



## LOVE OF HOMELAND IN ISLAM

Urinbaev Ravshanbek Bakhtiyarovich

Asian International University

Pedagogy and Psychology, 1st Year Master's Student

### Abstract:

The love for one's motherland is a sentiment deeply rooted in the hearts of individuals across the globe. In the Islamic faith, the concept of love for the homeland holds a special significance, as it is intertwined with religious teachings and principles. Islam encourages its followers to develop a profound love and attachment to their country, fostering a sense of belonging, loyalty, and responsibility towards the land they call home. This article aims to explore the notion of love for the motherland in Islam, highlighting its importance and the ways in which it manifests within the faith.

**Keywords:** independence movement, Uzbekistan, Soviet Union, self-determination, sovereignty, historical background, dissent, democratic movements, declaration of independence, challenges of transition, nation-building.

In Islam, the concept of homeland, known as "watan," extends beyond mere geographical boundaries. It encompasses a broader understanding of the land, culture, history, and people who share a common heritage and identity. The Quran and the teachings of Prophet Muhammad (peace be upon him) emphasize the recognition and appreciation of the blessings bestowed by Allah upon the land one inhabits, promoting a sense of gratitude and attachment. It encompasses a broader understanding of the land, culture, and people who share a common heritage and identity. The Quran and the teachings of Prophet Muhammad (peace be upon him) emphasize the significance of recognizing and appreciating the blessings of the land one inhabits, as well as the importance of preserving its unity and welfare. The Importance of Love for the Homeland. Love for the motherland holds immense importance in Islam, as it reflects a believer's gratitude to Allah for the land in which they reside. Islam encourages individuals to honor and cherish their homeland, appreciating its natural resources, historical heritage, and cultural diversity. Loving the homeland is seen as an expression of gratitude towards Allah's blessings and a means to promote social harmony, justice, and prosperity. Duties and Responsibilities towards the Homeland. Islam instills a sense of duty and responsibility towards the homeland in its followers. Muslims are encouraged to actively participate in the betterment of their society, contribute to its development, and strive for the welfare of their fellow citizens. This includes upholding justice, promoting education,





engaging in charitable activities, and working towards the overall progress and well-being of the community. Love for the homeland holds great significance in Islam, as it reflects a believer's gratitude to Allah for the place in which they reside. Muslims are encouraged to develop a deep affection for their homeland, recognizing it as a blessing from Allah and a means to establish justice, uphold moral values, and contribute to the welfare of society. Love for the homeland is viewed as an integral part of one's faith, promoting a sense of belonging, unity, and shared responsibility. Islam emphasizes the preservation of the homeland's identity, culture, and values. Muslims are encouraged to uphold moral principles, promote social justice, and resist corruption and oppression. They are urged to protect the cultural heritage of their homeland, celebrate its traditions, and contribute to the intellectual and artistic development of the society. By doing so, Muslims act as stewards of their heritage, promoting an environment that aligns with Islamic teachings. While love for the homeland is encouraged in Islam, it is essential to maintain a balance between this love and the love for Islam itself. Muslims are reminded that their ultimate allegiance and devotion should be to Allah and the teachings of Islam. If any actions or demands conflict with Islamic principles, Muslims are obliged to prioritize their faith while remaining respectful and law-abiding citizens.

While addressing German military leaders in Koblenz, Germany His Holiness Hadhrat Mirza Masroor Ahmad (may Allah be his helper), the fifth Khalifa of the Ahmadiyya Muslim Community, noted that loyalty to one's country of residence creates peace in society because it demands each citizen to fulfill their pledges, regardless of the difficulty involved. As the Holy Qur'an states, "And break not the oaths after making them firm" (16:92). In this spirit of loyalty, the Ahmadiyya Muslim Community USA launched a nationwide campaign in 2011 called "Muslims for Loyalty." Hundreds of thousands of flyers were distributed, detailing Islam's teachings on loyalty to one's country. Some fear that as a Muslim is primarily loyal to his faith, a Muslim may sacrifice the best interests of his country for Islam. But His Holiness noted that, in fact, sincere patriotism is a tenet of Islam. Prophet Muhammad stated, "Love of one's country is a part of faith" (Sakhawi). There is no conflict between one's pledge to religion and their Pledge of Allegiance because exhibiting loyalty to one's country of residence itself becomes a religious practice. If the state is unjust, a citizen can peacefully criticize injustice because a loyal citizen wants the best for their country. But as the smallest act of disorder or unrest has the potential to cascade, Islam also forbids fomenting any form of rebellion. His Holiness noted that if no change results despite informing the state of alleged injustices, the Holy Qur'an (4:98) instructs those affected to migrate to another land. Accordingly,





when the Meccans persisted in persecuting Prophet Muhammad and his followers for more than a decade, Prophet Muhammad peacefully migrated to Medina. His Holiness also pointed out that loyalty to one's country also demands a citizen to exhibit no hypocrisy. As an immigrant or a native, loyalty to one's country forces each individual to behave in the best interest of the country. As personal interests and partisanship are cast aside, the society believes each individual has every other individual's best interests in mind and peace becomes widespread. The most potent way to foster such an environment, His Holiness remarked, is for the world to link every loyalty to God. Then, the greater good takes precedence over short-sighted interests because if everyone's loyalty is linked to the same God, how can any individual usurp another's rights? Sadly, if this sage advice is ignored, individual states will create an internal environment of "distress and frustration". In today's interconnected world, deepening the divide will only further the creation of political blocs and threaten global peace.

Allah SWT also created the nature of man to love his partner, that is, the love between a man and a woman as God says in Surah al-Rum verse 21: "And among His signs is that He created for you wives of your own kind, that you may be at ease and be at peace with him, and he will make you love and affection. Indeed, there are indeed signs for the people who think." In the various forms of love, there is another love which is "love of the homeland" or "Hubbul Watan" in Arabic. While some scholars regard the love of a country as a mere human nature, as the love of other worldly things and not a part of religious claims, nonetheless, the majority of Muslim scholars, whether classical or contemporary, think otherwise, that it is part of Islamic teaching to love one's nation based on the practice of the Prophet SAW and his companions, although there is no specific claim or direct injunction that one should love one's homeland.

Among the Arabs is a famous proverb which is "Hubbul Watan Minal Iman" (Loving the homeland is part of faith). Some claim that the proverb is from the sayings of the Prophet SAW. However, after careful analysis, many hadith scholars believe that it is not so. Ibn Hajar al-Asqalani, a renowned hadith scholar who wrote voluminous commentaries of Sahih al-Bukhari in his book Fathul Bari, stated that although the phrase was not found in the source of the hadith collection of the Prophet SAW, the meaning was valid as it was the practice of the Prophet SAW during his lifetime. Imam as-Sakhawi and Imam al-Ajluni who were famous hadith commentators also said the same that although the source of the hadith was not found, the love for the homeland was practised by the companions and the Messenger of Allah during their lifetime. In a hadith narrated by Imam Bukhari, the Messenger of Allah (may peace be upon him)





prayed, “O Allah, make us love Medina as much as we love Makkah, or exceed our love for Makkah.” (HR al-Bukhari). It is also narrated that when the Prophet SAW returned to Medina from a trip or a pilgrimage, the Messenger SAW would hasten his journey to Medina, due to his love and longing of his homeland and wanted to reach Medina the soonest possible. Many other arguments that loving the land is strongly encouraged in Islamic teaching. It is evident from a hadith that when the Prophet was ordered to emigrate to Medina and leave Mecca, he turned to Mecca and said: “By Allah you are the best land, and the land beloved by Allah Almighty. If I hadn’t been kicked out of you, I wouldn’t have come out.” Although some minority scholars see the hadith as referring only to the advantages of Mecca (fadl al-Makkah) and Medina, rather than to the aspect of the injunction to love the homeland, the majority of Muslim scholars still believe that it can be applied to other places as well, where ever one calls home, based on the practices of the Prophet Muhammad and the Companions RA clearly show that the love for one’s own country is a natural trait that exists in humans and is also highly recommended in Islam.

Love for the motherland fosters a sense of unity and solidarity among Muslims. Islam emphasizes the importance of building strong bonds with fellow citizens, regardless of their ethnic, cultural, or religious backgrounds. The love for the homeland transcends differences, promoting a sense of brotherhood and sisterhood, and encouraging individuals to work together for the common good of the nation. Islam encourages Muslims to protect and preserve their homeland's identity and values. This includes safeguarding its cultural heritage, traditions, and Islamic principles. Upholding moral values, promoting justice, and resisting corruption are seen as acts of devotion to both Allah and the homeland. Muslims are encouraged to be ambassadors of positive change, promoting ethical conduct and contributing to the overall moral fabric of society. While love for the motherland is highly encouraged in Islam, it is essential to maintain a balance between this love and the love for Islam. Muslims are reminded that their ultimate allegiance and devotion should be to Allah and the teachings of Islam. If any actions or demands conflict with Islamic principles, Muslims are obligated to prioritize their faith while remaining respectful and law-abiding citizens.

## Conclusion

The love for the homeland in Islam is not merely a sentimental attachment; it is a profound connection rooted in gratitude, responsibility, and the pursuit of social justice. Islam encourages Muslims to develop a deep affection for their homeland, contributing to its well-being and progress. By nurturing love for the homeland,





Muslims become active participants in society, promoting unity, preserving cultural values, and embodying the principles of Islam. Through this love, Muslims can positively impact their communities, serving as role models and agents of positive change, while always remembering that their ultimate devotion lies with Allah and their faith. Love for the motherland in Islam is not merely an emotional attachment; it is a deeply rooted spiritual connection that encourages Muslims to cherish and contribute to the welfare of their homeland. Islam teaches its followers to recognize the blessings bestowed upon them by Allah and to show gratitude by actively working towards the betterment of their society. By nurturing a sense of unity, responsibility, and preservation of cultural values, love for the homeland becomes an integral part of a believer's faith. It is through this love that Muslims can positively impact their communities and serve as ambassadors of Islam, fostering peace, justice, and prosperity in their beloved homeland.

#### REFERENCES:

1. Flöhr, B. (2019, December). "Love of one's homeland is part of faith"—Islam and Nationalism in Ahmet Hamdi Akseki's 'catechism' for the military. In *Kemalism as a Fixed Variable in the Republic of Turkey* (pp. 45-74). Ergon-Verlag.
2. al-Mansoori, S. A., & Hamid, A. F. A. (2021). Belonging to The Homeland in The Noble Quran: الانتماء للوطن في ضوء القرآن الكريم. *AL-MUQADDIMAH: Online Journal of Islamic History and Civilization*, 9(1), 36-44.
3. Loyalty to Country - <https://trueislam.com/fundamentals/loyalty-to-country/#:~:text=Prophet%20Muhammad%20stated%2C%20%E2%80%9Clove%20of,itsself%20becomes%20a%20religious%20practice>.
4. Islam Encourages Love of the Homeland - <https://www.ikim.gov.my/newwp/index.php/2019/10/15/islam-encourages-love-of-the-homeland/>
5. Mirjalili, A. M., Sahraei Ardakani, K., & Moosavian, H. S. (2012). Loving Homeland in Quran and Hadith. *Ketab-E-Qayyem*, 2(5), 7-34.

