

Intentional Dimensions of the Concept of Citizenship

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Abstract:

The concept of citizenship is one of the central notions in contemporary political and social thought. It has also become a subject of interest in Islamic legal studies due to the issues it raises concerning identity, belonging, rights and duties. From the perspective of the objectives of Islamic law (Maqāṣid al-Sharī‘ah), citizenship is not merely regarded as a legal bond between the individual and the state. Rather, it is understood as a framework that serves to realise a set of comprehensive objectives that the Sharī‘ah was revealed to protect — foremost among them the protection of religion, life, intellect, wealth, and lineage — in addition to the objectives of justice, human dignity, and cooperation in achieving public interest.

Keywords: Citizenship, Homeland, Islamic political thought, The Constitution of Medina, The objectives of Islamic law.

Introduction:

Citizenship has become a prominent issue in the global intellectual and political arena. After the concept of the state had long constituted the backbone of political theory, this term has witnessed a growing rise in theoretical political writings. Consequently, studies concerning the dimensions of citizenship and its various interrelations have proliferated, extending across questions focused on the relationship between the individual and society and the legal frameworks that regulate rights and duties and specify the characteristics of citizens. These approaches vary according to the ideological sources of the state and the theoretical reference points of its political thought. This has produced numerous intellectual visions of citizenship and its guiding principles, leading to a diversity of political ideas and theories.

In this context, it was only natural for this topic to enter the contemporary Islamic world. It has therefore become the subject of intellectual and political debate, receiving both praise and criticism — largely because of the issue of the influence and interaction of ideas, methodologies and sciences. Such concerns are often raised in civilisational research, which considers the plurality of civilisations, their divergence and their competition. These factors shape the history of human thought by highlighting cases of dependence and borrowing versus independence, authenticity and originality.

Accordingly, it is not surprising that thinkers' views differ according to their ideological orientations and intellectual affiliations.

One group tends to sanctify Western civilisation without careful scrutiny, critique or reason, driven by a sense of insecurity regarding Islamic heritage. This group assumes that the West possesses the mechanisms and effective solutions for societal crises.

Another group suffers from a 'Western complex', characterised by fear of the West and of what emanates from it. This group also tends to sanctify Islamic heritage without employing scientific reason to understand the realities of Islam. This leads them to reject the concept of citizenship, viewing it as foreign rather than original.

The truth is that both groups are misguided because they are united by the notions of imitation and veneration. This has opened the door to sectarian fanaticism and intellectual conflict, leading to genuine suffering when trying to balance influence and dependence while studying contemporary intellectual issues from two opposing viewpoints.

First, an orientation marked by unobjective bias, which can even reach the level of what is described as 'scientific racism', a characteristic of Orientalist studies as a whole that has also affected some Arab scholarship. This bias is sometimes evident in evaluations of Islamic scholarship and heritage in relation to prior civilisations, particularly the Greek intellectual tradition, with Muslims being accused of lacking intellectual creativity and being presented merely as transmitters of Greek thought. This viewpoint undoubtedly contains a great deal of injustice, misrepresenting the truth and infringing upon the rights of others.

This Orientalist conception can be traced back to the belief in the centrality of European-Western reason and its absolute authority. This belief is coupled with the idea that European-Western reason has a monopoly on rational creativity based on experimentation and proof, and that the world's creative experiences stem from this. Therefore, it is not surprising that some Muslim thinkers have been influenced by this view of Muslim reason as inferior.

Secondly, there is a traditionalist orientation that takes an apologetic and sanctifying stance towards Islamic heritage and history without any scientific critique or objective review, nor any attempt at renewal, because it relies on propositions articulated in specific historical contexts that require reconsideration. For example: 'Nothing can be more inventive than what has already been' and 'The earlier ones left nothing for the later ones'.

This orientation contributed to the halting of the development of jurisprudential studies in general and particularly obstructed political intellectual discourse. Consequently, it has produced a cultural and political vacuum which also explains the interruption to the continuity of scientific production initiated by our earlier scholars.

This divergence led, on the one hand, to a stagnation of renewal in Islamic political thought and, on the other hand, to a lack of originality. The closed traditionalist, trapped within himself, was unable to comprehend reality or the necessity of keeping pace with its developments and the need for (independent reasoning). The second group, meanwhile, severed itself from its roots and foundations under pressure from this reality.

Against this backdrop, contemporary advocates of Islamic thought have engaged with the concept of citizenship. They aimed to dismantle the symbols of its constituent premises and grasp the human commonalities within it. Consequently, Islamic thinkers approached

citizenship in various ways: some sought to integrate it into the Islamic intellectual and political framework, and their views differed accordingly. This produced a broad and intricate map of visions, ideas and perceptions regarding the subject.

Moreover, each tendency found its own supporters and proponents in the intellectual and political debates surrounding it, making studying this topic in contemporary Islamic thought difficult from all angles due to the disagreement and diversity involved.

Therefore, this study attempts to establish a scholarly foundation for the concept of citizenship and its dimensions in accordance with the system of objectives of Islamic law, starting from the following problem statement

Does the issue of citizenship have a presence within the arena of Islamic thought?

Or is it a contemporary subject produced by the West and presented to the Islamic world for research, with the aim of exporting it?

The research plan is a response to the problem.

If citizenship has a presence in Islamic thought, what are the objectives-based dimensions of this term?

To address this issue, the research is structured as follows:

Chapter One: The Concept of Citizenship

Chapter Two: The Emergence of Citizenship in Islam

Chapter Three: Foundations and Pillars of Citizenship and its Relation to the Objectives of Sharia

Chapter One: The Concept of Citizenship

Section One: The Linguistic Meaning of Citizenship

The origin of the word ‘citizenship’ and its semantic scope can be traced back to ancient Greek civilisation, specifically the term ‘Polis’, meaning ‘the city’. This refers to both a legal structure and participation in the city’s affairs. It is also used as a translation of the French word *citoyenneté*, derived from *cité*. In English, it corresponds to ‘citizenship’, derived from ‘city’.

In ancient Latin, it signifies the political organisation within a given territory or city¹, insofar as citizens participate in establishing the political rules of the Greek city-state.

Accordingly, traditional Arabic dictionaries generally do not contain a direct mention of the term ‘citizenship’. However, there are related words, such as: watan, tawawat, wtana, and mawtin.

Linguistically, citizenship comes from ahl watin/watn (أهل وطن / الوطن), meaning agreement/consent. Thus, in your saying: (he agreed with him regarding the matter)².

You say: ‘واظنه على الأمر’, meaning he aligns his actions with his. Therefore, if you want to say ‘he agreed with him’, you would say: (waata’tu-hu). This was stated by al-Azhari³.

¹- See: Amal Hindi al-Khuza‘li, “The Problematic Nature of Citizenship in Contemporary Islamic Discourse,” *Journal of Political Science*, University of Baghdad, College of Political Science, No. 31, 2005, p. 102.

²- Al-Zamakhshari, *The Foundation of Eloquence*, 2/21.

The root of ‘citizenship’ is ‘(وَطَنٌ)’. In Lisan al-‘Arab, Ibn Manzur⁴ states: ‘Watan: the house where one resides; the place where the human being dwells and his abode.’ One says: ‘فلان كذا (وَطَنَ) أرض كذا’, meaning he adopted it as a place in which to live; it is the human being’s dwelling and abode⁵.’ The plural is: (أوطان)⁶.

This linguistic meaning also has an emotional dimension: everyone loves their homeland and place of residence, and it is not only humans who long for their homelands—animals do too⁷.

It should be noted that Arabic dictionaries focus mainly on waṭan (home/homeland) rather than the concept of citizenship itself. However, if we consider citizenship through linguistic analogy to the مَفْعَالَة pattern, which conveys mutuality/participation, then its meaning would be the sharing of life among a number of individuals on one land.

Accordingly, citizenship (المواطنة) is also understood as a quadrilateral verbal noun derived from the verb pattern (وَطَنَ عَلَى الْأَمْرِ), meaning ‘to act with another in doing it’. This sense indicates participation, as well as persistence, continuity and ongoing alignment.

Among its utterances/derivations are also:

- (وَطَنَ بِالْمَكَانِ), (يَظُنُّ), (وَطَنًا): to reside or remain in a place.
- (وَطَنَ نَفْسَهُ عَلَى الْأَمْرِ): to prepare oneself for an action and accustom oneself to it.
- (اسْتَوْطَنَ الْبَلَدَ): to adopt a place as one’s homeland and place of residence.
- (تَوَطَّنَتْ نَفْسُهُ عَلَى كَذَا): the self becomes accustomed to something⁸.

As for (المَوْطِنُ), linguistically in Arabic it means: ‘The house or dwelling in which one resides.’ Our primary Arabic lexicons mention this meaning for the term and do not provide others. Some scholars define watan (home/homeland) as follows: ‘the land upon which a person is raised and which they take as their residence’. Based on this definition, the land on which a group grows up and adopts as a settlement is considered the group’s homeland⁹.

³- He is Khalid ibn ‘Abd Allah ibn Abi Bakr ibn Muhammad al-Jurjawi al-Azhari al-Misri, Zayn al-Din, known as “al-Waqqad.” He was an imam and grammarian, born in Jurja in Upper Egypt in 838 AH / 1434 CE. Among his works are The Azhari Introduction to the Science of Arabic, The Guide for Students to the Rules of Arabic Grammar, and Commentary on al-Ajurrumiyyah. He died on his return from pilgrimage in 905 AH / 1499 CE. See: Al-Zirikli, The Biographical Encyclopedia, 2/297.

⁴- He is Muhammad ibn Mukarram ibn ‘Ali ibn Manzur al-Ansari al-Ruwayfi‘i al-Ifriqi, Abu al-Fadl, Jamal al-Din, the imam, eminent scholar, linguist, and authoritative scholar. He was born in 630 AH / 1232 CE. He served in the chancery and served as a judge in Tripoli of the West. Among his works is The Tongue of the Arabs. He died in Egypt in 711 AH / 1311 CE. See: Al-Zirikli, The Biographical Encyclopedia, 7/108.

⁵- Ibn Manzur, The Tongue of the Arabs, 13/451, entry “Watan” (Homeland).

⁶- Al-Zabidi, The Crown of the Bride, 9/362.

⁷- See: Dr. Salah al-Din Sultan, Citizenship Outside the Abode of Islam: Between Those Who Reject It and Those Who Affirm It, Lebanon: Dar Ibn Hazm, 1st ed., 2008 / 1429 AH, p. 12.

⁸- Farhan al-Yahya, The Crisis of Citizenship in al-Jawahiri’s Poetry, Damascus: Union of Arab Writers, 2000 / 1421 AH, p. 40.

⁹- Dr. Ibrahim Nasr, Civic Education (Citizenship), Amman, Jordan: Al-Ra’id Scientific Library, 1st ed., 1994, p. 124.

Section Two: The Concept of Homeland in Technical Usage

The term 'homeland' is a word with many meanings and multiple technical definitions. Among them are the following:

Al-Jurjani defined watan in technical usage as follows: 'The original homeland: the place where a person was born and the country in which they live¹⁰.'

When consulting dictionaries and encyclopaedias, especially political ones, we find that the concept differs from its linguistic meaning.

In the Philosophical Dictionary, it states: 'Watan in its general sense means the place of residence. As for the original homeland, it is the place where a person was born or grew up¹¹.'

In the Dictionary of International Political Terms: 'Watan: the country in which a people live, and with which the individual feels a bond — ultimately leading to that country¹².'

- In the Dictionary of Legal Terms: 'Watan is defined as the place of the nation's historical connections that remains in the memory of those who feel a sense of belonging to that nation¹³.'

From these definitions, we see that the word 'watan' has several technical meanings, including:

a) The original homeland: the place of birth, upbringing or affiliation, and emergence.

b) The place of residence (temporary or 'travel homeland'):

It is also called watan al-safar (homeland of travel) and watan musta'ar (the borrowed/temporary homeland), i.e. the place from which a person leaves with the intention of residing there for a specified period without intending to make it their permanent home¹⁴.

Thus, 'watan' essentially means:

'the country in which a person was born', or 'the country to which the person relates by virtue of their nationality/kinship', meaning their affiliation. In Arabic usage, 'country' does not refer only to the village or city in which one was born or raised, but to the entire territory with its recognised and defined borders, which is governed by one political system.

Therefore, it is clear that in modern technical usage, waṭan means: 'the country/land (territory)', not al-balda (the town) or al-manazil (the house/dwelling), contrary to what is found in some lexicons and what was commonly understood by earlier scholars.

¹⁰- Al-Jurjani, Definitions, edited by Ibrahim al-Abyari, Beirut: Dar al-Kitab al-'Arabi, 4th ed., 1418 AH / 1998 CE, p. 327.

¹¹- Jamil Saliba, The Philosophical Dictionary, Beirut, Lebanon: International Book Company, 1414 AH / 1994 CE; also the 1982 edition, 2/580.

¹²- Ahmad Zaki Badawi, Dictionary of Political and International Terms, Cairo: Egyptian Book House; Beirut: Lebanese Book House, 1st ed., 1410 AH / 1989 CE, p. 93.

¹³- Gérard Cornu, translated by Mansour al-Qadi, Dictionary of Legal Terms, Beirut: University Foundation for Studies, 1st ed., 1418 AH / 1998 CE, 1/1797.

¹⁴- Dr. Ibrahim Nasr, Civic Education (Citizenship), Amman, Jordan: Al-Ra'id Scientific Library, 1st ed., 1994, p. 124.

Section Three: The Concept of Citizenship in Technical Usage

As a contemporary technical term, 'citizenship' is an Arabisation of the English expression 'citizen ship' (citizen + ship). According to the British Encyclopaedia, it means:

'A relationship between an individual and a state, bounded by the law of that state and including the rights and duties that arise from that relationship within the state¹⁵.'

In the Political Encyclopaedia, it appears as follows:

Citizenship (Arabic: *المواطنة / الموائنة*; French: *citoyenneté*): "It is the status of the citizen who enjoys the rights and undertakes the duties imposed upon him by virtue of his belonging to the homeland¹⁶..."

These definitions suggest that the term signifies belonging to a nation or homeland. In another context, 'citizenship' may also be linked to the notion of 'nationality' (*al-jinsiyya*). For this reason, the Encyclopaedia of Collier (American) defines citizenship as:

'the most complete form of membership in a political community, which does not differ from the concept of nationality¹⁷'.

In the book *A Dictionary of Globalization-Era Terms*, it is described very simply as:

'Citizenship is the individual's positive role as a citizen¹⁸'.

From a sociological perspective, the *Dictionary of the Science of Sociology* defines it as follows:

'a position or social relationship that exists between a natural person and a political society (the state), through which the former provides loyalty and the latter provides protection, and which is determined by law¹⁹'.

As for the psychological aspect, it is defined as:

'a feeling of belonging and loyalty to the homeland and political leadership, which provides for essential needs and protects against existential dangers²⁰'.

Therefore, we can see that views on this concept and its meaning are diverse.

Despite the existence of numerous writings addressing the concept of citizenship, it remains a problematic concept over which philosophical analyses differ and concerning which social theories offer conflicting perspectives. Political theory has not yet reached a definitive position that clearly establishes its nature. Consequently, political systems around the world continue to differ in defining its features and substance, as will become clear in the course of this study.

¹⁵- The New Encyclopaedia Britannica, 15th ed., London, 2002, Vol. 3, p. 332.

¹⁶- 'Abd al-Wahhab al-Kilani, *The Political Encyclopedia*, Beirut: Arab Institute for Studies and Publishing, 3rd ed., 1992, 6/373.

¹⁷- 'Ali Khalifa al-Kuwari, "The Concept of Citizenship in the Democratic State," *The Arab Future*, No. 264, 2001, p. 118. See also: Khalid Baymut, "Citizenship in Islamic Political Thought," *Al-Kalima*, Year 14, 2008, No. 54, p. 142.

¹⁸- Dr. Isma'il 'Abd al-Fattah 'Abd al-Kafi, *Dictionary of the Terms of the Age of Globalization*, Cairo: Dar al-Thaqafah for Publishing, 1st ed., 1425 AH / 2004 CE, p. 178.

¹⁹- Ghayth Muhammad 'Atif, *Dictionary of Sociology*, Cairo: University Knowledge House, 1995, p. 95.

²⁰- Hilal Fathi et al., *Developing Citizenship among Secondary-School Students in the State of Kuwait*, Educational Research Center, Ministry of Education, Kuwait, 2000, p. 25.

Based on the foregoing Arabic and foreign terms relating to the homeland and citizenship, we find that the higher conception of the citizen converges with the higher conception of the human being, thereby moving toward a more comprehensive concept, namely citizenship. Thus, human beings' humanity is complemented by their connection to another person who shares the same homeland and participates with them in the meanings and dimensions of homeland/citizenship. There is perhaps no term more precise in Arabic for expressing this concept than citizenship, because it denotes reciprocal interaction between two individuals—or between tens or hundreds of millions of individuals—who interact within the framework of the homeland, sharing the same affiliations, rights, and duties²¹.

In summary, citizenship is a term that refers to belonging to a nation or homeland, resulting in full and equal membership in society and entailing rights and duties without any form of discrimination.

Fourth section: Meanings Related to Citizenship

We have established that citizenship is a relatively modern term with a specific meaning and linguistic roots shared with the term 'homeland'. The relationship between these two terms is 'the relationship between the origin and the branch'.

A homeland is a geographical, historical, cultural, civilisational, ethical and constitutional concept. Belonging to the homeland makes a person patriotic, signifying love for the homeland, attachment to it, defence of it, concern for it, and service to it.

Citizenship, on the other hand, derives from the quality of being a citizen. A citizen is a member of the national community and an individual belonging to a particular homeland. Therefore, the most readily understood concept of citizenship is the combination of citizen and patriotic person, or the patriotic citizen rather than the citizen alone. This is because citizenship means belonging to the homeland, acquiring citizenship, embracing the homeland's values, and adhering to its sacred principles²².

The definitions of citizenship and homeland reveal numerous meanings that have been used to define the concept of citizenship due to their close affinity. This has led some thinkers and scholars to treat these terms as expressing a single meaning. Indeed, some encyclopaedias use them interchangeably to refer to citizenship and nationality. Similarly, the term 'citizenship' has been associated with the following concepts:

- Belonging
- Identity
- Nationalism
- Patriotism
- Habitat/place of residence

²¹- See: 'Abd al-Karim Ghallab, *The Crisis of Concepts and the Deviation of Thought*, National Culture Series, Beirut: Center for Arab Unity Studies, 1998, p. 60. See also: Dr. al-Shammas 'Isa, *Civil Society, Citizenship, and Democracy*, Damascus, Syria: Publications of the Union of Arab Writers, Studies Series, No. 18, 2008, p. 40.

²²- See: Abu Bakr al-Qadiri, *The Homeland, Citizenship, and Prospects for Human Development*, Rabat: Publications of the Royal Moroccan Academy, Seminar Series, 1414 AH / 1994 CE, p. 11.

Citizenship

Chapter Two: The Emergence of Citizenship in Islam

Section One: The Emergence of Citizenship in Islam

Some Orientalists and Arab researchers argue that the concept of citizenship is entirely foreign to Islam and Islamic culture. Instead, they believe it to be directly associated with the Western historical experience and the development of Western political and social thought. The Orientalist Bernard Lewis, for example, maintains that citizenship is a Western concept and that there is no Arabic equivalent for the word ‘citizenship’. He further argues that this concept is entirely alien to Islam and Islamic culture²³.

Among the Arab scholars who support this view is Samir Amin, who claims that legal equality was not a feature of traditional Arab or Eastern systems²⁴. Similarly, Mohammed Arkoun expressed a comparable view, arguing that the concept of the Islamic political community contains no indication of the development of a framework for citizenship, which is a necessary condition not only for the emergence of the rule of law, but also for the emergence of a civil society capable of exercising control over state power²⁵.

Thus, the absence of the term ‘citizenship’ from the Islamic lexicon led these scholars to regard discussions of citizenship in Islam as foreign to it.

However, others argue that, although the term itself is absent, its origins and foundations are present in Islam.

In terms of terminology, therefore, citizenship does not appear in Islamic literature. However, the concept, idea and meaning of citizenship are present and strongly established in Islamic legal and religious texts, Islamic literature and the Islamic political and historical experience²⁶. The fact is that the idea of citizenship is present and well established in our heritage and in the Islamic legal and religious texts. If we were to establish the opposite, we would undermine the characteristics of Islamic Sharia, which is distinguished by its comprehensiveness, permanence, and applicability to all times and places. The evidence for its existence may be summarized as follows:

1. Human nature leads people, from the very beginning of human existence, to seek and strive to achieve fairness, justice, and equality. This is an innate disposition with which human beings have been created, and it predates the eras of the Greeks and Romans. However, these

²³- See: ‘Abd al-Jalil Abu al-Majd, *The Concept of Citizenship in Arab-Islamic Thought*, East Africa, Morocco, 2010, p. 55; Bernard Lewis, “Islam and Liberal Democracy: A Historical Overview,” *Journal of Democracy*, Vol. 7, No. 2, 1996.

²⁴- See: Samir Amin, *Notes on the Methodology for Analyzing the Crisis of Democracy in the Arab World*, paper presented at “The Crisis of Democracy in the Arab World,” proceedings and discussions of the intellectual symposium organized by the Center for Arab Unity Studies, Beirut, 1984, pp. 310–311.

²⁵- See: Dr. ‘Imad al-Din Shahin, “Citizenship as a Subject of Thought and Research,” in *The Egyptian Citizenship and the Future of Democracy Conference*, December 2003, Center for Political Research and Studies, Al-Shorouk International Library, Egypt, 2005, Vol. 1, p. 130.

²⁶- See: ‘Imad al-Din al-Rashid, *Citizenship Toward Excellence*, Homs, Syria, 2nd ed., 1430 AH / 2009 CE, p. 20.

ancient societies and civilizations contributed to establishing the foundations of the concept of citizenship and to writing about it. Accordingly, its history has been associated with the history of humanity and its struggle to achieve fairness, justice, and equality; to recognize human dignity and rights; to participate in shaping decisions; and to engage in politics. Therefore, Islamic society, from its emergence, cannot be considered devoid of the idea of citizenship.

2. As the final divine message, Islam embodies fundamental principles centred on achieving equality, justice and fairness with regard to rights and duties in all fields, including the political sphere. While the term ‘citizenship’ itself is not found in our Islamic heritage, the values it represents in the contemporary context, such as freedom, justice, equality, participation and responsibility, are among the principles advocated by Islam. Indeed, Islam presented the principle of citizenship differently to how it is understood in Western states. It was not confined to states defined by specific characteristics and boundaries, but extended to all citizens regardless of race, sex or colour.

Based on the comprehensiveness of Islam, Muslims understood themselves to be connected with those around them through mutual rights and responsibilities. Any violation of these rights and duties would constitute a deficiency in their religious commitment and way of life and could entail a penalty or punishment in this world or the next.

These mutual rights and duties were not referred to as citizenship, nor were they based on the concept of the homeland. Instead, they were based on Islamic law and formed part of the comprehensive system of Islamic values.

3. Islam has a rich heritage concerning citizenship. Throughout history, Islam has embraced the unique characteristics of various groups, whether religious, ethnic, cultural or linguistic, enabling them to live safely under Islamic law while affirming their right to citizenship. This was particularly evident during the early period, when the Prophet ﷺ established the first state to embody genuine citizenship. We shall now demonstrate this.

Second section: The Establishment of the Prophet’s State

Before the advent of Islam, Arab society was polytheistic and based on tribalism and tribal solidarity. This tribal system was the only system in existence at that time. The Arabs lacked a government or organised political authority²⁷ in Mecca or Medina, formerly known as Yathrib. Therefore, the latter had no political organisation to which its inhabitants, including Arab tribes and Jewish communities, were subject. However, upon his arrival in Medina, the Prophet ﷺ began to organise the affairs of the Islamic state and formulate its domestic and foreign policies²⁸. Thus, the first social and political organisation was established: ‘A new era began in the history of the Islamic nation: the era of state formation.’

²⁷- See: Muhammad Farouq al-Nabhan, *The System of Governance in Islam*, Kuwait: Publications of Kuwait University, 1987, p. 90.

²⁸- See: Dr. Muhammad ‘Abd al-Qadir Abu Faris, *The Political System in Islam*, Beirut, Lebanon: Dar al-Qur’an al-Karim, 1404 AH / 1984 CE, p. 138.

The Hijrah was not just a geographical relocation, but a functional and qualitative transformation. For this reason, Muslims regard it as the beginning of Islamic history²⁹. The Messenger of Allah ﷺ established the principles of the Islamic political system, which brought people together regardless of ethnicity, religion or social class, and rejected racism in all its forms. In the fullest sense of the word, it was a human-centred system³⁰. The Noble Messenger established the concept of a global community and citizenship, embracing both believers and non-believers, provided they recognised the authority that acknowledged their political affiliation without demanding religious commitment³¹.

This demonstrates exceptional political leadership, succeeding in establishing a state alongside the mission of preaching and prophethood. The Prophet carefully planned everything necessary to consolidate the foundations of authority, statehood, religion and a new society. In doing so, he brought about a political, religious and social transformation that fundamentally altered many of the conditions that had prevailed previously³².

Thus, Yathrib was transformed from a stronghold of the Aws, the Khazraj and the Jewish communities into the capital of the Prophet ﷺ and the Muslims. To distinguish it from the other villages and towns of the Hijaz, it was given the name Medina, which “expresses the major turning point and break with the past, representing division, backwardness and the Bedouin way of life, in order to establish the new state-nation”³³.

The renaming of Yathrib as Medina carries profound significance. It was given this name because the true religion was implemented there, and it subsequently became an exemplary model of the socio-political system of Islam for Muslims³⁴. This profound significance is also reflected in the fact that religion manifests itself as a comprehensive way of life only within an urban context that transcends the concepts of personalised authority and discriminatory tribal solidarity. Additionally, the Prophet ﷺ changed the name Yathrib to Taybah and Tabah³⁵ out of dislike for the notion of reproach (tathrib). The city was later associated with him and

²⁹- See: Dr. Kamal al-Sa‘id Habib, *Minorities and Politics in the Islamic Experience*, Egypt: Madbouly Library, 1st ed., 2002, p. 93.

³⁰- See: Salih ‘Awad, *The Political System in Arab-Islamic Thought: An Analytical Study of the Foundations of the Islamic Political System*, Algeria: Al-Shorouk for Media and Publishing, 1st ed., 2010, p. 107.

³¹- See: Dr. Falih Husayn, *A Study of the Emergence of the Islamic State*, Beirut, Lebanon: Center for Arab Unity Studies, 1st ed., 2010, p. 36.

³²- See: Muhammad Sa‘id Talib, *The Arab-Islamic State: State and Religion—A Study in History and Concepts*, Damascus, Syria: Al-Ahali Printing, 1st ed., 1997, p. 144.

³³- See: Syed Muhammad Naquib al-Attas, *Philosophical Interventions in Islam and Secularism*, translated by Muhammad Tahir al-Maysawi, Kuala Lumpur: International Institute of Islamic Thought and Civilization, 2000, pp. 80–81.

³⁴- See: Dr. ‘Abd al-Rahman al-Hajj, *Political Discourse in the Qur’an*, Beirut, Lebanon: Arab Network for Research and Publishing, 1st ed., 2012, p. 99.

³⁵- Al-Tathrib means blame and reproach. It is said: “Tharraba so-and-so against so-and-so” when he blamed and reproached him. This is derived from the statement of Allah, Most High: “No reproach will there be upon you today” [Qur’an, Yusuf: 92]. See: Ibn Manzur, *The Tongue of the Arabs*, 1/234; Yaquṭ al-Hamawī, *The Dictionary of Countries*, entry “Yathrib,” Vol. 5, p. 430.

became known as the City of the Messenger of Allah (Madinat Rasul Allah) or the Illuminated City (al-Madinah al-Munawwarah).

The Prophet's Hijrah was the first step towards establishing a state that transcended the tribal and factional system. This new socio-political system would come to be regarded throughout history as an ideal model.

The emergence of the Islamic nation (ummah) in Medina reduced the political significance of the tribal bond without abolishing it. Thus, the tribal bond transformed from a primary political bond into a secondary bond, subordinate in value and significance to the primary bond of faith, which defined the framework of the Ummah³⁶.

The Hijrah is therefore regarded as a positive turning point in the history of humanity as a whole and of Muslims in particular.

In Medina, the Prophet ﷺ began the process of establishing a Muslim community — the Middle Community (Ummat al-Wasat) or the Community of Response (Ummat al-Ijabah) — as a means of creating a comprehensive Islamic community (Ummah)³⁷.

From this point onward, the new state began building a new society—a human society that brought together Muslims, polytheists, and Jews.

As Muslims constituted the majority, the Messenger of Allah ﷺ became head of state. Thus, Medina became the first Muslim state in history. The state exercised its authority within it and organised its society through a set of social arrangements that connected individuals' interests and their sense of protection and security with a broader form of belonging: civic belonging.

The first action undertaken by the Messenger of Allah ﷺ was to establish a bond of brotherhood (Mu'akhah) between the Muhajirun (Emigrants) and the Ansar (Helpers). This pact had a social dimension, establishing a relationship between the Muhajirun and the Ansar based on complete equality in rights and duties. It also had a political dimension, reflected in the creation of an organisational structure for the state's population and the unification of their ranks. The bond of brotherhood for the sake of Allah and loyalty to the state replaced bonds based on lineage, blood ties and tribal solidarity. This provided a solid foundation for building the new Islamic society and state³⁸.

The pact of brotherhood also paved the way for the Constitution of Medina, also known as the Charter of Medina, which united the inhabitants of Yathrib under a single authority. It regulated relations among them on the basis of justice in all its dimensions³⁹, encompassing

³⁶- See: Lu'ay Safi, Faith and Politics, International Institute of Islamic Thought, Virginia, United States of America, 1st ed., 1416 AH / 1996 CE, p. 103.

³⁷- See: Dr. Radwan al-Sayyid, The Ummah, Community, and Authority: A Study in Arab-Islamic Political Thought, Beirut, Lebanon: Jadawel Publishing, 5th ed., 2011, pp. 60–61.

³⁸- See: Kamil al-Daqs, The State of the Messenger: From Formation to Consolidation, Amman: Dar 'Amman, 1st ed., 1994, p. 394.

³⁹- See: Dr. Radwan al-Sayyid, The Ummah, Community, and Authority, p. 61.

both Muslims and non-Muslims. This was one of the most significant developments that took place upon the Prophet's arrival in Medina⁴⁰.

Through this document, the formation of a pluralistic society comprising Muslims, Jews and polytheists was formally proclaimed. At the same time, the charter announced the formation of a new political community whose aim was to create a unified society based on justice and equality.

Chapter Three: The Foundations and Pillars of Citizenship and Their Relationship to the Objectives of Islamic Law

First Section: The Foundations and Pillars of Citizenship from an Islamic Perspective

In order for full citizenship, as stipulated in the Charter of Medina and established through numerous pieces of evidence from the Qur'an and Sunnah, to be realized, a set of fundamental foundations, components, and pillars must be fulfilled and made available. These may be summarized as follows:

First: Belonging

Belonging is considered one of the essential requirements of citizenship, because the value of the homeland can only be elevated when the values of these two pillars become firmly established in the conscience of the citizen. It is an internal feeling that motivates an individual to work with enthusiasm and sincerity to advance the interests of their homeland and defend it.

The Charter of Medina incorporated the value of belonging and established it as one of the requirements and components of citizenship in relation to the homeland, or what is known as Dar al-Islam (the Abode of Islam). This belonging is divided into two types:

First: Religious belonging:

This encompasses the entire Muslim community (Ummah), regardless of differences in their ethnic origins or national affiliations. This type of belonging constitutes the fundamental form of affiliation and falls under the concept of brotherhood, as indicated by the Qur'anic verse: "The believers are but brothers" [Qur'an, al-Hujurat: 10].

Secondly, political belonging:

This concept emerged through the Charter of Medina, which united the Muhajirun (Emigrants) and the Ansar (Helpers) within the Muslim community alongside the Jews of Medina under a single political allegiance⁴¹.

While these two forms of belonging intersect, they are not identical, resulting in a relationship of generality and specificity between them. The Holy Qur'an confirms this, as stated in the following verse:

'Indeed, those who believed, emigrated and strove with their wealth and lives in the cause of Allah, and those who gave shelter and support are allies of one another. But those who

⁴⁰- This was regarded as a historical phenomenon unprecedented in its kind, with no known equivalent before it.

⁴¹- See: Dr. Jamal al-Din 'Atiyyah Muhammad, *Toward a New Jurisprudence for Minorities*, Cairo, Egypt: Dar al-Salam, 1st ed., 1423 AH / 2003 CE, p. 80.

believed and did not emigrate have no obligation of alliance until they do so. If they seek your help in matters of religion, you must help them, except against people with whom you have a treaty. And Allah is Seeing of what you do' [Qur'an, al-Anfal: 72]. (Qur'an, al-Anfal: 72).

As a result of this intersection, political belonging encompasses different ethnic groups, including ethnic and linguistic minorities, as well as different religious groups, thereby giving rise to religious minorities. The political bond remains citizenship⁴².

Accordingly, there is a distinction between religious belonging, which denotes the brotherhood of faith that connects Muslims to one another, and political belonging, which denotes the human brotherhood that connects Muslims to others. The latter is what is intended by citizenship.

The first—the brotherhood of faith—is a spiritual bond that transcends time and place, because it is purely a religious concept. The second—human brotherhood—is an obligatory bond that exists within a specific time and place, because it is a political and legal concept that is not founded on a religious basis. Therefore, the two concepts should not be confused.

In summary, belonging is a fundamental value among the values of sound citizenship in Islam. This belonging to the homeland is manifested through sacrifice for its sake and the fulfillment of the duties required of the citizen to the fullest extent. Conversely, such belonging serves as a means of protecting the rights of all individuals within the same homeland.

Second: Loyalty

In its general sense, loyalty refers to “the individual’s positive feelings and emotions of love and support toward a particular object”⁴³.

In its specific sense, loyalty is the translation of the feeling of belonging into action, as well as the individual and collective behaviour of citizens towards their homeland. In other words, it is “those positive feelings and emotions of love and support towards the homeland”⁴⁴.

Based on the foregoing clarification of the concepts of belonging and loyalty, their relationship becomes clear. Loyalty encompasses belonging because an individual will not love and support their homeland unless they identify as belonging to it. However, belonging does not necessarily entail loyalty, as an individual may belong to a particular homeland without extending love, support and commitment to it⁴⁵.

⁴²- See: Dr. Jamal al-Din ‘Atiyyah Muhammad, *Toward a New Jurisprudence for Minorities*, p. 81.

⁴³- Al-Sarhan Mahmud Qatam, *Loyalty and Belonging among Jordanian Youth and Their Impact on Personality Formation*, Amman, Jordan: Al-Tawfiq Press, 2003, p. 41.

⁴⁴- See: Alaa ‘Ali Falih al-Zu‘bi, *Civic Education in Islam: An Analytical Study*, College of Shariah and Islamic Studies, Yarmouk University, Irbid, Jordan, Master’s thesis, supervised by Dr. Muhammad Qallah al-Ibrahim and Dr. Samih al-Kharasnah, 1428 AH / 2007 CE, p. 19.

⁴⁵- See: Al-Sarhan Mahmud Qatam, *Loyalty and Belonging among Jordanian Youth and Their Impact on Personality Formation*, pp. 40–41.

Belonging is inherent in the individual, whereas loyalty is acquired through their school, environment and society. Accordingly, belonging comes first, followed by loyalty. Moreover, loyalty demonstrates the sincerity of belonging because it is a means of expressing it⁴⁶.

While both belonging and loyalty are components of citizenship, belonging is a narrower concept than loyalty because loyalty encompasses belonging in its broader sense. An individual will not love, sacrifice for, or support their homeland unless they are connected to it by the sacred bond of loyalty. However, belonging does not necessarily entail loyalty; an individual may belong to a particular homeland without feeling motivated to contribute to or sacrifice for it⁴⁷.

Thus, loyalty represents the sincerity of belonging and the two concepts become so closely intertwined that they are difficult to separate. Nevertheless, both contribute to protecting society from corruption and deviation. An individual who feels loyalty and belonging towards their homeland distances themselves from anything that could harm the national interest. They develop an emotional sense of solidarity with their fellow citizens and consequently contribute to ensuring social solidarity among the state's citizens.

Thus, loyalty is "an inner feeling that drives a person to translate their belonging to their homeland into action." This is manifested in sincerity in serving the homeland; dedication to this service to the highest degree; defending the homeland; readiness to sacrifice for its sake; giving priority to the public interest of the homeland over one's private interest; respecting the laws and constitution of the state; adhering to the prevailing moral and ethical values and customs that govern citizens' conduct in society, and refraining from violating them. It also includes recognizing and acknowledging the sovereignty of the state, together with the political leadership and executive, legislative, and judicial institutions representing it; recognizing the state as the supreme authority in resolving disputes that arise among citizens; and acknowledging it as the sole authority empowered to enact and enforce the laws governing society. These laws are based on the constitution and the prevailing principles of Islamic law, regulate relations between the ruler and the ruled, and constitute a framework that all have accepted as their governing system.

Third: Equality and Justice

The principle of equality is considered one of the most important components and foundations of sound citizenship in Islam. The absence of this principle constitutes an obstacle to its realization. The Charter of Medina affirmed this principle in one of its provisions by establishing equality in rights and duties between Muslims and non-Muslims and placing them on an equal footing before the law: "The Jews of Banu Awf are one community with the believers. The Jews have their religion, and the Muslims have their religion..."⁴⁸.

⁴⁶- See: Alaa 'Ali Falih al-Zu'bi, *Civic Education in Islam*, p. 21.

⁴⁷- Dr. 'Isa al-Shammas, *Civil Society, Citizenship, and Democracy*, Damascus, Syria: Publications of the Union of Arab Writers, Studies Series, No. 18, 2008, p. 53.

⁴⁸- Ibn Hisham, *The Prophetic Biography*, edited by Taha 'Abd al-Ra'uf Sa'd, Beirut, Lebanon: Dar al-Jil, 1411 AH, 3/31.

This text establishes a new basis for citizenship. It is therefore not surprising that the Charter also stipulates the following: ‘Whoever among the Jews follows us shall have our support and equal treatment, without being wronged or having others supported against them’⁴⁹. Here, the term ‘equal treatment’ denotes equality before the law and equal enjoyment of citizens’ rights. According to the text, this marked the first time in history that people were not differentiated on the basis of religion.

Equality is regarded as one of the underlying values of legislation because the fundamental substance from which human beings are created is the same for all. Consequently, the human origin is one and this common origin overrides all differences, regulating all arrangements that govern relations among the various social groups. In this sense, equality constitutes a religious and civilisational value, as Islam embodies human nature and affirms human dignity.

Furthermore, the principle of equality is closely associated with justice; indeed, it constitutes part of it. In other words, equality is an essential component and manifestation of justice, or one of its branches. Accordingly, the Qur’anic verses concerning justice and equity—which are numerous—provide evidence establishing this principle.

Suffice it to demonstrate the Qur’an’s concern with justice among people—with equality being one dimension of justice—to note that the word “justice” occurs in the Holy Qur’an in more than fourteen instances⁵⁰. Likewise, the term equity (qist), in the sense of justice and equality, occurs in more than sixteen instances⁵¹.

The texts of the noble Prophetic Sunnah are likewise replete with calls for justice and equality. Indeed, in the first constitutional document proclaimed by the Prophet ﷺ in Medina, the terms equity (qist) and justice (‘adl) are repeated more than nine times⁵². Accordingly, absolute justice and equality, which constitutes one of its manifestations, are essential characteristics and defining features of Islamic society. One dimension of justice is ensuring equality among citizens in their rights and freedoms. For this reason, Islam emphasized justice and equality and called for their application throughout every aspect of society:

- Equality among individuals in rights and freedoms.
- Equality of the father among his children.
- Equality of the husband among his wives.
- Equality of the judge among litigants.
- Equality among individuals.

⁴⁹- Ibid., 3/33.

⁵⁰- Among them are: [Qur’an, al-Shura: 15]; [al-Nisa’: 3]; [al-Nisa’: 135]; [al-Ma’idah: 8]; [al-A’raf: 159]; [al-A’raf: 181]; [al-An’am: 152]; [al-Baqarah: 282]; [al-Nisa’: 58]; [al-Nahl: 76]; [al-Nahl: 90]; [al-Hujurat: 9]; [al-An’am: 115].

⁵¹- Among them are: [Qur’an, al-Hujurat: 9]; [al-Baqarah: 282]; [al-Ahzab: 5]; [al-Ma’idah: 42]; [al-Mumtahanah: 8]; [Al ‘Imran: 18–21]; [al-Nisa’: 127]; [al-Nisa’: 135]; [al-Ma’idah: 8]; [al-An’am: 152]; [al-A’raf: 29]; [Yunus: 47]; [al-Anbiya’: 47]; [al-Hadid: 25].

⁵²- Prof. Dr. Munir Hamid al-Bayyati, *The Islamic Political System Compared with the Rule-of-Law State*, Jordan: Dar al-Nafa’is, 3rd ed., 1341 AH / 2011 CE, pp. 149–150.

Accordingly, the principle of equality is considered one of the most important foundations for achieving full citizenship in Islam. Citizenship expresses equality among state members with regard to rights and obligations before the law and judiciary.

It also encompasses equality of opportunity and the pursuit of happiness, security and stability. All people are equal in their humanity and in their membership of the political community. This principle was enshrined in the Charter of Medina, which established the basis for relations among the inhabitants of Medina and on which the modern state likewise rests: equality before the law.

Thus, the first human society in history was established in a manner that embodied divine justice through equality among all human beings, based on justice, righteousness and the bond of humanity, above every consideration of race, social class or religion⁵³.

Furthermore, in Islam, citizenship derives from the texts of revelation and prophethood, seeking to realise justice and equality between Muslims and non-Muslims.

The underlying Shariah objective of justice is to preserve social cohesion and protect society from disintegration by ensuring that rights are given to those entitled to them and taken away from those who usurp them. For this reason, justice is regarded as one of the fundamental principles of Islamic law.

Fourth: Freedom

Islamic law established numerous rulings aimed at preserving human freedom from despotism and domination. Indeed, the preservation of freedom is regarded as a Shariah objective among the general objectives of Islamic law, falling within an even higher objective: the preservation of human dignity and humanity, given that freedom is one of its most essential components.

Accordingly, among the fundamental components and foundations of citizenship in Islam is the realization of the principle of freedom, as a sacred right belonging to all citizens and as an obligation upon the state to protect and preserve.

For this reason, the Prophet ﷺ established the Constitution of Medina to safeguard and protect the various freedoms of its citizens, including freedom of movement, freedom and security, freedom of residence, freedom of religious belief, freedom of opinion, and social, economic, and political freedoms. The latter refers to citizens' participation in political activity, beginning with the selection of the head of state, extending to expressing political advice and counsel, and culminating in enjoining what is right and forbidding what is wrong⁵⁴.

Second section: Citizenship and its relationship to the objectives of Islamic law

Researching citizenship from the perspective of Islamic law's objectives is important for the following reasons:

⁵³- See: Rashid al-Ghannushi, *Citizenship Rights: The Rights of Non-Muslims in Islamic Society*, International Institute of Islamic Thought, Virginia, United States of America, 2nd ed., 1313 AH / 1993 CE, p. 49.

⁵⁴- See: Dr. Muhammad Nasr Mahna, *Theorizing Politics in Islam and the Efforts of Muslim Scholars*, Cairo: Dar al-Thaqafah for Publishing, 1st ed., 1429 AH / 2008 CE, pp. 61–62.

Citizenship is one of the most prominent and pressing contemporary issues as it is connected to various political, social and economic reforms that affect both individuals and communities (ummah).

- Like other concepts, such as democracy, the concept of citizenship faces rejection from traditional forces under the pretext of preserving religion, identity, and authenticity.

To highlight the Maqasid-oriented dimensions of citizenship, it is therefore necessary to clarify the following:

First: The universality and comprehensiveness of Islamic law.

Islamic law was revealed as a comprehensive system, and its foundational constitution calls upon all human beings to follow it in order to establish a society whose political structure is based on three fundamental realities:

- The universality of Islam and the finality of its message. Islam is not confined to a particular nation or monopolised by any group; its message is universal.
- The completeness of religion and the foundation of Islamic legal rulings upon general principles. Islamic legal rulings are based on comprehensive principles that can accommodate new and emerging issues in diverse temporal and spatial contexts.
- Islamic legal rulings are based on consideration of people's changing interests. Islamic law takes into account the evolving interests and needs of people.

Second: Islamic Law Is Intended to Bring About Benefits and Ward Off Harm

Islamic law was revealed to bring about benefits and perfect them, or to ward off harms and minimize them. Therefore, its rulings are based on rationally comprehensible objectives and purposes. Accordingly, scholars of Islamic legal theory conducted an inductive examination of the texts of Islamic law and concluded, on the basis of specific textual evidence, that Islamic law was revealed to realize and protect the interests of human beings.

Ibn al-Qayyim, may Allah have mercy upon him, stated: "The Shariah of Allah is entirely justice, entirely beneficial, entirely mercy, entirely ease, and entirely wisdom. Therefore, every action that departs from justice toward injustice, from benefit toward harm, from mercy toward its opposite, from ease toward hardship and difficulty, or from wisdom toward absurdity is not part of the Shariah"⁵⁵.

Islamic scholars have also clarified that there is no definitive textual evidence that contradicts or conflicts with the public interest. Shaykh Abu Zahrah states: "As you can see, public interest does not stand in opposition to a definitive text"⁵⁶. By this, he means that there is no definitive text that conflicts with the public interest. Accordingly, citizenship fulfills the objective intended by the Lawgiver because it constitutes a benefit in itself. Public interest is

⁵⁵- Ibn al-Qayyim, *The Jurisprudential Methods in Islamic Governance*, edited by Dr. Muhammad Jamil Ghazi, Cairo, Egypt: Al-Madani Press, n.d.; also edited by Muhammad Hamid al-Fiqi, Beirut: Dar al-Kutub al-‘Ilmiyyah, pp. 15–16.

⁵⁶- Muhammad Abu Zahrah, *Principles of Islamic Jurisprudence*, Cairo: Dar al-Fikr al-‘Arabi, 1377 AH / 1958 CE, p. 227.

one of the pillars of the objectives of Islamic law, as it represents the essence and fundamental purpose of the Maqasid.

Third: The Absence of the Term “Citizenship” Does Not Entail the Absence of Its Meaning

The absence of the term citizenship from the Islamic heritage does not mean that its substantive meaning was absent. Rather, it had a strong presence among Muslim jurists through their numerous works on Islamic political jurisprudence in its various fields.

Even assuming that Islam contained neither explicit texts nor substantive concepts relating to the principle of citizenship, Islam established the methodological rule that “the basic ruling concerning things is permissibility”, as well as the rule that “means take the ruling of their objectives and ends.” This means that any means that contributes to protecting the objectives of Islamic law, including human rights, acquires the legal status corresponding to those objectives. Such means are referred to as subsidiary objectives, because they serve as complements to obligations: “Whatever is necessary for the fulfillment of an obligation is itself obligatory.”

For this reason, the Maqasid-based legal maxim states: “Consideration is given to the consequences.” Citizenship is therefore integral to the general objectives of Islamic law, having become a means of serving and realizing those objectives.

The principles of Islamic legal theory also state:

- “Matters are judged according to their purposes.”
- “Consideration is given to purposes and meanings, not merely to words and formulations.”

Based on the foregoing, the Maqasid-oriented dimensions of citizenship may be identified in the following points:

- Citizenship contributes to the realization of the objectives of Islamic law, including the preservation of religion, by establishing a state characterized by brotherhood and peaceful coexistence among its members, regardless of their different beliefs and affiliations, in order to achieve the collective interest and prevent public harms. It likewise contributes to the preservation of property and life, the achievement of security and stability, and the realization of social justice among citizens with different affiliations and beliefs. In this way, social balance can be achieved despite ethnic, religious, and cultural diversity.
- The implementation of the principle of citizenship contributes to social peace, which is one of the fundamental objectives of Islamic legislation. This is demonstrated by the practical example of the Prophet ﷺ and, subsequently, that of the Companions, may Allah be pleased with them.
- The principle of citizenship, in light of the objectives of Islamic law, is grounded in human dignity, equality, freedom, and justice. These principles constitute an essential part of the objectives of Islamic law.

- From an Islamic perspective, citizenship seeks to realize the higher objectives of Islamic law, particularly human stewardship on earth (khilafah). This objective takes into consideration the doctrinal dimension associated with belonging to the land and homeland; indeed, it regards protecting the homeland through jihad and its defense as one of the objectives of Islamic law.
- Citizenship in Islam contributes to preserving the order of the Ummah, which is one of the objectives of Islamic law. Shaykh Muhammad al-Tahir ibn Ashur states: “Preserving the order of the Ummah, strengthening its power and dignity, as well as order and stability—all of these are among the objectives.” Accordingly, citizenship may be regarded as serving the objectives of Islamic law.

Therefore, the relationship between citizenship and the objectives of Islamic law is a close and complementary one. In its modern conception, citizenship seeks to regulate the individual's life within the state on the foundations of justice and equality, which Islamic law likewise seeks to realize through its comprehensive objectives.

Conclusion:

Based on the foregoing discussion, the study arrives at a number of conclusions, the most important of which are as follows:

- The absence of the term ‘citizenship’ from our Islamic heritage and Arabic linguistic dictionaries does not necessarily imply the absence of its essence from the history of Islamic intellectual thought. Studies have demonstrated its strong presence in Islamic legal and religious texts, Muslim literature and the Islamic political experience in terms of its concept and meaning. Citizenship is a tangible and lived reality; indeed, it is as old as humanity itself because it derives from the concept of human brotherhood in Islam. Moreover, it is an innate reality before it is a constitutional one, since it represents an instinctive choice adopted by human beings and societies throughout long historical periods for which they have struggled in pursuit of justice, equality and freedom. Nevertheless, this concept was relative in earlier contexts, and Islam elevated it by regarding attachment to and belonging to the homeland as an inherent human instinct and inclination.

The concept of citizenship in Islam is closely connected with the objectives of Islamic law. It provides a fundamental basis for achieving these objectives and serves as a framework for realising them. It seeks to achieve the higher objectives of Islamic law, which are represented by human stewardship (khilafah) and the cultivation and development of the earth. This stems from the necessity of liberating human beings and enabling them to exercise their rights and freedoms, through which their human dignity is realised, as well as the necessity of protecting both Islamic and human society from the dangers of destruction and devastation.

- Citizenship in Islamic political theory is founded upon principles and foundations derived from the texts of revelation and aims to realize justice and equality between Muslims and non-Muslims. It was for this purpose that the Prophet ﷺ concluded the Charter of Medina, thereby implementing and applying, in practical terms, the Qur’anic conception of governance in general.

- Sound citizenship in Islam can only be realized through these important foundations, foremost among them being a genuine sense of belonging to the homeland, complete loyalty to it, and the enjoyment of comprehensive equality among all its members. The absence of any of these elements obstructs the establishment and practical realization of citizenship. To these must also be added a sense of freedom, which is a sacred right of all citizens and a responsibility of the state to protect and preserve.

- Islamic political theory is based on citizenship as a relationship between the individual and the Ummah, and it takes two fundamental forms: Muslim citizenship and non-Muslim (dhimmi) citizenship. This plurality of forms derives from the doctrinal nature of the state and does not conflict with the principle of justice, because justice does not necessarily depend on identical or uniform rights, but rather on the principle of equivalence and fairness.

- Islamic political theory also combines the religious criterion and the political criterion in realizing the principle of citizenship. Muslim citizenship is based on the combination of religion and territory, both of which constitute essential conditions. A Muslim experiences a sense of religious belonging to Islam as well as belonging through residence within the Islamic state. The latter is referred to as territorial belonging, which was expressed in Islamic heritage through the concept of Dar al-Islam (the Abode of Islam).

- As for non-Muslim citizenship in Islamic political jurisprudence, it is based on two essential conditions. The first is residence in Dar al-Islam, a condition shared with Muslims. The second is submission to Islamic law and its authority, together with acknowledgment of allegiance and obedience to the Islamic state. When these two conditions were fulfilled, the dhimmi acquired the full rights associated with his citizenship and enjoyed civil, religious, political, and other rights.

Main Recommendations of the Study:

As a continuation of these findings, and given the importance of the subject of citizenship in Islamic political theory, I recommend to myself, students of knowledge, and specialists the following:

- Expand the scope of studies and research based on the objectives of Islamic law to encompass multiple fields of knowledge through effective efforts conducted in accordance with sound scientific methodology. This can only be achieved by establishing a specialised scholarly institution.
- Encouraging and intensifying academic studies and scientific research in the field of Islamic political thought to address the long-standing intellectual stagnation. This stagnation has contributed to the suspension of the development of Islamic political jurisprudence, which has largely remained as it was formulated by earlier scholars without sufficient attempts to develop it. Consequently, its practical effectiveness has become limited, remaining largely confined to books and unable to achieve practical application or the desired impact prescribed by Islamic law.
- Islamic thought must offer a coherent perspective on citizenship, developing a contemporary, comprehensive and integrated jurisprudential, maqasid-oriented and

intellectual theory. This requires profound research, careful examination and objective analysis and conclusion-drawing, while maintaining the centrality of revelation as the fundamental point of reference.

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