

Western Concept of Nationalism and Islamic Concept of Nationalism: An Ideological and Philosophical Critique and Analysis

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Abstract

Western nationalism is a modern concept that gave birth to nation-states but because of its dynamic vitality, it is often considered to be a very old concept. Currently all the states are the result of the concept of Western nationalism. Owing to its significance and occasionally all-encompassing nature, it is erroneously believed to have a constant influence on political behavior. One could argue that the American and French revolutions were the first truly potent examples of nationalism. In this concept of Nationalism well defined common territory, race, culture, language, sovereign government, and above all commonalities of interests have got a pivotal role. The Western concept of Nationalism confuses the intellect of the students of history with Islamic background because the Islamic concept of Nationalism has different connotations. This research is Qualitative based on content, discourse and thematic analysis having empirical nature. The main argument of the study is that, the two concepts are entirely different having different backgrounds and different philosophies.

Key Words: Nation, Nationalism, Nation-State, Western, Islamic

Introduction:

Among the modern concepts and ideologies, Nationalism probably attracted much more attention from the great thinkers, political scientists, and poets. As Carlton J.H Hays said, “So much is nationalism a commonplace in the modes of thought and action of the civilized population of the contemporary world that most men take nationalism for granted without serious reflection they imagine it to be the most natural thing in the universe and that it must always have existed.

(Hayes, 1931). However, Nationalism is not so simple to define and explain because every state has its interests and then its conception of Nation, Nation-state, Nationality, National Self-determination, and patriotism. It seems here appropriate to clarify these terms before the researcher can undertake an intelligent discussion of the evolution and importance of Nationalism.

Nationalism is basically a European export to the rest of the world. Most of the historians believe that it is primarily a modern concept, yet some of them trace it back to the old times too. They give the core argument in this regard that, strong attachment to the soil where one is born and raised, culture and traditions of that soil and established territorial authority has been the determinants of nations and states from a long time ago. Hans Kohn owes the modern nationalism concept to the seventeenth and eighteenth centuries. In the 19th century it became a movement in the Europe while in the 20th century it exploded all over the world as a leading political philosophy shaping world politics (KOHN, 1965).

Literature Review:

Nationalism is a feeling and a state of mind irrespective of a particular system or a structure (L. Sehuman, 1969). To some scholars, it originates from fanaticism and irrational beliefs and perspectives (Synder L. L., 1954). As a whole Nationalism can be called a product of political, economic, social, and other factors at a particular stage of history (Synder L. L., 1954). American Nationalism was the product of the 18th century (Encyclopedia Britannica). The American declaration of 1776 was the victorious manifestation of Nationalism in the 18th century (Bhandare, 1959). Islamic Concept of Nationalism, on the other hand, is based on the Tauheed of Islam and Prophethood of Hazrat Muhammad (SAW) the limits and constraints posed by racial or territorial issues. Islam due to this concept only can create a homogeneous community consisting of different nations and tribes (Ansari, 1961).

Conceptual Framework:

Western concept of Nationalism and Islamic Concept of Nationalism are the two terms that signify almost opposite concepts and meanings to each other. While the Western Concept of Nationalism is based on the commonality on the cultural, social, territorial, political, economic, and intellectual fronts, the Islamic concept of Nationalism is based on the universal concept of oneness and brotherhood on the common belief in Tauheed and Prophethood disregarding all

kinds of distinctions made based on race, color, creed, language, culture, etc. Thus, on bringing people on one platform on an equal and equitable basis to bring a larger unity and unification on the global scale Islamic Concept of Nationalism is more relevant in this regard.

Methodology:

The proposed research to be conducted is to be based on Qualitative methodology due to its design and analysis in a flexible way. Secondary data has been taken according to the concerned topic from the concerned books and articles. These articles and books served as important documented material for research. For the analysis and explanation of documented data content analysis and discourse analysis was utilized.

The Meaning of the Terms:

Nation:

The word nation is defined in different manners for various disciplines. It has had many meanings based on different theories and interpretations. One of the most satisfactory definitions was advanced by Earnest Baker which is quoted by Palmer in "International relations."

" A Nation is a body of men, inhabiting a definite territory, who normally are drawn from different races but possess a common stock of thoughts and feelings required and transmitted during common history who on the whole and in the main though more in the past than present include in the common stock common religious beliefs, who generally, and as a rule use a common language as the vehicle of their thoughts and feelings also cherish a common will and accordingly form or tend to form a separate state for the expression and realization of that will. "According to this definition, a nation may exist without a state as did the Muslim nation before the creation of Pakistan in 1947.

The concept of Nation emerged in Western Europe during the post-Reformation wars of the sixteenth and seventeenth centuries, and was further modified by the eighteenth and nineteenth century industrial and political upheavals. The nineteenth century saw the emergence of the middle classes' political power in capitalist governments was also refined the notion of a nation The establishment of mass democracies and ideas of democracy During the twentieth century, popular sovereignty established the link between nationality and citizenship. In *Imagined Groups: Reflections on the Origins and Spread of Nationalism* (1983), Benedict Anderson persuasively argues that nations are artificially created communities constructed and

sustained, with no substantial historical or cultural roots culture's 'natural' identity. However, Adrian Hastings argues in *The Construction of Nationhood: Ethnicity, Religion, and Nationalism* (1997) that the development of European nations and national identities may be traced back to the early Middle Ages. In *Cosmopolitanism and the Nation State* (1907), Friedrich Meinecke distinguishes between "culture countries" and "political nations." In his book *Nations and Nationalism* (1983), Ernest Gellner argues that cultural allegiance to a nation is insufficient. To be meaningful, nationhood must be linked to the desire for self-government and the establishment of a state to fulfil that desire (Kevin Harrison, 2003).

Nation-State:

Nationalism has mostly taken the form of people's desire to own and control the land on which they reside. It began to take shape in the 18th century and picked up speed in the 20th. As a result, the ideas of country and state only gradually combined to create nation-states in numerous cases. as "Hans Morgenthau" suggests, "The Nation needs a state; one nation one state is thus the political postulate of Nationalism. The nation-state is its ideal. (Morgenthau, 1962).

Therefore, a state whose citizens regard themselves as a nation is referred to as a nation-state.

A nation state is a state whose main allegiance is to a cultural selfidentity that is referred to as a nation or nationality and that currently constitutes the most common structure for state organisation. Nation states are legitimate and have sovereignty. The nation state is significant because it is a stable form of state organisation once it is centred around a specific nationality. It is the only model that allows democracy to flourish and that does not naturally spread throughout its borders. In Western Europe during the 17th and 18th centuries, the rise of modern financial, industrial, and scientific civilization turned out to be dependent on this stable environment. The early Islamic Caliphate, which was likewise technologically and culturally inventive but was subjugated by military and tribal states before collapsing, and imperial China, which was highly inventive technologically but did not develop into an industrial society until modern times, were the only historical rivals. Until the 16th and 17th centuries, governments were ruled by monarchs whose power did not come from the people they ruled, who were referred to as "subjects." Personal rule, theocracy, city state, oligarchy, military state, tribal state, and empire were all examples of states ruled in this manner. The main responsibility of such a monarch was to maintain peace and order by adjudicating disputes and adopting laws to prevent disagreements. This could only be done if

his (rarely, her) authority did not come from his subjects, and in order to strengthen that authority, the concept of legitimacy evolved, which established a right to rule independent of any constitutional framework. In order to be effective, legitimacy had to be established, and a disputed legitimacy was undesirable and perhaps dangerous (Pick, 2016).

Nationality:

The term Nationality is one of the main sources of Nationalism. People often use the words Nationality and Nation as synonymous, but Earnest Baker made a distinction between them. According to him, "A Nationality is a group of people well integrated by religious and other ties. A Nation is a smaller group within that larger group which expresses itself in a state." (Sharif, 1965). It means that Nationality stands for Millat while Nation stands for Qaum.

The modern territorial nation-state that defends itself in the name of the people – the sovereign country it claims to include and represent – is fundamentally the source of the nationalisation of citizenship, or the bundling of citizenship and nationality. The dual nature of citizenship as incorporation into a self-governing political community and into a particular national community distinguished by geographical limits and distinctive cultural practices was solidified with the introduction of this political philosophy. Citizenship and nationality were closely associated with distinct socio-political entities until the late eighteenth century. While Roman Empire citizens identified as sub-imperial ethnic groups, male citizens of Ancient Greece identified with particularities. Citizenship in the Middle Ages belonged to communities, not to nations or ethnically divided areas. The nation did not acquire the same meaning as the term's homeland or fatherland until the seventeenth century, and this only became more pronounced in the nineteenth and twentieth centuries as nationalism took hold (Piattoeva, 2016).

The Concept of Nationalism and Western Nationalism:

Nationalism, in whatever form it takes, is a reaction to the forces that have changed the West in recent centuries and spread in waves to the farthest reaches of the globe. Despite huge disparities in time, place, and setting, shared strands of circumstance and evolution provide all emerging nationalisms a sense of common identity. Significant components of a shared chronology may also be traced, which is to be reckoned not by the calendar but in reference to the changes occurring within each society as it enters the orbit of the spreading Western revolution. National

consciousness and nationalist agitation have always followed closely behind the introduction of modernity (Emerson, 1960).

"Nationalism is a modern movement. Throughout history, men have been attached to their native soil, to the traditions of their parents, and the established territorial authorities, but it was not until the end of the 18th century that nationalism began to be a generally recognized sentiment if not the greatest single determining factor of modern history, because of its dynamic vitality and its all-pervading character, Nationalism is often thought to be very old. Sometimes it is mistakenly regarded as a permanent factor in political behavior. The American and French revolutions may be regarded as its first powerful manifestations." (Encyclopedia Britannica)

The above statement reveals that almost all people remained loyal to their native lands to their traditions and their state authorities but it was during the American and French revolution that Nationalism was regarded as a political creed but what was the nature of this new creed. This is a question that has no satisfactory single answer. Although Nationalism has universal acceptance, its definition has remained elusive because it is more of a feeling and state of mind than a fully structured system. Further, it took the place of religion and adopted the ways of fanaticism. It has no national basis therefore it is not clear rather diversified. In this regard, Cohen is of the view that Nationalism is taking the place of religion and it is diversified in its manifestations and even its substance as religion itself. (L. Schuman, 1969). Professor Snyder is also of the view that its roots lie in the illogical, irrational, and fantastic world of the unconscious. (Snyder, 1954).

Despite all its diversities and elusive nature, yet it is possible to define Nationalism as least objectionable. After concentrating on the issue, one may conclude that Nationalism is the modern version of two old terms Nationality and Patriotism. As Hayes suggests that Nationalism consists of "a modern emotional fusion and exaggeration of two very old phenomenon nationality and patriotism. (J. Hays, 1944). But nationality and patriotism are more feelings of state of mind which ultimately result in unconsciousness as Kohn puts it, "Nationalism is first and foremost a state of mind, an act of unconsciousness." (Kohn, 1944). Professor Snyder advanced the following statement as the sum of the discussion. "Nationalism a product of political, economic, social and intellectual factors at a certain stage in history is a condition of mind, feeling or sentiment of a group of people living in a well-defined geographical area speaking a common language, possessing a literature in which the aspirations of the nation have been expressed attached to the

common tradition, common customs venerating its heroes and, in some cases, having a common religion." (Synder L. L., 1954)

All the above principles are the postulates of Western Nationalism. Its health effects can be seen in the unity, progress, and advancement of western nations in modern times. It however proved to be dangerous and disastrous when it out all the chains of ethical values and morality to achieve and materialize the above ideals and aspirations. During the national struggle of various nations, we find many references of crimes committed in the name of the nation-state and of Nationalism. (D. Palmer, International Relations, 1969).

The ideology of Nationalism deals mostly with a common language, native soil, common culture, customs, and literature common institutions and sovereign government, common pride and sorrow, and common history and religion. Now as it is an admitted fact that the different people in different lands have distinctive characteristics. The intolerance of Nationalists to others is therefore obvious ultimately the differences will result in conflicts. Historic scriptures are full of such conflicts which came to be happened due to the overestimation and national feeling of a nation or nations. It is also generally known that during the Middle Ages, all the various Christian and Islamic nationalities were seen as belonging to a single civilization, which was determined by religion. Christian or Muslim, but the cultural language is either Persian, Arabic, or Latin (or Greek) (Encyclopedia Britannica). Then when and how such arrogant feeling nourished in the minds, which changed the whole scenario of the politics, thus to answer this question, it requires an inquiry of the story.

As discussed above that before the age of Nationalism there was no concept of identification of the state according to the ethnographic principles. During the Middle Ages as mentioned earlier state was determined religiously. Later, philosophers of the Renaissance rejected the view of medieval theology and ultimately challenged the papal authority. Actually, "The overweening ambitions of papacy clashed with the aspirations of nationalistic kings. The result was the destruction of Christian unity. In this struggle with Nationalism, the pope could not count upon the support even of his clergy many of whom was stirred by patriotic fervor, angered by the excess of papal power, and revolted by the degradation of the papal court. (Harmon, 1964). From here the flow of power put the weight on the side of the King. In the new setup, the necessary executive authority was represented by the pope for the church and the king

for the state, but that authority was limited and most also be responsible. Officials of both church and state were servants of sovereign people from whom their power was derived. (Harmon, 1964) Thus the beginning of the Renaissance was a vague start of Nationalism. In no part of Europe were the forces for change more active than they were in Italy. Because the Italians were closer to the scene of the papal office. In the 16th century, the protestant reformation strongly influenced political writing. It was the modern version of the medieval quarrel between the empire and the papacy. The reformation movement led to the breakup of this universal society on a territorial basis. Thus, territorial consciousness was started which gave birth to the concept of Nation-state by the age of plitudes the roots of national feeling were so deep that nationalism manifested itself as a political creed and the strongest determinant in world politics. Thus, it will be of immense importance to observe its evolution and growth in the subsequent centuries.

The seventeenth-century witnessed an important and long-drawn-out political struggle in England. The Stuart monarchy was opposed by the church and the constitution because to the country's immunity from outside dangers and other factors. This gave rise to the Puritan movement, which took place in 17th-century England and was the first genuine expression of modern nationalism. In terms of intellectual spirit, commercial enterprise, and political thinking and action, England had emerged as the world leader. The Puritan revolution gave a new message to the world. It paved the way for subsequent developments regarding humanism and liberty. It was also responsible for the shaping of American and French nationalism in the following century. American nationalism was a common 18th-century byproduct. The Puritan Revolutionary traditions and Lockean views, as well as the modern French philosophers' rational reinterpretation of English liberty, all had an impact on the British colonists in North America (Encyclopedia Britannica). The result came in the fight for liberty and individual rights. The declaration of independence in 1776 was a triumphant impression of Nationalism in the 18th century. Its deep influence was felt in the French revolution. The French government was a despotic one and the administration was corrupt and inefficient. The court expenditure rose considerably necessitating increased taxation on the other hand, during this period there arose many writers. Rousseau was of immense importance among them. His ideas of liberty, equality, and popular sovereignty based on the social contract led logically to the French revolution. (Bhandare, 1959). His stress on popular sovereignty and general cooperation of all informing the national prepared the ground for French nationalism, which transferred the "Political power from

the aristocracy to the bourgeoisie all over the world. (Bhandare, 1959). The idea of popular democracy, which is based on the rights of all citizens and the will of the people, was originally presented during the French Revolution. The 19th century saw a significant rise in nationalism as a result of all of this.

Islamic Concept of Nationalism:

Islamic Nationalism was provided with the brotherhood of the people based on a common faith and a common moral outlook rather than race, color, origin, territory, or anything like them. Muhammad Asad explained the same point in the following words,

"Nationalism in all its forms and disguises runs counter to the fundamental Islamic principle of the equality of all men and must, therefore, be emphatically ruled out as a possible basis of Muslim unity. According to the Quran and Sunnah, that unity must be ideological, transcending all considerations of race and origin: brotherhood of the people bound together by nothing but their consciousness of a common faith and a common moral outlook. In the teaching of Islam, it is such a community of ideals alone that can provide a justifiable basis for all human groupminds whereas on the other hand, the placing of the real or imaginary interests of one, s nation or country above moral considerations has been condemned by the prophet in the sharpest terms. "He is not of us who proclaims the cause of tribal partnership, and he is not of us who fights in the cause of tribal partnership, and he is not of us who dies in the cause of tribal partnership." (Asad)

Allama Muhammad Iqbal is a great poet and philosopher of the 20th century of the Muslim World. In his letter to Nichalus argued in such a way, "The humanitarian ideal is always universal in poetry and philosophy, but if you make it an effective ideal and work it out in actual life, you must start, not with poets and philosophers, but with a society exclusive in the sense of having a creed and well-defined outline, but ever-enlarging its limits by example and persuasion. Such a society according to my belief in Islam. This society has so far proved itself a more successful opponent of the race-idea wish is probably the hardest barrier in the way of the humanitarian ideal. In the interest of a universal unification of mankind, the Quran ignores their minor differences and says, "Come let us unite on what is common to us all (111.64). (Iqbal, 1978) (Iqbal, The Reconstruction of religious thought in Islam, 1988). Allama Iqbal significantly criticized western concept of Nationalism as he had studies and comprehended deeply western political philosophy. He condemned Western concept of Nationalism leading to the destruction of

humanity and mankind as a dangerous political philosophy. He perceived it as a detrimental political concept to Muslim world and is creating fissures in the Muslims perception of state, culture and Nationalism. Iqbal in response to Western ideology of Nationalism coins the word "Cultural Nationalism" that takes the legitimate divine sanction from Holy Quran and Sunnah. Iqbal explores on Western version of Nationalism that it lacks the necessary ethical and spiritual elements and its fundamental nature is based on insignificant foundations. While Cultural Nationalism seeks unification of humanity on the towering ideals of Islam. Iqbal through his poetry manifested that Western Nationalism that is the product of new civilization is the plunderer of the structure of religion established by Holy Prophet Muhammad (SAW). Western version of nationalism has germs of atheistic materialism that he perceived as a great threat to humanity. Iqbal too went on criticizing the confinement of Muslims on race, caste and parochial lines has harmed their true version of a Muslim that were only deemed fit for geographical reference only in Islam. Iqbal in his book reconstruction of religious thought in Islam, perceived a universal religion, and a league of Muslim nations as he declared Islam not a nationalistic or imperialistic religion but a universalist concept rejects trivial concept of national boundaries and racial distinctions (FARRUKH AZIZ ANSARI, 2018) (Muhammad Amir, 2018).

There are two fundamental principles of Islam. Tauhid and Prophethood based on which the whole philosophy of Islamic Nationalism can be constructed, which are examined below:

Tauhid of Islam:

According to the Tauhid of Islam, there is no God but ALLAH. Islam, as a polity is only a practical means of making this principle a living factor in the intellectual and emotional life of mankind. It demands loyalty to God, not to thrones. And since God is the ultimate spiritual basis of all life, loyalty to God virtually amounts to man, s loyalty to his ideal nature." (Wahid, 1992). The Islamic worldview is embodied in the idea of tawhid. It is the cornerstone of Islamic civilization and culture. Islamic knowledge, social action, and social organizations are predicated on the tawhid-defined worldview. Tawhid explains the links between all of the universe's creations as well as those between humans and their creator. The centrality of Islam is in the One God, also referred to by His Arabic name Allah (SWT). Tawhid, or the acknowledgment of this Oneness, serves as the axis around which everything Islamic is centered. Beyond all relationality and dualism, gender distinctions, and other attributes that set beings apart in this world, Allah (SWT) is.

Nevertheless, He is the beginning of all things, the source of all cosmic and human attributes, and the destination to which everything points (Kounsar, 2016). The Western nationalism which created differences in humanity, Tauhid, on the other hand, assures oneness and harmony among human beings. As a matter of fact, for Iqbal Tauhid is not merely an abstract phenomenon but a concrete principle that can be successfully implemented in the life of humanity. It is the principle of Tauhid, according to Iqbal, which guided the wandering reason to the proper destination. Then, what is the Islamic view of the universe and man? Iqbal observed in reply to this question as:

"We know that sin, pain, and sorrow are constantly mentioned in the Quran. The truth is that Islam looks upon the universe as a reality and consequently recognizes as reality all that is in it sin, pain, sorrow, and struggle are certainly real, but Islam teaches that evil is not essential to the universe; the universe can be formed; the element of sin and evil can be gradually eliminated. All that is in the universe is God, s and the seemingly destructive force of nature becomes sources of life if properly controlled by man, who is endowed with the power to understand and to control them." (Wahid, 1992)

"Although Islam recognizes the fact of pain, sin struggle in nature, yet the principal fact which stands in the way of man, s ethical progress is, according to Islam, is neither pain nor sin nor struggle. It is fear to which man is victim owing to his ignorance of the nature of his environment and want of absolute faith in God. The highest stage of man, s ethical progress is reached when he becomes free from fear and grief." (Iqbal D. J., 1992)

As a result, the fundamental tenet of Islam is that dread exists in nature and that Islam's goal is to rid humanity of fear. In human life, the only path to complete liberation from fear and superstition is a strong conviction in the unity of God. (Iqbal D. J., 1992). This state of mind creates self-respect in an individual. Consequently, he respects the personalities of others and becomes perfectly virtuous. (Iqbal A. M., The mysteries of Selflessness). Such virtuous beings of power and strength are capable to work for the interest and unity of mankind and can stir their best potentials for the realization of the beautiful ideal of liberty, equality, and fraternity which remained unachieved during the modern political history of humanity with the only exception of early Muslims who, under the effect of Tauhid erected the grand edifice of supra-racial and supra-national community beyond the limits of space and time. And if history wishes to repeat itself to win the peace for humanity, it would have to submit itself before the principle of Tauhid to get rid of all differences and inequalities in the human race. (Iqbal A. M., Javed Nama, 1973).

The Prophethood of Islam:

The first revelation to Prophet Muhammad (ﷺ) established Islam. Almighty Allah, who creates, is also concerned in Islam. He has created everything, given it its proper proportions and faculties, and then guided it to fulfil its proper goals (Q: 20:50; 87:2-3). Humans receive divine guidance in two ways: intellectual faculty, which is bestowed upon every human and allows them to think, reflect, and distinguish right from wrong; and divine revelation, which is delivered to humans via their intellectual faculty through selected members of their own species and guides them to the correct courses of action. The importance of prophethood is demonstrated by the fact that it is the subject of the Shahadah's second clause (Testimony of Faith). It is also one of the Islamic faith's articles. Allah (S.W.T) gives prophets their credibility by His revelation. The prophets (peace be upon them) served as a "channel" via which divine revelation was received and transmitted to humanity. Though revelation and prophethood are not synonymous, they do overlap and are closely linked (Solihu, 2009).

According to Iqbal, "there is the possibility to deny the existence of God, but a person can't deny the grandeur of the prophet." (Shirwani, 1995). If Tauhid worked as the spirit of Islamic Nationalism, the prophethood provided body to it. Iqbal was an ardent lover of the Prophet of Islam. The character and personality remained the central theme of his poetic and his philosophic genius throughout his life. This fundamental article of Iqbal, s love for the prophet of Islam worked great as the source of inspiration for his humanitarian ideals. Iqbal attached significant importance to the efforts made by the prophet during his lifetime for the realization of the community beyond the racial and territorial limits. He considered it as a unique development ever made in human history that opened a new road leading to the brotherhood of mankind. (Ansari, 1961). Only Islam could have created a homogenous community out of different sections of nations and tribes. Dar-ul-slam was not considered foreign territory by Muslims, even though the Muslim world was divided into multiple states, each headed by a Muslim prince. (Ansari, 1961). The prophet's teachings had a significant influence on Ummah's mentality. As a result of the prophet's religion joining the Qurayshite Abu Bakar (RA) and the Abyssinian Bilal (RA) in one camp as fellow believers, the faith started to upend the modern social order. Obviously, this kind of society wouldn't stay limited to just one nation, ethnicity, or language group. Such type of Community would think beyond tribal and racial partisanship. The Prophet set the ideals of liberty, equality,

and fraternity 1400 years ago. It is a convincing case against western nationalism which stands for the interests of separate nations and ultimately divided mankind into pieces. It is evident from the above discussion that the Islamic concept of Nationalism as highlighted by the Prophet of Islam rejected racial and geographical affiliations based on the human polity. The membership of such a community could not be determined by birth or locality. The given table draws a brief comparative analysis between the Islamic and Western Nationalism.

Table I: Core Difference between the Western and Islamic Nationalism

Fundamental Element	Western Nationalism	Islamic Nationalism
Sovereignty	Sovereignty is typically secular and state-centric. It emphasizes the absolute authority of the state within its defined borders.	Sovereignty is often rooted in the concept of "Tawheed" (Oneness of Allah) and the ultimate sovereignty of God (Allah) which is derived through Islamic Law
National Identity	Emphasis on shared cultural, historical, and closed territorial identity	Emphasis on shared Islamic beliefs, transcending borders
Cultural Homogeneity	The preservation and promotion of the dominant Western culture and values	The preservation and promotion of Islamic culture and values
Patriotism and National Pride	Encourages love for the nation, its symbols, and its achievements	Encourages love for the global Ummah and shared Muslim identity
Rule of Law and Constitutionalism	Supports democratic institutions and the rule of law	May seek to implement Islamic law (Sharia) as a source of legislation
Historical Narrative	Draws on historical events and narratives to strengthen national identity	Historical events and narratives related to Islam serve as a causal variables to strengthen the identity

Source: Developed by Authors (2023)

Conclusion:

From the above discussion, it is easy to conclude that the Western concept of nationalism is quite different and almost opposite to the Islamic concept of nationalism. Common territory, common language, common race, common culture, sovereign government, common political, social, and intellectual factors are the basic postulates of Western nationalism. Its positive effects can be seen in the form of unity, development, and progress of Western nations in modern times. However, it has proved dangerous and disastrous for humanity when it has pursued its ideals and materialized and actualized its own goals. During the national struggle, we find many references of crime and

violence committed in the name of nation-state and nationalism. While on the other hand Islamic concept of Nationalism transcends all the considerations of race, color, creed, language, culture, and origin in the interest of universal unification of mankind. Islam thinks beyond the racial, tribal, or communal boundaries. Such type of community would not be remained confined to any particular country, race, or linguistic group. The two fundamentals of Islamic nationalism are Tauhid: belief in the unity of God and Risalat: belief in the finality of prophethood based on which the whole philosophy of Islamic nationalism was constructed. The philosophy was given practical shape 1400 years ago and the Prophet of Islam set the ideals of liberty, equality, and fraternity. The faith which was preached by the Prophet (PBUH) disrupted the contemporary social order and united the people of different races, tribes, and origins into one camp of Islam to work as co-workers in the cause of faith so to ensure a just and humanitarian system of governance for the whole humanity.

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