe and stable so that Muslims can worship in peace. and special' However, there are things that the author must explain in connection with nationalism: First: One's love for one's country has been instilled in the human soul, and Islam does not deny it. Because it does not conflict with human instincts and nature, as well as ownership of goods or property, sexual instincts, and love, Islam recognizes these instincts and connects them between love for the motherland and faith or *aqidah*, then Allah SWT. Honouring humans by giving them this nature and instinct. Second: Defending the country is an Islamic calling. He has made jihad an obligation as the law for the inhabitants of the country if they are attacked, both men and women, young or older adults who are capable of waging war to maintain the integrity of their country. Third: Loving the motherland, defending it, and fighting to elevate it; These are all good and obligatory things, and Islam calls for them. Fourth: the concept of the word nationalism has become a political concept that has been used by Muslim countries in the world today. You can see that currently, there are countries like Indonesia, Malaysia, Brunei, Saudi Arabia, Egypt, and Jordan, all of which are countries the form of nationalism. The majority of the population is Muslim.

## 2. Analysis of Islamic Law Against Flag Respect

Contemporary scholars differ on the law of flag salute and standing while singing the national anthem, as is the custom today in all Arab, Islamic, and international countries.

Some groups of scholars say: Standing when the national anthem is sung means saluting the flag, and greeting means respect, and according to them, respect is only for Allah Almighty. to them in the sense of respect, and that respect means to glorify, and there is no majesty other than Allah SWT. According to them, the majesty is only for Allah. Those who think so are most of the Salafi scholars in Saudi Arabia, and among these scholars is Shaykh Abdul Aziz bin Baz, the former Mufti of the Kingdom of Saudi Arabia<sup>25</sup>. Thus according to them, it is not permissible for a Muslim to stand up to respect the national flag. In fact, according to them, it was one of the despicable acts of *bid'ah* which never existed in the era of the Prophet Muhammad. Also, it was never done during the time of Khulafaurrasyidin because it negated monotheism

صحيفة الخليج | صحيفة الخليج هي صحيفة يومية تصدر عن دار الخليج للصحافة والطباعة والنشر بمدينة الشارقة “<sup>25</sup> صحيفة الخليج بدولة الإمارات العربية المتحدة والتي أنشئت” صحيفة الخليج accessed March 23, 2023, <https://www.alkhaleej.ae/>.

and tasyabuh or resembled the actions of non-Muslims.

Other scholars, such as Egyptian scholars and al-Azhar scholars, believe that the flag is the state's symbol, and the country's symbol must be respected. Doctor Ahmad Mahmud Karimah, a professor of Sharia at al Azhar University, said that Darul ifta al Mishriyah (Egyptian fatwa institution) had issued a fatwa against the permissibility of a flag salute.

Even Doctor Ali Qimah said that the flag symbol and the obligation to respect the flag have existed since the 8th century Hijriyah, at which time the Prophet Muhammad. sent troops to Syria to fight the Romans in the Mu'tah war, appointed Zaid bin Harith as commander of the war, then the Prophet SAW ordered: "If Zaid bin Haritsah falls, then Ja'far will replace, if Ja'far falls, then Abdullah bin Rawahah as his successor."<sup>26</sup> A terrible battle took place between the two groups at Mu'tah. Zaid bin Haritha was martyred, so Ja'far took the banner of war and proceeded to fight with courage and to hold the flag among the Romans, and he continued to fight until his right leg was cut off. He was carrying a pennant or flag on his left, which was also cut off, so he hugged the flag in his hand until he died a martyr.

Doctor Karimah commented on the hadith above: this argument shows that the flag has value and honour because it represents the state and is a symbol of national unity. Muhammad Abu Laila, Professor of Islamic Studies at the Faculty of Language and Translation at Al-Azhar University in Egypt, said: "Respecting the flag and standing while singing the national anthem is not prohibited in Islamic law because it does not glorify other than Allah Almighty, but it is partly a sense of nationality and love for the motherland, and this does not violate Islamic Sharia.

Respecting the flag of any country, and standing while the national anthem of that country is being sung, is a way of strengthening relations between countries, and not saluting the flag and then not standing when the national anthem of another country is being sung is seen as a lack of respect, and this can lead to on strife, animosity, and divisions between nations. Besides that, respecting the flag is one of the customs between countries, and custom is one of the foundations of Islamic law. As we all know, Adat or al urf is one of the fair laws of shul fiqh. The author himself is more inclined to the opinion that it is permissible to salute the flag because of the strength of their arguments. Conversely, according to the author's arguments, those who say it is not

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<sup>26</sup> *Sahih Bukhari.*

permissible are not strong and tend to make it up by bringing all their understanding to bid.

#### D. Conclusion

Limitation of the study or recommendation for the future research is compulsory. After the author explains the law of respecting the flag in Islam and the opinions of the scholars on this matter, it can be concluded that: a) Respect for the flag is part of an effort to respect the symbol of a country, and it is an attitude of nationalism and an expression of one's love for their homeland. Love for the motherland is human nature because Allah SWT created all humans. Having the nature to love the motherland as God gave human instincts to feel compassion for others and love for the opposite sex. b) The law of respecting the flag is permissible, or even the law is sunnah because it is a form of respecting the symbol of the country, not glorifying or purifying the flag, and respect for the flag is not prohibited in Islamic law and does not conflict with the outlines of Islamic law. c) Respect and glorification of the flag have a basis and source of the Shari'a, namely: the story of the Messenger of Allah sending his companions to fight with the Roman troops in the Mu'tah area, which is known as the Mu'tah war where the warlords highly respected the war flag and even Ja's friends Far bin Abu Talib broke up his right. He left his hands to defend the war flag. It shows he respects the flag.

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