

## **An Analysis of the Status of the Three Components of Nation, Nationality, and Identity in the Islamic Governance Structure Based on Fundamental Geographic Attitudes**

**Qiuomarss Yazdanpanah Dero**<sup>1</sup>

*Assistant Professor in Political Geography, University of Tehran, Tehran, Iran*

*Received: 4 February 2019 Accepted: 15 September 2019*

### **Extended Abstract**

#### **1. Introduction**

Political geography is a science that offers a different and realistic view of the political structures of governments, combining political insights and determinants of geographic environment. It deals with the geographical structure of countries. Although the establishment of territorial governments and the formation of strong governments became the dominant global paradigm with the conclusion of the Treaty of Westphalia since the seventeenth century, it didn't take long that the sovereignty of the monarchs was vested in the nations. Nations became responsible for forming the government and they gained national sovereignty. This phenomenon has taken place all around the world in different quality and any government claim to have been ruled by its nation and they are trying to consolidate the foundations of its government even more by strengthening the intellectual foundation of nation. But this approach faces with many challenges in the West Asian region which is the cradle of Islamic civilization. Therefore, this paper aims to analysis those challenges by using descriptive-analytical approach. It seems that the political thought of Islam rejects them by taking indicators which can lead the foundation of the nation-state and offers different basics and characteristics. Indicators taken from the explicit text of the Quran, the prophetic manner of the Prophet (peace is upon him) and the teachings of the Imams (AS) signify God's direct role in absolute sovereignty over the world and in the establishment of a state based on religious and religious beliefs. Therefore, due of the inherent difference between the political thought of Islam and the humanist political thought of the West, the most important set of challenges of Islam in the government debate are the components which form the base of Nation-based government. This paper analysis the issues by challenging views based on foundational Arguments and the adaptation of it with New Attitudes of Political Geography on Government – Nation.

#### **2. Method**

---

<sup>1</sup> Corresponding author Email: kyazdanpanah@ut.ac.ir

The present paper deals with understanding the dimensions and components of government and the practices of sovereignty in Islam. It has used a model and typology appropriate to the structure of governments and its executive models. The qualitative part of this research is to investigate and discuss these challenges in both the theoretical and practical aspects. This research is a descriptive-analytical one. Data collection was carried out using library studies, document and content examinations.

### **3. Review of Literature**

The nation-state is a political system composed of a population of people that all united on a single model (Barzeghar, 1993:14) It resides in a land that has specific boundaries and all strive to achieve the national cause (Heydari, 2006:78) under a single sovereignty and in the form of a national constitution. The result of such a process leads to form a collective identity as national identity (Razazi far, 2001:103) which is based on homeland love and national pride.

In geopolitical science, democracy is based on four components; the absence of any of these components makes it difficult to define democracy. However, some political science scholars believe that international recognition is a fifth component of nation-based government and it cannot be formally recognized as a nation-state until recognized by the international system.

### **4. Findings and Discussion**

This study analyses theoretical challenges of Islam in dealing with the Nation-Base Governments in five parts. In the first part, it provides the Islam stand for the origin of nation-state rule. Indeed the origin of nation-state rule is not merely the guiding of society, but merely meeting human needs or attaining a sacred purpose (Sajadi, 2009:167-166). The second part it analyses relation between Islam and the law of a nation-state. Islam considers Qur'an as a book of government; presents it as the law of society and believes that it contains a vast collection of spiritual and educational programs for human that depict the fate of the world and the hereafter of man and society. The third part examines the relation of Islam and the structure and pillars of nation-based government. One of the disagreement points between Shiite and Sunni political thought is about the head of state in Islam. The forth part is about the Islam and the legitimacy of a nation-based state. The legitimacy of the political system is a mental phenomenon and reflects the type and quality of the relationship that exists between the components of government and the people, which in some cases fall outside the scope of legitimacy and adopts the notion of acceptance. (Youssef, 2005:65). From Islam point of view, intellectual legitimacy is kind of a rational-religious state which is based on "for people" and "people's vote" and in interpreting such a government, it emphasizes the two components of divine legitimacy and popular legitimacy (Vahidi, 2007:184). The fifth part examines the Islamic unity and national cohesion. In nation-state rule, solidarity of a nation takes

place around historical, racial, ethnic, linguistic issues, and a nation strives to achieve an ideal that plays a part in the political thought of that nation.

## 5. Conclusion

Since the formation of government structures, The Phenomenon of Government, State and Nation in Islamic Concepts have always been the subject of debate in academic circles and academia. But nowadays, Islamic countries have entered the modern era, passing through the traditional era, the transitions of the caliphate and the Emirate and other traditional patterns. They have taken strong steps in the direction of modern models by theoretical and structural changing based on high political knowledge and democratic institutionalization. While such a pattern spread in Europe and the West Asian region due to the presence of European advisers, the necessary background for the formation of such a model was provided in Islamic countries. in a broader sense, Therefore, Islamic political thought defines the national cohesion as the Islamic unity. it rejects the defined geographical boundaries for nation-states and views Islamic society as the criterion of a society in which Islamic rule prevails.

**Keywords:** Political Geography, Political Legitimacy, Islamic State, Divine Sovereignty, Nation, Identity.

## References (In Persian)

1. Abotaleb, A. (2001). نهج البلاغه [Nahj al-Balagha]. (M. Dashti, Trans.). Qom, Iran: Al-Hadi.
2. Alam, A. (2004). مبانی علم سیاست. [Fundamentals of Politics]. Tehran, Iran: Ney.
3. Ashouri, D. (1986). واژگان سیاسی [Political Lexicon]. Tehran, Iran: Morvarid Publication.
4. Atai, F. (2008). هویت ملی و ملت باوری در آسیای مرکزی [National Identity and Nationalism in Central Asia]. *Politics*, 38(2), 189-204.
5. Barzegar, J. (2004). ملت، درآمدی بر مفاهیم اساسی سیاست [Mellat, introduction to Fundamental Terms and concepts of politics]. *Roshd Moalem Monthly*, 11(88).
6. Delavari, A. (2004). تحول منازعه سیاسی داخلی؛ از «عصر دولت - ملت» تا «عصر جهانی شدن» [Evolution in Internal Political Conflicts; from “State-Nation Era” to “Globalization era”]. *Journal of Research in Law and Politics*, 6(12), 107-143.
7. Derakhsheh, J. (2004). ابعاد حاکمیت مردم در قانون اساسی جمهوری اسلامی ایران [Dimensions of People’s Sovereignty in the Constitution of Islamic Republic of Iran]. *Imam Sadegh Research Journal*, 10(23), 67-89.
8. Eftekhari, A. (1998). مبانی اسلامی حاکمیت سیاسی [Islamic Fundamentals of Political Sovereignty]. *Journal of Islamic Univeristy*, 2(6), 53-79.

9. Ehsani, M. A. (2007). دین و دولت در نظریات مطرح [Religion and Government in the Common Theories]. *Marefat journal*, 16(115), 13 [http:// marifat. nashriyat. ir/ node/ 322](http://marifat.nashriyat.ir/node/322).
10. Entekhabi, N. (2014). دین، دولت و تجدد در ترکیه. [Religion, government and modernity in Turkey]. Tehran, Iran: Hermes Publishers.
11. Ezzat, E. (2014). فلسفه و تکامل جغرافیای سیاسی [Philosophy and evolution of political geography]. Unpublished PhD class booklet.
12. Fiahi, D. (2006). نظام سیاسی حکومت در اسلام [Political System of Government in Islam]. Tehran, Iran: SAMT
13. Firahi, D. (2007). سیمای عمومی دولت اسلامی [General Figure of Islamic Government]. *Monthly Journal of Information, Knowledge and Perception*, 2(5), 27-35.
14. Ghaeminik, M.R. (2012). تأثیر استعمار بر عدم موفقیت مفهوم ملت مطالعه موردی ۱۹۵۰. [The Influence of Colonization on the Failure of the Nation Concept Case Study 1950-1950]. *Book of Social Sciences Month*, No. (49-50).
15. Ghannouchi, R. (2002). آزادی های عمومی در دولت اسلامی [Public Liberties in Islamic State]. (H., Saberi, Trans.). Tehran, Iran: Scientific and Cultural Publications.
16. Ghavam, A. (1371). اصول سیاست خارجی و بین المللی [Principles of Foreign and International Policy]. Tehran, Iran: Side.
17. Ghazi A. (1992). قانون اساسی و نهادهای سیاسی [Constitution Law and Political Bodies]. Tehran, Iran: Tehran University press.
18. Golshan, E. (2006). حاکمیت، دولت و اندازه دولت [Sovereignty, Government and Size of Government]. *Journal of Administrative Changes*, 14(52), 33-47.
19. Habibi, S. (2007). مرزهای دولت نبوی [Borders of Prophet (Nabavi) government]. *Journal of Islamic Government*, 12(43), 153-169.
20. Hafeznia, M. (2006). اصول و مفاهیم ژئوپلیتیک [Geopolitical principles and concepts]. Mashhad, Iran: Papeli Publications.
21. Hafeznia, M., Ahamdipour, Z. & Ghaderi Hajat, M. (2006). سیاست و فضا [Politics and Space]. Mashhad, Iran: Papeli Publications.
22. Hafeznia, M.R. & kavyani, M. (2015). فلسفه جغرافیای سیاسی [Philosophy of Political Geography]. Tehran, Iran: Institute for Strategic Studies.
23. Hafeznia, M.R. (1979). اقتصاد سیاسی به زبان ساده [The Political Economy of Simple Language]. Tehran, Iran: Link.
24. Heydari, G. (2005). تعریف الگوی سیاسی مدیریت فضایی [Defining Political Model of Space Management]. *Seasonal Journal of Geopolitics*, 1(1).

25. Heydarifar, M.R. (2010). [Critical Study of the Sans border World Dialogue]. *Seasonal Journal of Geopolitics*, 6(2), 125-152.
26. Holy Quran قرآن
27. Horr S.H. & Montazerolghaem, A. (2004). [Hadibieh صلح حدیبیه از دیدگاه قرآن Peace from the viewpoint of Quran]. *Kosar Journal*, Vol. 15, 26-35.
28. Hoseini faegh, M.M. (2008). [Review of the political thought of Sayyid Qutb]. *The political leader*, No. 16.
29. Imam Sajjad (1996). [Sahifeh Kamel Sajjadih (full text of Sahifeh Sajjadih)]. (H.S. Alinaghi Feyzoleslam, Trans.). Tehran, Iran: Feyzoleslam Publication.
30. Jalili, S. (2005). [The Inner logic of Foreign Politics]. *Sureh Monthly*, Vol. 19, 90-93.
31. Karimi Vala, M. (2007). [Theory of Sovereignty in Islam's View]. *Marefat Journal*. 16(115), 27.
32. Katebi, H.Gh. (1957). [Government and Sovereignty from George Sol Viewpoints] 9(55), 40-49.
33. Khalili, M. (2011). مفهوم قلمرو در قانون اساسی جمهوری اسلامی ایران؛ مرز جغرافیایی / بی عقیدتی [Concept of Territory in the Constitution of Islamic Republic of Iran; Geographic Border/Ideological No Borders]. *Rahbord Seasonal Journal*, 20(58), 6-45.
34. Khedrizadeh, A. (2006). تعامل و تقابل بین حاکمیت نهاد دیوان‌سالاری در تاریخ ایران [Interaction and Relationship between Sovereignty and Bureaucracy body in Iranian History]. *Moskouyeh Seasonal Journal*, 2(3), 5-32.
35. Khomeini, R. (1942). کاشف الاسرار [kashf olasrar]. Tehran, Iran: institute for compilation and publication of Imam Khomeini's works.
36. McPherson, S.B. (2006). [Leviathan Thomas Hobbes]. (H., Bashirieh, Trans.). 4th edition, Tehran, Iran: Ney Publishing.
37. Mehdizadeh, J. (2007). تغییر دولت و دولت در جهانی سازی؛ انتقال از دولت حاکمیت به دولت مدنی [Changes of Government and State in the Globalization; transition from the government of sovereignty to civil government]. *Journal of Urban Developmetn Researches*, 6(19).
38. Mesbah Yazdi, M.T. (2002). پرسش و پاسخ [Questions and Answers]. Qom, Iran: Imam Khomeini Education and Research institute.
39. Meyghani, A. (2011). دسته بندی های صداقت در حکومت اسلامی [Categories of Integrity in Islamic Government]. *Journal of Strategic Defense Studies*, 5(43).

40. Mikhani, A. (2011). مؤلفه های انسجام در دولت اسلامی [Components of Coherence in Islamic State]. *Strategic Defense Studies Quarterly*, 5(43).
41. Mir Heydar, D. & Heydarifar, M.R. (2006). تکامل مفهوم سرزمین در عصر جهانی سازی. [Evolution of Concept of Territory in Globalization Era]. *Geo-political Journal*, 2(4), 1-26.
42. Mir Heydar, D. (2007). مفاهیم اساسی در جغرافیای سیاسی [Fundamental Concepts in Political Geography]. Tehran, Iran: Geography and Armed forces Organization Publications.
43. Mir Heydari, D. (2001). مبانی جغرافیای سیاسی [Fundamentals of Political Geography]. Tehran, Iran: SAMT.
44. Mojtahed Shabastari, M. (1967). دولت جهانی اسلام، اصول ذهنی پدیده "ملی گرایی" یک مطالعه کوتاه در شکل های اولیه ناسیونالیسم [Universal Government of Islam, Mental Principles of the Phenomena of "Nationalism" A short study in the initial forms of nationalism]. *Journal of Lessons from School of Islam*, 8(8).
45. Mojtahed Zadeh, P. (1998). جغرافیا و سیاست در فرآیند مدرن، نگاهی به برخی از مفاهیم در [Geography and Politics in Modern Process, A View on some Concepts in Political Geography and Geo-politics]. *Journal of Faculty of Law and Political Sciences (Tehran Univeristy)*, 18(42).
46. Mojtahed Zadeh, P. (2002). جغرافیای سیاسی و سیاست جغرافیایی [Political Geography and Geographic Politics]. Tehran, Iran: SAMT.
47. Montazer al-Qaem, A. (2000). شکل گیری دولت اسلامی در عصر پیامبر (صلی الله علیه و آله) [The Formation of the Islamic State in the Age of the Prophet (peace be upon him)]. *Islamic Revolution Quarterly*, 2(4).
48. Moradi, M. (2003). تقریر گفتمان سید قطب [Commentary on Sayed Qutb's Discourse]. *Journal of Political Science*, No. 21, 195-216.
49. Nakhaei, H. (1995). ترکیب مزایای مالی و منافع اسلامی در سیاست جمهوری اسلامی ایران، مطالعه تطبیقی سیاست خارجی دولت ملی و دولت اسلامی [Combination of financial Benefits and Islamic Best Interests in the Politics of Islamic Republic of Iran, comparative Study of the foreign Policy of National Government and Islamic Government]. M.A. thesis in Political Sciences Tehran, Faculty of Economics and Politics, Shahid Beheshti University.
50. Nassehi, M. (2002). قوم نگاری عرب [Arab ethnography]. *Journal of Islamic Law*, No. (8-9).
51. Poursaeid, F. (2004). منشاء مشروعیت در جمهوری اسلامی ایران [Process of Legitimacy in the Islamic Republic of Iran]. *Journal of Strategic Studies*, 7(4), 59.

52. Provincial, A.A. (2014). [A review of the recent actions and actions of the Muslim Brotherhood in the region and the world]. Aftab Television: Islamic Culture and Civilization, Fourth Channel, Sima 10/12/1393.
53. Rahim Pour Azghadi, H. (2006). منشور حکومت دینی در نهج البلاغه [Charter of Religious Government in Nahjolbalagheh]. *Journal of Thought, theology School*, 12(61).
54. Rajabi, M. (2010). *Anthropology* [مردم‌شناسی]. Qom, Iran: Culture and Islamic Studies Univeristy Publication.
55. Razazi Far, O. (2000). الگوی جامعه شناختی هویت ملی در ایران (با تأکید بر رابطه هویت ملی و ابعاد آن [The Sociological Pattern of National Identity in Iran (with Emphasis on the Relationship between National Identity and Its Dimensions)]. *National Studies*, No. 5, 101-134.
56. Sabzeai, M.T. (2007). جامعه مدنی به مثابه یک قرارداد اجتماعی؛ تحلیل مقایسه ای اندیشه های [Civil society as a social contract Comparative analysis of Hobbes, Locke and Rousseau's ideas]. *Public Law Research*, 9(22), 67-99.
57. Sadjadi, E. (1999). مبنای قرآنی اندیشه های امام [Quran Basis of Islamic Thoughts of Imam]. *Journal of Researches in Quran*, 5(19).
58. Salar, M. (2003). مولفه های امنیت در اندیشه امام خمینی [Security Categories in Imam Khomeini Thoughts]. *Journal of Islamic Revolution Thoughts*, 3(6).
59. Sayyed Nejad, A. (2004). خاستگاه دولت از منظر علامه طباطبایی [The Origin of Government from the Viewpoint of Allameh Tabatabai]. *Research Journal*, No. 6.
60. Shaw, M. (1993). *International Laws* [حقوق بین الملل]. (M.H., Vaghar, Trans.). Tehran, Iran: Etellaat.
61. Vahidi Manesh, H. A. (2006). بررسی و نقد کتاب نظریه دولت در فقه شیعه [A Critique of the Book of Theory of Government in Shiite jurisprudence]. *Journal of Islamic Government*, 11(42).
62. Varie, S.J. (2005). حرف اول: وحدت امت اسلامی [First word: the unity of the Islamic Ummah]. *Islamic State*, No. 37.
63. Yousefi, A. (2004). [Political equality and its relation to the legitimacy of government]. *Persian Language and Literature*, 12(44), 65-87.
64. Zargar, A. & Aryanfar, K.A. (2010). هویت قومی و ملی؛ مروری بر برخی از مفاهیم اساسی [Ethnic and National Identity; A Review of Some Essential Concepts of Ethnic Conflict Resolution and State-Nationalization]. *Research Journal*, No. 53, 25-80.

**References (In English)**

1. Hurok M. (1996). From National Movement to a Full Nation, Process of Nations Development in Europe. *Journal of Political-Economic Information*, 11(109 – 110), <https://newleftreview.org/issues/I198/articles/miroslav-hroch-from-national-movement-to-the-fully-formed-nation>
2. Lyons, GNM, & Mastandono, M. (1994). International intervention, government sovereignty and the future of the international community. (B. Arefnia, Trans.). *Political-Economic Quarterly*, No. 83-84,