
Iqbal Concept of Nationalism

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Abstract

This article explores Muhammad Iqbal's ideas on nationalism, emphasizing his criticism of secular nationalism in the West and support for an Islamic-based alternative. According to Iqbal, genuine nationalism ought to put the unity of the Muslim Ummah above all other considerations, including ethnic and territorial distinctions. The paper shows how Iqbal outlined a vision for a distinct political identity for Muslims in India. By providing insights into the relationship between religion and political identity in current discussions on nationalism within Islamic contexts, this study supports Iqbal's view that nationalism must incorporate spiritual and ethical components. This study will use qualitative methods and secondary sources to explore Iqbal's concept of nationalism, examining his primary texts and their intellectual and historical context. Iqbal's vision of nationalism, rooted in Islamic principles, emphasizes unity over geographical divisions and remains foundational to the Pakistan movement. His ideas continue to offer valuable insights for contemporary discussions on political autonomy and cultural identity. Iqbal's concept of Muslim nationalism emphasizes unity based on shared Islamic values, transcending racial and cultural divisions. His vision advocates for solidarity among diverse Muslim nations while addressing the intellectual and social challenges faced by Muslims in the modern world.

Keywords: Nationalism, Islamic values, Wataniyat, Ummah

Introduction

People who have a strong sense of patriotism and devotion to their country, which transcends their responsibilities to other groups, are said to be expressing nationalism. These sentiments are frequently found on common societal values, religion, culture, language, or ethnicity. Nationalism is a political movement that seeks to preserve the nation from the political, social, and cultural constraints posed by the contemporary global economy while also defending popular

sovereignty, or the right to self-govern. Nationalism is viewed as the opposite of globalism in this regard.

Allama Iqbal, another name for Muhammad Iqbal, is Pakistan's national poet. Iqbal, a poet, philosopher, politician, lawyer, and scholar, was born to Kashmiri parents in Punjab, Pakistan, on November 9, 1877, and received his education at Sialkot's Scotch Mission College. Iqbal is regarded as one of the most significant characters in Urdu and Persian literature, having authored multiple volumes of poetry in both languages. He graduated from Government College University with a BA in philosophy, English literature, and Arabic. Iqbal practiced law and taught English literature and philosophy after returning to Lahore in 1908.

As a philosopher, Allama Iqbal was a visionary who tackled the problems of modernity while attempting to revitalize the Eastern tradition of thought and faith. He highlighted the idea of Khudi, or selfhood, and exhorted people to acknowledge and realize their innate capacity for both individual and group change. His concept promoted self-realization and a vibrant, forward-thinking Muslim community. Iqbal was a scholar and politician who helped to build the conceptual foundations of Pakistan's formation and advocated for political autonomy for Muslims in South Asia. He envisioned a united Muslim Ummah that cut across national boundaries and believed that political empowerment based on Islamic principles was essential to the revival of the Muslim world. Generations were inspired by Iqbal to seek spiritual and political self-determination. Iqbal provided the South Asian Muslim community's philosophical explanation. He analyzed the nature of the subcontinent's multireligious culture and said, Experience... shows that the various cast units and religious units in India have shown no inclination to sink their respective individualities in a larger whole. (Muhammad Aslam)

A political theory and movement known as nationalism places a strong emphasis on the values, identity, culture, and solidarity of a specific country or population. It is the idea that individuals who have similar traits—like language, history, ethnicity, or culture—should be granted political autonomy or their own nation-state. Nationalism frequently includes elements of self-determination, or the capacity to manage one's own affairs free from outside intervention. It can take many different forms, from ethnic nationalism rooted in a shared ethnic or cultural history to civic nationalism based on shared political ideals and values.

The 20th century saw a significant rise in nationalism, which frequently fueled significant political movements, wars, and the establishment of new nation-states. Nationalism increased during the century, particularly after World War I, when the fall of empires like the Ottoman, Austro-Hungarian, and Russian empires led to the establishment of new countries based on linguistic. As many colonized countries desired independence, nationalism emerged as a unifying factor in the face of

colonialism, sparking decolonization movements throughout Asia, the Middle East, and Africa. Meanwhile, nationalism encouraged the rise of violent ideologies like Nazism and Fascism in Europe, which in turn stoked the start of World War II. Ideological conflicts between nationalist movements that supported the capitalist West or the communist East characterized the post-war era of the Cold War. Nationalism remained a driving force for both liberation and division throughout the 20th century, influencing international battles, revolutions, and the redrawing of political borders.

Iqbal expressed these opinions regarding nationalism at a time when the idea of territorial Indian nationalism—which scornfully viewed Islam as a source of conflict—was gaining traction. Iqbal believed that the safety of Islam in India rested in opposing this idea of nationalism and working toward the centralization of Islam in the country, which later became the "Pakistan" movement and the national goal of Muslim India. By clarifying and developing his vision of what could be called ideological nationalism, Iqbal not only provided the Muslims of India this goal but also established its theoretical underpinnings. This feature of Iqbal's thinking served as the foundation for Quaid-e-Azam Muhammad Ali Jinnah's well-known Two-Nation Theory, which is the intellectual pillar of the Pakistani movement. Iqbal's understanding. (Zafar ishaq Ansari)

Here, we examine Iqbal's nationalist views in particular using his famous presidential speech, known as The Allahabad Address, which was given on December 29, 1930, at the All-India Muslim League's annual session and was part of Latif Ahmad Sherwani's collection of Iqbal's Speeches, Writings, and Statements. It was specifically chosen to further his critique of nationalism because Iqbal was the first public intellectual to articulate what would become known as the "two-nation theory" and, thus, the originator of the idea of Pakistan. His speech, which outlined a political vision for an independent nation of Muslim-majority provinces in the northwest frontier of India, is often cited in academic and public debates in India to explain his "communal" political thought with that objective in mind, rereading the overused material calls for a new engagement with the text, the recovery of his ideas using a new conceptual framework, and the positioning of his convictions within the century's intellectual framework. In a sense, this work is an attempt to accomplish this goal. (Mohammad Asif 2022)

According to the law of nature, ambiguity or incorrect thinking causes any nation to decline or be destroyed. Therefore, Allah Almighty changes the leadership of the globe to give a nation a chance after another nation has declined. Nature ignores the mistakes of individuals, but it does not ignore the mistakes of the entire country. The consequences of national errors must be borne by the entire. (Zameer&shaban 2023)

A prominent personality in both philosophy and poetry, Muhammad Iqbal is frequently linked to the idea of pan-Islamism, a movement that

promotes the political and cultural unification of Muslim countries. Iqbal's idea of Pan-Islamism was based on a desire for the Muslim world to achieve self-realization. In addition to advocating for political unification, Iqbal believed that Pan-Islamism was about reviving Muslims' spiritual and cultural identities while bridging colonial divides. He believed that one of the main issues Muslims faced was the division of the Eastern world and the emergence of the West as an intellectual, political, and economic force. His views on pan-Islamism sought to fortify the ties that bind Muslims around the world, (Javed, 2013)

Muhammad Iqbal's conception of nationalism is examined in this study, with particular attention paid to his criticism of territorial nationalism and support for a Muslim identity that cuts over national and ethnic lines. Iqbal felt that Indian nationalism suppressed Islam, and his beliefs, especially those expressed in his 1930 Allahabad Address, gave Pakistan its intellectual underpinnings. In contrast to geographic boundaries, the speech advocated for a distinct Muslim state founded on religious and cultural unity. This study attempts to improve knowledge of Iqbal's contributions to Muslim political autonomy and cultural self-determination by conducting a qualitative examination of his writings, speeches, and poetry.

Research Methodology

This study will employ a qualitative technique to investigate Iqbal's concept of nationalism. This research will utilize secondary sources, including scholarly books, journal articles, and analyses of Iqbal's primary texts, to examine his concept of nationalism and its intellectual and historical context. Comparative analysis will also be used in the study to emphasize Iqbal's unique contribution to nationalist philosophy as well as his more comprehensive view of identity, selfhood, and spiritual rejuvenation. The study seeks to provide a deeper understanding of Iqbal's nationalism and its applicability to current political and cultural discussions by combining these views.

Literature Review

The article, Iqbal: The shining star of the east, by Syed and Muhammad. Muslim countries, and Muslim people in particular, both politically and culturally, must comprehend the idea of "khudi." They must comprehend Iqbal's teachings and acknowledge that Islam, in its purest form, possesses the greatest potential for upholding human communities and is independent of others.

In the article (Dr. Rauf Parekh) "Nationalism, West and Iqbal." The definition of nationalism has been extensively discussed. It is typically linked to cultural, linguistic, or geographic identities. However, Iqbal became a harsh opponent of many western ideas, especially nationalism, even though he had received his education in western universities and had studied western philosophy extensively.

In the article (Nadeem F. Paracha) Ideals and ideological. Iqbal's intellectual development is intriguing. He began as an ardent Indian nationalist who was dedicated to fostering better ties between the Hindu and Muslim communities in the area. Eventually, he decided to portray himself as an iconoclastic romantic who aimed to create a "New Muslim Man" who was motivated by passion, creativity, and intuition. There were always multiple Iqbal. Each of these has been selectively used by the Pakistani government, intellectuals (both left and right), and politicians in accordance with current political demands. However, the Iqbal that has been included in textbooks since the 1980s is regarded as a kind of Islamist ideology.

In the article Nadeem F. Paracha (2016) Iqbal's new Muslim man In South Asia, Muhammad Iqbal, a Muslim poet and philosopher, argued of the necessity of developing a "New Muslim Man." Iqbal conceptualized the New Muslim Man, who was to be intuitive, by drawing on the mythologized and romanticized aspects of Islamic past. He would fervently work to undermine both "decadent" modernism and orthodoxy.

In the article (Mohammad Ashraf Khwaja, 2018) Nationalism in Iqbal's writings Iqbal's political thought is deeply embedded in his broad and comprehensive Islamic idea of tawhid—the unity of God, the unity of life, the unity of the Ummah, and the unity of humanity. His rejectionist views of nationalism, materialism, secularism, and western democracy are based on his concept of tawhid. In addition to being interconnected, his dynamic conception of tawhid is rooted in his philosophy of selfhood (khudi) and its related concepts, such as "man of belief" (mard-i-momin), "perfect man" (mard-ikamil), and his understanding of the Islamic social order and divine viceregency. His ideas and beliefs, which promote tawhid, therefore conflict with nationalism's materialism and secularism. He underlined that Islam is a helpful instrument for bringing the oneness principle to life in people's intellectual and emotional lives and that tawhid offers the essential concept of world unity. By portraying Islam as a practical instrument for realizing the concept of tawhid, Iqbal suggested that Islam integrates and unifies all aspects of life (such as intellectual, emotional, social, political, etc.) into a single, coherent whole.

In the article Asaf, M. (2022). A Nation Without Nationalism. Allama Muhammad Iqbal (1877–1938) was a prominent South Asian intellectual who was a doyen of Urdu poetry and a founding philosopher of his era. However, he was also a “controversial” politician in India and a “true” patriot in Pakistan for one reason: his vision of a “Muslim nation” was most likely the true driving force behind the creation of Pakistan. In our paper, we analyze this cause by taking into account his critique of nationalism. This study recovers his distinctive political philosophy from the ashes of polemics through a discerning engagement with his political visions for an ideal nation. It also offers a comprehensive illustration of how a

Muslim intellectual engaged with the institutions and ideas of Western modernity during a particular South Asian time period.

In the article (Iqbal & murtasa2021) Nationalism on the Horizon. The authors also discuss Iqbal's vision, which he articulated in his Allahabad Address in 1930 when he proposed that Muslims in India ought to have their own nation. His view that Islam and nationalism cannot coexist was summed up in this speech; he maintained that genuine community should be founded on shared Islamic principles rather than political borders. The article supports Iqbal's claim the as opposed to embracing a Western form of nationalism, which frequently results in international rivalry and war, Islamic political ideology should foster unity and cultural identity based on Islamic teachings.

In the article. Nationalism and Democracy (Muhammad, etal, 2018), Islamic political ideology should promote unity and cultural identity based on Islamic teachings rather than adopting a Western version of nationalism, which frequently leads to international rivalry and bloodshed.

In the article Iqbal's Concept of Nationalism and an Independent Muslim Iqbal explained the nature of the conflict between nationalism and Islam in a letter to Jawaharlal Nehru, saying, "State nationalism in the sense of love for one's country and even readiness to die for its honor is a part of the Muslim faith; it comes into conflict with Islam only when it begins to play the role of a political concept and claims to be a principle of human solidarity." Iqbal called for Islam to become a minor opinion and cease to be a living factor in the national life of the country.

In the article (Shaheen,202) The paper titled "Iqbal's Idea of Nationalism: Wataniyat" explains in more detail Iqbal's idea of Cultural Nationalism, which he put out as a substitute for Western nationalism. According to the author, Iqbal used an intellectual framework based on Islamic customs and Quranic teachings in an attempt to reshape the political standing of Indian Muslims. This article highlights how Iqbal believed that nationalism should foster solidarity among Muslims based on shared religious convictions rather than geographic or ethnic barriers, and that nationalism could not be separated from ethical and spiritual components.

In the article. Ali. (2021). Nationalism in the Writings of Iqbal and Said Nursi. Iqbal's opposition to secular nationalism and its effects on Islamic identity are examined by the author. In contrast to Islamic teachings, Iqbal saw nationalism as a "idol" that demanded unwavering allegiance, as the article explains. He promoted a kind of cultural nationalism that is consistent with Islamic principles by stressing that genuine allegiance should be focused on God rather than the nation-state. Said Nursi' opinions are contrasted with this one, offering a more comprehensive framework for comprehending Iqbal's criticism of nationalism and its possible threats to Muslim unity.

In the article (Shahid & Humaira 2019) Discourse on Nationalism, Iqbal's broader discussion of Western civilization includes his idea of nationalism. Even if they seem progressive and humanistic, popular Western political doctrines should not be supported by Muslims, according to Iqbal, because they are based on the essentially secular and profane nature of contemporary Western society. Following the Reformation, the West has experienced a particular situation. These ideologies are the result of certain historical, geographical, and temporal contexts. Muslims should closely examine the origins and development of these concepts. Muslim culture, has its own distinct vision and beliefs, however. Therefore, Muslims should develop their own ideas to comprehend who they are and what their historical role is. They are unable to fully comprehend themselves using the Western-developed categories. Accepting these classifications mindlessly will skew Muslims' perceptions of themselves and perpetuate colonialism and enslavement.

In the article (Manzoor 2019) Nationalism in the Muslim World. Iqbal distinguishes between Muslim nationalism and territorial nationalism by pointing out that the circumstances facing Indian Muslims differ from those facing Muslims outside of India. In the Arab world, Iran, and Turkey, Muslims held a dominating position, meaning they made up the majority of the population. Moreover, in Quranic terms, the minority residing there were "the people of the Book." According to the Holy Quran (3: 64), "O people of the Book! Come, let's unite around the principle that all people share: the unity of God. It indicates that Muslims and "the people of the Book" are not separated by societal boundaries. Iqbal classified Muslim nationalism as the territorially based nationalist movements in Iran and Turkey. However, because they were a minority and their fellow citizens were not "the people of the Book," the circumstances for Indian Muslims were different. The bulk of atheist Hindus who were attempting to convert Muslims to Hinduism faced them.

(Asaf 2022). " An Analysis of Muhammad Iqbal's Criticism of Nationalism, Iqbal's idea of Cultural Nationalism places a strong emphasis on how Islamic principles might help Muslims come together across racial and geographic divides. He maintained that although Muslims are free to show their patriotism for their country, this should not take precedence over their religious duties and identity. Iqbal, who supported self-determination while guaranteeing the preservation of their Islamic identity, felt that nationalism could only be legitimate in situations when Muslims are a minority. His criticism of nationalism stems from his conviction that it frequently causes discord among fellow believers and diverts attention from the Ummah's essential oneness. Iqbal's viewpoint demonstrates a deep concern for upholding the integrity of Islam in opposition to secular ideas, advocating for a governmental structure that is consistent with Islamic principles and fosters Muslim unity worldwide.

Research Questions

What role does the concept of Ummah play in Iqbal's vision of nationalism?
How does Iqbal differentiate between nationalism and Islam in his political philosophy?

How did Iqbal's experiences in Europe shape his views on nationalism and its impact on Muslim societies?

Research Objective

In particular, Muhammad Iqbal rejected Western nationalism in favor of an Islamic framework that prioritizes the unity of the Muslim Ummah. This research aims to critically examine Iqbal's conception of nationalism. The purpose of this study is to investigate Iqbal's claim that genuine nationalism need to be based on Islamic principles, as expressed in his writings and speeches, particularly the Allahabad Address of 1930, in which he outlines the contradiction between Islam and secular nationalism. The study will also look at Iqbal's alternative concept of "Wataniyat," which promotes a cultural nationalism that upholds the values of tawhid (the oneness of God) and khudī (selfhood) in order to promote a collective identity that cuts across racial and geographic boundaries. The goal of this analysis is to shed light on Iqbal's idea of a politically independent Muslim identity and how it relates to current debates about nationalism in Islamic philosophy.

Discussion

In the Muslim communities of the Indian subcontinent, Iqbal denounced the irrational status quo of determinism, feudalism, and oppression and exploitation. Islamic ideas and customs serve as the foundation for Iqbal's ideology. Iqbal promoted the idea that Islam serves as the foundation for Muslim nationalism. Islam did not adhere to nationalism's narrow definition. Its membership would not be dependent on place of birth or residence, and it was founded on a shared religion rather than taking into account the historical, cultural, and natural distinctions between various races. A single Muslim nation, known as the Ummah, is made up of Muslims from all over the world with diverse sociocultural backgrounds, ethnic divisions, and cultural beliefs. Muslim nationalism was founded on the idea of Islamic universalism. Meanwhile, Iqbal defined Muslim fanaticism as "patriotism for religion" in order to defend it. Since all nations were fanatical about the basis of their nationality (i.e., their country), he reasoned that Muslims were also crazy because their nationality is based on religion, making their fanaticism justified. (Muhammad, etal 2023)

Iqbal's political views are difficult to separate from those of other philosophers and religions. His political outlook is influenced by his religious beliefs. On closer inspection It is frequently evident, therefore, that he started the movement to awaken Muslims because of their appalling social circumstances. This required him to investigate the philosophical and historical reasons for their melancholy. When discussing the latter in relation

to the former, he pinpoints the ailment at the level of ideas, which, if cured, would enable Indian Muslims to get over their melancholy. For example, he often blames the subjugation of Muslims on the otherworldliness of Islamic mysticism. He prefers modern energy to traditional "fixity or staidness." These are intellectual topics that might be handled on their own, but Iqbal drew inspiration from the society he addressed in his responses. Therefore, the main component of his political vision is the recurrent subject of the demise of Muslims. Nationalism, sovereignty, and democracy are issues that are peripheral to the theme of the demise of Muslims in India. His idea of Muslim unity and his desire to see greater cooperation among Muslim states are also essential components of his ideology. (Saeed A. Durrani)

The Turks, Egyptians, Iranians, and Arabs had a tendency to highlight their distinct racial origins and racial separation from one another due to the influence of nationalism and to construct their own independent patriotic altars. As a result, the Muslim world was weakened and the Islamic Ummah concept was ravaged, making it more vulnerable to Western exploitation, violence, and schemes than ever before. A middle ground between pure pan-Islamism and pure nationalism is Islamic or Muslim nationalism. Muslim nationalism is a combination of these two opposing philosophies. It acknowledges the diversity of Islamic nations and works to advance solidarity, identity, and close collaboration among them based on their shared religious beliefs and cultural heritage. (Sharif, 2017)

Conclusion

In conclusion, in stark contrast to Western secular nationalism, Muhammad Iqbal's conception of nationalism provides a critical viewpoint that highlights the necessity of a unique Islamic identity based on spiritual and cultural values. Iqbal promoted "Wataniyat" as a type of cultural nationalism that strengthens Muslim solidarity and promotes collective identity, contending that genuine nationalism should put the oneness of the Muslim Ummah above geographical or ethnic divisions. His theories, which emphasized the value of political autonomy while staying rooted in Islamic principles, served as the intellectual foundation for the Pakistan movement. Iqbal's ideas are still relevant today, calling for a rethinking of nationalism that incorporates Islamic principles and fosters unity among many cultures. The qualitative approach used in this study entails a thorough textual examination of Iqbal's major writings, including his poetry and important speeches like the 1930 Allahabad Address. In order to comprehend the sociopolitical environment of early 20th-century India and its influence on Iqbal's ideas, this method is supplemented with historical contextualization. Furthermore, Iqbal's distinctive contributions to the nationalism discourse will be better understood through comparative studies with other nationalist thinkers. This will enable a more nuanced examination of Iqbal's ideological framework and its applicability in current debates over political autonomy and identity in Islamic contexts.

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