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Political Dinamism of Islam In The Modern Age (Political Thinking Analysis of Muhammad Iqbal)

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Abstract: Islam is often preached with rigid stigma and is not flexible. This view is confusing, because throughout its history Islam has expressed a dynamic nature in responding to the development of the times. One example is the political thinking of Muhammad Iqbal. This research aims to investigate the ideas of Muhammad Iqbal about the Islamic state concept of democracy and nationalism to express the dynamic pattern of modern Islamic political thought. The focus of this research is how the pattern of the dynamism of Islamic political thinking in the modern era is described in the works of Muhammad Iqbal, in particular in the book "The Reconstruction of Religious Thought in Islam". The research uses qualitative methods with content analysis approach to analyze the political thinking of Muhammad Iqbal. The results of this study indicate that Muhammad Iqbal made a creative and contextual interpretation of the teachings of Islam to describe political theories appropriate to his time. In conclusion, the political thought of Muhammad Iqbal describes the concept of modern Islamic political dynamism which is contextual, progressive, and inspiring for the resurrection of contemporary Islam.

Keyword: Dynamism, Political Thought, Muhammad Iqbal.

INTRODUCTION

Politics comes from Latin and Greek. In Latin politics is called Politicus, and in Greek politics is known as politicos which means something related to citizens or citizens (Hamzani and Aravik 2021). This view is confusing, because throughout its history the political thinking and movements in Islam have demonstrated a high dynamism in responding to the various challenges of the times. One of the best descriptions of early modern Islamic political dynamism is the thought of Muhammad Iqbal. Muhammad Iqbal was one of Pakistan-born Muslim philosophers and poets who lived in the period of Islamic modernism. Muhammad Iqbal is one of the progressive and dynamic figures of Islamic thought who attempts to reconstruct the paradigm of religious thinking in order to be responsive about the social and political problems of Muslims. However, in-depth studies of the patterns and contributions of Muhammad Iqbal's political thinking in describing modern Islamic political dynamism are still rare. Therefore, this study aims to describe the political

thinking of Muhammad Iqbal related to the concepts of Islamic state, democracy, and nationalism. Discover the patterns and characteristics of Muhammad Iqbal's political thinking as a representation of the dynamism of early modern Islamic political thinking and movements. As well as showing the relevance of the opinions and political solutions put forward by Muhammad Iqbal to the problems of contemporary Islam. The focus of this study is how the dynamic pattern of Islamic political thinking is presented in the writings of Muhammad Iqbal, in particular the book "The Reconstruction of Religious Thought in Islam". What is Muhammad Iqbal's political opinion of the relationship between religion and state in the modern Islamic world? The study uses a qualitative research method with a content analysis approach to analyze the political thinking of Muhammad Iqbal. The main source of the research data is obtained from the book "The Reconstruction of Religious Thought in Islam" by Muhammad Iqbal. And other stories about the political thinking of Muhammad Iqbal. Previous research that dealt with the political thinking of Muhammad Iqbal was the result of Choiriyah's research entitled "Muhammad Iqbal: Political Thought and Sources of Islamic Law". In the study discussed the thoughts of Muhammad Iqbal about the progress and regression of the Islamic people that have an influence on the movement of reformation in Islam. According to Muhammad Iqbal, Islamic law is dynamic and can evolve with the development of the times. Therefore, Muhammad Iqbal contributed to the development of political thinking and Islamic law (Choiriyah 2016). The difference between this research and previous research is that in this study, the researchers discussed the dynamism of Islamic politics in the modern era. (analisa pemikiran politik Muhammad Iqbal). This research focuses only on Islamic political thinking in the modern era according to Muhammad Iqbal. But in the previous research discussed the political thinking and the law of Islam according to Muhammad Iqbal in general. And it's not displayed in the era or the era in which Muhammad Iqbal's political thought was used. In earlier studies, it included other discussions concerning the sources of Islamic law. After thoroughly examining the political thinking of Muhammad Iqbal, the results of his research are known, namely that the political thought of Muhammad Iqbal about the concept of the Islamic state is based on the principles of equality, equality and justice that describes the ideal values of the Qur'an. According to the observations and responses of Muhammad Iqbal, his political thinking exhibits a dynamic, flexible and contextual pattern in responding to the problems of modern Islam. The idea of Muhammad Iqbal as a representation of Islamic political dynamism has been confirmed in this study. His thinking is very relevant to the problems of contemporary Islam. The impact of this research is to present a more comprehensive review of Muhammad Iqbal's political thinking, especially his view of the modern Islamic state. Muhammad Iqbal is remembered as a brilliant synthesis of Islamic values and the spirit of modern times.

METHOD

This research uses the method of qualitative research with the content analysis approach to analyze the thinking of Muhammad Iqbal. Content analysis research is the research that is carried out analytically about the writing or document as a source of data. content analysis is focused on combining and deducting legislative and policy documents as well as research results. Analysis can also be done on textbooks, both theoretical and empirical (Hardani et al. 2020, 72). The subject of this research is the book *The Reconstruction of Religious Thought in Islam* by Muhammad Iqbal which is a monumental and representative work in symbolizing his political thinking. The data to be studied consists of two data, namely primary data and secondary data. Primary data is a narrative written by the person. Secondary data was a narration written by someone else about the thinking of the person who wanted to be studied. The primary data of this research is the book "The Reconstruction of Religious Thought in Islam" by Muhammad Iqbal which is a monumental and representative work in symbolizing his political thinking. Secondary data is obtained

from books, articles, scientific works on the political thinking of Muhammad Iqbal. The analysis was carried out on key ideas of Iqbal's political thinking such as the Islamic state, the relationship between religion and state, democracy, and nationalism. The findings of this study were analyzed to describe the dynamic patterns of Muhammad Iqbal's political thinking and its relevance to the contemporary Islamic world.

Therefore, the measures of this research are as follows:

1. The researchers gather data and read the works of Muhammad Iqbal.
2. Then, the researchers do an interpretation of the political thinking of Muhammad Iqbal which has been known and obtained.
3. Then, draw conclusions from the information that has been acquired.

RESULTS AND DISCUSSION

Muhammad Iqbal is a great figure in the richness of Islamic culture.

The thought of Muhammad Iqbal is arranged in the form of a poem, so that the thoughts of Muhammad Iqbal are eternal. Muhammad Iqbal was a philosopher, thinker, academic, legalist, reformist, politician, as well as a poet. Muhammad Iqbal strives for the advancement of the Islamic people, so that Muhammad Iqbal is known as the Pakistani Spiritual Father (Alhaddad 2022, 65). Muhammad Iqbal was born on November 9, 1877, he was born in Sialkot, Punjab, Pakistan. Muhammad Iqbal first received his first education from his father. After that, Muhammad Iqbal went to Bharat (madrasah) to study the Qur'an, and he entered the Scottish Mission School in Sialkot. During his time at Scottish mission school, Muhammad Iqbal studied with Mir Hasan. Mir Hasan was one of the Sufi scholars who had made an influence on the development of the mind and personality of Muhammad. In 1895 Muhammad Iqbal graduated from the Scottish Mission School. Then Iqbal continued his education at the Government College in Lahore. Sir Thomas Arnold was the first person to introduce Western thought to Muhammad Iqbal. Muhammad Iqbal conducted his doctoral studies in Germany. On November 4, 1907 Muhammad Iqbal was able to defend his doctoral dissertation entitled "The Development of Metaphysics in Persia". (Nasution 2010, 87). Wilfred Cantwell Smith argues that there are three aspects that can influence the development of Islamic thought of Muhammad Iqbal at the time in Europe are as follows: 1) The spirit and activity of the life of the extraordinary Europeans. 2) Muhammad Iqbal takes the vision of life of Europeans to be developed in life of East nations, the self-potential which has been spread by the Westerners. 3) There is a special part of the lives of Westerners that creates human beings with split personalities. In his poem, Muhammad Iqbal argues that the true Western civilization is a valley of darkness lacking in the springs of life. Muhammad Iqbal described it as a fruit that will eventually fall. According to Muhammad Iqbal, there is a disappearance of Western values which are spiritual and transcendental. In 1908 Muhammad Iqbal returned to India with the legal knowledge he had acquired from Europe. With the legal knowledge he possesses, in India Muhammad Iqbal works as a lawyer (Nasution 2010, 88). In addition to being a lawyer, Muhammad Iqbal was also frequently invited by educational institutions to deliver lectures. The lectures delivered by Muhammad Iqbal were collected into a book entitled "The Reconstruction of Religious Thought in Islam". Muhammad Iqbal was also involved in political activities in his country. According to Muhammad Iqbal there is no clash between Muslims and Hindus in India. Because Muslims always get the political agitation of the Hindu people. Muhammad Iqbal conveyed his idea of the separation of Islam in a country from the Islamic community to the party of the Muslim League. The chairman of the annual conference of the Muslim League in Allahabad, Muhammad Iqbal, delivered his speech on the division of India into two nations. Because according to Muhammad Iqbal India can survive in India by having its own government that is free from the domination of the Hindu people. In 1931 and 1932 a roundtable conference was held in London, as representatives of the Muslim League party Muhammad Iqbal discussed a stone constitution for India.

(Nasution 2010, 89). In 1935 Muhammad Iqbal suffered from diarrhea. Because of his illness, Muhammad Iqbal's health declined drastically. Exactly on April 21, 1938, Muhammad Iqbal died. On August 15, 1947, the Muslims succeeded in having an independent state free from Hindu hegemony called Pakistan. (Nasution 2010, 90).

Political thinking of Muhammad Iqbal

Muhammad Iqbal began to be interested in politics since the beginning of 1930, at the time Muhammad Iqbal took steps in the political sphere by joining the party of the League of Muslims. The reason Muhammad Iqbal was interested in politics was because at the time, the Islamic state was in a state of colonization and the Muslims at that time were backward, inadequate, and less intelligent. Thus, Muhammad Iqbal is encouraged to try to help the people of Islam with the intellectual intelligence that he possesses, emotional and spiritual of Allah SWT, which starts from the thought, energy, time and writing to fight the Muslims (Reni, Santalia, and Wahyuddin 2022,

The characteristic feature of Muhammad Iqbal's political thinking is always against nationalism that precedes the interests of ethnic sentiment and ethnicity or race. Muhammad Iqbal argues that Islam, politics, and religion cannot be separated, because state and religion are two unshakable entities. (Choiriyah 2016, 94). The Qur'an is an expression of the fact that man has a relationship with nature, and this connection as a reminder to be able to control the powers of the world, must be used correctly, not for personal misconduct in the world (Iqbal 2008, 21). According to Muhammad Iqbal the purpose of the Quran is to awaken a high awareness of the various relations of man with the universe and the Lord. (Iqbal 2008, 15). The Qur'an is the revelation of Allah, and it is a guidance to the life of mankind for the happiness of the world and the Hereafter. With the existence of the Qur'an can build a higher consciousness of mankind about his relationship with God and the universe (Nasution 2010, 90). Muhammad Iqbal argued that the Quran was created not only for a few nations, races, or certain groups of peoples, but the Qur'an was created for the whole of mankind. Therefore, a nation in which all the Muslims will be one indivisible people. All humanity is essentially one, because all humanity are the descendants of the prophet Adam. (Thahir 2002, 46). Muhammad Iqbal witnessed Muslims in India could not comprehend the whole and integral meaning contained in the Qur'an. The Qur'an is the book of the Quran. Therefore, the people of Islam cannot properly present the message in the Qur'an. The Muslims in India have no courage to re-examine the authority that had been established by previous scholars. According to Muhammad Iqbal, the Indian people physically live in the modern era, but the thought of the Muslims in India is still in the past. Therefore, if the Muslims in India move forward, while the law of Islam remains in its position (Nasution 2010, 91).

Muhammad Iqbal is obsessed with encouraging the Muslims to move and change the still and stagnant situation of the Islamic people to become moving and progressive in the conduct of worldly life. This view is the basis for Muhammad Iqbal to present his Islamic political theories. (Nasution 2010, 92). According to Muhammad Iqbal the word Khudi or ego/self is as being alive, desirable, conscious, responding, deciding, and innovative. Muhammad Iqbal argues that self is not about something imaginary, but about something real, and its existence is always felt in us, something that can drive us to do activity on our pragmatic life (Wibawa 2021, 148). According to Muhammad Iqbal's view, the highest ego exists in the pure duration in which change does not form a different attitude, and declares the original nature as a continuous creation, not touched by fatigue, so that he can know the higher ego is about something that cannot change its meaning, that is, by seeing him as total slowness, without motive, and nothing. (Iqbal 2008, 65). Muhammad Iqbal's philosophy is the answer to his grief over the colonialism of the Western nation that has dominated almost the entire Islamic world. Muhammad Iqbal believes that Khudi is the most important part of the contribution of the people of Islam, because Khudi was the center of the life of mankind.

According to Muhammad Iqbal, man is an individual who is constantly moving to raise the spirit so that he can move forward from one condition to another. Therefore, humans must take the initiative to develop the potential they possess. According to Muhammad Iqbal, Khudi must be directed to be as close as possible to the mutual ego, in order to the goal of developing Khudi, that is to develop the spiritual dignity of Khudi. (Nasution 2010, 94). According to Muhammad Iqbal, in order to become a camel man, mankind must be able to pass through three stages of education: obedience to the law, self-control, and divine caliphate. In turn, such compliance can create an individual's ability to control and control himself. According to Muhammad Iqbal, the individual has not only a personal dimension but also a social dimension. Society and individuals are two inseparable sides and both need each other. The dignity of the individual can be taken from the society, and so instead the society is organized and regulated by the individuals. (Nasution 2010, 95). The essence of Muhammad Iqbal's view of the ego or personality of mankind is a meaningful act called charity. Creative activity has a spiritual value and a purpose called charity. Meaningful activity is a basis of human existence in describing itself. Muhammad Iqbal defines meaningful activity as a form of human effort in the face of other realities. Significant activities are filled with ontological-religious content that affirms Islamic charity or spiritual morality. The anthropological philosophy of Muhammad Iqbal relates to the concept of man with a focus on the human ego called Khudi. (Wibawa 2021, 2). At the beginning of his life, Muhammad Iqbal hoped that the Muslims would unite with the Hindus and live together in an independent country. Because, according to Muhammad Iqbal, religion is not a barrier to their unity. Muhammad Iqbal argued that nationalism was a product of the West that could pose a danger to human civilization, because Western nationalism only invited the nations of Europe to glorify the race of the European nations, while the races of other nations were humiliated by the peoples of Europe. (Nasution 2010, 96).

According to Muhammad Iqbal that each culture has a special way of seeing something that is completely inaccessible to humans from different cultures. The cultural spirit of European nations is very anti-classical, because Europeans have genius, and not just the inspiration received from the Islamic culture which is entirely in the spirit of the religious group and the character of those religious groups. (Iqbal 2008, 164). The great politician Muhammad Iqbal has a very sharp view of the threat from the outside. According to Muhammad Iqbal, Western culture is a culture that is far from human norms, materialism, imperialism and anti-spiritual culture. Therefore, Muhammad Iqbal fought against the bad influence of Western culture. Muhammad Iqbal believes that the most important thing in the reformation of mankind is his own self. On understanding based on the teachings of Islam, then Muhammad Iqbal sought to increase confidence in the Muslims and their Islamic identity. Muslims must not feel reluctant toward Western culture. Thus, the Islamic people will be free from the imperialist snares. Muhammad Iqbal awakened the Muslims from his sleep called Islamic dynamism. Islamic dynamism is a movement for Muslims to move and not to shut up. (Hendri 2016, 5). Islamists argue that religion and Islamization are a political project and ignore variations in perceptions and practices over time. (Riza 2019). Muhammad Iqbal expressed his response to Western ideology through his speeches. The content of his speech was as follows: "I am against nationalism as understood in Europe. I see there are seeds of materialism and atheism that are very dangerous to humanity. Patriotism is a policy that is truly beneficial and occupies human moral life. But the real interests are human traditions, cultures, and beliefs. This is the real meaning of the life and death of man, not a piece of earth for a short act." (Nasution 2010, 16).

Muhammad Iqbal's view of the Modern Islamic State According to his history

Muhammad SAW was the first figure who made the Islamic state, after the Hijrah from Mecca to Medina. Medina was the first place where the Islamic state was formed. In

that time, all the duties were done voluntarily and had a high spirit of cooperation especially with the followers of the Prophet Muhammad SAW, and the government apparatus was still simple. By that time, the new socio-economy had not yet been formed. Through experience, and having spread the doctrines voluntarily, Medina has established contact with the masyarakat group that exists in the Arab jazirah. Then, they say together that we Arab Jazirah people are willing to submit to the new government that has been formed. (Hamzani and Aravik 2021, 48).

According to Muhammad Iqbal, religion, politics, and Islam cannot be separated, because religion and state are two indivisible entities. Through the movement of awakening Khudi can encourage the spirit of the Islamic people to rise from blasphemy. Muhammad Iqbal restored the old spirit, at the time of the triumph of Islam (Hendri 2016, 6). According to Muhammad Iqbal, modern Islamic scholars do not see that the ultimate fate of a nation does not depend on organization, but on individual power and values. In a society that's so structured, one can get out of existence. He gets all the wealth from the social thinking around him and can lose his own identity. According to Muhammad Iqbal, modern man can't control himself from his cruel egoism and wants to fix everything, it can kill his own efforts so that he doesn't get anything but exhaustion of life. (Iqbal 2008, 234). According to Muhammad Iqbal, the modern Islamic state requires a religious and biological updating which, in its higher manifestations, is neither priesthood nor dogma nor ritual. In order to prepare modern man for the great responsibility of the majesty of modern science. Can restore the attitude of faith, enable it to win the personality and can maintain it in the Hereafter (Iqbal 2008, 235).

According to (Nasution 2010, 22) Muhammad Iqbal Islamic democracy was only running in the era of Prophet Muhammad SAW and such Islamic Democracy should be revived in the society of the modern Islamic state, because in such a democratic Islamic there are spiritual principles. The spiritual principles are as follows:

1. Election is a means of expressing the wishes of the whole people.
2. De facto, that political sovereignty is in the hands of the people.
3. Muslim society is based on the absolute equality of all its members.
4. The ship of the state is not the representative of God and not the high priest in Islam.
5. Then the heads of state must remain submissive to the law of God.
6. The head of state may nominate his replacement, but if the people reject the candidate the nomination may be annulled.
7. The people have the right to make a decrease of office against the head of the state, if the heads of state are opposed to the sharia.

CONCLUSION

Muhammad Iqbal was a philosopher, thinker, academic, legalist, reformist, politician, as well as a poet. In his poem, Muhammad Iqbal argues that the true Western civilization is a valley of darkness lacking in the springs of life. Muhammad Iqbal began to be interested in politics in the early 1930s, when he took steps in the political sphere by joining the party of the League of Muslims. A characteristic feature of Muhammad Iqbal's political thinking is always against nationalism that prevails over interests of ethnic sentiment and ethnicity or race.

The Qur'an is a book that affirms about behavior and not about ideas. Muhammad Iqbal's philosophy is the answer to his grief over the colonialism of the Western nation that has dominated almost the entire Islamic world. According to Muhammad Iqbal, Western culture is a culture that is far from human norms, materialism, imperialism and anti-spiritual culture. According to Muhammad Iqbal, the modern Islamic state requires a religious and biological updating which, in its higher manifestations, is neither priesthood nor dogma nor

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