



*IJSSHE-International Journal of Social Sciences, Humanities and Education*  
*Volume 1, Number 1, 2017*  
*ISSN 2521-0041*

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## **IDEOLOGICAL DIMENSIONS OF MUSLIM NATIONALISM AND DEMOCRACY**

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### **ABSTRACT**

*The term “Nationalism” can be redefined within the scope of Post-colonial discourse and often looked to be different in meaning for the readers. It requires a deep and intensive observation of the historical facts which contributed a great deal tracing origin and gauging development of the notion of ‘nationalism’ in South Asia. Nationalism in its simplest means is the similarity in culture, politics, religion, economic endeavours and social norms of the inhabitants of a region. The democratic era commenced in Europe with its marvellous philosophy. European enlightenment and emancipation passed through many phases. As far as Muslim Nationalism is concerned, especially in colonial setting, it is evolution of centuries old phenomenon based on Two-Nation Theory which is not the product of one day. Research paper in hand throws light on the very evolution of the ideological dimensions of Muslim Nationalism resulting into the form of democracy which has ultimately been evolved in today’s socio-political framework.*

### **KEYWORDS**

*Nationalism, Muslim Nationalism, Indian Nationalism, Western Democracy, Religion, Economy*

## 1. INTRODUCTION

Nationalism is a political creed that underlies the cohesion of modern societies and legitimizes their claim to authority. Nationalism centre the supreme loyalty of the whelming majority of the people upon the nations state, either exist or desired. The nation state is regarded not only as the ideal, natural, or normal form of political organization but also as the indispensable framework for all social, cultural and economic activities. Yet nationalism and the nation state are comparatively recent historical development. The justification of the nation state, or of nationalism, is the 19th century doctrine that the only true basis of state is nationality. Nationalism expresses itself in the most varied and opposite ideologies in democracy, fascism, and communism as well as in the search for an ideology, be it African personality or Arab Unity (Malik, 1963, pp.1-2).

Nationalism is a recent phenomenon in history. It began in England in the 17th century; on the Western Europe continent. It began a few years before the French revolution. Nationalism spread with ever-growing rapidity over all the earth. In the 19th century around 1884 an important dated in European history nationalism began to spread to central Europe, then slowly to Eastern Europe and final in the 20th century, become known as globalized world the age of Pan-Nationalism. Whereas the concerned of South Asia countries here nationalism reached overall has all the shortcoming of being young. South Asian nationalism showed so little creative action. Without the desire for self-fulfilment in creative action for the common good, a modern nation pre-supposable of a mobility of classes a possible transition from class to class. Some of the Indian Muslims were not modern nations because the country was divided between a very few very rich growing richer and a great mass of poor peoples, growing poorer. Fluidity and mobility of social life were necessary on a modern mobile society could there be unity.

It is necessary to elucidate the terms nationalism, nationality and nation in their full implications. Hence, many scholars have narrated the definition of nationalism in different way. According to Anthony D. Smith, nationalism is distinct ideological variety of social and political movement with a definite directional tendency, a recognizable profile and thrust (Smith, 2010, pp.103-4). As Hastings “If nationalism become theoretically central to western political thinking in the nineteenth century, it existed as a powerful reality in some places long before that. As something, which can empower large numbers of ordinary people, nationalism is a movement, which seeks to provide a state for a given nation, or further to advance, the supposed interests of its own nation-state regardless of other considerations (Pryke, 2009, p.5). As such, Peter Alter pointed out as under. Nationalism is a political force which has been more important in shaping the history of Europe and the world over the last two centuries than the ideas of freedom and parliamentary democracy or let alone of communism (Alter, 1989, p.1). Erika Harris argues that the general aims of the nationalism are that the people oversee their collective destiny (Harris, 2009, p.4). All these definitions clarified the meaning of nationality or nationalism. It means to love one’s country in western concept of nationalism. No doubt this sort of love is a natural tendency. German historian Friedrich Meineche in ‘the twentieth century nationalism’ has had unparalleled successes its importance growing by leaps and bounds in Europe directly before and after the first World war and then, particularly after second World war in the Asia and Africa. Nationalism is an ideology that addresses the autonomy, independence and sovereignty of nation. Globalized history is full to express this kind of connotations. They consider all national movement sources of inspiration for

the coming generation. However, Islamic point of view the word nation has been used in different way. It has differed of opinion from western concept of nation (Dekmejian, 1985, p.21).

The people so have affection for their ideologies. They love their religion. They love its ideology. It means living it. If ideology goes, life should go along with it. Faith is not detachable article. True and genuine faith is much more valuable than all valuable, be they even blood relations. Faith is one love above all other loves. Moreover, that one love can be demonstrated in obeying the commandments and injunction of the one who in all respects is above all else in the universe (Sills, n.d., p.63). Whereas concerned of Muslim Nationalism taking the eighteenth century as my point of departure, the Muslim first consequential encounter with the west was through its physical, military, commercial, and colonial expansionism. This soon awakened in them that collective emotional response which is the very essence of a nationalistic movement. In the history political thought, the term nationalism sometimes refer to a movement of guarding a nation's independence and freedom in the face of and external aggressor, and at others to and intellectual assertion of a nation's separateness and identity.

## **2. PURPOSES OF COLLECTIVISM AND NATIONALISM**

Just as human life cannot achieve its purpose without collectivism and nationalism, similarly Islam cannot sustain its religious identity without the aid and assistance of these two powerful forces. The attainment of its objectives, in fact, depends on the establishment of a national way of life, which will, in turn, ensure the establishment of an Islamic way of life. The Holy Prophet (peace be upon him) said. "Islam does not exist without collective life. Collective life is not possible without leadership, and leadership cannot survive without submission and obedience" Since collectivism and nationalism are the indispensable ingredients of human life and Islamic system (Maulana Tahir-ul-Qadri, 2005, pp.187-88).

The foremost requirement of the individuals is the provision of a basis for collective unity, which links all the individuals into a single entity. Different concepts shape the collective unity in different communities. Individuals are unified because they belong to a race or a tribe, and they consider themselves distinct from other individuals and communities because of this common binding factor. Individuals are woven into a unity because they speak a common language and they carve out distinct identity for themselves based on linguistic loyalty and affinity. Individuals are forged into a unity because they live in an area and they crave for a separate status based on this geographical affiliation. Individuals are linked into a unity because of common economic conditions and they regard themselves as an independent group based on their economic conjugation.

## **3. CONCEPT OF INTELLECTUAL AND IDEOLOGICAL UNITY**

Individuals are galvanized into a unity because of their intellectual and ideological convictions, and based on these views they regard themselves as a separate ideological group. Their convictions distinguish them from other groups and confer on them a special identity of their own. Islam rejects all constricted concepts of unity. It patronizes only the intellectual and ideological concept of unity and transforms its followers into a unity based on their adherence to this concept. All other concepts do provide some basis for stringing individuals into a unity. This initial provision is the beginning of transforming a collection of individuals into a nation. Individuals cannot down the

guise of national life unless they are electrified by a unifying concept. Therefore, their allegiance to a concept of unity is essential for threading themselves into a well-knit community (Maulana Tahir-ul-Qadri, 2005, pp.220-21).

The term “Nationalism” has often appeared to be a difficult doctrine for the readers. However, it is not abstract to understand for scholars. They narrated about two nations in view of their power of perception. It requires a deep and intensive observation with historical facts, which conducted a great deal towards the development and origin of the different concept.

#### **4. ISLAMIC LOGIC ABOUT NATIONALISM**

Quran has not confined its sphere of influence only to the Muslim community; it applies equally and without differentiation to all the nations and communities of the world. The main objective of its international application is the deep Quranic concern for the uplift of the entire humankind. This Quran is guidance for all the nations of the world (Maulana Tahir-ul-Qadri, 2005, pp.234-35). All nations of world could easily understand Islamic argument about the nationalism. It is not Philosophical but logical. In Islam, there is no discrimination based on economic, political, geographical limitation. Islam emphasized on patriotic Muslim and nationalist Muslim of the nation. It is originated to be called in Islamic jurisprudence word is Ummah. Whereas concerned with boundaries and limitation, it has no significance in Islam. Islam applied one condition in this respect. It is only Kalima. The Quran says: “O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another” (Al Quran, 49:13).

#### **5. MUSLIM NATIONALISM IN TWENTIETH CENTURY AND BEYOND**

In the twentieth century with the collapse of Ottoman Empire and the gradual withering of colonial system, Muslims achieved the status of nationhood one after another. The result was that the new phase of Muslim self-assertion, concern with the criteria of nationhood began to prevail over the notion of patriotism. The Arab cannot promote their identity without a same one exalting Islam, which is the most abiding source of their pride. A typical illustration of this attitude can be found in the views of Abd-al Rehman al Bazziz (1913-1973) an outstanding exponent of Arab nationalism, and Iraq’s Prime Minister in 1965. He started by criticizing the misrepresentation of the notion of religion among Arabs under the impact of culture imperialism and the Western usage of the term Islam. According to his notion, Islam does not admit a narrow view of religion by restricting it within the limits of worship, specific rituals and spiritual beliefs. Contrary to Christianity and Buddhism and its precise meaning, Islam is also a social order, a philosophy of life. Allama Iqbal (1877-1938) defined the Islamic nationalism in this way; he says ‘In Islam the idea or conception of nations is very wide. It is not sameness of language or country or economic interests of the people. The Muslim people are member of the established by the holy Prophet (PBUH). The Muslim nation is in fact is not limited by language, country or economic interests. The Muslim people may have any language they may live in any country and may have any economic activities; they are member of Muslim nation. They all are members of the same nation because they have the same ideas about the universe i.e. philosophy of the universe (Munawwar, 2003, p.58). They have the same historical traditions (Old Ideas and belief) of religion. Thus, the Muslim nation is free from material or worldly limitation. Islamic nationality is based on philosophical ideas. These ideas expressed in form of person united as a nation not one people but all Muslim people everywhere.

The law of Islam does not recognize the apparently natural difference of race, or the historical difference of Nationality. The Political ideal of Islam consists in the creation of a people born of a free fusion of all races and nationalities. A nationality with Islam is not the highest limit of political development for the general principle of the law of Islam rest on human nature not on the peculiarity of a people. The inner cohesion of such a nation would not consist of ethnic or geographic unity, not in the unity of language or social tradition, but in the unity of the religion and political ideal (Vahid, 1986, p.244).

Nevertheless, religion has played and is still playing a very significant role in moulding the political affairs. After the First World War, Lebanon was separated from Syria purely on religious basis. The separation of Ireland from England proper is because of the conflict of Protestantism and Catholicism. The entire movement of Zionism was motivated by religion. At last, the Jews got a separate state purely and mainly in the name of Judaism: Arab nationalism is nothing without Islam. Orthodox Church of Greece plays an important part in the politics of Greek-Cypriot nationalists. In Indonesia, nationalism found one of its first expressions in the assertion of Market Islam. Similarly, in Burma the Nationalist movement cannot be studied apart from Young Men's Buddhists Association. Japan, in modern times has developed as a great nation on religious basis; whereas arguments about Islamic democracy, it stresses on democracy as a form of human freedom. The human freedom and human limitation are the perennial subjects of philosophical controversy. Prophet Hazrat Muhammad (PBUH) clarified about the importance of human rights in his last sermon on the eve of Hajjat-ul-Vada which leads all the human kinds toward democratic principles. Islam emphasized to adopt flaxier attitudes than rigid attitude each respect. It asked the people to put forward and get the opportunities according to their desire. Prophet Muhammad (PBUH) preached the people to get ride heterodoxy; it is systematic way of democracy to pursue the people for right path. The significant manifestation of a political system is justified through the organization of a state and the way of its governance. Our Holy Prophet (PBUH) recognized a state at Medina, of a unique type, based on consultation, justice, equality and accountability. Islam does not believe on extremism. It has strong believed on emancipation of non-believers, so that they could play their role in society according to their will. It has so many examples in Islamic history. One of example is Treaty of Madina (Masqi Madina) where holy prophet signed a treaty with three Zionist tribes, Banu Qanqa, Banu Kareeza and Banu Nazeer is the first example of any constitutional documents of the world (Lings, 1994, p.160). Today democracy based on these sorts of constitutions. All these principles are clearly established through Quran and illustrated through the holy prophet Sunnah and practice of the orthodox four caliphs (Dr. Muhammad Thir-ul- Qadri, 2004, p.47). After his death; his honest heirs endorsed the same system of governance. The Holy Quran has cited the word 'Shura', a necessary element for governance and administration. "They rule with joint discussion." Thus; the spirit of a true democracy is also consultation.

Today, the UK and the US are considered the initiate of western democracy. Are their rulers questioned so openly and bluntly by the common people in public places as the previously mentioned caliphs used to be? Nowadays in a democratic system, the rulers are elected through votes and the candidates offer themselves for their election, utilizing all kinds of sources for winning elections while none of the rightful caliphs offered him for election. Most the people selected each, after the proposal of their names by other people. Neither did they display any desire nor attempted to win their elections. During the four Caliphs" periods, the Caliphs frequently

consulted Muslims as well as non-Muslims who lived alongside Muslims. Furthermore, their deeds verify the highest democratic values in governance, which are extinct today in the governance of so-called democratic rulers.

Islam is the completely code of individual and social life of a human being. Its broad and fundamental principles are enunciated in the Holy Quran and practical proof of the same is to be found in the life history of the Holy Prophet of Islam (Peace be upon him. There is nothing wanting on the teaching of Islam. It is not just a conglomeration of “religious” but a beacon light for mankind. Islam however is not against change and progress in human life, rather they are to be guided, directed and limited by the tenets of Islam in an Islamic society, and sovereignty does not belong to any class of people or to the people as whole. It belongs to Allah who is creator of the universe rights and obligation of men and women are regulated by Divine orders which are eternal and unchangeable. Famous jurist Armanus Von Marie had acknowledged that Islam is the only religion along with universal religions to have democracy for its system of governance (Dr. Muhammad Thir-ul- Qadri, 2004, pp.48-51). The western democracy especially in 19th century remained inconsistency because of highly desire interest of the rulers.

The conventional precedes the pioneering loom assumed by political performer in deducing religious texts that underpins that a steady political aperture is more competent to attain democracy. As argued about the collision of civil society in the democratization procedure was put further by the political economy looms, the post-positivist construal anxieties the significance to regard as the interaction between culture, uniqueness and communication in frame working Middle East political affairs. Parliamentary democracy was a way of management a state that advanced in Europe in the 18th and 19th centuries under unique socio-economic and cultural environment. Its expansion was a characteristic of what we called European innovation. What was the feature of European innovation based on which democracy was suburban? The answer came through change of mind or variant speculation. This thing proved true with the passage of time. People had strong believed on democracy and it spread throughout the world.

Samuel Huntington is one of several writers who strongly oppose the notion that Islam can be compatible with democracy. In his book “Clash of Civilizations” he repeatedly asserts that Muslim countries are infertile ground for democratic development and, hence, the “underlying problem for the West is not Islamic fundamentalism. It is Islam, a different civilization, whose people is convinced on the superiority of their culture and is obsessed with the inferiority of their power” (Huntington, 1996, p.217). This leads Muslims to reject western values, including democracy, which leaves them disadvantaged and controlled by an authoritarian regime. Furthermore, Huntington suggests that the “general failure of liberal democracy to take hold in Muslim societies is a continuing and repeated phenomenon.

This failure has its source at least in part in the inhospitable nature of the Islamic culture and society to Western liberal concepts, “resulting in a clash between Islam and the West (Huntington, 1996, pp.219-20). Huntington does acknowledge that in the 1970s and 1980s the wave of democratization impacted Muslims societies, but he suggests that the impact was limited (Huntington, 1996, pp.219-20). His overall argument concerning Islam and democracy can be summarized in one sentence: “democratic prospects in Muslim republics are bleak.” Huntington is not alone. Another writer who shares this view is Francis Fukuyama who claims that “there does seem to be something about Islam, or at least the fundamentalist version of Islam that have been

dominant in recent years, that makes Muslim societies particularly resistant to modernity” (Huntington, 1996, pp.219-20). Fukuyama uses Islam as a 'yard stick' that offers an easy cultural essentialist explanation to the absence of democracy from most of Muslim countries. In this he converges with other culture and lists blaming Islam for whatever goes wrong in a Muslim country” (Huntington, 1996, pp.219-220).

The Huntington and Fukuyama's theories about 'Islam's undemocratic nature' are that that they both failed to understand the religion. Many writers, excluding Huntington and Fukuyama, understand that Islam cannot be referred to as one form. True, the ideal, authentic religion has its own political doctrine, but the Islam that is practiced by Muslims around the world may not necessarily adhere to this authenticity.

Democracy is firm to point out, it is very difficult to explain it in any substantial on situational name or to make out it with any demanding society other systems such as socialism, communism is simply tagged with Marxism and Leninism but democracy has no such resource with which to be recognized. Rather, it is a creation of the whole Europe or more accurately western civilization. To make out with democracy how and under what circumstances it exists and what was denoted by it during its existence out the summons would like to consider it historically. Now days, there are three types of democratic systems in European politics, Presidential system, Semi-Presidential system and parliamentary system. Presidential system empowered President as head of the state and administration each respect while in Semi-presidential system both president and Prime Minister share the power. In parliamentary system president is ceremonial head of the state but with the definition of constitutional monarchies, sometimes President does have non-ceremonial competences, but does not use them by constitutional convention; this is the case in Austria, for instance. Modern democratic constitutional monarchies are parliamentary, as there is no elected head of state who could assume non-ceremonial competences; of the Twenty-One republican member States of the European Union, only Indonesia presidential republic (Cyprus) and there are semi-presidential republics France, Portugal and Romania. Most of the European Union's member states are unitary states, which mean that most of the competences lie with the central government and only minor or local issues are within the Authority of regional governments. However, three states are federations (Austria, Belgium and Germany) of states or regions with equal competences, and six other states have either devolved certain powers to special regions or are federacy (or both) Denmark, Finland, France, Netherlands, United Kingdom, United Kingdom. Besides, of these there are some devolved states. These are Italy, Spain, Northern Ireland, and Scotland. Canada's political system is based on that of the United Kingdom. It is a constitutional monarchy, which means that we recognize the Queen or King as the Head of State, while Prime Minister is the Head of Government. Canada's Parliament is composed of the Queen of Canada (who is officially represented by the Governor General), the Senate and the House of Commons (Geoffrey Blainey, 2004, p.23).

Democracy is essentially a process of governance by persuasion and mutual confidence. Because persuasion seems to take time and patience, it appears to be slow. But this has some advantages which are not always apparent ideas proceed on the assumption that everyone as a self-relevant person has a basic personal value and dignity and above all has a right to freely pursue a personal destiny. This value cannot be allowed to be destroyed are the alter of the so-called security for want; and no one can be dragged or driven to his salvation because once a person or group or

majority is given the power to bring about national fulfilment and silencing dissent. It soon enough started a silencing dissenter and instead of achieving unity achieves the uniformity of graveyard. Yet, another assumption underlying democratic politics is the faith that no man is free from error, nor is ever a man or group or majority the custodian of all wisdom all truth and all virtue. Consequently, no man or group can have demanded absolute obedience from others. Each political party participates in politics or projects its image on the basis that it is one of the several competitors for leadership but not for God-ship. Elections debates, constitutional battles on courts rooms can all become a meaningless charade if the basic conventions of politics of free people are disregarded. Constitutions and even Divine books protest not and guide not a people who have no faith (Mulana, 1992, p.21).

The design of the co-emergence of democracy and Islam has lift debate between authors and thinkers on the one hand; many current important pragmatic data to verify that in Muslim states, democracy is either feeble or fictional and they utilize religion to clarify this occurrence. Others propose that religion cannot be employed to enlighten democratic progress, and therefore, they characteristic require of democracy in Muslim states not to Islam, but to other dynamics. Democracy is a synthetic system, connotation rule by the people for the people. Thus, it is diverse to Islam, because ruling is for Allah, the Chiefly High, the Almighty, and it is not acceptable to grant lawmaking rights to any human being, no affair who he is. Islamic democracy passes on to a political philosophy that seeks to pertain to Islamic principles to procedure within a democratic structure (Ausaf Ali, 1988, pp.192-93). In observe, there are three sorts of political structure in the Muslim-majority states today; the root of the merit between them must accomplish with how broadly Islam is integrated into the matters of the circumstances. In conclusion, it may be said that Islam had been the pioneer of democracy, but its followers in general have forgotten their own values along with the democratic system of governance.

Now turn to a much talked about matter in the Muslim countries, that is the matter of democracy. The Western commentators usually never miss an opportunity to beat the Muslim countries with the stick of democracy. Their stock criticism is that there is not a single Muslim county, which has a democratic system in place or allows its people the usual democratic freedom. However, I have my deepest whether the Western-Capitalistic model of democracy is either a good thing to enough of a good thing. I certainly do not think that it would be a good thing or enough of a good thing for the Muslims, Muslim society, and the Muslim World. To be sure, regular and fair elections provide a routine procedure to select the rulers for a given interval of time and those who will succeed them. It is always better to resolve the problem of political succession be having ballots than having heads rolled.

## **6. CONCLUSION**

It is fact that most of the Asian, African and South American countries are still not developed. This means they are not advanced in the scientific, technological, industrial and educational field like USA, Russia, Britain, France or Japan. The democracy in third world countries has not been very successful, yet there are hopeful sings, and more democracy is to be founded now than ever before. Normally, democracy is being seen in context of countries or nation states. This concept of a country-based democracy certainly is challenged by ideas about supranational or transnational, even global democracy in the sense of “democratizing globalization”.



Democracy in a developing country can succeed well on three conditions. Firstly, the common people should be quite well- educated they will then, can make use of their democratic rights in an intelligent way. Secondly, the common people prosper only when economically satisfied people can take interest in the democratic process. Thirdly, the traditions of democracy like those of freedom of speech, freedom of the press, freedom of movement etc. should be well established. However, the people should also be made to understand that political parties should be as little as strong opposition in the country is necessary for real democracy. The political parties like a mushroom in developing countries.

In which countries, social and economic values will be strong where democracy flourish easily. The 17th century in Europe brought not only economic and social progress but also brought democratic values. Now they stand in the row of democratic nation in the international forum. Democratic philosophy based on survival of human doctrines. Human being connotation builds up new society on innovative democratic philosophy. They are called progressive and civilized Nations. It is property of Human being to penetrate in innovative and progressive way and become civilized and modernist so that his life enjoyed all boom of life. It is essential part of life a man to be democratic. The society in which real spirits of democracy understood, that society is entitled with winning approach in this life competition. Rather, mystics', Saints, Dervish, Sociologist, Economist, Anthropologist, Economist and philosopher were born who served the humanity and teach about the service of humanity above all discrimination. Nationalism is distinct the humanity only for making them strengthen while Democracy stimulates healthy competition. Both Nationalism and Democracy serve the humanity in different philosophical arguments. Hence, Islamic point of view about Nationalism has broad spectrum which lies in democratic social, political and economic order.

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