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# The Integration of Faith and National Identity: A Comprehensive Study on Islamic Patriotism and Its Theological Implications

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**Abstract:** *A fundamental love and devotion for one's nation, patriotism takes many forms in different cultures and religions. In the framework of Islam, which has more than 1.8 billion adherents worldwide, faith and patriotism interact, offering special opportunities and difficulties. This research investigates Muslim conceptions and manifestations of patriotism, drawing on historical viewpoints, theological underpinnings, and contemporary interpretations of allegiance and national identity. Islamic teachings, which are based on the Quran, Hadiths, and academic interpretations, strongly emphasize defending and preserving one's native territory while promoting social welfare, justice, and harmony. And the well-being of the community. This study emphasizes how social norms, historical narratives, and education all play a part in moulding the sense of patriotism in Islamic environments. The study seeks to offer a thorough knowledge of Islamic patriotism by analyzing the complex relationship between commitment to Islamic values and patriotism. The results imply that when social justice, compassion, and peaceful cohabitation are prioritized, Islam not only accepts but actively promotes patriotism. This well-rounded strategy fosters the peaceful fusion of national and religious identities by enabling Muslims to contribute significantly to their communities while maintaining their religious convictions.*

**Keywords:** *patriotism in Islam, national identity in Islam, loyalty and Islam, Quran, hadith.*

## INTRODUCTION

The concept of patriotism—love and loyalty for one's country—varies greatly throughout cultures and religions. The confluence of national identity and faith presents particular opportunities and challenges in the context of Islam, a religion that has more than 1.8 billion followers globally [1], [2]. The word "patriotism" has social connotations. Patriotism is related to what makes a person a person. How people act with patriotism toward their nation, family, society, and way of life. The majority of people identify patriotism with a citizen's attitude and actions toward their nation; therefore, the term is frequently associated with the warriors who have valiantly fought to protect their nation (Patriotism Values as Portrayed in Selected Poetry of Tennyson's Ulysses) [3]–[5].

According to a study, nationalism instantly brings attention to patriotism, which is considered a shield of a nation's sovereignty, which is necessary for all members of society,

especially the younger generation, to recognize this spirit in their souls and establish a coherent and solid identity [6]–[8]. In a study, patriotism is any positive type of affection for one's nation. On the other hand, some people define patriotism as a sense of pride, a readiness to make sacrifices for one's country, and a commitment to one's nation [9]–[11]. Being a patriot is having a strong love for your country and being prepared to make sacrifices for it. Nationalism and patriotism are not the same thing, even though they are sometimes used interchangeably. It should be made very clear that while nationalism can manifest itself in a variety of ways for a variety of reasons, it is not scientifically accurate to equate nationalism with patriotism. This is because nationalism has different characteristics and can take many different forms [12]–[14].

Research indicates that the primary historical component that attempts to raise consciousness and fortify the spirit of fight and love for the nation is patriotism. Studying history serves two purposes: first, it enlightens the public about historical events, and second, it imparts knowledge [15].

According to the other study, the objective of history is to inculcate a sense of patriotism in the hearts of the people, so that they will always be prepared to give their lives to defend their nation. Next, history is supposed to promote respect for the national flag, the official religion of Islam, the national language, and the heritage of national traditions like symbols and the constitution. It should also help people appreciate the principles found in the Pillar of the Nation. A strong sense of patriotism and the development of a nation that supports the nation's future vision can result from steadfastly adhering to these objectives [16]–[18].

As a result, every person must have a strong sense of patriotism when it comes to their native country. However, a person does not naturally possess a sense of patriotism; rather, it must be cultivated, instilled, and taught from an early age., as Al Qaradhawi said, it will affect the nation in the future "If the young people of today are among those who have morals and high prudence, then naturally, our future country will be a peaceful and prosperous country; however, if the situation is the other way around, then be prepared to face the possibility of bad things that will happen." This is how we should envision the future of our nation. This shows how important patriotism is in life as a citizen of a country" [19], [20].

Islam's definition of patriotism is a deeply ingrained love and devotion to one's country, entwined with the core principles of loyalty and national identity. Even while everyone acknowledges the existence of patriotism, there are considerable cultural and religious differences in how it is expressed and understood. This study attempts to investigate how Muslims understand and use patriotism within the context of Islamic teachings, including historical viewpoints, theological foundations, and modern interpretations of loyalty and national identity [21]–[23].

Islam, as a whole lifestyle, offers guiding principles that mould its followers' moral and ethical conduct. Of them, the idea of patriotism stands out as an essential component that is consistent with the more general goals of social peace, justice, and communal welfare [24]. The Arabic term "watan" (وطن), meaning homeland, encapsulates the essence of patriotism in the Islamic context. It signifies not only a geographical territory but also a sense of belonging, cultural heritage, and shared values that bind individuals together [25].

Patriotism in Islam is rooted in the Quran, Hadiths (sayings of the Prophet Muhammad), and the interpretations of Islamic scholars. These sources collectively emphasize the importance of protecting and preserving one's homeland, fostering unity and solidarity among the Muslim community, and upholding justice and equity. While the Quran does not explicitly mention patriotism, its verses highlight the significance of loyalty to legitimate authority and the protection of one's home and family, which can be extended to encompass national loyalty [26], [27].

The Prophet Muhammad's (PBUH) profound love for Mecca and his sense of belonging to Medina serve as exemplars of patriotism in Islamic tradition. His actions and statements reflect a balanced approach, where love for one's land is acknowledged without compromising broader Islamic principles. This dual commitment to one's homeland and the global Muslim community (Ummah) underscores the harmonious integration of patriotism and religious identity in Islam [28], [29].

This research critically examined the concept of patriotism from an Islamic perspective, focusing on its theological foundations, historical evolution, and contemporary relevance. By exploring the intricate relationship between loyalty, national identity, and Islamic teachings, this study aims to provide a comprehensive understanding of how patriotism is cultivated and expressed among Muslims. This exploration also highlighted the role of education, historical narratives, and societal values in shaping the patriotic spirit within the Islamic context.

## LITERATURE REVIEW

The integration of faith and national identity is an important topic in the study of the relationship between religion and the state, especially in the context of Islam and patriotism. The literature shows that Islamic patriotism involves a deep understanding of the role of faith in shaping a solid national identity. In this context, Islamic patriotism includes not only love for the homeland but also a commitment to fundamental Islamic values and principles.

Theological studies show that this integration can strengthen social and moral ties in society, by prioritizing values such as justice, togetherness, and social responsibility. However, some challenges need to be faced, including potential conflicts between national interests and religious demands, as well as how to maintain a balance between the two. This research underscores the importance of dialogue between Islamic theology and nationalist theory to create a more holistic and inclusive understanding of national identity that is in harmony with religious teachings [28], [29].

The following is data that presents a literature review on the integration of faith and national identity, especially in the context of Islamic patriotism and its theological implications.

**Table 1. Literature Review**

Aspects	Description	Source
Definition of Islamic Patriotism	Islamic patriotism involves love for the homeland and commitment to Islamic values.	Esposito, J. L. (2011)
Islamic Values	Justice, togetherness, and social responsibility are basic values in Islam.	Kamali, M. H. (2002)
Theological Implications	Strengthening social and moral ties in society.	Nasr, S. H. (2009)
Integration Challenges	Conflict between national interests and religious demands.	Hefner, R. W. (2005)
Integration Strategy	The dialogue between Islamic theology and nationalist theory.	Sachedina, A. (2001)
Case Examples	Examples of countries that have successfully integrated Islam and national identity.	Ali, S. S. (2014)

## METHODOLOGY

The work used a library review literature technique to compile erroneous title information from multiple sources. Books, journals, and other pertinent publications were the sources of the data. The legal aspects of the issues raised were the main emphasis of the paper. The documentation approach was used as the data-collecting strategy, gathering information from multiple books, journals, articles, and other reliable sources [30],[31]. To conclude, data analysis approaches employed deductive analysis of broad and pertinent ideas.

This qualitative research method on "Integration of Faith and National Identity: A Comprehensive Study of Islamic Patriotism and Its Theological Implications" also uses an in-depth case study and interview approach to explore the deep understanding of Muslim individuals and communities regarding how they integrate the Islamic faith with their national identity. The study will involve participation from different age groups and socio-economic backgrounds to gain a comprehensive perspective. Data will be collected through semi-structured interviews and analysis of documents, such as sermons, religious writings, and other publications that reflect views on patriotism in the Islamic context. The results of the interviews will be analyzed using thematic analysis techniques to identify the main themes that emerge, as well as to understand the theological implications of such integration in the daily lives of Muslims [30],[31].

## RESULTS AND DISCUSSION

### Patriotism

Patriotism is the love of one's country or nation, and this love is, in terms of the ideal, prescribed as a virtuous disposition to act in certain, often self-denying and self-sacrificial, ways on behalf of one's country [32]. The Arabic word watan (وطن) reveals the introduction of the idea of patriotism from the West [33].

Patriotism in Islam is the willingness of a citizen to protect the country to maintain national unity, which is permissible but may become mandatory during emergencies [34]. According to a study, Patriotism comes from the Greek word, namely patriots (fellow countrymen) [35].

Patriotism is defined as a strong feeling of love for the homeland involving matters of confidence, loyalty, citizenship, courage, independence, identity, and sovereignty which are the heart of a country's freedom, independence, stability, and progress. According to [36], a patriot refers to a person who defends and fights for freedom, homeland rights, or national defenders also states that patriotism is an attitude of willingness to sacrifice to defend the nation and the country from internal and external disturbances that are interconnected with the concept of nationalism.

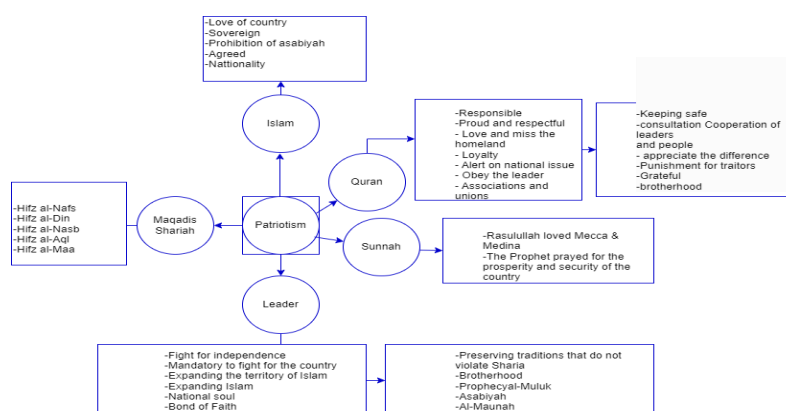


Figure 1. The Main Components of Islamic Patriotism

## Theological Foundations of Patriotism in Islam

Islamic interpretations of the Quran, Hadiths, and other sources offer a strong foundation for comprehending patriotism. The ideas of Watan, or homeland, and Ummah, or the Muslim community worldwide, are fundamental to this paradigm.

### a. Quranic Verses

The idea of an international Muslim community, or Ummah, is emphasized throughout the Qur'an. But this does not take away from a person's passion for their country. It is possible to see verses that support social peace, justice, and the defence of the oppressed as being consistent with patriotic principles. The sacred book of Islam, the Quran, places more emphasis on justice, community welfare, and the value of defending one's family and home than it does on patriotism. Verses such as:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولَى الْأَمْرِ مِنْكُمْ

Meaning: O you who have believed, obey Allah and obey the Messenger and those in authority among you (Quran 4:59) suggests a form of respect and loyalty to legitimate authority, which can be extended to the notion of national loyalty.

A study claims that the word "loyalty" refers to faithfulness that was fostered by love and affection. One of the factors that led to the development of one's patriotism is loyalty. Three forms of loyalty are shown in Ulysses: family loyalty, loyalty to the king's authority, and loyalty to hobbies (Patriotism Values as Portrayed in Selected Poetry of Tennyson's Ulysses).

Although the Holy Qur'an does not specifically mention patriotism, a careful examination of several verses and Prophetic hadiths reveals that the concepts of patriotism and the importance of the homeland are discussed in numerous verses of the Qur'an and numerous hadiths of the Islamic prophet.

Some of those verses that refer to the importance and value of homeland and land are discussed as follows: Allah almighty said:

قُلْ إِنْ كَانَ آبَاؤُكُمْ وَ أَبْنَاؤُكُمْ وَ إِخْوَانُكُمْ وَ آزْوَاجُكُمْ وَ عَشِيرَتُكُمْ وَ أَمْوَالٌ اقْتَرَفْتُمُوهَا وَ تِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَ مَسْكَنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ وَ رَسُولِهِ وَ جِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

Meaning: Say, [O Muhammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihad in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people." [Sura At-Taubah 09:24]

الْمَالُ وَ الْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَ الْبَقِيَّةُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَ خَيْرٌ أَمَلًا

Meaning: Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope. (Sura Al-Kahf 18:46)

This verse indicates that the love of the country like the love and friendship of a father, children, relatives, wealth, and capital is ingrained in every human being. This love is valid as long as it does not conflict with the Qur'an and the Sunnah. But if it is compatible with Islamic thinking and causes the development of social life, Islam is not only not against it but has encouraged it (Patriotism from the Perspective of Islam).

Patriotism is a matter of nature; it is beyond earning. Every man loves his own country more than others. Patriotism is universal, it is found in every person. Whether he is a prophet or a saint, rich or poor, intellectual or stupid, poet or writer, old or young.

According to Sura Ibrahim verse no. 14:35 show the patriotism of the prophet Ibrahim (a.s) when he prayed:

وَ إِذْ قَالَ اِبْرٰهِيْمُ رَبِّ اجْعَلْ هٰذَا الْبَلَدَ اٰمِنًا وَّ اجْنُبْنِي وَّ بَنِيَّ اَنْ نَّعْبُدَ الْاَصْنَامَ

Meaning: And [mention, O Muhammad], when Abraham said, "My Lord, make this city [Makkah] secure and keep me and my sons away from worshipping idols.

On the other verse:

وَ إِذْ قَالَ اِبْرٰهِيْمُ رَبِّ اجْعَلْ هٰذَا بَلَدًا اٰمِنًا وَّ ارزُقْ اَهْلَهٗ مِنَ الثَّمَرٰتِ مَنْ اٰمَنَ مِنْهُمْ بِاللّٰهِ وَّ الْيَوْمِ الْاٰخِرِ  
قَالَ وَّ مَنْ كَفَرَ فَاْمْتَعُهٗ قَلِيْلًا ثُمَّ اَضْطَرُّهٗ اِلَى عَذَابِ النَّارِ وَّ بئْسَ الْمَصِيْرُ

Meaning: And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." [Allah] said. "And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination." (Sura Baqarah 2:126)

On the other hand, When the Prophet (peace be upon him) left Mecca, he said goodbye to it and addressed Mecca with a voice of love and longing:

ما اَطْيَبِكِ مِنْ بَلَدٍ وَّ اَحْبَبَكِ اِلَيَّ، وَّلَوْلَا اَنَّ قَوْمِي اَخْرَجُوْنِي مِنْكَ مَا سَكَنْتُ غَيْرَكَ

Meaning: [How sweet of land you are and how dear you are to me, if it were not that my people expelled me from you, I would not have lived in other than you]. (3: vol. 6, P. 208)

Anas said, "Whenever Allah's Messenger (ﷺ) returned from a journey, he, on seeing the high places of Medina, would make his she-camel proceed faster; and if it were another animal, even then he used to make it proceed faster." Narrated Humaid that the Prophet (ﷺ) used to make it proceed faster out of his love for Medina. Then the Almighty Allah revealed the verses of the Quran and informed that -

اِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْاٰنَ لَرٰدُكَ اِلَى مَعٰدٍ قُلْ رَبِّيْ اَعْلَمُ مَنْ جَاءَ بِالْهُدٰى وَّ مَنْ هُوَ فِي ضَلٰلٍ مُّبِيْنٍ

Meaning: Indeed, [O Muhammad], He who imposed upon you the Qur'an will take you back to a place of return. Say, "My Lord is most knowing of who brings guidance and who is in clear error." (Sura Al-Qasas 28:85)

The above-mentioned Prophet Ibrahim and the Prophet Muhammad (pbuh) their love for their motherland is evident that is why it is "Love for one's country is part of faith".

#### b. Prophetic Hadiths

Many people use the Prophet Muhammad's devotion to Mecca and sense of community in Medina as models of patriotism. His words and deeds point to a reasonable strategy that values national pride without sacrificing more general Islamic values. It is a wonderful act of worship to defend the motherland from any form of attack. Hadith states that the fire of hell would not touch an eye that stands at a border all night long to defend it for Allah's sake.

Abdullah Ibn Abbas (Ra) narrated that the Messenger of Allah (Pbuh) said,

«عَيْنَانِ لَا تَمْسُهُمَا النَّارُ: عَيْنٌ بَكَتْ مِنْ حَشِيَّةِ اللّٰهِ، وَعَيْنٌ بَاتَتْ تَحْرُسُ فِي سَبِيْلِ اللّٰهِ».



Meaning: Two eyes shall not be touched by the Fire: An eye that wept from the fear of Allah, and an eye that spent the night standing on guard in the cause of Allah. (Riyad as-Salihin 1305).

According to another narration, the Messenger of Allah (Pbuh) said,

وَعَنْ عُثْمَانَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ أَلْفِ يَوْمٍ فِيمَا سِوَاهُ مِنَ الْمَنَازِلِ»

Meaning: “To keep awake in the border to protect the homeland in Allah's way is better than all the treasures between the heavens and the earth.” (Tirmiji 1667).

It is said in another Hadith that the person who guards the border of Muslim land for a day or night will achieve the reward of praying and fasting. Salman Farsi (Ra) narrated that the Messenger of Allah (PBUH) said that “a night in guarding the Muslim's territory for a day and night is better in reward than a month's praying and fasting.”

Once the Messenger of Allah (PBUH) was prepared to say the Janazah (funeral) prayer of one of his companions. Hazrat Umar (Ra) told the Prophet (PBUH), “O Messenger of Allah! Do not say his Janazah (funeral) prayer. This person is bad.’ The Prophet (Pbuh) turned to the present disciples and asked them, ‘Have any of you seen this person in the act (Amal) of Islam?’”

One of the followers said, ‘Yes, he spends a night standing at the border to guard the border in the cause of Allah.’ The Prophet (Pbuh) preyed upon him and buried him. Then (regarding the disciple) said, “Your companions think that you are a man of hell, and I testify that you are a resident of Paradise.” (Bayhaqi).

### c. Scholarly Interpretations

Islamic scholars—classical and modern alike—have construed these passages to bolster the idea that Islamic teachings and national allegiance are compatible. Scholars such as Imam Al-Ghazali and contemporary intellectuals like Yusuf al-Qaradawi have written extensively about Muslims' need to make constructive contributions to their communities. Zezen Zainul Ali contends in a study that although the Qur'an and Hadith do not specifically mention patriotism, Islamic law nevertheless upholds the idea on the grounds of *maslahah* (public interest). In times of crisis, love for one's country can become imperative to maintain unity within the country.

Scholars Polomoshnov Andrey and Polomoshnov Platon address the harmony between civic patriotism and Islamic identity in the context of Russian Islam. They draw attention to the positive equilibrium attained in the North Caucasus, stressing that different identities can be harmonized through the resolution of social and political difficulties [37].

On the other hand, Sami Zubaida investigates the theological and historical tensions between nationalism and Islam. He points out that although some Islamic scholars, such as Sayid Qutb, consider nationalism to be divisive, others believe that when nationalism improves social relations, it is consistent with Islamic values [38].

The ideas of Hasan al-Banna show how nationalism and global Islamic brotherhood can coexist. He contends that if nationalism, or *qawmiyya*, is in line with Islamic principles of justice and fraternity, social bonds can be strengthened [39]. A type of "guided patriotism grounded in Islamic doctrines like jihad (struggle in the path of Allah)" is demonstrated by the historical contributions of Muslim intellectuals and leaders like K.H. Muchlas Tegal. This type of patriotism was important to the anti-colonial activities in the society [40].

Islamic academic perspectives on patriotism are diverse and range from praising it as a way to preserve social harmony and national cohesion to criticizing it as a possible cause of discord within the *ummah* (Muslim community). The emphasis on coordinating nationalistic

feelings with Islamic ideals and principles to maintain both religious and national cohesion runs throughout.

## **CONCLUSION**

Islam's definition of patriotism is a complex idea with strong roots in both historical customs and theological doctrine. Notwithstanding these obstacles, the essence of Islamic patriotism is a well-balanced allegiance to one's nation and the Muslim community worldwide, guided by the values of social justice, compassion, and harmony within communities. Muslims can make meaningful contributions to their communities while upholding their religious beliefs by promoting a comprehensive understanding of this idea. Like other cases, patriotism has its laws and requirements, the most significant of which is respect for the values of other countries. Islam's framework for patriotism should be based on the virtues of specific towns, including Mecca, Medina, and Jerusalem, which have religious roots. Examining patriotism through the lens of Islamic scholarship reveals a complex view that reconciles adherence to one's country of origin with the larger tenets of Islam. Theological underpinnings derived from the Quran and Hadiths, together with historical and modern scholarly interpretations, demonstrate that Islam not only accepts but also encourages patriotism when it is in line with Islamic principles of justice, compassion, and peaceful coexistence. Islamic teachings do not discount the importance of loving one's native country, even as they emphasize the oneness of Muslims worldwide (Ummah). The Prophet Muhammad, who showed great love for Mecca and Medina, exemplified a balanced attitude that can be followed. Islamic scholars have expanded on this by highlighting the fact that religious beliefs and patriotism can coexist as long as one supports social justice and well-being. In summary, Islam's interpretation of patriotism is complex and embraces national allegiance as long as it does not contradict fundamental Islamic values. This simultaneous dedication to one's country of origin and religious identity highlights a peaceful integration that benefits the general welfare of the country and the Muslim community. Thus, Islamic patriotism promotes solidarity and togetherness, which are necessary for every civilization to be stable and advanced.

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## **Author Contribution**

All authors contributed equally to the main contributors in this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

## **Conflicts of Interest**

All authors state that there is no conflict of interest.



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