

Military Patriot Education in Islamic Religion

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Annotation: This article briefly discusses military patriotism education in Islam based on historical and religious literature.

Keywords: patriotism, military service, Islam, defense of the Motherland, peace, humanism, hadith, education.

From the cited verses, hadiths and exemplary examples, it becomes clear that the Motherland is sacred to man, it cannot be replaced by anything, it is worthy of love, respect and appreciation in itself.

The Motherland is a sacred place. Protecting it, protecting it from enemies, serving for its prosperity and well-being is both an obligation and a duty for every Muslim. Our Prophet said: "The one who dies in the defense of his property, life, religion and family is in the status of a martyr." The wealth, life, religion, and family listed in the hadith represent the content of a person's life, his homeland.

In the sources of Sharia, defending the homeland is defined as a fard ayn, that is, an act ordered equally to everyone. If the enemy invades, a woman can go to war without asking permission from her husband, a slave from his master.

Since defending the homeland is one of the sacred deeds, turning away from it or using any excuse to not defend it is a grave sin.

If we look at the history of Islam, when the Muslim immigrants migrated from Mecca to Medina, they united with the Ansar and formed the Islamic community and began to live a prosperous and peaceful life. The Meccan polytheists, who had expelled them from their homeland, could not bear this peace and invaded Medina in the month of Ramadan, the second year of the Hijrah (624 AD), and the Battle of Badr took place between them and the Muslim army. This was the first battle in Islamic history, and it took place near the well of Badr, located on the Syrian caravan route, 80 miles (about 150 km) from Medina. The battle, which was fierce, ended in a Muslim victory. A year later (March 23, 625) - the second battle of the Muslims with the Meccans took place on Mount Uhud near the city of Medina. After the defeat of the Meccan polytheists in the Battle of Badr, they wanted to take revenge on the Muslims. The third battle was the incident of the Trench, which took place in the fourth year of the Hijra (626 AD). In this, the Muslims dug a deep trench from the side where the enemy could invade their homeland - Medina.

In the above battles, along with men, women and even young children participated. As long as the Prophet did not discourage them from this work, but encouraged them, then it is known that according to Islamic teachings, the protection of the Motherland is an important and sacred duty.

Najmuddin Kubro, the founder of one of the Sufism sects widely spread in the Islamic world, Najmuddin Kubro, the defender of the homeland, is one of our great ancestors who spread the wisdom of our country to the world. This sheikh, who was one of the great scholars of his time and the pir-murshidi of a tariqat with thousands of murids, was one of the first to come to his defense when he heard about the invasion of his homeland by the Mongols. Considering Najmuddin Kubra's reputation among the people, the ruler of the Mongols offered him to leave the city and go to the side of his choice. The scholar, who was ashamed to surrender his homeland to the enemy in order to save his life, entered the battle against the invaders and died a martyr while courageously raising the flag and

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urging the army forward. He held the flag with such determination that they could only take it away by cutting off his hand.

The Prophet Muhammad (peace be upon him) taught:

“Teach your children to swim, to shoot arrows, and to teach your women to do crafts.”

Many more examples like this can be cited.

The fact that defending one's homeland is a sacred duty and that turning away from it or using any excuse to evade it is a grave sin is explained in the Holy Quran in the example of the Children of Israel as follows: “Have you not seen the chiefs of the Children of Israel after Moses? They said to their Prophet: “Appoint for us a king that we may fight with him in the way of Allah.” He said: “Perhaps if fighting is prescribed for you, you will not fight.” They said: “We are separated from our homes and our children, so why should we not fight in the way of Allah?” But when fighting was prescribed, they refused, except for a few. And Allah is well aware of the wrongdoers.” (Al-Baqarah, 246)

It is clear from this single verse that fighting for the homeland, protecting its freedom and the inviolability of its borders is a sacred duty.

If defending the homeland is considered a great reward and a duty on the shoulders of every Muslim, then betraying it and attacking it with weapons is such a great sin, a crime worthy of the highest punishment.

In the Battle of Khandaq (627 AD), the Prophet took extremely harsh measures against the tribes that were benevolent to the polytheists who had invaded Medina and who had secretly helped them: the leaders of the traitors were executed, and those who followed them were expelled from Medina.

In the history of Islam, there have been many groups that declared themselves defenders of the religion, considered other Muslims infidels, and brought misfortune upon them. Among them, the Azraqis and the Qarmatis can be mentioned. The Azraqi group, which emerged from the foreigners, took it as their right to shed the blood of Muslims who did not follow their words, take their property as booty, and enslave their women and children. The Qarmatis, on the other hand, turned the pilgrims who were going to the Kaaba against the stone-worshipping pagans and attacked their caravans on the way. They killed themselves and plundered their property. Despite the constant resistance of the Abbasid caliphs, their activities continued for a long time. The grave consequences of this movement are also visible in the history of Transoxiana. The great scholar of hadith from Transoxiana, Abdulmumin ibn Khalaf (11th century), stood in the mosque and prayed for the Qarmati groups that had invaded Transoxiana, particularly Nasaf. Al-Majd al-Nasafi, the son of Abu Hafis al-Nasafi (1068–1142), the author of the "Aqeed al-Nasafi", which embodies the creed of the Hanafi-Maturidi school of thought, was on a pilgrimage when his caravan was attacked by representatives of the Ahl al-Qila' (People of the Fortress) group from the Ismailis. They demanded their property and killed the pilgrims.

Such groups try to justify their criminal actions in various ways. This can be seen in the example of some extremist groups who go abroad, study terrorist practices, and prepare to invade the homeland, calling it "hijrah."

The word "hijrah" (Arabic: migration, leaving) occurs in 27 places in the Holy Quran in various forms. This mainly refers to the migration of Muslims from Mecca to Medina under the leadership of the Prophet in 622 AD. However, in some cases (for example, "Nisa", 34; "Maryam", 46; "Muddaththir", 5) the word hijrah has come to mean running away from sin, moving away from something or someone.

In the early days of Islam, the influential people of Mecca - the polytheists, consisting of nobles, tried with all their might and resources to turn the Prophet and Muslims away from their religion and beliefs. They subjected those who did not return to Islam to severe torture and punishment, besieged them, and starved them. After that, Allah Almighty ordered the believers to migrate so that they could preserve their faith and beliefs. The great reward of migration is emphasized in the verses of the Quran as well as in the hadiths.



However, in the later period, it is no secret that some extremist forces have sought to portray themselves as following in the footsteps of the Prophet in order to win the masses over to their side. This can also be seen in the example of groups such as "at-Takfir wa-l-hijra" that use the word hijra as a banner for their movements. Similarly, those who betray independent Uzbekistan, leave their homeland to achieve political goals rather than to defend their religion and beliefs, and who are secretly acting against their country cannot be equated with the emigrants of the early days of Islam. This is clearly demonstrated in the following evidence:

- In 622, Islam had not yet spread widely throughout the world, many people did not understand its true essence, and therefore Muslims were forced to renounce their religion and tortured. Therefore, migration was considered a necessary act at that time. Today, Islam has spread throughout the world, in particular, in our country, Islamic values are widely respected, and freedom of conscience is legally guaranteed. At the same time, Muslims are not required to migrate from our country.
- After the migration, the Prophet conquered Mecca, that is, he brought Islam there, and now in countries where Muslims live, in particular in Uzbekistan, believers are freely engaged in their worship. There is no need to bring Islam here by force.
- When the Prophet went to Medina, he put an end to the conflicts between the tribes there and formed a model way of life for Muslims. As a result, many tribes recognized the first Muslim state here. So, where have those who call themselves Muhajirs today brought such exemplary life? Nowhere! On the contrary, wherever they go, they fan the flames of conflict and escalate terrorist attacks.

Patriots who declare themselves Muhajirs try to distract people from the main pillars of religion such as faith, prayer, zakat, fasting and pilgrimage, and from the true essence of Islam that commands peace and good behavior, and try to present migration, bloodshed and "jihad" as the main conditions of Islam. Therefore, those who committed crimes and fled their homeland cannot be considered Muhajirs during the time of the Prophet, and their actions cannot be considered as migration.

The meaning of the word "Islam" is "submission", "obedience", "peace", "health", "safety". In this religion, the word "Islam" is synonymous with the concept of "faith." Therefore, inciting sedition among people, preventing peaceful life, and instilling distrust among people is completely contrary to the essence of Islam. The Holy Quran says, "Sedition is worse than murder" (Al-Baqarah, 191).

One of the main goals of the Islamic religion is to achieve happiness for humanity not only in this world, but also in both worlds. This can be achieved through two aspects: material and spiritual beauty. The main tasks of the prophets in history were to lead humanity to these beauties.

All of the prophets can be called "sacrificers" of their time who sacrificed themselves for a great goal. Because they received revelations from Allah and conveyed the guidance necessary for humanity to people. On this difficult path, they faced difficult trials. But they did not shirk the responsibility of leading humanity to happiness. Whenever a prophet was distressed and discouraged by the rebelliousness of his people, God Himself would encourage him through revelation, emphasizing that no prophet achieved his goal without difficulty, and would inform him that great rewards awaited him in return for his services.

The prophets, in accordance with God's instructions, would say, "O my people! I ask you no wealth or worldly goods for it (the prophetic service). My reward is only with God." (Hud, 29). All of this shows the high appreciation of self-sacrifice in Islam.

It is not for nothing that our people say: "Loving one's homeland is part of faith." So, loving and honoring one's homeland, which connects a person with his friends and relatives, is being elevated to the level of faith.

The homeland begins with the family. Love for the homeland arises from a person's feelings of respect, attention, and appreciation for those around him. Sometimes, without realizing it, we neglect the vice called backbiting and speak ill of others in front of young people. However, in the Holy Quran,



backbiting is considered a great sin and is equated with eating carrion ("Hujurat", 12). We unknowingly interpret the events happening around us incorrectly. This leads to the formation of an incorrect worldview in a smart child who immediately assimilates everything he hears. According to Islamic teachings, a person is ordered to do good first of all to himself, then to his mother and father, and to pay attention to those they loved in the event of their death. Regarding the greatness of the duty towards one's neighbor, the Companions confessed: "The Prophet Gabriel always called me to fulfill the rights of one's neighbor, and I even thought that he would order me to give my neighbor an inheritance." If a person's above-mentioned duties towards people are calculated, it becomes clear how important the duty towards the homeland is.

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