

# MUHAMMAD IQBAL: HIS INFLUENCE AMONG THE MUSLIMS OF SRI LANKA

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Allama, Iqbal had influenced the Muslims of Sri Lanka. Soon after the death of Iqbal there was talk given by late Mr. A. M. A. Azeez about the life and works of Iqbal in Tamil over the radio Ceylon. Late Mr. A. M. A. Azeez every year the death of Allama Iqbal was celebrated by Young Men Muslim Association in Colombo in which Late Mr. A. M. A. Azeez was the president. Every year the death anniversary was celebrated a Souvenir was published in Sri Lanka by the Young Men Muslim Association in Colombo in the memory of Allama Iqbal.

The celebration took place until 1987. The first Tamil book was published in South India by Jayma title *Who is Iqbal*.<sup>119</sup> In this book the author first dealt with the life of Allama Iqbal and then translated various pieces of poetry from Iqbal pertaining to his philosophy and his political ideas. Then a second book was published by late Mr. A. M. A. Azeez in Tamil on 1960's. In this book the author again first dealt with the life of Allama Iqbal. He discussed some of his verses too. Then the author translated a part of Iqbal's *The Reconstruction of Religious Thought in Islam*.

An other book appeared in 1987. This book was written in Tamil by Mr. Haleem Deen. The title of the book was *The Great Poet, Iqbal (Mahakavi Iqbal)*. In this book he deals with the life of Allama Iqbal. Then he discusses the political thinking of Allama Iqbal. He does not discuss the poetry of Allama Iqbal.<sup>120</sup>

Allama Iqbal's thinking has a great influence among the Muslims of Sri Lanka. First Iqbal's concept of Tawhid has a great influence among the Muslims of Sri Lanka. The second concept of Allama Iqbal's concept of Nationalism also had a great influence among the Muslims of Sri Lanka.

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<sup>119</sup> Jayam, *Who is Iqbal*, Tamil, Madras, 1957, P: 10-229.

<sup>120</sup> Haleem Deen, M. H. M., *Mahakavi Iqbal, (Great Poet, Iqbal)*, Tamil, Colombo, 1987, P: 10-44.

Then the other concept of Iqbal's theory of education; that the Muslims must enter the western educational system and shall not enter into the western cultural system. Many schools for Muslim males and females were started in Sri Lanka. The Muslims of Sri Lanka entered into the western education systems but they did not enter in to the western cultural system.

The other concept of Allama Iqbal's that the Muslims must follow the shari'ah and must unite to get the political rights in their countries. The Muslims of Sri Lanka too followed this political concept. Allama Iqbal started to interpret the Islamic philosophy with quotations form the Holy Qur'an and the Hadiths. The Muslims of Sri Lanka began to study the philosophical approach of Allama Iqbal.

In politics Allama Iqbal was critical of mixing religion with politics.<sup>121</sup> During this period many Muslim politicians had the views that the politics and the religion must be separated from one another. Allama Iqbal was against the colonial power occupying the Indian sub continent. The Muslims held that the British occupation of the sub-continent was unlawful and unethical.

Allama Iqbal who against the views of the atheists. He believed in the Islamic concept Tawhid. At this juncture the Muslims in Sri Lanka never supported the communist party.

Now, nearly sixty-four years after the death of Allama Iqbal the Sri Lankan Muslims are stills studying the political philosophy of Allama Iqbal in the universities.

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<sup>121</sup> Abdul Wahid, *Studies in Iqbal*, Lahore, 1986, P: 250.