

13. The Frontier of the Islamic Realm is "Belief" Not Natural Or Conventional Limits

Islam has discarded the concept of dividing mankind into nations, and does not allow materialism to be the basis of the creation of a society.

National ramification has two main agents:

- (a) Desert and tribal life in which tribes, races and families branch off.
- (b) Differences of zones and lands in which they live.

The geographical factors play an important part in imparting a 'second nature' to people, such as attributable to climate, precipitation and aridity etc. These factors tend to split mankind into groups and tribes, and cause differences of colour and language.

These two factors have caused each group to seize a piece of land. These lands differed in size as a result of the efforts and labours of the group concerned. If they had superiority they would seize bigger lands, and if not, smaller. Each group called that land 'fatherland' and defended it with all its might.

Although this was a matter resulting from the natural needs of men, yet national ramification is contrary to human nature which is living together in a single community. It is clear that nature wishes to collect all the dispersed powers and join them, thus creating a new united power to attain their goal in a more complete and suitable way.

This process is observed in the original substance which takes the form of an element, and gradually appears as plant, animal and man. This is the work of nature. But ramifications which are created on the basis and in the name of 'fatherland', direct a nation to be united in their own particular community, and be separated from other national societies.

Thus a unit is created that is different physically and spiritually from other national units. The result is

that humanity withdraws from unity and association, and suffers from the same deviation which it wished to avoid. This will result in a dangerous situation, and that is, one of those national units may deal with other social units in the same way, as a man deals with other things which exist in nature, that is, as he recruits and exploits them, a national unit may recruit and exploit other nations.

The wide experiences since the beginning of time prove this statement: The Qur'an, too, affirms this view in the verses which we have already quoted.

Islam base society on 'belief' not 'race' or 'nation', or 'fatherland' and such things. Even in marriage and kinship the same methods of belief holds true from the viewpoint of sexual enjoyment and inheritance.

The orbit of marriage and kinship are monotheism, not home and country. The best evidence of this is that in discussing the religious injunctions of this faith, we observe that in no case has religion been neglected.

The Islamic society at the height of its greatness and raising the banner of victory is duty bound to raise religion and allow no deviation in religious matters. Again when the Islamic society is vanquished, it must make every effort to revive religion and its teachings and so on.

Even when a Muslim lives where there are limitations, he should do his best in carrying out religious injunctions even if it is only by mute signs in obligatory deviations.

Thus, it is clear that the Islamic community is created in a way to be able to live under all conditions; whether it is dominant or subordinate, victorious or defeated, advanced or retarded, manifest or hidden, powerful or weak, it can preserve religion. The warning verses of the Qur'an affirm this point very clearly.

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