



# Reconstruction of Islamic Thought in the Perspective of Muhammad Iqbal

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## Abstract

Islamic thought continues to face challenges in facing the changing times, the flow of modernity and the crisis of the identity of the people. In this context, the thoughts of Muhammad Iqbal become important to study as an effort to reconstruct a progressive and contextual understanding of Islam. This study aims to analyze Muhammad Iqbal's thoughts on the reconstruction of Islam in the fields of theology, philosophy and social renewal and their relevance to the development of contemporary Islamic thought. The methodology of this study uses a qualitative approach with a literature study method on the works of Muhammad Iqbal. The results of the study found three forms of development of Muhammad Iqbal's thoughts, namely i) ijtihad, ii) dynamics of reason and iii) spiritual renewal as a foundation in reviving Islamic teachings that are rational, active and relevant to social reality. The implications of Iqbal's thoughts open up space for the renewal of Islamic science that is not trapped in transformative. This thought makes an important contribution in building the awareness of Muslims to rise intellectually and spiritually amidst global challenges.

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## INTRODUCTION

Islamic civilization has experienced ups and downs throughout its history. After the golden age in the Middle Ages, Muslims entered a period of intellectual stagnation marked by the strengthening of taqlid, fanaticism of schools of thought, and the decline of educational and scientific institutions. The entry of Western colonialism into the Islamic world further exacerbated these conditions, resulting not only in political and economic collapse, but also in the weakening of the intellectual and spiritual identity of the people (Maharani, 2020). In this complex situation, a number of reformist figures emerged who called for the need for an intellectual revival and reconstruction of Islamic thought in order to be able to answer the challenges of the times. One of the most prominent figures in this context is Muhammad Iqbal (1877–1938), a modern Muslim philosopher, poet, and thinker from the Indian subcontinent (K, 2015; Mirnawati et al., 2018).

Iqbal is known as one of the most progressive thinkers in the history of modern Islamic thought. His ideas arose from deep concern about the decline of Muslims and their lagging behind the West in the fields of science, technology, and thought (Dalimunte, 2024).

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In his various writings, both in Urdu and English, Iqbal argued for the need reconstruction of religious thought in Islam. He rejected the rigid and formalistic understanding of religion, and called for the importance of revitalizing reason, *ijtihad*, self-awareness (*khudi*), and dynamic spirituality rooted in the values of revelation (Ningsih, 2023). For Iqbal, Islam is not only a system of dogma, but also a system of ethics and action that must continue to move along with the development of the times.

Muhammad Iqbal (1877-1938), also known as Allama Iqbal, was a South Asian philosopher, poet, and politician who played a significant role in the Indian independence movement and later as the ideological inspiration and formation of Pakistan. He is widely known as "Mufakkir-e-Pakistan" (Thinker of Pakistan), "Shair-e-Mashriq" (Poet of the East), and "Hakeem-ul-Ummat" (Healer of the Ummah). Iqbal's thoughts on Islam were highly influential and covered a wide range of religious, political, and philosophical aspects (Amelia et al., 2022; Lestari et al., 2021). Muhammad Iqbal's reconstruction of Islamic thought is one of his most important contributions to modern Islamic thought.

The most important work that captures the essence of his efforts is "The Reconstruction of Religious Thought in Islam," which consists of a series of lectures he delivered in the 1920s. In it, Iqbal explores several key themes related to how Islam can be interpreted and practiced in the modern era (Andini et al., 2021; Pahutar, 2024). Muhammad Iqbal is known not only as a philosopher, jurist, political thinker and Muslim reformer, but also as a great poet. With so many works in the form of poetry, it is certain that Iqbal's influence is also determined by his poems. Iqbal has contributed significantly to the evolution of Islamic thought in the 20th century.

His most famous work, "The Reconstruction of Religious Thought in Islam", reflects not only his deep engagement with the intellectual crisis faced by Muslims due to modernization and colonialism, but also his attempt to formulate a robust and progressive response to these challenges (Zulkarnain, 2016; Halimatussaddiyah et al., 2025). Iqbal's thought proposes a new paradigm in the interpretation of Islam that combines tradition with modernity, unites spirituality with science, and explores the potential of human reason in understanding revelation.

Iqbal views that dynamics of reason in Islam has long been frozen by the dominance of scholastic thought and defensive theology. In fact, since the beginning, Islam has encouraged the use of reason in understanding revelation and reality. Therefore, in his reconstruction efforts, Iqbal combined the approach of modern Western philosophy, especially existential thought and Hegelian idealism, with the core values of Islam. He emphasized that Islamic spirituality must be revived through the appreciation of freedom, personal responsibility, and active involvement in socio-political life. The idea of *khudi* (the conscious ego) is the center of Iqbal's philosophy of life, which aims to revive the dignity of Muslim humans as thinking, believing and creative beings (Fariduddin, 2022; Samsudin, 2018).

In this context, this study aims to comprehensively examine reconstruction of Islamic thought from the perspective of Muhammad Iqbal, by tracing the basic principles of his thinking, his method of approach, and his contribution to the development of contemporary Islamic discourse. Using a qualitative approach and library research methods, this article will evaluate how Iqbal not only revived the spirit of rational and spiritual Islamic philosophy, but also built a new paradigm of modernity rooted in divine and human values (Mukhlis, 2019; Sundus, 2020). In this context, the discussion on "Reconstruction of Islamic Thought of Muhammad Iqbal" aims to review and analyze his revolutionary ideas, especially in the context of renewing theological and philosophical methodology in Islam. Iqbal believed that Muslims should respond critically to their intellectual heritage, encouraging an

intellectual and spiritual awakening that could strengthen Islamic identity in the face of Western modernity (Djamil, 2013; Munir, 2017).

## METHODS

This study uses a qualitative approach with a library research method, considering that the main focus of this study is the exploration of the thoughts of a figure, namely Muhammad Iqbal, in the context of the reconstruction of modern Islamic thought (Ariffin, 2016; Hamzah et al., 2024; Rahman et al., 2025; Yati Oktavia et al., 2022). The data in this study were obtained from primary sources in the form of authentic works of Muhammad Iqbal such as *The Reconstruction of Religious Thought in Islam*, *Asrar-i-Khudi (The Secrets of the Self)*, *Rumuz-i-Bekhudi (The Secrets of Selflessness)*, as well as other poems and essays that have been translated into English. Secondary sources consist of scientific books, journal articles, dissertations, and previous research that discuss Iqbal's thoughts and modern Islamic philosophy in general (Dermawan & Sain, 2025; Engkizar et al., 2024; Wulandari et al., 2025). The analysis technique used is descriptive-analytical with a philosophical hermeneutic approach, namely interpreting Iqbal's texts and ideas in depth based on the historical, cultural, and philosophical thought contexts that underlie them. The analysis process begins with an inventory of Iqbal's main ideas, followed by thematic categorization (such as *ijtihad*, dynamics of reason, and spiritual renewal), critical interpretation, and finally the formulation of conceptual conclusions that are relevant to the discourse of contemporary Islamic thought. This approach was chosen to be able to capture the essence of Iqbal's thoughts comprehensively, while also assessing their relevance in responding to the challenges of the modern era.

## RESULT AND DISCUSSION

First concept *ijtihad* in the perspective of Muhammad Iqbal. The concept of *ijtihad* is central to Muhammad Iqbal's intellectual project in rebuilding dynamic and contextual Islamic thought. For Iqbal, *ijtihad* is not merely a legal method in *fiqh*, but rather an intellectual and spiritual attitude that enables Muslims to continue to adapt Islamic teachings to the challenges of the times (Chumaini, 2025). He sees *ijtihad* as a vital instrument for maintaining the relevance of Islam in a changing world. In his book *The Reconstruction of Religious Thought in Islam*, Iqbal emphasized that *ijtihad* is a principle of life in Islam, because it represents the spirit of freedom of thought and intellectual creativity taught by the Qur'an. For him, the closing of the door of *ijtihad* in the past was one of the causes of the intellectual stagnation of Muslims. He firmly called for the reopening of the door of *ijtihad*, both in the fields of law, social, and theological thought (Arifullah, 2006; Ja'far, 2024).

Iqbal did not limit *ijtihad* to the realm of *ulama* or *fuqaha* alone. He believed that every Muslim who has sufficient intellectual and spiritual capacity has the right and even the obligation to conduct *ijtihad* according to the context and needs of his time. *Ijtihad* is not only the process of deriving law from religious sources, but also the process of philosophical and rational reflection on the reality of human life. In Iqbal's view, *ijtihad* is also closely related to the concept of freedom of thought and the active use of reason (*'aql*) (Habibah, 2021; Ulwan, 2018). He views that revelation and reason are not two things that are contradictory, but complement each other in understanding the truth. Therefore, Muslims must dare to reinterpret religious texts creatively and contextually while adhering to the basic values of Islam. *Ijtihad* according to Iqbal also contains elements of spiritual renewal, namely renewal in the way Muslims interpret the presence of God in modern life. *Ijtihad* is not only about law, but also about how Islam can be a transformative force in forming free, responsible, and dignified humans in the midst of the modern moral and materialist crisis. Thus, Iqbal made *ijtihad* the heart of the reconstruction of Islamic thought. He

invited Muslims to move away from dogmatism and formalism, towards an Islam that is alive, active, and open to the development of science, philosophy, and global civilization (Hussin et al., 2005).

Second concept dynamics of reason in the thoughts of Muhammad Iqbal. One of the main pillars in the reconstruction of Islamic thought according to Muhammad Iqbal is the recognition of the dynamic role of reason in understanding reality and religion. Iqbal rejected the sharp dichotomy between revelation and reason that was often developed by classical scholastic thought (Alias et al., 2020; Herlina, 2024). For Iqbal, reason is not the enemy of revelation, but rather an important instrument bestowed by God to understand, process, and apply religious values in the context of an ever-changing life. Iqbal strongly criticized the stagnation of Islamic thought that was too tied to literalism and formalism, which he said had frozen the creative potential of Muslims. He said that human reason is a dynamic creation of God, and therefore must be used actively in responding to the challenges of the times. Reason does not only function to understand texts, but also to read natural, social, and historical phenomena. This is in accordance with the spirit of the Qur'an which explicitly encourages humans to think, meditate, and learn from the creation of the heavens and the earth.

In *The Reconstruction of Religious Thought in Islam*, Iqbal stated that religion should be understood as an evolving life experience, not a closed and rigid system. Therefore, a rational and philosophical approach is very important in developing an understanding of Islam that is not alienated from modern reality. Iqbal encouraged Muslims to make reason a partner of revelation in formulating Islamic teachings that are relevant to the times, especially in the fields of ethics, law, politics, and science. The dynamics of reason according to Iqbal are also closely related to the concept of the creative ego (*khudi*), where humans are given the freedom and responsibility to consciously shape themselves and their world (Azharuddin & Bakar, 2023; Bakar et al., 2023). Reason in this case becomes part of the spiritual potential that enables humans to develop, innovate, and create civilization. In other words, the dynamics of reason are part of the process of glorifying humans as caliphs on earth.

In addition, Iqbal views that dynamic reason is an antidote to imitation and dogmatic thinking. He invites Muslims to dare to break out of the confinement of the legacy of the past that is no longer relevant, and to open up space for new interpretations that are more contextual and progressive. This attitude places reason as the intellectual motor in the ongoing *ijtihad* project. Thus, within the framework of the reconstruction of Islamic thought, the dynamics of reason are a means to revive the spirit of Islamic science that is rational, critical, and open to change. Iqbal proposes a vision of Islam that is not anti-modernity, but is instead able to actively dialogue with contemporary science and human values without losing its spiritual identity (Hawasi, 2021; Juliana, 2024).

The third concept spiritual renewal in the thoughts of Muhammad Iqbal. Muhammad Iqbal not only spoke about intellectual and social renewal in Islam, but also emphasized the importance of spiritual renewal (*spiritual renewal*) as the core of the revival of the people. For Iqbal, the strength of the Muslim community does not lie in numbers, wealth, or political structure alone, but rather in the spiritual quality and divine awareness that lives in every individual Muslim. Spiritual renewal in Iqbal's view is personal and collective, and is the main foundation in rebuilding Islamic civilization based on divine values (Akil, 2023; Mizani, n.d.). Iqbal saw that the crisis that hit modern Muslims did not only stem from colonialism or the decline of science, but also from the loss of spiritual awareness that made religion merely a ritual and formality without meaning. He called for Muslims not only to understand Islam as a system of dogma, but as a dynamic life experience, which encourages inner growth and an existential relationship with Allah SWT. In this case, spiritual renewal

is an urgent need to restore the spirit of the true teachings of Islam. The core concept of spiritual renewal in Iqbal's thinking is the strengthening of "khudi" or the creative ego. "Khudi" is the divine potential in humans that allows individuals to develop independently, responsibly, and have high moral awareness. Through the awareness of "khudi", humans are required not to be passive and surrender to circumstances, but to be active in shaping the world according to the values of monotheism. Iqbal believed that a person cannot be a true Muslim unless he is aware of God's will and acts according to that awareness in his daily life (Nurizwan et al., 2022; Pemikiran et al., 2017).

Spiritual renewal is also closely related to the revitalization of the meaning of worship and the relationship between humans and God. Iqbal rejected the Sufi view which tended to be fatalistic and passive, and called for an active and dynamic spirituality. Worship is not merely a form of self-isolation from the world, but rather a transcendental energy that motivates a person to build a just, civilized, and progressive society (Mawaddah et al., 2024). In this framework, spiritual renewal becomes a path to forming individuals who are not only personally pious, but also play a role in social change. Furthermore, Iqbal views that true spirituality must be in dialogue with modernity. He does not reject Western science or philosophy, but wants Muslims to awaken an inclusive and critical spirituality, which is able to combine Islamic values with the development of the times (Welan et al., 2023; Lestari et al., 2021; Ningsih, 2023). This is very important to fight the materialism, nihilism, and moral emptiness that characterize modern society. Thus, spiritual renewal in the perspective of Muhammad Iqbal is the main foundation in the project of reconstructing Islamic thought. He offers a vision of Islam that is not only rational and social, but also full of the spirit and divine consciousness, which revives the spirit of monotheism in the every aspect of human life from the most personal to the collective and civilizational.

## CONCLUSION

Muhammad Iqbal is one of the figures of modern Islamic thought reformers who offers a philosophical and spiritual approach in reviving Islamic teachings contextually. Iqbal's ideas on *ijtihad*, the dynamics of reason, and spiritual renewal are the core of the project of reconstructing Islamic thought that he initiated. Iqbal encouraged Muslims to abandon stagnant mindsets and legal formalism that freeze intellectual potential, and to revive the creative spirit in understanding religion through freedom of thought, philosophical reasoning, and high moral awareness. The concept of *ijtihad* developed by Iqbal is not only limited to the legal aspect, but includes a rereading of Islamic values within the framework of modernity. Reason in Iqbal's view is a divine gift that is dynamic and must be optimized in facing the challenges of the times. Spiritual renewal also becomes the moral foundation of all efforts to reconstruct thought, which aims to form humans who are monotheistic, free, and responsible for their social and existential roles on earth. The reconstruction of Islamic thought according to Iqbal is not just a formal reform movement, but a transformative project that combines the power of reason, faith, and action. His ideas remain relevant today, especially in building awareness among the people to actively face modernity without losing their authentic Islamic identity. Thus, Iqbal's thoughts have made a major contribution to the development of progressive, critical, and spiritual Islamic discourse in the context of the revival of a comprehensive Islamic civilization.

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