

## MUHAMMAD IQBAL AND THE IDEA OF ISLAMIC DYNAMISM

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**ABSTRACT:** *This article explores Muhammad Iqbal's profound influence on the concept of Islamic dynamism in the early 20th century. Known as Allama Iqbal, he significantly shaped Pakistan's ideological foundations and advocated for a rejuvenated understanding of Islam in the context of modernity. The article delves into Iqbal's philosophical views on the dynamic nature of Islamic thought, emphasizing its adaptability to contemporary challenges. It examines his vision of a dynamic Islamic philosophy that balances tradition with progress, stressing the need for intellectual and spiritual revival. Additionally, the article explores Iqbal's ideas on integrating traditional Islamic values with advancements in science, philosophy, and social dynamics. It highlights his call for a unified Muslim community, transcending geographical and cultural boundaries, and discusses his impact on political discourse, advocating for the harmonious integration of Islamic principles into the socio-political fabric. In conclusion, the article aims to provide a comprehensive understanding of Iqbal's nuanced perspective, urging Muslims to embrace a dynamic approach for intellectual growth, societal development, and a unified Muslim identity in the contemporary world.*

**Keywords:** *Poet, Bahaman, idiology, Sufi, and ijtihad*

### **A. Introduction**

Muhammad Iqbal was a poet, poet of the 20th century philosopher, even Muhammad Iqbal was a reformer in Islam. In talking about Muhammad Iqbal even at first glance, we cannot escape talking about the history of literature and his background. Iqbal, who was born a poet and thinker, talked about his compassion and thoughts even in passing.

Iqbal as a social Muslim, also very reactionary understanding can get his poetic stanzas to support the ideology of ideology that contradicts each other, however, in principle he is a

very strong thinker who is not related by custom and is more forward than backward, Iqbal a poet, he puts this intellectual potential as devotion to the goals of Islam. His revolutionary poems in Urdu have been translated into Arabic and Persian without losing their epic and emotional appeal. In his certainty as an Islamic thinker. Iqbal wrestled a lot with the nature of philosophy la aroused the spirit of Muslims who were complacent due to long European colonization. Through his verses, Iqbal sought to reawaken from his ignorance to reclaim the freedom that the West had usurped. However, not many people see iqbal as a mujtahid and mujaddid figure. In fact, when traced the journey of his career and life, it turns out that Iqbal is very intense in the development and renewal of thought in Islamic law. His reformist thinking on Islamic law crystallized more crystallized in his monumental reconstruction of Islamic law more crystallized in his monumental kawa: *The Reconstruction of Religions: Thought in Islam*. Which was translated into Indonesian in two versions, namely by Osman Raliby and by Taufik Ismail with Gunawan Muhammad and Ali Abduh.<sup>1</sup>

The author will explain Iqbal's life story and success in reviving the spirit of Muslims weakened by colonialism. As well as explaining the ideas of Iqbal in Islamic legal thought.

## **B. Research Method**

In this article i conducted an extensive literature review to understand the existing scholarship on Muhammad Iqbal, his philosophical contributions, and the concept of Islamic dynamism. Identify key themes, debates, and gaps in the literature.

## **C. Results and Discussion**

### **Biography Of Muhammad Iqbal**

#### **1. Birth and Family**

Iqbal was born February 22, 1873. According to Willfred Cant Well Smit suggests that Iqbal's birth was precisely in 1876, while there are also those who argue that Iqbal's day was on November 9, 1877 or 2 Dhulqo'dah 1294.<sup>2</sup> Then, after a long time Iqbal lived as a thinker and poet, finally. On April 21, 1938 Iqbal was called by Allah Almighty, after suffering from urinary stone disease and loss of voice since 1935. When he died, Iqbal was 60 years old, one

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<sup>1</sup> Muhammad Iqbal, *Reconstruction of Islamic Thought*, St//di on the contribution of the idea of iqba/da/ampembahaman Islamic law (Jakarta Kalam Mulia, 1994), cet krel .h. 3

<sup>2</sup> Muhammad Iqbal *Reconstruction of Islamic Thought*, Ibid., Thing. 44

month and twenty-six days or sixty-three years hijri.<sup>1</sup> Muhammad Iqbal's body was buried near the gate of the Shahi mosque in Lahore, Pakistan in late evening with an extraordinary ceremony, amidst thousands of ushers. Half an hour before he breathed his last, he still had time to whisper his famous poem.<sup>2</sup>

*The separation melody may or may not*

*The sound of nafri blowing again from the hijaz or not*

*When the si.fakir has reached the last reply, another Poet may come*

Muhammad Iqbal came from a middle-class family and descendants of Hindus, and Iqbal's family lived in Kashmir. One of Muhammad Iqbal's grandfathers converted to Islam before three centuries during the reign of Zainal Abidin Ilyas Badshah (814 AH / 1421 AD - 877 1-1/1472 AD). Muhammad Iqbal's family converted to Islam through a sufi, Sheikh Hamdani. Slah was a Muslim scholar during the reign of the Mongol State which was established in India.<sup>3</sup> Iqbal's grandfather had migrated from Kashmir to Pujab then settled in the city of Sialkot, descendants of his grandfather Iqbal's family still settled in Kashmir, known as sapru (a place for people who learn the Qur'an or people who will embrace Islam).<sup>4</sup>

His father, Nur, was a Sufi who was famous for his piety and piety, Since childhood his father taught and educated him religious sciences, memorizing the Qur'an and other sciences, Iqbal's grandfather, Muhammad Rafiq was a famous Sufi. His father, Muhammad Nur, was also a very disciplined Muslim in Sufi life, as taught and practiced by his grandfather.

Similarly, Iqbal's mother, she was a very religious Muslim. Iqbal's father died on August 17, 1930, at the age of 100. While his mother died 16 years ago, namely November 14, 1914 at the age of 78 years.<sup>5</sup>

## 2. Education

As a Sufi, Iqbal's father educated him with religion Then at school age, Iqbal took him to Maktab to study the Qur'an in childhood. Iqbal had memorized much of the Qur'an which later made his reference to develop it.

Muhammad Iqbal after studying the Qur'an in Maktab, then Iqbal was admitted to Scoffish School, in Sialkot, Here he met with a famous teacher who was also a close friend of

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<sup>1</sup> Ibid

<sup>2</sup> Muhammad Iqbal, *rebuilding the Islamic religious mind*, (Jakarta ink mas 1982). XXXVI

<sup>3</sup> Muhammad al-Arabi al Azizy, *Fiqruhu al-diny wa-alfasafy*. Birul :D aar Al-Fikri, 1999)Cet.1 p.,59

<sup>4</sup> Ibid

<sup>5</sup> Muhammad Iqbal, *Reconstruction of Islamic Thought*, p.45

Iqbal's father, his name was Sayid Amir Hasan. It was he who educated and guided Iqbal and pumped religious fervor on him, and this spirit was deeply imprinted and became the spirit when Iqbal continued his studies in Europe.<sup>1</sup>

After his primary education in Sialkot Iqbal entered Government College (Government College) Lahore. He became a favourite student of Sir Thomas Arnold who left Aligarh and moved to work at *Government College Lahore*. Iqbal joined in 1899.<sup>2</sup>

As Sir Hasan did in Sialkot, Sir Thomas Arnold also saw the brilliance of Iqbal's genius with science and philosophy and encouraged him to explore knowledge more intensely. Even Arnold encouraged Iqbal to further continue his education in Europe. Then Iqbal<sup>3</sup> studied in Europe for three years, Iqbal chose to continue his higher education at Cambridge University in England. There he studied philosophy at MC. After completion at Cambridge University Iqbal took a doctorate degree in Munich; In Germany in 1908 Iqbal succeeded in obtaining a doctorate (Ph.D) with a dissertation entitled *The Development of Metaphysics of Persia*.<sup>4</sup>

During his three years of study in Europe, Iqbal was influenced by the teachings of Sufism, pantheism that views the unity of nature and God. Here Iqbal grew into seofang parties. This tendency towards Sufism was motivated by Iqbal's family being disciplined in the Sufi tradition.<sup>5</sup>

After completing his studies, Iqbal returned to Pakistan in 1908 A.D. In his country (Pakistan) Iqbal practiced peropesi as a lawyer, professor at the University and poet at the same time. However, after experiencing great inner struggles in himself, Iqbal left his role as a lawyer and professor, Iqbal finally showed more of his identity as a true poet.<sup>6</sup>

At that time Iqbal began writing his book in Urdu which was first written about economists. Before that, however, he had begun to take part in local poetry symposiums, and had attracted the attention of senior poets.<sup>7</sup>

### 3. His Works

In his certainty as a thinker, Iqbal wrote many poems that touched and moved the emotions of Muslims to rise up in their backwardness and ignorance. For those who want to

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<sup>1</sup> Ibid, p.. 46

<sup>2</sup> Mukti Ali, *The Nature of Modern Islamic Thought in India Pakistan*, (Bandung: Mizam, 1993) Cet.IV., p.174

<sup>3</sup> Mukti Ali, *op. cit*, p.46

<sup>4</sup> Muhammad Iqbal, *Reconstruction of Islamic Thought*, p.. 47

<sup>5</sup> Ibid, p.. 50

<sup>6</sup> Ibid, p.. 41

<sup>7</sup> Mukti Ali, *Seeking Auntenic Islam*, p.. 147

study Iqbal further, in addition to reading Iqbal's own works, it is good to read people's essays about Iqbal.<sup>1</sup>

**a. Works by Iqbal himself:**

His first writing was *Stay Reflections* which he began writing on April 27, 1910 m. This book is a loose record of the things he saw and experienced, the content is short, broad and paragraphs - the paragraphs are very short and cover various problems. Five years later Iqbal wrote *asrari Khudi* (Personal Secrets). *Rumuz'I Bekhudi* (1918), *Payem-Payem* (1923), *Bang-I Dara* (1924) and *Zaburi'l Ajam* (1927) were successively born. All these works took the form of poetry then in 1930 AD published his monumental philosophical work entitled. *The Reconstruction of Religious Thought in Islam*. In the following year Iqbal wrote his works *Javid Namah* (1923), *Musafir* (1933), *Bal'l-Jibril* (1935). Iqbal's last work was *Armagha-ni Hijaz* which was published in November 1938, the month after Iqbal's death.<sup>2</sup> Iqbal's thought is that it represents a shift published in 1915 A.D. The term *Khudi* (self or *makiuk*) was coined by Iqbal to denote the center of consciousness and active cognitive flexibility, which in his view became the basis for the essential being of the individual.<sup>3</sup>

**b. People Have Written About Iqbal**

Ishrat Hasan Enver, *the Metaphysics of Iqbal*, KG Saiyadain; Iqbal's Education I to the Thought of Iqbal. S.A Vahid; Iqbal, His Art & Thought Eminent Scholar, Iqbal as a Thinker, A. Anwar Beg, *The poet of East*, Najib kailani, *Iqbal ash-sy'irus sair* (Arabic), A. Ilam Nadawi, *Shirul Islam Muhammad Iqbal* (Arabic) Arabic Eminent Scholares Muhammad Iqbal (Arabic).<sup>4</sup> Mazharuddin Sidiqqi, *The Image of the West in Iqbal*, Bashir Ahmad Dar, *Iqbal and Post-kantian Voluntarism*, 'Sanlo Samloo' (Compiler), *Speeches and statement of Iqbal Javid Iqbal*, (editor of *Setral Reffektions and Letters of Iqbal purpose of the word of the annul* by M,A Jimah).<sup>5</sup>

**c. In addition, Iqbal's books that have been translated and given the word Penganiar or footnotes such as.**

*Asrar-I Khudi*, translation of Indonesian and author of Bahrum kangkuti *Asrar-I Khudi*, English translation and introduction by Altaf Husain./ *Payam-I Mashriq*, Arabic

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<sup>1</sup> Muhammad Iqbal, *Islamic Reconstruction*, p. 51

<sup>2</sup> *Ibid*, p., 52

<sup>3</sup> *Ibid*, p., 53

<sup>4</sup> *Rebuild*, p., XXXI

<sup>5</sup> *Ibid*, p. XXXVII

translation and introduction by A. Wahib Azzam. *Persian psalm*, English translation and introduction by A.j Arberry, Javidnama, English translation and notes by perofesof Arberry.<sup>1</sup>

### **Ideas Muhammad Iqbal's Main Thoughts On The Source Of Islamic Law**

Muhammad Iqbal emphasized that Islam essentially teaches dynamism, the Qur'an always recommends the use of reason for verses or signs contained in the realm of mataharI, . the moon, the exchange of day into night and so on. People who do not care and do not pay attention to the sign will be left behind and blind to the future.<sup>2</sup>

In his poems he encouraged Muslims to move and not remain silent. He said that the essence of life is motion, while hükum of life is creating, so Iqbal beysem to Muslims to wake up to create the world of bani.

Against such sunsana Iqbal cites the view of Said Hakim Pasha, the repormer of Tutki to give the only concept that develops and promotes ijtehad.<sup>3</sup> Because for Iqbal, ijtehad was in reality the motor of the Islamic meşin movement,<sup>4</sup> Muhammad Iqbal was seen as a pioneer of reform in the Islamic world whose reform ideas transcended the borders of his home country. His reformist thinking about hükum Islam is more prominent in his monumental work *The Reconsirukiion of Agama Thuohi in Islam*.<sup>5</sup> It is perhaps quite interesting and worthwhile, to talk about and know about the thought of Muhammad Iqbal. Among the ideas and thoughts of Muhammad Iqbal:

#### **a. About the Source of Hükum Islam**

##### **1) Qur'an**

Iqbal believed the truth of the Qur'an as Allah's revelation revealed to the Prophet Muhammad (PBUH) its function is as a guide for human life to obtain the happiness of the world and the Hereafter, the Qur'an is also the main source in Islamic hükum, Iqbal said that; The purpose of the Qur'an in Islam is to awaken a higher consciousness of humanity in the relationship of God with the universe.<sup>6</sup>

From Iqbal's idea of the spirit of the Qur'an that values motion and change, he was so obsessed with awakening Muslims to move to change the state of Static and setgnan (frozen) and progressive in living life into a worldly dynasty.

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<sup>1</sup> Ibid

<sup>2</sup> Harun Nasution, *Pembahaman di Is/am*, (Jakarta Bulan Bintang, 1975) p. 192

<sup>3</sup> Muhammad Iqbal, *Reconstruction of Islamic Thought*, p..85

<sup>4</sup> Muhammad Mukhahari, *XX century Islamic Movement*, (Jakarta Rineka Cipta,.t.t) p. 85

<sup>5</sup> Muhammad Iqbal, *Reconstruction of Islamic Thought*, p.,3

<sup>6</sup> Muhammad Iqbal, *Reconstruction of Islamic Thought*, p,68

Therefore the State of Iqbal of the Qur'an considers it necessary to unite religion and state and ethics and politics in one revelation only, because based on experience, Judaism and has failed to lead mankind through life. The failure of the Jews was due to too much importance to the aspects of reality and life to worldly values, while Christianity failed to give values to the maintenance of the state, laws and organizations, because it was more concerned with the ritual and spiritual aspects only.<sup>1</sup> In the failure of both religions the Qur'an stands in the middle and is equally concerned with individual and social, ritual and moral life, the Qur'an teaches balance between the two sides of life without distinction.

This view of Iqbal, was the basis for Iqbal in developing his ideas of Islamic political theory. For Iqbal between politics, government and religion there is no separation at all. This is what he later developed in formulating the idea of the didifi of the State of Pakistan which broke away from Hindu-majority India. Only with a separate government for Muslims will they be able to implement the teachings of the Qur'an in their lives.<sup>2</sup>

## **2) Al-Hadith**

Hadith is the second source of Islamic law after the Qur'an, Iqbal's study of the hadith of the Prophet (PBUH) was based on the situation and social conditions of Islamic society at that time, in addition to responding to the intensive actions of western orientalist. Since long ago, hadith has always been an interesting material to be studied by both Muslims and orientalist. Muslims research hadith based on a deep sense of responsibility towards Islamic teachings, whereas orientalist study it only for scientific interest.<sup>3</sup> Meanwhile, among the orientations who first conducted the study of hadith was Ignaz Goldziher. He suggests that hadith from the earliest days of Islam and subsequent times underwent a process of evolution. The hadith of the Prophet at the beginning of Islam has spread and become the norm among shabat, after the Prophet died, the hadith material increasingly developed in line with the development of the doctrine of the schools of Fiqh. Iqbal concluded that Goldziher ultimately did not believe in all the hadiths collected by hadith scholars. Iqbal agreed with Shaykh Waliy's view of hadith. According to svflayah, the way the Prophet delivered Islamic da'wah was in a general way of bringing the laws and paying attention to the customs, ways and peculiarities of the people faced at that time. Iqbal's opinion about the distinction between legal hadith and non-legal hadith, seems to be in line with the thinking of the proposer who said that hadith is the narration

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<sup>1</sup> Ibid

<sup>2</sup> Ibid

<sup>3</sup> Ibid, p.,74

of the deeds and decrees of the Prophet related to law, while hadiths that do not contain law, such as the habits of the Prophet are especially not obligatory to follow and practice.<sup>1</sup>

Iqbal agreed with Sheikh Waliyullah that the hadith of the Prophet that he produced as a process of attraction with the Arab community was intended to anticipate any problems that developed at that time, from the above thoughts, Iqbal concluded that basically the validity of the hadith was not necessarily intended for every generation of certain ummah.<sup>2</sup> Thus, in the understanding of the hadith of the Prophet (peace be upon him) what needs to be considered is to capture the universal dynamic vision of the content of hadith as the second source of Islamic law. This is then what is elaborated and developed in Muslim societies. Because, if we only pay attention to the situation and objective conditions of the developing society, we will be trapped into a stable, stagnant and frozen attitude and tend to be conservative, unrealistic in dealing with the dynamics of society.<sup>3</sup>

### 3) Ijtihad

Ijtihad is etymologically a mashdar of the word *ijtihād yajtahidu - ijtiḥadan*-. It means to move seriously. While *ijtihād* terminology according to Abdul Hamid Hakim *ijtihād* terminologically the ability to obtain law is *syara* by means of *isdmbath* against the book of Allah and His Messenger.<sup>4</sup> Iqbal himself formulated the definition of *ijtihād* as "*Expert independent judgment on legal question*" (serious in forming decisions that are free to answer the law). The idea of *ijtihād* is fenced with strict conditions that are almost impossible to fulfill. This attitude, continued Iqbal, is very peculiar in a legal system that highly values dynamic views. As a result of the strict provisions of *ijtihād*, Islamic law during Inna hundred tabun was sedentated and unable to develop. Iqbal detected three factors that were the cause of the freeze of Islamic law, namely, the wild rationalist movement, the rapid development of Sufism and the fall of Baghdad.<sup>5</sup> Against this atmosphere, Iqbal cites the views of Halim Pasha, the Turkish reformer to give the sole recipe of developing and re-promoting *ijtihād* to face the modernist challenge.<sup>6</sup> Iqbal believed that Islamic law would be able to evolve towards the development of society in Muslim countries, if Muslims dared to approach it with the spirit of Umar Ibn al-Khatab, the first critical brain in Islam. In the early history of Islam, Umar was a figure who had carried out creative and innovative thoughts on the socio-religious problems he faced.<sup>7</sup> For Iqbal, the

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<sup>1</sup> Ibid, p.,77

<sup>2</sup> Ibid

<sup>3</sup> Ibid. p.,80

<sup>4</sup> Ibid, p.,81

<sup>5</sup> Ibid

<sup>6</sup> Ibid

<sup>7</sup> Ibid



only attempt to discard the rigidity of Islamic law produced by the period of Islamic decline was to revive *ijtihad* and *ijma*.<sup>1</sup>

## **b. Politics**

In the political aspect, Iqbal fought for democracy, he highly upheld freedom, equality and fraternity, by freedom, he meant human autonomy, his ability to choose the ugliness of freedom is the responsibility of one's actions before God because freedom in law is made or interpreted by man. By equality, he meant equality *maftabat*, he hated the distinction of race, nation or class. He denounced the monarchy respecting the law.<sup>2</sup> With brotherhood, he of course refers not only to believers, but also to human beings who realize their fundamentalist union with god and nature.<sup>3</sup> Besides freedom, brotherhood and equality, Iqbal also highly valued Muslim solidarity. However it did not cause conflict with its fellow citizens, and in fact (as much more can be seen in Gandhi's support for the Khilafat movement) the Hindu nationals had made a temporary political advantage – supporting a pan-Islamic form that facilitated the formation of a common front against the British.<sup>4</sup>

While expressing his views on democracy in his poems and in his writings, Iqbal maintained the same dual approach, praising one aspect and denouncing Iain's.<sup>5</sup> From the point of denunciation, for example, Iqbal has insinuated some of the shortcomings of an evil democracy in which the number of heads is only counted and not judged or valued, with the result that some of the energy of those elected is wasted in maintaining the number of groups that support each member as a person. In the best form of democracy, it only benefits a certain group of people of a nation.<sup>6</sup> From the point of praise, for example, Iqbal looks at the democracy implemented by Islam, because the vision of Islamic democracy does not ignore the common people will continue to grow *dal*; Am themselves a character who has a higher purpose in life.

Thus, Islam changed the democratic principle from economic oppression to spiritual purification and better economic regulation. This principle of Islamic democracy has been well expressed by Sayyid Jafar Ameer Ali in his book *"the Sepirit of Islam"* and by Farid Jafar in his book *"the Sepirit of Pakistan"* according to them, the principle lies - said the Prophet himself

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<sup>1</sup> *Ibid*

<sup>2</sup> Robert D. Lele, Looking for Islam A/d/entik (Bndung Mizan, t,th, ) p. 86

<sup>3</sup> *Ibid*

<sup>4</sup> Mukti ali. Op.Cit p.,.180

<sup>5</sup> H.H Bilgerami, A Glimpse of His Life and Thoughts, (Jakarta Bulan Bintang 1982). Cet 1 p.,.79

<sup>6</sup> *Ibid*, p.79

when he delivered a sermon before a very large congregation on the 8th of Dhu al-Hijjah which took place on March 7 in 632 AD.<sup>1</sup>

To this idea of equality and brotherhood of freedom and liberty, social justice and humanity Iqbal has a basic insip of Iqbal's conception of Islamic democracy:

- 1) The fundamental foundation of Islamic democracy is monotheism, divine oneness, supreme power, and the ultimate sovereignty in democracy is the power and sovereignty of God." Only his instructions are followed and only he is obeyed.
- 2) An important problem in Iqbal's theory of Islamic democracy is obedience to the law, as given from time to time to mankind through the Prophets perfected by Prophet Muhammad (peace be upon him).
- 3) The third problem that gives special character to Islamic democracy is the question of tolerance, Iqbal does not believe in tolerance due to weakness, because his theory of Islamic democracy is based on the assumption, that all life is originally spiritual, he cannot ignore this important principle of essential humanity. In his Islamic democracy, Iqbal said that all people would have pleasure, security of life and wealth, honor, and freedom of religion, freedom of expression and freedom of movement.
- 4) Iqbal's concept of Islamic democracy was not limited to any particular geographical or linguistic ties.

### c. **Philosophy**

Muhammad Iqbal as a philosopher, he supported dynamism a lot, in accordance with Islam which essentially teaches dynamism as Iqbal argued. The Qur'an always recommends the use of reason for verses or signs found in nature such as matahati, the exchange of day into night and so on.<sup>2</sup> This understanding of the dynamism of Islam that is highlighted is what makes Iqbal have an important position in the world in India, In his verse Shaif he encourages Muslims to move and not remain silent. The essence of life is motion. So highly did he appreciate the Muslim gesture that those who liked him called sleep.<sup>3</sup> The very active Muhammad Iqbal did not respond more well than to Muslims who were not dynamic ( moving The law in Islam actually, like Iqbal, is not static, but can develop according to the times. The door of ijti had never closes.<sup>4</sup>

Therefore, Iqbal cites the views of Said Halim Pasha, a Turkish reformer to give the only recipe, which is to develop and re-encourage ijti had to face the modernist challenge. The only best way for us is to open the hard skin that envelops Islam and makes it immobile to the fundamentally dynamic view of Islam. It then re-examines the originality of freedom, the

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<sup>1</sup> Ibid, p.80

<sup>2</sup> Op. cit. Aaron Nasution p., 192

<sup>3</sup> Ibid

<sup>4</sup> Aaron Nasution, op cit p., 191

equality of solidarity to rebuild our moral, social and political ideals from their original simplicity and universality.

Iqbal said, in the advance he must not stop what if he wants to reach the desired height, stopping is destruction. Iqbal wrote in "*Zindagi-o Amal*" (Life and Deed).<sup>1</sup>

*In the Journey of the Great Month, Dada is a stopping place for efforts.*

*Pautaiyang is silent without Pavoice speaking always*

*I'm alive, but I don't know who I am*

*The wave that knows no rest hurriedly replied*

*I exist because I move*

*When I stop I die*

Iqbal believed that Islamic law would be able to evolve towards the development of society in Muslim countries, if Muslims dared to approach it with the spirit of Umar Ibn al-Khatab, the first brain of kritis in Islam. In the early history of Islam, Umar was a figure who had made creative and innovative thoughts on the social religious problems he faced.<sup>2</sup>

#### **D. Conclusion**

From the previous brief it can be concluded that:

1. According to Muhammad Iqbal, if you want to progress and not be static in life in this world should be guided by the main sources of Islamic law, namely the Qur'an Hadith and Ijma (Ijtihad Tegas Iqbal, because the Qur'an, hadith and ijtihad value movement and change, and in the end by being guided by these three sources can change life from stable and stagnant to dynamic. Muslims need to make changes and reforms and adapt Islam and its adherents to the inventions of modern science.
2. Iqbal, his politics applied a democratic system, and in this democratic system Iqbal always linked it to Islamic democracy freedom, equality and brotherhood were really created according to the wishes of the people. Unlike the democracy that Europe buzzed, it turned out to be just nonsense (far from what the international community wants).

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<sup>1</sup> Aaron Nasution, op cit p., 191

<sup>2</sup> Op. Cit., Reconstruction of Islamic Thought, p, 87

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