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Critical Review of the Article:	A Philosophical Critique of Nationalism: Reflection of Iqbal
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Date:	December 14, 2015
Review Publisher:	Books and Literature Review Society (BLRS), virtually framed in Islamabad, Baku and Qom; in volunteer academic association with the Rehmat and Maryam Researches, Islamabad & Lodhran (Pakistan)

**Abstract**

In this paper, I explore Iqbal's views on nationalism, not only in the context of the Indian subcontinent but also in general terms as well. I contend that Iqbal's political philosophy is mainly inspired by the Islamic concept of tawhid. His profound reflections on the unity of life, the unity of the Islamic ummah, and the unity of humanity based upon the concept of tawhid strike the root of secularism and nationalism. His philosophy of "self" (khudi) and his conception of the Islamic social order also are discussed briefly in order to elucidate some of his views on humanity and the Islamic mission, which stand in complete contradiction to nationalism.

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Research Methodology

In this article, writer used theoretically and historically descriptive, comparative and qualitative research methods. Firstly, writer described western nationalism with its history, and then he explained Iqbal's initial territorial based concept of nationalism which later converted into religion-based nationalism. Writer also compared both the views; in favor of and in opposing of religion-based nationalism. In the end, writer used qualitative research method to use to defend Iqbal's religion-based nationalism.

Personal Idea

By analyzing Iqbal's philosophy regarding Muslims of entire world as a nation; We cannot deny his concept as it was inherited from Hitler's concept of German-ism. Moreover, by studying Islamic basic teachings, we find the narrate of prophet Muhammad that, "All the Muslims are brothers". Similarly, the concept of Tawhid is common among the Muslims of entire world. However, observation of contemporary state-structured global environment assists us in understanding that the most western scholars criticize Iqbal's respective concept. This is because; this ideology urges to give up the instructions given by the state to the religious extremists. And, political elites in the West usually assume entire world as their personal property; claim to have the right to check the existing evils within the Muslim majority countries. And, reaction in the Muslim world against respective western hegemonic orientations causes global Muslim

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extremism during 21st century. So, no doubt that Muslims around the globe are one nation, but this sort of nationalism can be written as the spiritual nationalism. Contemporary, this is rationally considered that the spiritual nationalism is unable to implement or endorsed in such an atmosphere where the respect of the states' borders and legislations is obeyed as a fundamental principle in international relations.