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### Iqbal's Thought on the Relationship between Religion and Science And Its Implication to the Possibility of Islamic-Based Science

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**Abstract:** This paper aims to reconstruct Muhammad Iqbal's thought on relationship of religion and science that has been described in his main work, *The Reconstruction of Religious Thought in Islam*. In this book, Iqbal elaborates the mutual relation of religion, science, and as well as philosophy. As a Moslem thinker, he offers a new modern and progressive vision to reconcile two trends of value domains, namely religion and science. This reconciliation rationally demonstrates his philosophical thought concerning religion and science relation..He shows that eventhough religion has its transcendental value but it has cognitive content which seeking its rational foundation to science. He successfully bridges the connection between religion and science. It does not mean that science is superior over religion but science can give rational foundation of variety of religious experience. After describing Iqbal's thought on the relationship between religion and science, this paper analyzes his fundamental idea and and his contribution to Islamic human intellectuals in modern time. Then, this writing tries to see its implication for the possibility of Islamic-based science in Indonesia.

**Keywords:** *iqbal's thought, religion and science relationship, rational foundation, islamic-based science*

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#### A. INTRODUCTION

The development of modern science in 18th Century in the West, in one side, had shown the advancement of empirical method of science. The hegemony of empiricism philosophy as introduced by Locke and Hume had signed the role of inductive method in modern science. Eventhough, empiricism got an attack from Descartes' rationalism but its great attention to phenomenal world could not be denied. Kant's criticism only synthesized the tendency of extreme pole of empiricism

which relies on sensibility and rationalism which relies on understanding. Both of them, according to Kant are sources of knowledge altogether.

In other side, in the East religious doctrine, particularly Islam, was trapped into dogmatic interpretation therefore it failed seeking the importance of *ijtihad* in Islam. In such condition Islam only became ritual religion. The image of Islam which ever created a religion of civilization in Europe was fade away substituted by religion of doctrine. These phenomena got great



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attention from Sir Muhammad Iqbal, a modern poet-philosopher in Islamic world. Iqbal tried to bridge the problems faced by Western approach of science and theological approach in Islamic world. Concerning this effort William C. Chittick said that Iqbal was only a few Moslem intellectuals who had a honorable effort to formulate Islam in the light of modern science (Chittick, 2010: 51). Chittick's statement was in line with Ali Syari'ati when saying that modern world needs a thinker who braves to reconstruct Islamic form: "If one to reconstruct the form of Islam, which has been made to degenerate over the course of history, re-assemble it in such a way that its spirit could return to a complete body, and transform the present disoriented elements of Islam into that spirit, as if the trumpet of Israfil were to blow in the 20th century over a dead society and awaken its movement, power, spirit, and meaning, it is then that exemplary Muslim personalities like Muhammad Iqbal would be reconstructed and reborn." (syari'ati, in Khamene'i et.al, 2002).

One of Iqbal's reconstructions was to synthesize science and religion which is misunderstood as opposed each other, particularly as believed by Al-Ghazali in classical Islamic thought and Kant in the modern Western philosophy. The main problem can be asked: what is something fundamental using modern science as initiated by Iqbal in reconstructing religious thought in Islam and the implication as well as the relevance form the possibility of developing Islamic based-science? This paper tries to explain Iqbal's effort as he wrote in his book, *The Reconstruction of Religious Thought in Islam* and in his poem.

## **B. MATERIALS AND METHODS**

### **1. Iqbal and His Intellectual Background**

Muhammad Iqbal was born in Sialkot, the region located in the North-

West Punjab, India in 22 February 1873. His family was derived from Brahman caste in Kashmir. Then, one of his ancestors embraced Islam and came to Iqbal's father, Muhammad Nur. Muhammad Nur was a pious Sufi inclination and Iqbal's mother, Imam Bibi, was also religious (Schimmel, 2003: 38-39).

Young Iqbal, firstly studied from Mir Hassan, a great Moslem scholar and a friend of Iqbal's father. Hassan influenced and formed Iqbal's religious intellectuality greatly before Iqbal's visit to Europe to study (Azzam, 1983). In 1893 Iqbal entered his traditional education College in Scottish Mission College in Sialkot. Two years later, he continued at Government College in Lahore. In Government College Iqbal firstly met Sir Thomas Arnold, an Orientalist who wrote *The Preaching of Islam* and the figure who introduced Western orientalist and philosophers (Schimmel, 2003: 409). By 1899 Iqbal continued his study at Oriental College Punjab University. Here, Iqbal completed his master degree and was appointed McLeod Arabic Reader by lecturing in History and Political Economy for three years. Iqbal, then, returned to Government College to give lectures on Philosophy and English Literature (Azzam, 1985: 45). Besides at Government College Iqbal also gave lectures on Philosophy and History at Oriental College, Lahore. In 1905 Iqbal continued his study in Philosophy to Europe, first to England at Trinity College Cambridge University majoring in Moral Philosophy under direction of German philosopher, McTaggart. Iqbal also studied at Lincoln's In College London. In 1908 he continued his study to Germany, first at Heidelberg University then at Munich University for completing his Doctoral thesis entitled *The Development of Metaphysics in*

*Persia*. After graduating from Doctoral Program Iqbal returned to Iqbal was a Moslem intellectual who well-known as a poet-philosopher. He was an open-minded thinker who respected and ready to change his ideas if fresh advances human knowledge come (Siddiqi in Scholars, 1944: 2). Iqbal is categorized as a progressive Moslem thinker to whom, in the words of Saiyidain: "The old and the new, the reactionary and the progressive, the past and the present, the East and the West are all subjects to his critical scrutiny." (Saiyidain in Scholars, 1944: 79). Iqbal's progressive thought can be found in his masterpiece work, *The Reconstruction of Religious Thought in Islam*.

Sirriyeh (2003: 125) notes that before visiting Europe to study in Cambridge, England and Munich, Germany Iqbal had an interest in modern philosophy. His eclectic thought brought to apply modern Western philosophy, as reflected in his article on McTaggart philosophy, in Islamic mysticism or sufism. The inspiration of Iqbal's philosophy was derived from many sources from Islamic mystics as well as western philosophers. Annemarie Schimmel notes some Western and Eastern mystics and philosophers whom influenced Iqbal, such as from Rumi, Al-Hallaj, Al-Ghazali, Al-Jilli, Kant, Hegel, Goethe, Ghalib, Bedil and Wordsworth until Bergson and Nietzsche (Schimmel, 2003: 408-484). Treasury of Iqbal on the mastery of Western and Eastern thoughts made his thought is not monolithic but dynamic and critical to the development of philosophical and religious thoughts in the West as well as in the East. Iqbal felt that his task was to solve the problems found in Western and Eastern thoughts as well as to reconstruct a new philosophical

thought, particularly religious thought in Islam.

Since 1934 Iqbal's health was getting worse and worse. Then, in 1935 he could not attend the invitation from Oxford University to give a public lecture of Rhodes Program because of his illness. Finally, Iqbal passed away on April 21th, 1938. He was buried in front of Great Mosque of Badshahi, Lahore. Later, Iqbal is also well-known as one of spiritual fathers of Pakistan together with Muhammad Ali Jinnah who struggle to build a Moslem country which was separated from India.

## **2. Iqbal and Scientific Search of Islamic Religious Thought**

To actualize scientific tradition in Islam Iqbal insists young Moslem generation to learn modern scientific knowledge from the West. At the same time, he warns every Moslem to keep up their tradition critically. For his effort, Iqbal is categorized as one of modernist Moslems who, in the words of John L. Esposito: "... combined a traditional upbringing with an intimate knowledge of the West" (Esposito, 1993: 59). To strengthen his argument Iqbal often refers to some Western scientists and philosophers to support his own major thoughts (Fakhry, 1983: 3541). Iqbal's efforts are not to under estimate Islamic intellectual traditions but as a part of contextualization of Islamic teachings in the light of modern scientific advancement that the West has. Therefore, Iqbal realized that he should take the inspiration of empirical tendency from modern advancement of philosophy and science (Enver, 2004: 2-3). Empirical approach is needed to explore and develop physical sciences eventhough Iqbal kept on defending that empirical experience as is not the only one. There is also another experience, namely religious or mystic experience as

the highest level of experience. It cannot be denied that Iqbal is a religious thinker and his efforts are the manifestation of his love to Islam. He wants Moslem community continues golden age of Islamic civilization. And this is only possible by spirit of scientific ideas and theories (Leaman, 1999: 31). This view can be found when Iqbal, in his work, *The Reconstruction of Religious Thought in Islam*, writes:

No wonder then that the younger generation ... demand a fresh orientation of their faith. With the reawakening of Islam, therefore, it is necessary to examine, in an independent spirit, what Europe has thought and how far the conclusion reached by her can help us in the revision, and if necessary reconstruction of theological thought in Islam (Iqbal, 2004: 8).

From the statement of Iqbal shown above it can be seen that the main purpose of his *Reconstruction of Religious Thought in Islam* is to bring the peak of Islamic civilization that ever carved and colored European world back to Moslem community in modern sense. The peak of Islamic civilization paid attention to the importance of "inductive intellect" which is inspired by the Qur'an as epistemological basis. What the Qur'an commands people using their thought, reflection, and reason always relates to phenomena as the signs of God in the universe. Iqbal strickly speaks: "... that Islam, recognizing the conduct of the ideal with the real, says 'yes' to the world of matter and points the way to master it with a view to discover a basis for realistic regulation of life." (Iqbal, 2004: 10). This realistic call of Islam was manifested by the awakening of golden age of science

in Islamic civilization flourished for 500 years when European culture still lived in the dark ages. But this enlightenment was alienated and vanished in Islamic world today because of theological orthodoxy in understanding Islam (Ali, 1996: 391). For this purpose, Iqbal believes that modern science and philosophy should be learned by Moslem younger generation. Iqbal claims that the West is successful in developing modern scientific researches. Iqbal shows that the mastery of science by the West is only the continuity of scientific tradition that Islamic civilization had before. At that time, appreciation of Moslem philosophers and scientists successfully bridged religion, philosophy, and science. Some philosophers and scientists, like Ibn Sina, Al-Farabi, Al-Kindi, At-Thusi, Al-Khawarizmi, and so on were the figures who respected to, not only spiritual but also material world. In modern era, Enver (2004: 1) mentions Iqbal as a Moslem thinker who consistently tried to reconsiliate religion and philosophy, as well as science in islam.

When discussing science, the object of study is concrete reality. Therefore, Mehdi Golshani states that science becomes a branch of knowledge that relates to material world (Golshani in IIIT, 1984: 73). In understanding material world, Iqbal rejects Newtonian view on universe. Iqbal's view on material world is closed to Whitehead's understanding on material world as living organism. But Iqbal still accepts the reality of physical objects (Ashraf, 2004: 98). For Iqbal material world is not a dead thing but an act. Iqbal writes:

"What we call things are events in the continuity of Nature which thought spatializes and thus regards as mutually isolated for

purpose of action. The universe which seems to us to be a collection of things is not a solid stuff occupying a void. It is not a thing but an act." (Iqbal, 2004: 49).

Then, Iqbal called Moslem community to learn what the West had developed in modern science: "Our duty is carefully to watch the progress of human thought, and to maintain an independent critical attitude towards it." (Iqbal, 2004: xxii). Iqbal's calling seems to be urgent when today Islamic world faces technological, economic, political as well as intellectual declines (Khan, 2002: 17). He realized that within its limited scope in understanding whole reality, scientific knowledge has important contribution for humanity (Siddiqi in Scholars, 1944: 5). To realize human's potentialities man needs material universe as an arena of struggle and manifestation. For this purpose Iqbal encourages the importance scientific spirit to research universe phenomena (Ashraf, 2003: 29). To seek phenomena Iqbal (2004: 126-127). bases his epistemology not only from *afaq* (world/nature/universe) but also from *anfus* (ego/ego), and history as sources of knowledge.

While appreciating treasury of Islamic mysticism or schools of sufism Iqbal also criticizes this esoteric traditions for their neglecting of modern thought and experience inspiration: "The more genuine schools of Sufism have, no doubt, done good work in shaping and directing the evolution of religious experience in Islam; but their latter-day representatives, owing to their ignorance of the modern mind, have become absolutely incapable of receiving any fresh inspiration from modern thought and experience." (Iqbal, 2004: xxi). Eventhough Iqbal was ever influenced by Islamic mystics (Rehman

in Scholars, 1944: 225) but the decadence of pseudo-mysticism which teach withdrawal or self-negation from material life was rejected. This pseudo-mysticism relays on closed-intuition and the same time it calls down reason and sense-perception. Actually, reason and sense-perception are two faculties needed to experience material reality. Different from the defenders of pseudo-mysticism Iqbal appreciates material reality. Consistent with the ideal of Islamic view Iqbal accepted the value of the sensible reality but it is not the only reality (Vahid, 1986: 36-37). Iqbal tried to connect the sensible experience with the highest level of knowledge, that is religious experience. Even, Iqbal considered one's appreciation to sensible experience as an act of "worship" because all sensible experiences are manifestation of God in the universe.

## C. RESULT AND DISCUSSION

### 1. Iqbal's Scientific View on Subjectivity and Objectivity of Human Religiosity

Iqbal's theory of knowledge is not easy to formulate because, as a poet-philosopher, he tended to write his thought unsystematically. But Fazlur Rahman tried to map Iqbal's view on the relationship between reason and intuition:

"Thus Iqbal stresses Faith and intuition, sometimes *rather than* reason and sometimes *at the expense of reason*, depending on the context he is speaking in and the kind of group he is addressing. There are three types of position Iqbal takes with regard to the relationship between intuition and reason, viz (1) that reason and intuition

pull in different directions; (2) that reason is subordinate to intuition or wisdom and, in a way, leads towards the latter; and (3) that there exists between the two an organic relationship and thus neither can dispense with other. While addressing the West and the westernized Muslim, he tends to minimize the role of reason and even disparages it, whereas he emphasizes it while addressing the conservative whom he desires to reappropriate Western rationalism and scienticism. Inwardly, therefore, there is a deeper unity and a sense of purpose in Iqbal, and his condemnation of pure, unconditional and undirected rational thought is partly a critique of Western thought and indirectly a criticism of Westernism, ..." (Rahman, 1968: 277-278).

Rahman's mapping on Iqbal's thought seems to give clarification the dispute of assuming Iqbal as a dualist in positioning reason and intuition (Saiyidain, 1954: 62). Iqbal's statement concerning the relationship between reason and intuition is helpful to reject the view of dualism in Iqbal's epistemology: "Nor is there any reason to suppose that thought and intuition are essentially opposed to each other. They spring from the same root and complement each other. The one grasps reality piecemeal, the other grasps it in its wholeness." (Iqbal, 2004: 2). But it does not mean that reason (intellect) is useless because it can function to serve intuition (Ashraf, 2003: 38). Interestingly, Iqbal's belief that intuition has higher level than reason has similarity with Bergson's view that the level of intuition is higher kind of

intellect. Iqbal stresses the role of intuition when explaining the experiential character of religious experience:

"Religion is not Physics or Chemistry seeking an explanation of nature in terms of causation; its reality aims at interpreting a totality different region of human experience – religious experience – the data of which cannot be reduced to the data of any other science. In fact, it must be said in justice to religion that it insisted on the necessity of concrete experience in religious life long before science learnt to do so. The conflict between the two is due not to the fact that the one is, and other is not, based on concrete experience. Their conflict is due to the misapprehension that both interpret the same data of experience. We forget that religion aims at reaching the real significance of a special variety of human experience." (Iqbal, 2004: 25-26).

Here, Iqbal differentiates between religious (mystic experience) and normal experience in the level how the knowledge is captured: "As regions of normal experience are subject to interpretation of sense-data for our knowledge of the external world, so the region of mystic experience is subject to interpretation for our knowledge of God." (Iqbal, 1960; 18). Iqbal comes to the understanding that: "Religion is neither mere thought nor mere feeling, nor mere action; it is an expression of the whole man." (Iqbal, 2004: 8).

The expression of religious experience comes to need of conceptual framework which is rational and discursive. It is because, as an

existential and subjective experience, religious experience cannot be transferred to other persons. But a discursive understanding on this kind of mystic experience can be expressed into words (Fazeli, 2011: 1-26). In Iqbal's words religious or mystic experience is a kind of inarticulate feeling and an inarticulate feeling, Iqbal continues, "... seeks to fulfill its destiny in idea...(Iqbal, 2004: 18). Therefore, an idea of religious or mystic experience can be expressed into conceptual framework. Here, Iqbal had anticipated what Ian Barbour (1966: 119-120) said that religious doctrines should be reasonable and ready to challenged by scientific engagement, not only mere religious engagement. The development of modern language philosophy can help the scientific engagement of religious experience. Religious community should be able to act a religiosity which is in line but critical with modern science inventions (Rakhmat, 2013). Thus, Iqbal's position to defend intuition over reason shows his critical view to control science not to be trapped into the danger of scienticism.

Iqbal's theses actually was possible because of the philosophical dispute abandoned by Al-Ghazali as well as Kant. Iqbal saw that both of them failed to see the position of reason. It can be traced to the failure of Al-Ghazali's religious revivalism on sufism as well as Kant's rational criticism on the limits of reason. At length Iqbal writes:

"It cannot, however, be denied that Ghazali's mission was almost apostolic like that of Kant in Germany of the eighteenth century. In Germany rationalism appeared as an ally religion, but she soon realized that the dogmatic side of religion was incapable of

demonstration. The only course open to her was to eliminate dogma from sacred record. With the elimination of dogma came the utilitarian view of morality, and thus rationalism completed the reign unbelief. Such was the state of theological thought in Germany when Kant appeared. His Critique of Pure Reason revealed the limitations of human reason and reduced the whole work of the rationalists to a heap of ruins ... ..Ghazali's philosophical skepticism, which, however, went a little too far, virtually did the same kind of work in the world of Islam in breaking the back of that proud but shallow rationalism which moved in the same direction as pre-Kantian rationalism in Germany. ... Kant, consistently with his principles, could not affirm the possibility of a knowledge of God. Ghazali, finding no hope in analytic thought, moved to mystic experience, and there found an independent content for religion. In this way he succeeded in securing for religion the right to exist independently of science and metaphysics. But the revelation of the total Infinite in mystic experience convinced him of the finitude and inconclusiveness of thought and drove him to draw a line of cleavage between thought and intuition. He failed to see that thought and intuition are organically related and that thought must necessarily simulate finitude and inconclusiveness because of its alliance with serial time. The idea that thought is essentially finite,

and for this reason unable to capture the Infinite, is based on a mistaken notion of the movement of thought in knowledge." (Iqbal, 2004: 4-5).

To make it clear Ashraf tried to explain Iqbal's theory of knowledge that both intuition and intellect are related each other for mutual regeneration. They are only different in degrees of approach. They seek the vision of the same reality which. Intellect fixes its gaze on the temporal aspect of reality, meanwhile intuition function to catch the eternal. In other words, poetically Iqbal (as quoted by Ma'ruf, 1996: 53) expressed his thought:

"Pass beyond the Pale of reason as the light;  
Can show the way, not the goal."

The emergence of knowledge hierarchy makes man's understanding of knowledge is not monolithic but plural. Therefore, in Islam knowledge is classified into some degrees (Bakar, 1998). They the same objective as others but only different in hierarchy or level: from physical science until religious science. The objectivity is not only for empirical but also non-empirical knowledge, for instance the knowledge of religious and spiritual experience. Osman Bakar adds:

"Corresponding to each level of objective truth, there is a particular form of verification or proof involving truth is cognized. Objectivity is also possible in the domain of non-empirical knowledge, such as in religious and spiritual knowledge or in philosophical and metaphysical knowledge, precisely because all men, in principle, possess the higher

faculties of knowledge."  
(Bakar, 1991: 10-11).

What Bakar said help the readers of Iqbal to understand Iqbal's thought, particularly on the position of Iqbal who tried to insist the objectivity of religious experience not only in the level of discursive language but also in the level of metaphysic-existential objectivity.

## **2. The Implication for the Possibility of Islamic-Based Science**

Iqbal's effort in bridging the relationship between religion and science was an advanced reconstruction in modern era. He voiced the necessity of holistic approach in understanding reality. He does not stop to the possibility of phenomenal knowledge as believed by Kant but also goes further to noumenal knowledge concerning the possibility of religious experience who is denied by Kant in his work, *Religion in the Limits of Reason Alone*. Here, Iqbal tried to answer Kant's thesis concerning the impossibility of knowing God. In one side, Iqbal acknowledges the empirical and rational knowledge to understand the phenomenal. But in other side, Iqbal realized the limitations of empirical and rational knowledge. Empirical and rational knowledge are limited to catch concrete reality meanwhile religious and mystic experience are only possible to be approached by intuition. Here, Iqbal's thought is in line with Bergson about the role of intuition in approaching religious and mystic experience.

In the context of scientific point of view knowledge cannot be reduced and limited only for phenomenal reality which is rational in its character but it cannot obstruct it to understand intuitively noumenal knowledge which is supra rational in its character. In Iqbal these two kinds of knowledge; phenomenal and noumenal are not



opposed each other. They are, according to Iqbal, only different in level of faculties of knowledge. In other words, they are only different in forms but they have the same nature qualitatively. By this theses, Iqbal intends to defend the objectivity of knowledge in the light of rational and discursive knowledge. Iqbal's effort is important to avoid religious truth claims which are descent into subjectivism. It can be emphasized here the acceptance of Iqbal to the objective and rational knowledge does not mean that he denies direct religious experience as subjective experience of a mystic. In one side, Iqbal agreed with William James' effort when exploring the characteristics of religious and mystic experience as subjective experience, such as immediate, intuitive, unanalysable, unique, and unreal of serial time. In other side, Iqbal opened the possibility of language of religious experience as rationalization or objectivity in discursive language. He emphasized that this kind of experience also has cognitive content like other normal experience as Iqbal writes: "Religious experience, I have tried to maintain, is essentially a state of feeling with a cognitive aspect, the content of which cannot be communicated to others, except in the form of judgment." (Iqbal, 2004: 26-27). To make it clear, then, Iqbal argued:

"The incommunicability of mystic experience is due to the fact that it is essentially a matter of inarticulate feeling, untouched by discursive intellect. It must, however, be noted that mystic feeling, like all feeling, has cognitive element also; and it is, I believe, because of this cognitive element that it lends itself to the form of idea. In fact, it is the nature of feeling to seek expression

in thought.  
..... Thus you will see that it is because of this essential nature of feeling that while religion starts with feeling, it has never, in its history, taken itself as a matter of feeling alone and has constantly striven after metaphysics. The mystic's condemnation of intellect as an organ of knowledge does not really find any justification in the history of religion. ...." (Iqbal, 2004: 17-18).

It should be noted that what Iqbal said that religious or mystic experience is also problem of intellect. Then, it brings to the language about this kind of human experience of God. In other words, this experience needs expressing into discursive and rational language as means of communication (Bagir, 1996: 29). In the context of modern thought the aspects related to problem of human expressions become the domain of philosophy of language as introduced by Ludwig Wittgenstein with his language game. Then, Mehdi Ha'iri Yazdi (1992) successfully developed knowledge by presence in order to differentiate between language *of* and language *about* religious or mystic experience as the principles of epistemology in Islamic philosophy.

In one of his poems Iqbal defines science poetically:

"What is the secret of the novelties of science  
A desire which realized itself by its own strength  
And burst forth from the heart and took shape  
Nose, hand, brain, eye, and ear,  
Thought, imagination, feeling, memory, and understanding  
All these are weapons devised by life or self

preservation.” (Iqbal, 1950: 14).

But Iqbal insists that sense perception must be complemented by perception which is intuitive in character: “... In the interests of securing a complete vision of Reality, therefore, sense-perception must be supplemented by the perception of what the Qur’an describes as *Fuad* or *Qalb*, i.e. heart.” (Iqbal, 2004: 12). Here, Iqbal is in line with Bergson who criticize the tendency of Western modern science to reduce reality into particularization and specialization because of its mere rational method. The eye of modern science can see the wholeness of reality which only can be seen intuitively.

Iqbal criticized the exclusive tendency of approaching reality from within done by Asian cultures in particular. He claims that this approach only results theory without power. In *Reconstruction* Iqbal writes:

“Reality lives in its own appearances; and such being as man, who has to maintain his life in an obstructing environment, cannot afford to ignore the visible. The Qur’an opens our eyes to the great fact of change, through the appreciation and control of which alone it is possible to build a durable civilization. The cultures of Asia and, in fact, of the whole ancient world failed, because they approached Reality exclusively from within and moved from within outwards. This procedure gave them theory without power, and on mere theory no durable civilization can be based.” (Iqbal, 2004: 12).

Iqbal’s statement proved his refusal of certain contemplative ideas and actions done by major mystic traditions

developed in Islamic world. Iqbal seems to realized dangerous effect of mysticism, that is weakening the ego or the self to say “yes” to the concrete world. Such kind of spirituality tends to negate the world and escape from freedom to create. It produces powerless egos who passively live and fail to affirm the world. Historically Iqbal gave an example that the practice of medieval mysticism emerged in the East as well as in the West failed because of its negation to the existence of the self (Iqbal, 2004: 188). After criticizing the bad impact of this pseudo-mysticism Iqbal offered what he believed as the ideal Islamic mysticism:

“In condemning self-negation I am condemning those forms of conduct which lead to the extinction of the “I” as a metaphysical force, for its extinction would mean its dissolution, its incapacity for personal immortality. The ideal of Islamic Mysticism according to my understanding is not extinction of the “I”. The *fana* in the Islamic mysticism means not extinction but complete surrender of human ego to the Divine Ego. The ideal of Islamic mysticism is a stage beyond the stage of the *fana* i.e. *baqa* which from my point of view is the highest stage of self-affirmation.” (Iqbal in Vahid (ed.), 1964: 244).

Iqbal also condemned Mu’tazila school of thought who treated religion as something mere conceptual which was dry from existential as well as ethical searches. Therefore, Iqbal wrote:

“The Mu’tazila, conceiving religion merely as a body of doctrine and ignoring it as a vital fact, took no notice of non-conceptual modes of

approaching reality and reduced religion to a more system of logical concepts ending in a purely negative attitude. They failed to see that in the domain of knowledge – scientific or religious – complete independence of thought from concrete experience is not possible.” (Iqbal, 2004: 4).

In the history of Islamic theological dispute this school of thought was involved in the emergence of tension among Islamic school of thoughts. The Mu'tazila was well-known as Islamic rationalists who were opposed to scripturalists and sufis. Theological dispute in Islamic theology also got attention from Iqbal. Iqbal saw that the theological dispute was not productive even contraproductive.

Therefore, Iqbal realized that it was his time to offer a productive thought, mainly the problem of faced by Moslem world was trapped by dualistic poles between material and immaterial reality. So far, Moslem community failed to integrate material and non-material world (Quraishi and Shah in IIT, 1984: 97). As a matter of fact, material world, as external world, exists which is empirical in its character (Ashraf, 2003: 26). Therefore, Iqbal criticizes Plato's idealism which denies material world. In one of his poems Iqbal, as quoted by Saiyidain (1954: 58) shows an appreciation to the material world:

“Open the eyes, look at the earth and the sky  
Look at the sun rising gloriously in the East!  
Look at this unveiled glory hidden behind veils;  
Suffer the pain and torture of separation!

In another poem, as quoted by Saiyidain (1954: 59), Iqbal continues his affirmation to the material world:

“O heart! Look for the secret of life in the bud;  
Reality is revealed in its appearance!  
It grows out of the dark earth  
But keeps its gate towards the rays of the sun.”

The denial of a Moslem to concrete world, according to Iqbal, is an evil because the material world is an arena created by God for human beings. The material world should be used by a Moslem to act as well as to examine his potentials creatively. Iqbal regrets with the condition of Moslem community who live passively and have no creativity. It is because they believe in toxic spirituality (pseudo sufism) which taught a denial to the material world. They negate this worldly reality and like more to contemplation. Here, Iqbal realizes the danger of extreme idealism philosophy taught by Plato and his followers which influenced religious thought in Islam. Iqbal's critique to Plato's idealism is also reflected in his poem as quoted by Ashraf (2003: 27):

“Sweet is the world of phenomena to the living spirit.  
Dear is the world of idea to the dead spirit.  
He (Plato) could not endure the noise of this world.  
He set his heart on the glow of a quenched flame.  
And depicted a world steeped in opium.  
He spread his wing towards the sky.  
And never came down to the nest again.

His phantasy is sunk with  
the jar of heaven.”

From the poem Iqbal disagreed with Plato's idea that this material world is not real. This idea can bring man to live in escapism and negate the phenomenon of the world. With a new insight Iqbal interprets material world is free and creative in its character which is different from what is believed by Newton.

To explain Iqbal's effort of assimilation Rahman (1968: 278) mentions that: "..., the genuine insights of Iqbal into the nature of Islam will have to be carefully disentangled from the contemporary philosophical interpretations of science, especially the excessive assimilation of the natural to the spiritual." Here, Rahman notes that Iqbal had anticipated the danger of modern science which isolated from religion. It can be understood when modern science only acknowledges empirical approach as the only one method in approaching reality. This secular view of knowledge brings the emergence of what calls it as scienticism. It relies on the phenomena only and disconnects with the noumena.

What initiated by Iqbal is now categorized as contemporary issues concerning human sciences development, particularly in the perspective of Islamic science. The recent development of human science is well-known what is called intersubjective type of religiosity as synthesis to bridge the problems abandoned by the subjective type of religiosity and objective type of religiosity. According to M. Amin Abdullah (2016) the problem faced by subjective has some characteristics, such as: normative, involvement, insider perspective, certainty,

apologetic-defensive, non-dialogical absolutist, and radical-extreme. Meanwhile objective type of religiosity has some characteristics, such as: descriptive-empirical, detachment, outsider perspective, historicity, and reductionist-relativist. Both subjective type and objective type are trapped into monolithic and reductive in understanding complexity of religiosity. In one side, religiosity as direct and subjective experience involves felling or taste but it is not the only because religiosity also involves intellect. Another side, religiosity involves history because man who experiences religiosity is colored by culture and tradition as phenomenal features. Here, religiosity is seen as humanistic religious studies which tries to take a distance in order to be objective and scientific as developed by phenomenology of religion or anthropology of religion.

This dualistic view are so problematic that they need bridging by intersubjectivity human religiosity. This new type tries to synergize and respect to plural reality, including plurality of religiosity. The plurality of religiosity is a necessity or "given" by God which enrich the human insight. By variety of religious experience and some scientific study of religion man can open a dialogue to seek understanding each other. The mutual understanding among religious and non-religious communities flourish sympathy, empathy, and respect each other. Abdullah (2016) formulates the characteristics of intersubjective religiosity, such as: respect to common pattern and unique pattern, epoche, eidetic vision, the historicity of religion, verstehen (understanding), empathy and sympathy, inclusive-partnership-dialogical, and new enlightening religious mentality.

The subjectivity of religiosity was criticized by Iqbal. Iqbal's critique was addressed to classical Islamic mysticism developed by Al-Ghazali who dichotomized between intuition and reason. Al-Ghazali, finally, defended intuition but at the same time rejected reason or intellect. This implicates to the marginalization of science and metaphysics from Islam. Al-Ghazali considered religious experience as a problem of mere feeling as stated by Iqbal:

“Ghazali, finding no hope in analytic thought, moved to mystic experience, and there found an independent content for religion. In this way he succeeded in securing for religion the right to exist independently of science and metaphysics.” (Iqbal, 1960: 5).

Iqbal's criticism toward Al-Ghazali became a brave Islamic religious discourse, particularly in Sunni Islamic tradition. It was reasonable because so far Al-Ghazali's thought became sterile and immune for ages (Abdullah, 1995: 47). There was no critique to Al-Ghazali as have as Iqbal. Therefore, Iqbal seemed to be the first modern Moslem thinker in Sunni's world who critically deconstructed the establishment of Al-Ghazali's thought. Principally, the establishment of religious thought is dangerous because it is only one's understanding of religion not religion itself. However, as stressed by Abdol Karim Soroush (2000: 30) that the understanding of religion constantly needs reconstructing for incompleteness of one's religious knowledge.

Iqbal did not only criticize classical Islamic thought as developed by Al-Ghazali but also rejected the tendency of extreme objectivity of secular science. In one of his poems Iqbal (as quoted by

Saiyidain, 1954: 128-129) criticized the danger of objectivism in modern science:

“Modern knowledge is the greatest blind

Idol-making, idol-selling,  
idol-worshipping!

Shackled in the prison-  
house of phenomena,

It has not overleaped the  
limits of the sensible.”

But, anyhow, the advancement produced by modern science was appreciated by Iqbal with critical notes. Iqbal rejected the refusal of modern science toward religion because: “The truth is that the religious and the scientific processes, through involving different method, are identical in their final aim.” (Iqbal, 1960: 195-196). Iqbal added that modern psychology still failed to touch kernel of the kernel of religious experience (Iqbal, 1960). It is because of its reduction when modern science only limits its method to empirical reality. In Iqbal's hand theory of knowledge is put as an organic whole which the empirical, the rational, and intuitive faculties are integrated each other (Khatoon, 1977: 3).

Then, in this case Kant Iqbal saw that Kant contributed to the process of marginalization of religion from modern science. It can be acknowledged that the advancement of modern science became possible because of Kant's philosophical critique. But at the same time, Kant failed to see other method and reduced science in phenomenal science. Therefore, Iqbal wrote:

“His Critique of Pure Reason revealed the limitations of human reason and reduced the whole work of the rationalists to a heap of

ruins. And Justly has he been described as a God's great gift to his country." (Iqbal, 2004: 4).

Iqbal's effort to learn what the Western's tradition of science found and its impacts initiated the importance of studying and the West done by the East (An-Nadwi, 1985: 37). Iqbal can be categorized as one of modern Moslem thinker who introduced the West to the East, particularly to Moslem world. It cannot be traced from the process of his intellectual search who intensively interacted with some Western orientalist who also influence him (Sirriyeh, 2003: 126). Iqbal's critique and appreciation to the ideas of Thomas Arnold, Louis Massignon, and Ernest Renan, for instances, shows his appreciation to their intellectuality. Iqbal's efforts are the way to enrich his insight and to form his authentic thought (Lee, 2000: 71).

In Indonesian context Iqbal's thought was firstly introduced to Indonesian people by two Indonesian Iqbalians, Ahmad Syafii Maarif and Djohan Effendy (Ali and Effendy, 1986: 174). Maarif's great attention to Iqbal's thought can be traced by his work together with Mohammad Diponegoro, *Percik-Percik Pemikiran Iqbal* (1983) Meanwhile, Djohan Effendy translated introductory work on Iqbal written by Luce-Claude Matre into Indonesian language, *Pengantar ke Pemikiran Iqbal* (1996). An Indonesian Moslem intellectual, Kuntowijoyo also contributed to introduced Iqbal's thought to modern intellectual tradition in Indonesia through his idea of prophetic social science. The contribution of a poet-intellectual, Abdul Hadi WM should be considered through his efforts to translate Iqbal's poems into Indonesian language, *Pesan dari Timur* (1985).

They, who introduced Iqbal's thought and poems, believed that Iqbal's thought is still relevant for this contemporary Indonesia. Maarif, for an instance, insists Moslem world, particularly Indonesia Moslems, to learn Iqbal's idea on the importance of ijthad. It becomes urgent when Islam understood and experienced by majority Moslem is still trapped by two main streams of Islam: modernism and traditionalism as shown by Fachry Ali and Bahtiar Effendy:

*"Dilihat dari konteks ini, aliran-aliran besar pemikiran Islam Indonesia selama ini telah terperangkap dalam pemikiran involusif. Kemapanan pemikiran modernis ini telah menempatkan dirinya dalam posisi reaktif ketika muncul interupsi-interupsi pemikiran yang dianggapnya menyimpang. Sementara itu, di kalangan tradisionalis, mitologi Islam pun muncul. Mitologi ini memang tidak didasarkan pada aspek doktrinal, melainkan pada bentuk wejangan hukum dan ajaran –ajaran sufi, yang lahir dalam abad-abad pertengahan. Islam yang mereka hayati sekarang adalah Islam yang telah selesai pada abad-abad pertengahan. Sisa-sisa pemikiran itu hanyalah untuk diamankan – suatu istilah tipikal yang berkembang dalam kelompok ini. ... (Ali and Effendy, 1986: 306).*

The problem above was realized by Iqbal when writing a letter to 'Azzam, a close friend of Iqbal. In his letter Iqbal, as quoted by Azzam (1985: 109), wrote that the problems faced by a Moslem who lives in modern era is very hard because he has to rethink all Islamic

systems without fully discontinuing from the past (tradition). In a such condition Islamic thought should open *ijtihad* in order to part of the dynamic of modern scientific civilization. Iqbal's message that there is no finality in human thought, according to Maarif, should make Moslem community realize not to cult previous tradition of Islamic school of thoughts. This old-fashioned view is, actually, contradictory with the spirit of Qur'an and the Prophet's tradition. Maarif adds that the spirit of Qur'an and the Prophet's tradition are dynamic. Therefore, Moslem community should be up date with modernity which is always changing rapidly. Then, Maarif comes to critical interpretation that Iqbal's thought tries to reconstruct as well as deconstruct previous old-fashioned school of thoughts in Islam in order to be relevant to the spirit of modern inventions in science and technology: "... Sikap kritikal ini akan semakin dirangsang oleh temuan-temuan modern dan dunia yang diciptakannya. ..." (Maarif, 2015: 268-269). In the words of Schimmel (2003: 488) what Iqbal did was: "... rekonstruksi Islam dalam sebuah cara baru tanpa mengambil lapisan dari cara hidup Eropa (. the reconstruction of Islam in a new way without taking a layer of European way of life).

Substantially, Iqbal's effort of integrating science and religion becomes an oasis and a hope when the reality of Moslem world is in crisis, particularly as represented by Arab countries still live far from spirit of *ijtihad* (Maarif, 2018). In addition, integration between science and religion initiated by Iqbal is futuristic in its character. It is because he anticipated the crisis faced by modern culture, precisely the plight of modern man because of scienticism hegemony. Scienticism is identified by the

advancement of science and technology. The advancement not only gives positive but also gives negative impacts to the lost of spirituality. Modern man needs to balance between what Naisbitt calls as high tech and high touch (2001). High tech is a representative of science meanwhile high touch is a representation of religion. In this context Maarif (in Iqbal,2008: xii), when giving an introduction to Iqbal's thought, precisely describes the relevance of Iqbal's thought and its implication:

*"Dalam semua wilayah itu, Iqbal telah mengerahkan energinya dengan tujuan tunggal: reorientasi nilai-nilai kemanusiaan Timur dan Barat, dengan landasan tauhid yang teramat kukuh. Peradaban Barat, sekalipun dalam beberapa segi dikaguminya, dalam perspektif moral transcendental sudah sangat jauh meluncur ke jurang berbahaya. Sementara Timur yang terpasung dalam spiritualisme, telah lama pula dalam keadaan steril tanpa dinamika. Lalu untuk membangun sebuah peradaban baru yang anggun dan segar diusulkannya agar Barat dan Timur dipertautkan dengan mengawinkan penalaran (ziraki) dan cinta ('isyraq)."*

In line with Maarif, Abdul Hadi WM insists Indonesian Moslem as a majority in the world can learn Iqbal's modern ideas. The idea of *ijtihad* endorsed by Iqbal is relevant for a cultural reformation to weaken the dignity of the ego (self) because of Dutch colonialization (Hadi WM, 2000: 131). Great appreciation of Iqbal to return inductive spirit of Islamic science is also central to learn) Qadir, 1991: 163-164).

Broadly speaking, Iqbal's idea can contribute to the emergence of Asia renaissance to free from cultural imperialism. Islam should be transformed as dynamic cultural movement by reviving intellectual tradition of Islam in science which vanished in Islamic world (Chittick, 2010: 11). The reconstruction of Islamic philosophy and mysticism initiated by Iqbal has to be responded by integrating philosophy and sufism critically (Ali, 2003: 137). Critically Abdullah (2004) 137-138) considered Iqbal's thought is more relevant than Al-Ghazali's thought because the first appreciates the importance of intellect in true meaning and the second calls down the intellect exchanged by sufism which lacks of dynamism and creativity.

#### **D. CONCLUSION**

Iqbal's effort to bridge between religion and science is more, in one side, to position religion in its origin has a cognitive content therefore opens the possibility of the knowledge of God. Iqbal opens religious discourse as one of human experience about God discursively. Here, Iqbal puts religion (religious experience) as other level of experience which is different from normal experience, like empirical science. Iqbal contributes rational investigation of religious experience as an object to know concerning its validity in the light of modern science.

In addition, Iqbal brings a scientific understanding of Islam driven by his belief that the birth of Islam is the birth of inductive method. It does not mean that Iqbal rejects deductive method but intends to emphasize the importance of empirical knowledge to develop human civilization, particularly Islamic civilization which ever created in the world history. Iqbal tried to revive the golden age of Islamic civilization which was ceased more than five hundred years. Thus, Iqbal insists to revive

intellectual tradition in Islam in modern era. In other words, Iqbal insists Moslem community in mastering modern science without being trapped into scienticism. At the same time, he reconstructs the dogmatic tendency of understanding Islam into scientific approach which is relevant to modern culture spirit.

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