



International Conference on Islam, Law, and Society (INCOILS)  
Conference Proceedings 2025

**VERSE AND HADITH ON PATRIOTISM AND NATIONALISM  
(Love of the Homeland)**

**Wafiq Abdillah Fakhri**

UIN Sayyid Ali Rahmatullah Tulungagung

wafiqabdillah05@gmail.com

**ABSTRACT :**

Islam does not only teach about matters of worship, but also about love for one's homeland and nationalism, which should be deeply instilled within it. This serves as a response to certain groups who claim that "hubb al-wathan" (love of the homeland) contradicts this religion. In fact, there are many hadiths and accounts from the life of the Prophet that show historical evidence of this. They tell how Medina became the first national city with Muslims as its citizens and the Prophet Muhammad as a pioneer of a successful government based on religious principles. It is also recorded how the Prophet and his companions demonstrated their love for their homeland through their attitudes, sacrifices, and prayers.

**Keywords:** *Nationalism, hadith, historical, sacrifice.*

## INTRODUCTION

This Muslims around the world certainly cannot be separated from the al-Qur'an and as-Sunnah, or what is more commonly known as hadith. The al-Qur'an is the word of Allah subhanahu wa ta'ala, while hadith consists of all sayings, actions, and approvals attributed to the Messenger of Allah shallallahu alaihi wa sallam. Regarding the al-Qur'an, all Muslims are obliged to believe in the truth and authenticity of its content. However, it is different with the Prophet's hadith; not all hadiths can immediately be used as evidence for an issue without research or authentication by scholars regarding the hadith's authenticity.

For example, what has drawn attention is the phrase "hubb al-wathan" which is frequently heard among Nahdliyin (members of Nahdlatul Ulama). Some groups believe that there is no proof regarding this matter; they argue that "hubb al-wathan" was not taught during the time of the Messenger of Allah shallallahu alaihi wa sallam. However, in reality, this is not the case. In fact, there are many things the Prophet shallallahu alaihi wa sallam did for his homeland. (Mufaizin, 2015) One piece of evidence can be found in the Sahih Bukhari, a book recognized by all hadith scholars as containing authentic hadiths. Specifically, the hadith narrated by Sayyidina Anas radliyallahu anhu.

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ فَنَظَرَ إِلَى جُدْرَاتِ الْمَدِينَةِ أَوْضَعَ نَاقَتَهُ وَإِنْ كَانَ عَلَى دَابَّةٍ حَرَكَهَا مِنْ حُبِّهَا ..... وَفِي الْحَدِيثِ دَلَالَةٌ عَلَى فَضْلِ الْمَدِينَةِ وَعَلَى مَشْرُوعِيَّةِ حُبِّ الْوَطَنِ وَالْحَيْنِ إِلَيْهِ

*The meaning is: "It is narrated from the companion Anas that when the Prophet SAW returned from a journey and saw the walls of Madinah, he quickened the pace of his camel. When he rode the camel, he urged it to move faster because of his love for Madinah." (Narrated by Bukhari)" (Ibnu Hajar al-Asqolany, 2017).*

This hadith text explains the deep love the Messenger of Allah shallallahu alaihi wasallam had for Madinah. From that love arose a longing that made him eager to reach Madinah quickly. Although the wording in this hadith does not explicitly mention the word "wathon" (homeland), the pronoun referring back to Madinah strongly clarifies that what the Prophet loved was the city where he lived at that time.

The historical fact that many people today show little concern for their homeland may stem from their limited knowledge of how Islam teaches what a Muslim should do regarding their native land. Furthermore, the Prophet shallallahu alaihi wasallam, as a model for Muslims, was initially a resident of Makkah, then migrated and settled in Madinah. He also showed how Muslims should behave toward their new environment. He did not remain passive but led social and strategic changes in Madinah. Historical records mention many improvements in Madinah's condition resulting from initiatives led by the Prophet shallallahu alaihi wasallam. (Shafiyurrahman, 2018) For that reason, this discussion aims to explore how love for the homeland is viewed in hadith, along with historical examples from the Muslim community related to this theme.

## **Methods**

This research uses a literature review design. The steps involved include collecting library data, reading and taking notes, and comparing literature, which are then processed to produce conclusions. The data used are secondary data sourced from textbooks, journals, scientific articles, and literature reviews containing concepts relevant to the study. The process begins with research materials reviewed sequentially from the most relevant, relevant, to somewhat relevant. Abstracts of each study are read first to assess whether the issues discussed align with the problems addressed in the research. Important and relevant sections related to the research problem are noted.

## **Result**

### **A. Definition of Love of Homeland, Nationalism, and Hadith**

Regarding the explanation of homeland, there are several terms included:

1. *Al-wathan*

"It is the place where a person lives, or where they grow up, or where they were born."

2. *Al-balad*

“It is a defined area inhabited by a group of people, or also any broad area on the earth.”

### 3. "*Ad-dar*"

“It is a place where buildings or yards are gathered, and also represents a person’s residence.”

The term love of homeland is also known as the state or country. Regarding the definition of a country, many experts provide definitions, but the author only includes Gunadi Soekarno Diponolo’s definition: “A country is a sovereign organization with a system of government that enforces order over a group or community of people in a certain territory. Regardless of the form and nature of the country, it will remain a power organization, which certainly has a government system that regulates order for the population in its area” (Max Boli, 2019).

From the explanation above, the meaning of "hubb al-wathan" can be briefly understood as the feeling of love for the region or country that we recognize as our homeland, manifested by obeying the regulations set therein and preserving the cultural traditions of that country.

Meanwhile, nationalism is an ideology or movement that states every individual must have loyalty or high allegiance dedicated to their country and nation. From this, a strong feeling toward one’s homeland arises, related to social and cultural traditions as well as the official leaders of the country. Nationalism can also be defined as a nationalistic ideology that unites the integrity of a territory or homeland, wherein this ideology is bound by solidarity between individuals or groups within the context of communal life. (Armady, 2019)

Many people assume that love of homeland and nationalism are the same. However, based on the definitions, they differ. If "hubb al-wathan" is the feeling of love, then nationalism is the practical expression of that love. Due to love for their homeland, a citizen will do their best for their country. Regarding the definition of hadith, terminologically, many definitions exist. According to hadith scholars, a hadith is everything attributed to the Prophet shallallahu alaihi wasallam, whether it be words, actions, approvals, or characteristics. From this explanation, it can be concluded that hadith does not only include sayings but also the biography and all aspects of the Prophet’s life, physically or in terms of attributes related to him. (Ma’shum Zein, 2016).

## **B. Hadiths Related to Love of Homeland**

As Indonesian Muslims, it is fitting for us to love this country in the way exemplified by our role model, the Messenger of Allah shallallahu alaihi wasallam. In other words, when studying a hadith, we must ensure whether the hadith is truly authentic or not. Regarding hadiths related to "hubb al-wathan", we refer to the text found in the book Sahih Bukhari, a book whose authenticity of hadiths has been recognized by all hadith scholars. In that book, it is stated:

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ فَتَنَظَرَ إِلَى جُدْرَاتِ الْمَدِينَةِ أَوْضَعَ نَاقَتَهُ وَإِنْ كَانَ عَلَى دَابَّةٍ حَرَكَهَا مِنْ حُبِّهَا ..... وَفِي الْحَدِيثِ دَلَالَةٌ عَلَى فَضْلِ الْمَدِينَةِ وَعَلَى مَشْرُوعِيَّةِ حُبِّ الْوَطَنِ وَالْحَنِينِ إِلَيْهِ

*The meaning is: "Narrated from the companion Anas; that when the Prophet SAW returned from a journey and saw the walls of Madinah, he hastened the pace of his camel. When he rode the camel, he urged it to move faster because of his love for Madinah." (Narrated by Bukhari)" (Ibnu Hajar al-Asqolany, 2017).*

In the book *Fathul Bari*, which is a commentary on Sahih Bukhari, Imam Ibnu Hajar al-Asqolani explains this hadith as evidence of the Prophet's love for the city of Madinah. Furthermore, the hadith encourages loving one's homeland. His eagerness to reach Madinah was driven by desire born of love. It is also explained that there are two reasons for the Prophet's love for Madinah: first, the good condition of the city, and second, the good character of its people. (Nailul Huda, 2018)

If these two causes of the Prophet's love are linked to the definition of a country, it can be concluded that the quality of a country can be judged by these two aspects. First is the condition—which refers to the state of a country, such as the political or economic situation in Madinah. Initially, Muslims there were poor, especially the Muhajirin, who were Muslims migrating from Makkah to Madinah. Many among the Muhajirin left all their possessions in Makkah; if they brought anything, it was only enough for the journey. So, upon arriving in Madinah, they were impoverished residents without property. (Ahmad Fuad, 2015)

However, the Prophet shallallahu alaihi wasallam engaged in social activities, notably establishing brotherhood between the Muhajirin and the Ansar (the original residents of Madinah). All obeyed the Prophet's commands, and about 90 people were paired for brotherhood. The purpose, besides fostering close bonds among Muslims, was to balance the economic conditions between the Muhajirin and the Ansar. The Ansar in these pairings shared half their wealth. After some time, the economic situation among the companions in Madinah stabilized. Although history does not say they all became wealthy, the Prophet's strategy to unify the different social conditions in Madinah was successful. This means there was no social inequality in Madinah at that time because of mutual care and contact. . (Shafiyurrahman, 2018)

Second, the Prophet's love for Madinah was also due to its people. As explained above, the people of Madinah obeyed the Prophet's orders and willingly shared their wealth with the Muhajirin. This shows the commendable character of Madinah's people at that time. Besides brotherhood, their obedience is reflected in a pact the Prophet made when he arrived in Madinah, which all Muslims, both Muhajirin and Ansar, had to abide by. Among the 16 points of this pact were: (Shafiyurrahman, 2018)

1. They are one community outside of factions.
2. The Muhajirin from Quraisy shall cooperate in paying or accepting ransom according to their usual customs.
3. They must not abandon those responsible for supporting others among them and must act honorably in paying ransom or freeing captives.
4. God-conscious believers must oppose any wrongdoing and corruption among themselves.
5. Together, they must oppose such persons even if they are family.
6. A believer must not kill another believer to defend a disbeliever. And so on.

From this agreement, it is known that at that time Madinah was the first nation-state, because the basis of unity within it was born from the provisions of this agreement. Its contents discuss unity, justice, and nationalism. Indeed, during that period, social conditions throughout the countries were unbalanced, whether in Makkah or the Roman territories, where many conflicting governments existed. From this agreement, a noble society with good character emerged, with problems already solved by the Prophet. They seemed to be educated into a new society with high values and a spirit ready to face all the currents of life (Ahmad Fuad, 2015).

Nevertheless, some still believe that Islam is fundamentally incompatible with the concept of unity within a state. Their argument is based on the fact that Islam is a universal religion, intended for all groups without distinction between any groups. From this, they assume that religion and state should be separated. Indeed, it is true that this religion has no specific homeland. However, its followers do have homelands, and Islam actually commands them to love their homeland (Mufaizin, 2015).

After the success of the agreement among the Muslims, the Prophet shallallahu alaihi wasallam felt the need to make a pact with the people around Madinah to ensure a peaceful, safe, and happy life. At that time, the nearest neighbors to the Muslims were the Jews. Then the Prophet's agreement with them was written, containing 12 clauses, among which were: (Shafiyurrahman, 2018)

1. The people of Bani Auf are one community with the believers. For the Jews, their religion remains theirs, and for the Muslims, their religion remains theirs, including their followers and themselves. This also applies to others besides Bani Auf.
2. The Jews are responsible for their own livelihood, as are the Muslims.
3. They must cooperate in facing enemies who seek to nullify this covenant.
4. They must advise each other, act wisely, and avoid wrongdoing.
5. They must not commit wrong against anyone bound by this covenant.
6. It is obligatory to help those who are oppressed.

7. The Jews must align with the Muslims as long as they participate in battles. And so on.

With the ratification of this agreement, Madinah and its surroundings seemed to become a prosperous area where the majority rulers were Muslims and the Prophet shallallahu alaihi wasallam served as the government leader. Because of this, it is understandable why the Prophet longed for Madinah then. History records that, as was common, when a group moves to a new place, they do not immediately adapt perfectly. This also happened to the companions when they first migrated to Madinah; many of them suffered from fever (Bahiyah Sholihah, 2015). But the Prophet shallallahu alaihi wasallam, with his responsible attitude, prayed to Allah as recorded in Sahih Bukhari:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَهِيَ وَبَيْنَهُ، اشْتَكَى أَبُو بَكْرٍ وَبِلَالٌ، فَلَمَّا رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَكْوَاهُمَا قَالَ: «اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَمَا حَبَّبْتَ إِلَيْنَا مَكَّةَ أَوْ أَشَدَّ، وَصَحِّحْهَا، وَبَارِكْ لَنَا فِي صَاعِهَا وَمُدَّهَا، وَأَنْقِلْ حُمَاهَا إِلَى الْجُفَّةِ».

*It is narrated from 'Aishah, who said: "We arrived in Madinah during an epidemic, then Abu Bakr and Bilal fell ill. When the Prophet shallallahu alaihi wasallam learned of the condition of his companions, he prayed: 'O Allah, make us love Madinah as You made us love Makkah, or make us love Madinah more. O Allah, improve Madinah, bless our scales and measures (the people of Madinah), and transfer the plague to Juhfah.'" (Narrated by Al-Bukhari) (Ibnu Hajar al-Asqolany).*

This prayer indicates that before migrating to Madinah, the Prophet shallallahu alaihi wasallam already had deep love for Makkah, the place where he was born and raised. However, after carrying out his mission of dawah, he was expelled from Makkah. Therefore, Madinah filled the Prophet's heart because its people accepted him there. Besides the Prophet's prayer for his country, praying for the homeland was also exemplified by Prophet Ibrahim as mentioned in the Qur'an (Mufaizin, 2015).

وَأِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
*And (remember) when Prophet Ibrahim prayed, "O my Lord, make this city (Makkah) a secure city and provide its people with fruits—those of them who believe in Allah and the Last Day" (Q.S. al-Baqarah.126). (Mushaf al-Qur'an Department of RI, 2009)*

It is explained that every prophet surely prays for their country to realize justice, prosperity, and welfare for their nation. This proves that all prophets have love for their homeland, including the Messenger of Allah shallallahu alaihi wasallam. Hence, a historian, Imam adz-Dzahabi rahimahullahu, commented describing the Prophet shallallahu alaihi wasallam, saying: "The Prophet loved 'Aishah, loved 'Aishah's father, loved Usamah, loved

sweet things and honey, loved you, loved his homeland, and loved the Ansar companions.” (Mufaizin, 2015)

Besides using agreements to create peace for the homeland, the nationalism of the Prophet shallallahu alaihi wasallam and his companions was also proven in battles that threatened the safety of religion or state. For example, in the Battle of Khandaq. This battle took place in the 5th year after Hijrah, where the Muslims in Madinah were besieged from all directions. Anxiety filled them; women and children were taken to a fortress. Then the Prophet shallallahu alaihi wasallam consulted with his companions, and they agreed on digging a trench for defense in Madinah. This state of anxious tension lasted about a month, during which Muslims fought with the enemy using arrows.

Although no physical clashes occurred inside the trench, this battle revealed the difference between the Muslims and the hypocrites. The Muslims remained alert to defend their religion and territory, whereas the hypocrites were fearful and reluctant even to watch the enemy’s movements, preferring instead to guard their houses tightly. (Ali Muhammad, 2019) Not only did they defect, but they also spread fear among the Muslims to stop fighting. As a sign of the companions’ patriotism, about six of them were wounded by arrows in this battle. Thus, during that time, all the companions and the Prophet took part in defending and protecting their religion and homeland (Shafiyurrahman, 2018).

Therefore, what Sayyidina Umar bin Khaththab radliyallahu anhu said is true: “If love of homeland did not exist, the broken and ruined countries would collapse. Therefore, through love of the homeland, these countries will prosper.” (Mufaizin, 2015)

## **Conclusion**

Loving the homeland and fostering nationalism toward it are important. From both general and religious perspectives, especially within the scope of hadith, there is no contradiction between the two. For those who assume there is no proof related to "hubb al-wathan", many hadiths and historical accounts have already provided evidence. Therefore, the meaning of the phrase "hubb al-wathan minal iman" does not diverge from the reality during the time of the Prophet shallallahu alaihi wasallam. In fact, Islam teaches its followers to love their homeland and always strive to give their best for it.

As exemplified by the Prophet shallallahu alaihi wasallam, he did many things for his country and homeland, such as establishing laws among the Muslims themselves and forming a covenant with the Jews to create security in Madinah. Moreover, his love is also signaled through sacrifices, even with his life, as occurred in battles involving the Muslims.

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