

FIQH AL-WATAN: A GUIDE FOR LIFE IN THE STATE OF PAHANG

12 SEPTEMBER 2025 | 19 RABIULAWAL 1447H

الْحَمْدُ لِلَّهِ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،
اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ.
أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

Let us all increase our devotion towards Allah the Almighty by performing all that He has decreed and abstaining from all that He has prohibited. Hopefully, we will be blessed in this world and in the Hereafter.

Dear Brothers and Sisters,

Islam is a complete way of life. It covers all aspects of life: the individual, family, organization, community, country and world.

Living as a citizen of a country is one of the main ways of fulfilling the perfection of Islam. Living as a citizen requires Islamic knowledge and practices called *Fiqh Al-Watan*.

Fiqh Al-Watan consists of two main concepts, namely “*Fiqh*” and “*Watan*”. “*Fiqh*” means a deep understanding of a matter while “*Watan*” means a place that is considered a homeland, either as a person’s place of birth or place of residence.

Thus, *Fiqh Al-Watan* can be defined as the knowledge and practice of the methods of governing and administering the nation based on Islamic *aqidah* (faith), *sharia* (law) and morals. It is implemented by taking into account the

historical context and local culture that has existed since ancient times. Apart from that, it addresses current developments and needs in order to preserve the sovereignty, harmony and sustainability of the nation.

Life as a nation is divided into three main areas, namely: first, politics and administration; second, social and culture; and third, environment and economy. In line with these elements, *Fiqh Al-Watan*, in the context of the state of Pahang, includes the sultanate as the leader of state government, customs as the way of social and cultural life of the local population, and the environment as the basis and source of economic and industrial progress.

Dear Brothers and Sisters,

Fiqh Al-Watan places the sultanate as the leader of the government. The Sultan is the head of state and religion, and it is obligatory for every citizen to obey him as commanded by Allah the Almighty in the Quran in Chapter 4 (*Surah An-Nisa*'), Verse (*ayat*) 59:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

Which means: “You who believe, obey Allah and the Messenger, and those in authority among you. If you are in dispute over any matter, refer it to Allah and the Messenger, if you truly believe in Allah and the Last Day: that is better and fairer in the end.”

The Sultanate is the pillar that perfects religious and worldly affairs. By upholding justice, preserving the dignity of Islam and caring for the people, the Sultan plays a very important role in Islam, and therefore he must be respected.

Remember that honoring the Sultan means honoring the person whom Allah the Almighty has appointed, and Allah the Almighty will honor us. On the other hand, if we insult the person whom Allah the Almighty has appointed, the punishment of humiliation will befall us as the Prophet (peace be upon him [PBUH]) said in a *hadith* narrated by Imam At-Tirmidhi:

مَنْ أَهَانَ سُلْطَانَ اللَّهِ فِي الْأَرْضِ أَهَانَهُ اللَّهُ.

Which means: “He who despises Allah’s ruler on the earth will be despised by Allah.”

Therefore it is clear that obedience to the Sultan encompasses both religious and worldly affairs, which if ignored, will lead to the collapse of the religion’s dignity, the state’s stability, the people’s unity and the government’s efficiency.

Dear Brothers and Sisters,

Fiqh Al-Watan also emphasizes the importance of customs. In this context, customs mean practices from Islamic teachings and the local way of life. This is in line with the Fiqh Method, namely, "*al-‘adah muhakkamah*" which means customs can be accepted as rulings if they do not conflict with the *sharia* (Islamic law).

Fiqh Al-Watan plays a role in preserving the identity of the Islamic nation by supporting customs and traditions guided by *sharia*. Since ancient times,

Malays have lived based on the philosophy: “Customs are linked to *sharia*, *sharia* is linked to the Book of Allah (Quran).”

Finally, *Fiqh Al-Watan* also emphasizes environmental sustainability. Land, forests, rivers, hills, beaches, animals and the entire environment are a divine trust that is entrusted to us as caliphs. Unfortunately, the environment has become a victim of our endless greed. Land is encroached upon, forests are plundered, rivers are polluted, hills are leveled and beaches are littered, while animals and their habitats are destroyed. In this land of Pahang *Darul Makmur* that we love, let us carry out the trust from Allah as his caliphs who are responsible for preserving the sustainability of nature.

Dear Brothers and Sisters,

In conclusion, *Fiqh Al-Watan* explains how a state is ruled and administered according to Islamic principles. *Fiqh Al-Watan* is not new because for more than 500 years of the existence of the sultanate and Islamic civilization in Pahang, it has regulated the system of government and administration of the state. The creation of the Pahang Code of Laws in 1592 under the rule of Sultan Abdul Ghafur Muhiuddin Shah, the 14th Sultan of Pahang, is the culmination of knowledge in terms of legislation, constitution and writing of *Fiqh Al-Watan* in this blessed land.

Fiqh Al-Watan has been the procedure practiced by the Islamic State of Pahang for 555 years, starting from the reign of Sultan Muhammad Shah as the 3rd Sultan of Pahang in 1470 until 2025, which is now led by His Majesty As-Sultan Abdullah Ri’ayatuddin Al-Mustafa Billah Shah Ibni Almarhum Sultan Haji Ahmad Shah, as the 34th Sultan of Pahang. Indeed, *Fiqh Al-Watan* is a philosophical and political heritage that must be appreciated by all the people of

Pahang to organize society according to the principles of Islam and the elements of a nation. God willing, due to this blessed effort, Pahang *Darul Makmur* will become a “*Baladatun Tayyibatun Wa Rabbun Ghafur*”(Good land and a forgiving Lord) state as mentioned in the Quran, in Chapter 34 (*Surah Saba*) Verse (ayat) 15:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ بَلَدَةٌ طَيِّبَةٌ وَرَبُّ غَفُورٌ ١٥

Which means: “*There was a sign for the people of Sheba, too, in their dwelling place: two gardens, one on the right, one on the left: ‘Eat from what your Lord has provided for you and give Him thanks, for your land is good, and your Lord most forgiving.’*”

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتُهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ، وَلِسَائِرِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.