

Al - Adhabul Islam

(Islamic Literature)

**Text Book for
Islamic Deeniyyath (Dharmacharya) Certificate
Examination**

**الأدب الإسلامي
الكتاب المقرر لشهادة الإمتحانات
الدينية (المعلمين)
إصدار: إدارة الشؤون الإسلامية
كولومبو-سريلانكا**

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Affairs

Message from the Honourable Minister of Posts, Postal Services & Muslim Religious Affairs

Sri Lanka is the country gives prominent place and takes various steps to impart religious studies. One of the steps is to introduce Sunday religious classes for Buddhist, Hindu, Christian and Muslim children to gain knowledge of their own religions. It paved the way to conduct these religious classes at the respective places of worship, public schools and private institutions.

Further, the government has been assisting these religious schools by conducting the programme, teacher training, supplying teachers' guide books, syllabus, text books, students' uniforms and paying teachers book allowance annually. It is praiseworthy that the Department of Muslim Religious and Cultural Affairs is looking after the interest of the Muslim Religious Schools called Ahadhiyyah Schools Island wide and provide the above stated facilities.

Supplying proper text books and teachers' guide books to these schools is indispensable for the success in all levels of education system.

The Department of Muslim Religious and Cultural Affairs has taken steps to publish text books for the upper level of exams conducted by the Department of Exam since 2008, namely Ahadhiyyah Schools' Final Examination and Dharmacharya (Teachers) Exam. Although they have printed and supplied a considerable number of the books in this regard the department is still in process of publishing the balance books in coming years.

As the Minister responsible for Muslim Religious and Cultural Affairs, I am indeed happy about the performance of the Department. I thank all in the Department for their contribution for the success of the tasks entrusted to them.

Al Haj M. H. Abdul Haleem (M.P.)
Minister of Posts, Postal Services and
Muslim Religious Affairs.

Ministry of Posts, Postal Services and Muslim Religious Affairs,
No. 310, D.R. Wijewardena Mawatha,
Colombo 10.

**Message from the Honourable Deputy Minister of Posts,
Postal Services and Muslim Religious Affairs**

At a time when people belonging to all four major religions of Sri Lanka are making efforts to make an ethical society with icons of multi religious and cultural symbols. I feel it is a great privilege in expressing my message of greeting when the Department of Muslim Religious and Cultural Affairs is publishing syllabus and syllabus based text books for the students of Islamic Religious Schools called Ahadiya Schools.

It is our duty to contribute through our Ministry to fulfil this long standing need and enable the teachers and students to carry forward their educational task.

I strongly feel that the development of a country can last long only when the development is combined with social development along with economic and political development.

If we have to safeguard the moral standards of our society, Religious and Cultural welfares must also be taken care of. The service rendered by schools such as Ahadiya in protecting religious and cultural traditions is invaluable.

By training children from their tender ages to live with religious principles, we can expect to create a new generation that will protect the moral traditions of our country.

In a country like ours where people of multi-cultural religious communities live, it is a great service rendered by these religious schools to enable Buddhists, Hindus, Muslims and Christians to provide their respective religious knowledge and experience to their children.

I wish to express my thanks to the Department of Muslim Religious and Cultural Affairs and all those who participated in the task.

Duleep Wijesekara (M.P.),
Deputy Minister of Posts, Postal Services &
Muslim Religious Affairs.

Ministry of Posts, Postal Services and Muslim Religious Affairs,
No. 310, D.R. Wijewardena Mawatha,
Colombo 10.

Message of the Secretary, Ministry of Posts, Postal Services & Muslim Religious Affairs

Religious Education plays a vital role in creating an ethical, well-disciplined just society. If we could inculcate religious thoughts in the minds of children from their childhood it would not be difficult to make a better social atmosphere. Religious education is a medium to offer useful experiences. It is a difficult task to impart religious education along with the formal education focused on tests and exams. As a complement to this formal education, religious education conducted during Sundays have yielded great success in this field.

Separate religious schools have been operating in Sri Lanka in order to develop the religious knowledge and religious atmosphere among each and every child either Buddhist, Hindu, Muslim or Christian children. Providing equal facilities for the children of each and every religion and catering to a long standing need for syllabus based text books have been published by the government and distributed among students of Muslim Religious Schools under the patronage of the Department of Muslim Religious & Cultural Affairs.

I would like to express my sincere gratitude to all those who actively engaged in the exercise of providing ten text books for *Deeniyath* Certificate Exam which is an equivalent to *Dharmacharya* and *Ahadiya* (Daham) Final Certificate of Exams in Muslim Religious Schools.

D. G. M. V. Hapuarachchi,
Secretary,
Ministry of Posts, Postal Services and
Muslim Religious Affairs.

Ministry of Posts, Postal Services and Muslim Religious Affairs,
No. 310, D.R. Wijewardena Mawatha,
Colombo 10.

**Message from the Director of the
Department of Muslim Religious and Cultural Affairs**

At a time when religious, spiritual and cultural renaissance is much needed for the country and the world, the Department of Muslim Religious and Cultural Affairs has prepared a set of text books in English for the benefit of the students and teachers of Ahadiyya schools. I consider it a privilege to praise their efforts with a complimentary message.

Ahadiyya schools have been functioning successfully in our country over the past fifty years. It is commendable that the department has provided a proper syllabus for the betterment of the Ahadiyya schools. This offers an opportunity for implementation of the same syllabus of studies in all the Ahadiyya schools in the island.

In order to avail the right benefit from the syllabus the publication of text books in Tamil for the F C E I and I D C E exams is a matter of praiseworthiness. These publications will be of great value for the students who pursue their Islamic education in Tamil at the Ahadiyya schools and their teachers.

I understand that the Government has spent approximately four million rupees for the translation of these text books into English for the benefit of students who follow their education in the English medium at the Ahadiyya schools.

I thank the team of writers and translators and the staff of the department who rendered their services for the efforts of organizing these text books.

I sincerely pray to the Almighty Allah for the optimum benefit from these text books for the students and teachers of all Ahadiyya schools in the island.

Ash Sheik M. R. M. Malik,
Director,
Department of Muslim Religious and Cultural Affairs.

Department of Muslim Religious and Cultural Affairs,
No. 180, T.B.Jayah Mawatha,
Colombo 10.

**Message from the Former Director of the
Department of Muslim Religious and Cultural Affairs**

Today's world is pathetically wilting due to grave spiritual poverty and vacuity. Indeed, it will not be an exaggeration if it is said that the base of all the problems of the present world is the downfall of spirituality and the consequent fall of morality.

We witness the recession in spiritual, moral and ethical fields due to the influence of anti religious policies such as secularism and materialism. The society that worships the knowledge ignores the spirituality. The world that cares the body forgets the mind. The society that likes this world rejects the world hereafter.

It is noteworthy that the Ahadiya School join the Arabic Colleges that function as training camps to lead the human society in religious base and spiritual pathway by inculcating knowledge, erudition and personality that can make men face such anti religious challenges of the contemporary world.

Ahadiya Schools have been functioning for more than 50 years. All are aware that the Department has published the complete syllabus for Ahadiya in order to guide it.

While realizing the fact that the Syllabus alone will not bring the full benefit, now the Department has published the Text Books for the Islamic Religious (Ahadiya, Al Quran) schools' Final Examination and the Islamic Deeniyyath (Dharmacharya) Final Examination. I am indeed glad about it. Hence I convey my heartfelt thanks to the Panel of writers, editors, Ash Sheik M.H.Noorul Ameen, Assistant Director who was actively engaged in this task and all those who assisted in this cause. I also pray the Almighty Allah to accept the efforts and deeds of all those who engaged in it and to grant them the best rewards.

Ash Sheik M. H. M. Zameel,
Former Director,
Department of Muslim Religious
and Cultural Affairs.

Message from the Former Director of the Department of Muslim Religious and Cultural Affairs

Islam is a way of life. It is important to acquire the knowledge of Quran and Hadees if a person is to live as a Muslim. The prophet's sayings such as 'Seeking knowledge is mandatory for every Muslim' and 'The best person among you is the one who learns the Quran, teaches it to others and insists the importance of it. Ahadiya school is a very good means to learn Islam during young age in Sri Lanka. It is a well known fact that the Department of Religious and Cultural Affairs has been doing a commendable service towards the development of Ahadiya Schools. The services rendered annually by the Department of Religious and Cultural Affairs are a great support to the growth of Ahadiya Schools.

Some of the services are designing the syllabus from pre-grade to the university for 14 years, organizing the Final Certificate Examination of Islamic Studies and the Islamic Deeniyyath (Dharmacharya) Final Examination through the Department of Examinations, conducting in district levels workshops and seminars for Ahadiya teachers, providing payment to the teachers for book purchase and providing uniforms to them.

Publishing Text Books according to the national curriculum is a milestone in the history of Ahadiya Schools.

I am highly delighted to see the fulfillment of the first phase of the unanimous appeal of the Ahadiya society. It must be commended that four books are published on Aqeeda, Masaadhirus Sharia, Fiqhul Islam, Seera wath Tharikh, and Akhlaq for the Ahadiya Final Certificate Examination. For Deeniyyath Final Examination, in addition to these four books another two books on Arabic and Islamic Literature are published. I firmly believe that these efforts will continue under the leadership of the new director.

Ash Sheik M.H.Noorul Ameen, Assistant Director who was actively engaged in this task from its inception, the staff of the Department, the Panel of writers and editors deserve my thanks. May Allah accept their endeavors. I consider it a great opportunity granted by Allah for me to serve with them in this task.

I am prepared to render my service in this regard in all possible means.

I pray for the blessings of Allah to all of you.

Ameen!

Ash Sheik Y.L.M.Navavi,
Former Director,
Department of Muslim Religious and Cultural Affairs.

**Message from the President of the Ceylon Islamic
Instructions Society Limited, Central Federation and
Ahadhiyyah Schools in Sri Lanka**

Bismillah Hir Rahuman Nir Raheem

It gives me immense pleasure to send this message on the occasion of the publication of the Sinhala & English translation of the Tamil version of the Ahadhiyyah Text Book for Ahadhiyyah Final Examination & Ahadhiyyah Dheeniyaath (Dharmacharya) Examination,

These publications complement in a very significant manner the available material for students of Ahadhiyyah.

These publications are sponsored and financed by the Department of Muslim Religious & Cultural Affairs who have in the recent past come to the aid of The Ceylon Islamic Instructions Society Limited (Central Federation of Ahadhiyyah Schools in Sri Lanka).

In addition, the Department of Muslim Religious & Cultural Affairs had taken up many issues with the relevant Authorities on our behalf, after representation being made, in respect of Ahadhiyyah Schools System and we appreciate and remember with gratitude their untiring efforts in resolving our issues.

Since the establishment in 1951, the Ahadhiyyah Schools activities, being accepted and acknowledged by the Community as essential to the community, have continued to grow in strength by the voluntary and motivating efforts of its functionaries as well as the tremendous support and enthusiasm of its sponsors.

Al Haj M. Shibly Aziz, PC

President,

The Ceylon Islamic Instructions Soc. Ltd.,

Central Federation of Ahadhiyyah Schools in Sri Lanka.

Forward Note

All Praise belongs to Almighty Allah Alhamdulillah

“I have only created Jinns and men, that they may serve Me” (AI-Quran 51: 56) The purpose of creating mankind in the world is to obey the commands of Allah and follow the foot steps of the life of the Prophet (peace be upon him) properly and return to Allah. As slaves of Allah, every Muslim should live his life with righteous deeds and spiritual thoughts. This is evident from the saying of the Prophet Muhammed (peace be upon him), “If Allah desires good for a person in this world, he grants him clear understanding of religion” (AI-Hadeeth)

According to the above divine verses and the teachings of the Prophet (peace be upon him), living according to the religion is compulsory. As such, to live with the qualities of fear of God, patience, tolerance, morality and good dispositions, it is important to receive religious education properly. There is no doubt in the fact that receiving a good religious education will guide a person to live as a true Muslim. It is commendable that in order to build up such a righteous society, many Islamic Sharia Education Institutes and private organizations are doing their part island wide.

Focused on the above purpose, we appreciate the efforts of the Chairman of Central Ahadiya Federation and their administrative team in implementing plans for the enhancement of the Ahadiya education for more than six decades.

The constructive activities undertaken by the Department of Muslim Religious and Cultural Affairs for this purpose are noteworthy.

The Department takes a keen interest especially to enhance the standard of education in Islamic educational institutes such as Ahadiya schools, Arabic Colleges and Quran Madrasas and expand their physical resources. The Department has implemented many plans for the benefit of the students also. In this regard the Department took its foremost task of publishing the syllabus for these institutes in 2003 for the first time and allocated funds and made arrangements to conduct the Ahadiya Final Certificate Examination in 2005. It also made arrangements to conduct the Deeniyath Dharmacharya Exam through the Department of Examination in 2008. A comprehensive Syllabus for grade one onwards was prepared and published in all three languages in the same year.

This Department also provides books and uniforms to Ahadiya teachers every year and arranges workshops and seminars for them.

The students who wanted to sit for the Ahadiya Final Certificate Examination and Deeniyath Examination had difficulties without proper text books. Taking this into account, our Department embarked on a task in creating text books for these examinations.

I express my warm gratitude to the former directors of the department Ash Sheik M.I.Ameer, Ash Sheik Y.L.M. Navavi and Ash Sheik M. H. M. Zameel for pioneering the efforts and advising with the necessary guidance and to the present Director of the Department Ash Sheik M.R.M. Malik for implementing the tasks necessary for the speedy realization of our efforts.

My heartfelt thanks also go to the Director of Naleemiya Institute Dr. M.A. M. Shukry and the Deputy Director of Naleemiya Institute Ash Sheik A. C.Aghar Mohammed for their advice, guidance and consultation in designing and publishing these text books.

My heartiest and sincere thanks to the team of translators and editors for their remarkable effort taken in succeeding this task.

- Mrs. A. I. Fathima (B Ed.), Special Trained Teacher, Muslim Ladies College, Colombo 04 – Translator
- Mr. M. M. Shazuly (B.A.), Social Sci. (Ind), English Trained Teacher (Rtd) Principal of Amal International School – Editor.
- Mr. S. S.Z. Khan, English trained Government Teacher (Rtd) Accredited Media Consultant, copywriter and Graphic Designer - Editor

After successfully publishing the text books in Tamil in 2015, now it is a great pleasure to fulfil the requirements of the English medium students by publishing the following text books in English for their benefit:

1. Aqeedah and Masadhirus Sharia (Islamic Principles and Sources of Jurisprudence for FCEIS)
2. Al Fiqhul Islami (Islamic Jurisprudence for FCEIS)
3. Al Aqhlaqul Islamia (Islamic Ethics for FCEIS)
4. As Sheera Wathareeq (Islamic History for FCEIS)
5. Aqeedah and Masadhirus Sharia (Islamic Principles and Sources of Jurisprudence for IDCE)
6. Al Fiqhul Islam (Islamic Jurisprudence for IDCE)
7. Al -Akhlau was suluk (Ethics and Sociology in Islam IDCE)

8. As Sheera Wathareeq (Islamic History for IDCE)
9. Al Adabul Islami (Islamic Literature for IDCE)
10. Al Lukathul Arabia wa Ah Kabuth Thajweed (Arabic Language and the Rules of Recitation)

My sincere thanks go to As Sheik M.M.M. Mufthi (Naleemi) B.A. (Cey.), Mrs. Mirsiya Thajudeen (Financial Assistant), Mrs. Faheema Junaideen (Former Management Assistant), Alhaj A. A. Muhammed Azrin (Store Keeper), Miss M. N. F. Farmila and all others in the Department who sincerely contributed for the successful outcome of the publication in many ways.

I also sincerely request you to send your opinions and suggestions for the enhancement of the text books on the second publication to the department.

May Allah accept the sincere efforts made by all for this cause and bless us with His rewards. Ameen.

Al Haj Moulavi M. H. Noorul Ameen,
Assistant Director,
Department of Muslim Religious and Cultural Affairs.

Department of Muslim Religious and Cultural Affairs,
180, T.B. Jayah Mawatha,
Colombo 10.

**AL - ADHABUL ISLAM
(Islamic Literature)**

**Text Book for
Islamic Deeniyyath (Dharmacharya)
Certificate Examination**



**Text book for
Islamic Deeniyath (Dharmacharya) Certificate
Examination**

**AlAdabul Islami Wal Lukathul Arabiya
(Islamic Literature and Arabic Language)**

Preface

Ilakkiyam' is derived from the North Indian word Ilatchiyam. Literature means the aesthetic creations based on goals. In Arabic the term 'Adab' is used to refer to literature. Another meaning of this word is conduct. So it could be assumed that which stresses on conduct inclining towards aesthetic as literature.

The literature that was based on Islam is called Islamic literature. There are many definitions for Islamic literature. Various definitions are given on literature according to the understanding of each one as the arts of humanity are complex to give a complete definition. Yet some similarity could be observed among them.

The International Islamic Literary Union defines as follows, "Islamic literature is the expression of man, life and universe the goals of art standing within the limits of the Islamic principles. Professor Muhammad Hasan Al Barikash states about Islamic literature as the expression of the experiences of life of Muslim literati through the concepts of Islam in an aesthetic manner.

In observing these, it is explicit that Islamic literature has gone beyond the bounds of time place, language, ethnicity and has evolved only around Islamic Shariah. So, Islamic literature can evolve in any language. Like the history of a society. Literature also considered as a strong indicator. With the interference of the Modern Scientific technological tools, as for history, literature too is getting ingnored.

Therefore, it is a very important social need to make the Muslims of the next generation knows about the literary traditions of Muslims. In order to fulfil this, the present generation should be given the correct guidance.

On this basis, initially Arabic literature was introduced in Islamic literature and then Arabic Tamil literature was introduced as the early literary medium of the

Sri Lankan Muslims. Many literary works of the contemporary Muslim artistes of Sri Lanka would be published. Here Muslim Tamil literature and some of those who have made their contributions in this regard are observed.

We hope the teachers and the students would help us fulfil our objectives.

Alhaj M. H. M. Nalir,
Resource Person
National Institute of Education
Maharagama.

Contents

	Page No.
01. Literature	01
02. Islamic Literature	02
03. Islamic Literature in Tamil	17
04. Contributors to Sri Lankan Islamic Literature in Tamil	19
05. Contributors to Sri Lankan Islamic Literature in Sinhala	41
06. Origin and Growth of Arabic Tamil	61
07. Arabic Tamil Books	65

LITERATURE

‘Ilakkiyam’ is derived from the North Indian word ‘Ilatchiyam’. Literature tells us about our ambition of life. This is also stated as an objective or aim. There is an aim in life. Literature can be said as that shows the path to achieve one’s aim. In Arabic, the term is ‘Adab’ and in English it is Literature.

Literature consists of content and expression. It is referred as the core and the body as well. Some give importance to the body, while others to the core and some others include both the core and the body to give the definition for literature.

Literature is a creation of imagination and aesthetic beauty; it is also stated as a tool of expression using the language to expose the experience of life. Literature is an expression of feelings; it is a weapon that speaks with the feelings of man. Man does not speak only with knowledge, but also with feelings. It is also said that literature is saying what is felt as it is.

Najeeb Al Kailani states about literature, "It is a beautiful artwork composed of many segments. The first segment is the selectively employed language. Language is the use of words. The word that makes an impact with the use of the different corpus has a special place in language; yet, the word alone does not serve the purpose. It does following a particular ordering of the group of words. The word creates a thought, develops an imagination and arouses feelings so as to achieve the purpose. The beauty of it creates a lively bridge between the literary creator and the reader which makes an interesting experience. This has a close association between the minds and the feelings"

So, many define literature as a mirror that reflects life, description of life, experience of life and an unsculptured artwork.

Literature is one form of aesthetics. It is a vast area. It can make an impact. This could occur as poems; narrative writing as story, drama, autobiography or essay writing. There are specific features to denote that it belongs to the particular literary genre. For those in the poetic form, it has its own music and rhythm, for those in prose form – in a

story; incidents in the story, characters, beginning and the ending, in a drama – the place, period, and dialogues can be quoted as examples of the components

An artiste brings to light the effects of politics and the social constraints through different forms. They can be displayed through poems, stories, fictions, dramas and such literary work. The literary artiste through the dialogues of the characters, behaviour and communications brings out their own concepts of belief.

Literature is common. But the difference in man reflects in literature as well. It is differentiated as per the changes in time; ancient literature or the modern literature, mode or the nature; poetic literature or prose literature, based on language; ie. Tamil and Arabic literature, based on the religious background; Buddhist literature, Christian literature, the genre of literature; poems, short stories, novels, dramas, narratives. They are also divided as Capitalistic literature, intellectual literature and the Talit literature.

ISLAMIC LITERATURE

There are different opinions about the correctness of categorising literature into many divisions. Najeeb Al Kaiyani says about it in this manner, "When the Realistic literature, Socialistic literature, Zionist literature, Naturalistic literature, orthodox literature and such literature were in vogue; it is surprising to note that use of 'Islamic literature is looked down upon. All birds can sing, but the bulbul can't sing?"

The connection between some literature and their concepts are rather weak. It could be artificial or gives low satisfaction. But the relationship between Islam and Islamic literature cannot be broken. It is not a conceptual philosophy. It is not a stand alone philosophy. It is a concept that includes the whole life.

Islamic literature says the facts as it is. It does not mean that there is no thinking and feeling. Literature is linked to the feelings and thoughts. There is no literature without it. So, Islamic literature should be linked to Islam and literature.

Dr. Yusuf al Karlavi defines Islamic literature as the expression with the Islamic perspective which is emotive about man, universe, biography, individual and society.

There is a specific concept in Islam with regard to universe, man and life. It is built on the basis of Islam.

There is another definition on Islamic literature which has originated from this source of concept.

Each objectivism has the method of approach of the universe, life and man. Literature originates from this method of approach. So those who have formulated the objectivism use literature a strong mode of its propaganda. For e.g; the poems, short stories, fictions, dramas of the Russian writers portrayed the corruption in the capitalistic society, the problems created through colour discrimination, the significance of the democratic society described intricately are observed.

Dr.Ali Subah states, "All the writings that was affected by Islam is Islamic literature. Islamic literature is related to three basic features; truth, merits and beauty. This is based on the expression of truth. It emulates meritorious ways. It employs the good ways to bring out the truth with the help of beauty. In this way, Islamic literature presents the link of truth, merits and beauty.

Islam has its own significant evaluation to assess every object. According to this evaluation, the good is accepted and evil is rejected. Some of them were included by adding Islamic features. The common principle is also included in literature.

Islamic literature explains the approach it employs in observing it pleasantly of the universe, nature, life, man and the way Islam observes it. Professor Muhammed Qutub describes Islamic literature as Adabul Eeman and Adabul Aqeeda. Since Islamic literature evolves from Eeman and the basis of it, the aqeeda. So the literature that evolves against this will not be Islamic literature.

Islamic literature does not arouse unreality. It does not allow the meaningless imagination. Though Islamic literati get absorbed in the beauty of the literary world, lives in the fantasy world, he will not forget the real world. He will not break off the link with the reality. Both the feet of a Muslim literary artiste (Adeebul Muslim) will stand deeply touching the earth. Najeeb Al Kailani points out that his goals would be to touch the galaxy of autumn stars.

Islamic literature does not merely aims at the literary taste and aesthetic enjoyment. It is a supplementary means to achieve a great goal. Its sole objective is to evoke the belief in God and the belief about the hereafter in the human minds and build great virtuous qualities in them.

Arabic language is the natural and the basic language of Islamic literature. This means, Islamic literature is not limited to the Arabic language. In the pluralistic multi lingual world; Islamic literature is a universal literature. It could be written in Persian, Urdu, Turkish, English, French, German, Tamil, Sinhala and any languages. There is nothing to be surprised. Every language has its aesthetic qualities. They could make an impact that would be reflected. Due to this reason, like enjoying Shawki's and Busari's poems Iqbal's poems and Rumi's poems too are attractive.

Arabic literature consists of very old traditions, literary themes, Arabic is the language of Quran as well as the first language of Islamic literature. Hence Arabic literature should be Islamic literature. To state it in another way, the usage of the term Islamic literature initially pointed at Arabic literature. From the time of the preaching of Islam, Arabic literature; had been the expression of Islamic culture and Islamic civilisation.

Islamic literature is not for a particular period. It is for all the periods. It is for all places. The ideas those are linked to the concept of belief could grow, stretch out and appear according to the change of time.

It can appear that the Islamic poems from the beginning of Islamic propagation have included words and sentences, values and laws from Al Quran. Out of the languages learnt in the Islamic world, Arabic words and the sentence order of the Al Quran and its beauty is attracted by it. The literary values of the Al Quran have permeated into those languages. The principles of Al Quran too are reflected in them.

Since Islamic literature is a component of vast Islamic structure; the exquisite principles are expressed through words. It is the basic means of Da'wa. At the time of the inception of Islam in Arabia, poetic literature was at its peak. The style of Al Quran was a challenge to it. With the poets of the Jahiliya period, the poets like Hassan bin Sabil (Rali), Abdulla Ibn Ravaha (Rali), Ka'af Ibnu Malik (Rali) called as "Mulharameen"

started it by reciting poems against them. Even today, the Islamic literature was functioning as a mode of communication to fight against the Jewish, Christian theologies.

Islamic literature speaks about the whole life. It would consider every aspect of life. It would observe life as per the principles of Islam. It does not falsify the truth. It doesn't make false as truth. It does not encourage the wrong path from the right path. It does not teach betrayal. It destroys the pillars of Shaitan such as guiding towards the wrong path, restricting, and destruction. It preaches the truth, the virtues and beauty.

Islamic literature does not contain unchangeable rules. It is not away from the regular life. It does not speak only about regulations and makes you a hermit. It is a growing beautiful structure. It uses useful literary techniques that are vast, active, makes an impact and also has a taste with useful literary techniques. Since, life gets modernised daily. It keeps growing.

"Islamic literature' stays within bounds of the Islamic values and follows its foundation. This is an output of a lively mind. It has a calmly set mind. It consists of the correct principles, constructive creative ability and the correct thoughts. It does not drag away by mind changes. It is clear and minute. It does not agree with vagueness, a disturbed state of mind that leads to destruction, mistrust. It gives protection from the dangerous, burning livelihood. Its weapon is the pure words.

The verse (24, 25) in Sura Ibrahim in the Al Quran explains it clearly. The basic regulations given by legal scholars on Islamic law apply to Islamic literature as well. That means except that is made haram by law; everything is halal. So in Islamic literature, what is not permitted is less but what is permitted is more.

Islamic literature springs from Islamic values. The ideas presented in the aesthetic form. Only speaks the truth. In order to attract the readers it permits natural feelings. It shows with beauty, Allah's creations, the whole world and all in it. Not only the pleasantness of the summer, clear river, the tossing flower plants, the tall mountain ranges but also the man's struggle in life.

Professor Qutb says that literature is the expression of the fact sensitivity. He explains it in the following manner. It is not Islamic literature to describe Prophet (Sal)

as a person with great qualities and who is said to be a trustworthy person. It will be Islamic literature to state that Prophet (Sal) is the great beam of light of Allah, and the rays from this beam brightens the four corners of the world, if these are observed explained and described it will be Islamic literature. It is not literature to state that the battle of badr was a fight between the right and wrong, those were wrong doers who fought against those who won because of the strength of the eeman . The darkness was chased away by the light, at the fight between the light and darkness which was won over by light. Then it can be called as literature. Any object can be taken as a central theme. But the way it is handled, it gets the standards.

Some examples for them:

In the novel "Jakarta's maiden girl" in Tamil, Najeeb Al Kailani says,

Until you return I will be awaiting for you.....

He held out a Mushab from his box.

"This is the sky's gift, a very good friend. It will fill your life.

When I return, once again

Both of us should read it."

She took the book. Held it tight to her bosom, with tears in her eyes she returned.."

(These few lines do what the number of speeches on Al Quran does. Literature has this ability)

From the poem of poet Bahawudeen in Tamil

"When it becomes so very dark..

In the deep pitch of darkness

I smell your greatness

In my mind's eye the creation,

I could see their beauty. In their beauty

I see your beauty

The ears of knowledge can hear the tongues of the stars.

Speaking

She is singing your praise

Veneration, devotion, feeling of worship

Engulfed me.

I am in your presence
Is the feeling that in composing me.
I could not control myself.
I lowered my head in worship
Whoever can control it?

Modern Islamic Arabic literature

Arabic literature means the compilation of the Arabic writing by the writers in the form of poetry and narration in Arabic language. The Arabic word used to refer literature is "al adab" which means good conduct, good habits, culture, further developing. These have originated from it.

Arabic literature has evolved from the already initiated sections of written language in the 6th century. In the 7th century, Al Quran was able to create a lasting impact in the Arabian culture; and its literature. Arabic literature saw a fine progress during the golden era of Islam. Yet, it is still living in the Arabian world by the poets and the narrators (playwrights) that keeps up a continuous existence and victory

Primal Islamic literature

The period before the revelation of the Quran and the introduction of Islam among the Muslims was called `Jahiliya` or `period of ignorance`. In this period the ignorance of religion was seen mainly. Literature was present to a certain extent before this period and especially oral tradition was accepted. Though the stories of Sinbad and Anther Ibnu Abbas were often heard, they were compiled only in later years. In the final decade of the 6th century, the written form saw its progress. This form was instituted only after two centuries in the two most important compilations` muallakat` and `mufalliyat`

Al Quran and Islam

Al Quran had a great impact on Arabic language. The Arabic language used in Al Quran is called as the classical Arabic language; modern Arabic language is close to it. Though Al Quran would not be as something written in this language as a compilation of this size anything ; but this has 6666 verses with 114 chapters is very significant than the earlier compilations in literature. This contains stories, advices, moral stories, the direct speeches of Allah, preaching and the details about how these could be obtained and understood.

Arabic Poems

The Arabic literature before the 20th century was mostly seen in the verse form. Though there were dialogues, they were of the poetic form in the "saja" form, sonnet form, the subject matter of the poems were from the extent of the smart praising poems, bitter individual clashes, religion and hidden views. Then from there to sexual poems and poems related to alcohol were included like in other literature related to it. It is considered to be an important matter for the presence of beautiful ideas to hear in the poems. Poetry and narratives and many of the conversations were written to be recited loudly. All the writings were composed with great care at making them to be interesting as much as possible.

Modern Literature

The Arabic literary revolution is mostly related to the literature evolved in the 19th century. This is termed as "An Nahla" in Arabic. This revolution that took place in Arabic literature was limited to Egypt and Lebanon until 20th century before it spread to the other countries. This revolution was not only felt in the Arab world but the eagerness to translate them into the other European languages. The use of Arabic language specially developed in the poetic field and it left out the complicated metaphors and imagery which beautified the earlier Arabic literature.

The writers of the 20th century had described in their poems and writings, politics and the social situations of the Arabic world at that time. In the beginning of the 20th century views against colonialism were highlighted and still today the relationship with the western world is under research. Some of the present Arab writers are facing restrictions due to the internal political crisis. Mahmood Saeed (Iraq) who was famous at it has written a popular novel. Bin Baraka Alli, Sonalla Ibrahim and Abdul Rahman Muneef were imprisoned. At the same time those who had written supportively and appraisingly about the governments were given high posts in cultural related groups. The rational poets wrote their strong political opinions and comments in order to bring in a political revolution. 'The Egypt's culture in the future' by Thaha Hussain supporting the Egyptian Nationalism and contributions of Naval Ali Sadavil' who raised his voice for the rights of women are some specific ones.

Ahamed Shouki and Hafees Ibrahim lived in the beginning of the 19th century that is called the An Nahla or the period of upheaval and in the beginning of the 20th century researched about developing the traditional poetry. These poets of the inception were familiar with the Western literature. But they followed the traditional style of Qaseeda. But poets like Kalees Muthran felt that there was a shortcoming in that attraction of literature.

The next generation poets were Romantic poets. They conceived the development of the techniques of the Western poetry. They felt they were bound by the traditional poetry. Poets like Shouki continued to preserve the traditional method. Mahjath poets Kaleel Jibraan, Meekael Nayeema wrote poetry in America after migration. They made new researches in Arabic poems. This research continued in Middle East in the beginning of 20th century.

The Arab poets continued to do researches in the latter part of the 20th century in the modern styles and ideas. But, Badr Sakeer Al Sayyid of Iraq created the best sentences in Arabic. In the recent times Adunil further continued the research in the styles of poetry.

Poetry takes a main place in the Arabic world. Mahmud Thaweesh was considered as a national poet of Palestine; thousands flocked for his funeral. Though Nisar Kappani of Syria has written a little on Politics, he is considered as an important person culturally. In addition his poems were used as lyrics in many popular songs.

Modern Arabic Fiction

The upheaval in the modern times has two unique ways. The ancient method found the way of old literary method; they were affected by the traditional literature like 'Makama', The Book of One Thousand and One Nights (Arabian Nights), and the modern method; was to translate the Western fiction to Arabic language.

Individual writers of countries like Syria, Lebanon and Egypt presented their contributions in the traditional 'Makama' in this, an important one was 'Al-Muwailihis' Thadeed of Easa ibnu Hisan, which described the Ismailite period Egyptian society.

This activity was the initial stage of the development of Arabic fiction. This mode was employed by George Shaytan, a Christian writer of Lebanon who went to reside in Egypt with his family after the conflict in Damascus in 1860. He published his historical novels in the Egyptian Newspaper Al Hilal in the beginning of the 20th century. These novels became very popular due to their flexible nature of the language, easy structure and interesting imagination of the writer. Two other important contemporary writers, Kaleel Jibraan and Meekayeel Nayeema included philosophical thoughts in their writing. Yet, literary critics do not consider these four writers' creations as true novels. But, there are some which are accepted in the modern novels.

Many of the critics state that Muhammed Hussain Haykal's novel Zainab as the first novel in Arabic; others mention it as Muhammed Thahir Athra Thensaviya.

Modern novels are those that contain the subject matter as the open nature of the family life of the affluent families in Arabia. Most of the small scale family dramas could not avoid the background of the conflicts in politics and the war areas in their dramas very often. Najeeb Mahbool's creations reveal the life of Cairo as well as they described the conflicts that ran through the three generations among people of modern Cairo. His novel 'Cairo Technology' received the Nobel Prize for Literature in 1988.

Modern Dramas

Modern Dramas began in the 19th century mainly in Egypt and were similar to the French creations. It started to grow in the 20th century with the smell of the Arabian Land and was seen in all the places. Thoufeek Al Hakeen is the most important Arabic playwright. His first drama was repeating the story of the seven who slept as mentioned in the Quran. The second was the last speech on One Thousand and One Nights. The other important play wrights of this section were Yusuf Al Ani of Iraq and Sadalla Wanoos of Syria.

Women in Arabic Literature

Women did not take a major role in the contribution towards Arabic literature but they contributed continuously. Al Kansa, Laila Al Ahaliyya of the 7th century are poets of the old generation. The concern of the elegy poems are pointed at as the poems written by women. Of the latter poets, a poet of Al Antdalusia, the Princess of Wallathuh wrote Sufist poems and she was also the lover of the contemporary poet

Ibnu Zaitun. These poets and the other young women writers, made a secret world for the women literature. In the Arabic heroic drama, Sirath Al Amirah Dat Al Hima, a female soldier is participating as the main character in the One Thousand and One Nights. Hairasat in order to protect her life related tactful stories. She plays a main role.

The modern Arabic literature has permitted many numbers of female writers to publish their writings. Some of the short story writers and fiction writers are Mesiyath Badwa Thoukan, Zuhair Al Kaslamawi, Ulfath Idlifi, Laiba Fa-al Faqi, Zuhra Maththumal, Hoda Barakath, Alifa Rifath.

Modern Day Arabic Poets

1. Mahmud Sami Al Faruthi
2. Ibrahim Al Munthir
3. Fuard Al Katheeb
4. Raseed Saleem Al Quri
5. Ilyas Abdullah
6. Fasarath Al Quri
7. Muhammed Sulaiman Al Ahamad
8. Abul Cassim As Shafi
9. Muhammed Mahmood As Zubairi
10. Hasan Abdulla Al Qursi

1. Mahmud Sami Al Faruthi

- He was born in 1838 at 'Babul Halk' in 'Saraya' in Egypt. His father, "Hasan Baig Husni" was one of the Commanders of the Egyptian artillery.
- He received his education at the Military School established by Muhammed Ali. He left school in 1855. He liked poems from his childhood.
- He held many positions. The most important was his appointment as the Prime Minister of Egypt in 1882 A.D – Hijri 1299.
- While he was a student, he collected poems. And loved to read poems. He showed much interest in learning Arabic literature.
- He spoke about himself in his poems. Furthermore, he wrote poems for the following reasons. Pride, bravery, love, affection, praise, describing nature and plead. His anthologies are "Divan", the collection of his poems; his collection of narrative literature, "Kaithoob Abavid"
- The main aspects included in his poems are Arabic poetry, historical poems, political poems, social poems.

2. Fuard Al Katheeb

- He was born in 1889 A.D. in Lebanon at a place called "Sahim". He got his primary education at Alkas Thaniyas Saeed" School. He continued his higher studies at "Sukukul Karb" College. He graduated in 1904 from the American University in Beirut
- He went to Egypt in 1908. He formed contacts with some great Arabic poets. Some of them were Ismail Sabry, Ahmed Shouki, Kaleel Mathran, Hafeel Ibrahim.
- Then he went to Kurthum, the capital of Sudan and served as a teacher at 'Kardoon College' as a teacher over there.
- From there he went to Hejaz. He accepted the portfolio of the Minister of Foreign Affairs in 1916. In 1926, he served as the advisor of Ameer Abdulla, then in 1945 he was the advisor of Malik Abdul Azeez. In Hijri 1367, he was appointed as the Ambassador in Afghanistan for Saudi Arabia.
- He has contributed to the field of poetic literature. His literary book consisting two parts was printed and published in 1959 at "Darul Ma'rif" in Egypt.
- Since many of his poems were able to arouse the ethnic feelings and the patriotic feelings, he was called the "Revolutionary poet of Arabia." So his poems were able to arouse ambitions and were able to call them towards the struggle and revolutions.
- He died on Monday 15th Ramazan in Hijri 1376 in the city of Kabool.
- Scholars like Hussain Al Marasabi, Dr. Haykal Abbas Mahmud who lived at this time praised his service for the Arabic literary work.
- Poets, writers and literary artistes made funeral orations.

3. Ibrahim Al Munthir

- He is Abu Salah Ibrahim Munthir Kamal. He was born in Maheetha in 1875.
- He got his basic education at Mahitha, and then he changed over to a school in Lebanon.
- He was a teacher at Theerman Ilyas School. Then he served as a teacher in 1895 A.D. in Saveera and in 1900 A.D. at Beirut.

- In 1910 A.D., he established Fustwan Thahiliya School in Mahith. He has held responsible posts in the field of law in his life. He had served as a lawyer and also a judge. In 1922, he was elected a representative to the Majlis Anbiyaafi.
- He has left behind many contributions in many languages, literature and in the field of poetry. Out of them, Kithabul Munthir was published as a book while the others were hand written copies.
- His poetry carried many themes and he found solutions for many problems in his society through them.

4. Rasheed Saleem Al Quri

- He was born in the village of Barbaara in 1887 A.D.
- He was initially a student of Kaizar Alkar Sawsi, a famous teacher. He studied for 2 years at the American Art College at Saeeda which he joined at the age of 13. Then he joined Sookul Karf College where he studied for one year. Then in 1905, he joined the American University in Beirut. In 1915, he went to St. Paul's and was teaching while engaging in the Newspaper field as well.
- He was a national poet. His poems deeply expressed patriotic feeling and love for the Arabic language. His speech on "My feelings for the country" explains this fact. His poems were recorded as Divans. Some of the important ones were Ar Rasibiyath, Al Karawiyath, Al Aaseer, Al Laamiyyathuth Thalath.
- Many literary artistes have praised him
- He died in 1957.

5. Ilyas Abdullah

- He is called Abul Fal Al Waleed Ilyas Ibnu Abdullah. He was born in 1889 at Karthai Hamra.
- He got his primary education at the age of 6 in his village school. In a few years time, he learnt Arabic and French languages. At his primary age he showed much interest in poems. At the end of 1899, his father Jandoora put

him to a school and in 1903, he joined Al Hikma School and studied the Arabic language seriously.

- From 1913 – 1916, he published a paper named Al – hamra. He has published books on language, history, literature, poetry, drama, music, politics and in the field of philosophy.
- He had written descriptive poems on the sun, moon, stars, rivers, the green fields, rain drops and the natural aspects. Furthermore, his poems have addressed mainly problems in Arabia Arabian revolution and the State struggles in his poetry.
- He died in 1941.

6. Basarath Al Quri

- He is Basarath Ibnu Atthabeed Abdullah Al Rummy. He was born in Beirut in 1890.
- He studied at Ordu – Kish School. He learnt Arabic and French languages there. He joined Al Hikma College at the age of 14. He started writing poems at this age. In 1908, he started the paper, Al Berg’ in Beirut. It included the daily Politics, literature, economics and related matters.
- He married in 1927. He was selected as a member of the Lebanese paper in 1927. He was called by the honorary name, Abdal.
- He showed importance in poetic literature. He recited poems on nature, sympathy, love, affection and similar aspects. In his poetry he reflected the Lebanese village where he lived. He has recited poems on social problems and about the country.
- He died at his home in Beirut in 1968.

7. Muhammed Sulaiman Al Ahmed

- He was born in the village Theeba in 1905.
- His father was a scholar in the fields of language, literature and law. So he studied many facts from his father.
- At his small age, he learnt to read many books in language and literature and memorised poems. When he was 12 years, a scholar Raseed visited his father. In observing Ahmed’s intelligence and the ability, he was surprised.

He asked his father to send Ahmed to a school in Damascus to educate him. Then he went to Damascus. He joined Raseed Thaly over there. In 1938 he joined the Teachers college in Bagdad to teach.

- He showed interest in poetry and in the field of literature, if he gets the feeling of poetry he starts thinking only about it day and night. His poems were full of philosophy. It initiated thinking and there were views to include the national feeling. He sang songs for those who died for the sake of the country.
- He got a heart ailment in 1929 and died in 1934.

8. Abdul Cassim As Shafi

- He is Abdul Cassim Ibnu Muhammed Ibnu Abil Cassim As Shafi. He was born in the region "As Safiyya" in the city of Thusar in 1906. He could not permanently study in a particular place since his father who was a judge served in many cities in Thunusiya for more than 20 years.
- He was given his education at home by his father. He joined the Quthab in Kaboos at the age of 5. In 1920, he joined Jamius Saithuna.
- He was involved in the field of poetry. While reciting a poem, he imagines himself as a singing bird or that he is in a different world and recites with a deep imagination.
- He has recited poems for many reasons. He did not sing in praise of any leaders. He did not stretch out his hand to ask for anything. He freely recited. His poems included patriotism, human qualities, social reformation views, tasawwud, nature, love and truth.

9. Muhammed Mahmud As Zubari

- He was born in San`a in Egypt in 1918 AD (1328) to a middle level family. He showed interest in solving social problems. He got involved in politics, when he was a student at the Cairo University. Then he returned to Yemen. After the first revolution in Yemen, he went to Egypt with his subordinates. Once he returned to his country, he became the Minister of Education. Then he was appointed as the representative of Prime Minister`s telecommunication affairs.

- He has recited many poems including solutions for social problems in Egypt; he has included the solutions to solve problems and invitations towards the solutions mainly in his poems. He invited the people of the nation to live with patriotism in his poems. The poems he recited under the title "Masraul Lameer" explained this. He published two anthologies. They are Thourathus si'r, and Salthuln bil Jaheem
- He died on 30th March in 1965.

10. Hasan Abdullah Al Qursi

- He was born in 1928 in Mecca. He got his primary and the secondary education at the Al Falah School in Mecca. He continued his higher education at the Riyadh University. He obtained his Doctorate in literature at the American University.
- He held many portfolios in the Ministry of Finance in Saudi Arabia.
- He showed his interest from his young days in poetry and literature. He completed memorising the Quran by the age of 10. He memorised poems of the Arabic poets of the Umayyad and Abbasid Caliphate. He used to read books of literary artistes, and anthologies of Arabic poets.
- He created contacts with great literary scholars and poets of the Arabic world. He published many anthologies like "Al Fasamathul Mulawwana, Mawakibuth Dikriyyath and Al Amsi Allaae." He also published two books on dialogue literature.
- He has done many researches on literature. His poems mainly consisted of themes like affection, patriotism, description of the nature, etc;

ISLAMIC LITERATURE IN TAMIL

When Islamic Tamil literature appears in different languages, it carries the adjective of those languages. So in this manner, when Islamic literature was created in the Tamil language it is mentioned as Islamic Tamil literature or Islamic literature in Tamil.

When Islam got introduced to people speaking in Tamil language, like the introduction of Islamic books in Tamil language, Islamic literature books were also introduced. Although Muslims did not create literature based on all the different genres found in Tamil literature, there is a relative number of creations in Islamic Tamil literature.

In the history of Tamil literature poets belonging to Saiva, Vainava, Buddhist, and Christian religions had given priority to their religion and community in creating literature. In the same manner Muslim Tamil poets too had given precedence to their religion in creating literature. That is the reason for Kanappa Mudhaliyar in (history of Tamil books) to state that Muslims are not second to any in creating Tamil literature. It is a notable fact that between the period of 17th century and 19th century A. D., 14 Islamic Tamil Epics have been published and more than two thousand literary works by Muslim poets have been created in Tamil language.

Kappiyam (Seera Puranam – Umar Pulavar), Atru Padai (Pulavar atru padai – Kulam Kadiru Navalar), Anthathi (Thiru Madinath anthi – Pitchay Ibrahim Pulavar), Pillai Thamil (Nabigal Nayagam Pillai Thamil – Seyyed Anbiya Sahib), Kalambaham (Makka Kalambaham – Sheiku Abdul Kadir Naina Alim Pulavar), Ammanai (Nabiyavathara Ammanai – Kavik kalanjiya Pulavar, son of Umar Pulavar), Malai (Rasool Malai – Samu Naina Lebbe Aalim pulavar), Eisel (Thai Makanesal – Ahmed Lebbe Aalim Sahib), Keerthanai (Sukirtha Meiyjana Sangirthanam – Abdul Kadir Lebbe), Sindu (Navaneetha Rathnalankara Sindu – Seenii Kadiru Muhayyadeen), Thirupukal (Navaraththinam Thirupukal – Yal Asana Lebbe), Kummi (Sheiku Musthafa kummi padal – Galle, Muhammed Cassim pulavar), Thalattu (Pancharathina Thalattu – Hasan Alif pulavar), such literary work are found in Islamic Tamil Literature. Further to this, the literature that belongs only to Muslim Poets are Munajath (Munajath Malikai – Seyyed Muhammed Aalim), Kissa (Yusuf Nabi Kissa – Madaru Sahib pulavar), Masala (Nuru Masala – Kannahumadu Masura Muhammed pulavar), Nama (Mihraj nama – Madar Sahib Pulavar) are some of the other literary work. While creating them, they followed the existing Tamil tradition. In Some literature or some parts of the created

literature or approaches of the traditional methods are followed. So this brings doubt, whether this is Islamic Tamil literature or Islamic literature in Tamil.

Islam is built on the foundation of Quran and Sunnah. So its literature should not go beyond the limits. Even though it is considered as the primary Islamic literary book, the Seera instead of the description of Arabia, it describes India. Some say though the Seera was created by Umar pulavar (poet), it cannot be considered as an Islamic literature as there were many different views to the basics of Islam. (e.g. Thasaikatti Pennuruvakiya padalam) Due to this reason, Professor K. Sivathamby states: The meaning of Islamic Tamil literature and the service rendered by Muslims to Tamil has the two different meanings.(Thinakaran 02.07.1979)

Will all the creations of literature by Muslim become Islamic literature or no? It is understood that it cannot be so. Dr. A.M.A. Azeez has replied, 'the unique cultural identity of our Muslims which reflects in literature is Islamic literature. (Thinakaran 08.04.2007)

But in the later years, leaving out the factors those are against Islam, contributions of Islamic literature in Tamil started developing. It can be said that Arabic Tamil literature started it. Following this, as Islamic literature in other languages translated in Tamil was easily accessible for the readers; this gave guidance to them to create Islamic literature in Tamil.

Many Muslim Tamil poets of Sri Lanka like Asan Lebbe, Arulwakki Abdul Kadir, Kasawathai Alim, Puttalam Sheik Alauwuddeen, Maruthamunai Sinna Alim Appa have made many contributions to Tamil Literature.

Here, we will be observing the pioneers of Sri Lanka who have contributed to Islamic literature or those who put forwarded the thinking of creating it, with the services rendered by them. Muhammed Cassim Siddi Lebbe is a person generally admired by the Sri Lankan Muslims as the revolutionary father, has contributed towards the social, educational and cultural fields as well as to literature. Admiring him and being influenced by his thinking and his activities was Dr. A. M. A. Azeez. Next his contribution to literature is observed. Then with the encouragement and assistance by Azeez got introduced to the field of literature was Professor M.M.Uwais, whose achievement are looked at next.

Though there are many who have rendered their services to Islamic literature, only a few are spoken about here.

CONTRIBUTORS TO SRI LANKAN ISLAMIC LITERATURE IN TAMIL

M. C. Siddi Lebbe (1838 - 1898)

Muhammed Cassim is introduced as Siddi Lebbe. His great grandfather Mulk Rahmathulla had come to Sri Lanka for trade purposes and had settled down in Aluthgama in the Southern Coastal area. Siddi Lebbe's grandfather took residence in Kandy during the period of Sri Wickrama Rajasinghe.

Father of Siddi Lebbe was a scholar. He was appointed as a proctor. He had 3 sons and 2 daughters. All five of them were good at their studies. They studied Arabic language as well. His eldest son Muhammed Lebbe was an Alim and a poet. He was appointed as the leader of the Muslims. He was a justice who handled the issues regarding marriage and divorce of Muslims.

Siddi Lebbe's son Muhammed Cassim was born in Kandy in 1938. He studied English in the General School. He studied Arabic from his elder brother, Muhammed Lebbe. He received his Islamic Studies from Sheik Muhammed Alim who was known as Kasawathai Alim. He married Seyyida Umma, daughter of Kadir Musa Pilla of Kayalpattinam.

He was residing in Colombo between 1884 – 1887. He worked fervently towards the development of the political, social, educational and cultural activities of the Sri Lankan Muslims. He used his multi lingual ability, eloquence and literacy towards the welfare of the society. He made speeches in Masjids and public meetings. He started the Muslim Nation Newspaper and tapped the people to wake up through his writing. He died in 1898 in Kandy.

M.C. SIDDI LEBBE'S LITERARY WORK CAN BE EXPLAINED IN 3 HEADINGS.

1. His opinion on the style of Language and his style of writing

"Some Alims and Sheiks have published small anthologies. Those who read them would get confused rather than getting knowledgeable. Arabic words are included making it difficult to understand. They are forming an imperfect Tamil language of their own and they make the confusion worse.

Language too changes as man keeps changing his behaviour, clothing and habits from time to time. Furthermore when Tamil sentences are written, Telugu, Hindustan, English words too are added by some journalists. We request them to read this book of pure Tamil".(Muslim Nation)

"In addition, the eeman of many in these villages is the eeman with Taqleed. The reason for it is the speeches given here have shown only the kitabs, the sentences from the Quran, hadees and Qissas. They have not shown the Ilm researched with Aql. The kitabs that gives ilm to research using Ahl, are rare. These ilms are not searched for. The education is in the darkness with bad virtues with interest towards the worldly life and the eeman is not strengthened though many religious activities are performed. With the help of Allah, we will explain it" (Gnana Theepam)

Arumuga Navalar who was somewhat a contemporary of his used the North Indian words and Tamil words in his writing, introduced a different style of writing. Some say it in a different way. During the time of M.C. Siddi Lebbe, Arabic Tamil was in vogue. So he used the Arabic Tamil in vogue in Tamil. This was for the people of that time to understand. But it cannot be denied that he was in ardent faith to use the perfect Tamil.

There is another example of his style of Arabic Tamil. "Do your businesses lessen the amount of your *sara'h* If you do so, whatever you do in the *dunya* will become an *ibada*. I will teach you the *asrars* of the *amals* of *lahir*. That you do now. Learn them and do your *amal*. Then you will get *maham* of the *ilham*. Do not go to the highest *maham* without *Sheikh*. (Asrarul Alam)

To state briefly, his style of language was in line with the language of his time. There were long sentences. Arabic words were used at intervals. It could be said what the general public could understand.

2. Print Media

The services of Muhammed Cassim Siddi Lebbe were brought out through the print media like his papers, leaflet and books. He started the Muslim Nation paper in 1882.

"We planned to publish a weekly newspaper for those who knew only Tamil to obtain whatever the knowledge they ought to get through the Arabic kitabs, those who got the knowledge that is available in English and other languages and especially those read the news or those who do not read, young and others, while engaging in their regular work to read and understand. So I named it Muslim Nation" (Muslim Nation 2.12.1882)

"We are continuing this paper for Muslims to reform and civilize. We began this paper to improve the knowledge" (8.1.1885)

"We did not publish this only to pass information about what was happening outside. It was also to speak on religious matters, debate on them and correct us" (21.9.1886)

He started Gnanatheepam a monthly magazine at the same time Muslim Nation was published. The first print was in 1892. He published "Suruthus Salat" in 1892; "Asan bey Sarithiram", the first Tamil novel of Sri Lanka in 1883 and "Asrarul Alam", a religious book in 1891. Other than them, "Hidayathul Qasimiya", Abu Nawas story, Turkish – Greek war history, Sri Lanka Sonakar history and Awlathur Rasool and Ulemas were published.

Following him Muslim Newspapers, magazines and books were published which shows that he has been the pioneer of the Sri Lankan Muslim Tamil print media.

3. Textbooks – During Siddi Lebbe's time studying English was made haram. So, the Sri Lankan Muslims refused to attend the English Schools run by the Missionaries. They thought studying English is a sin. Siddi Lebbe understood that this would obstruct the progress of the Muslims. So, he enlightened them by emphasising through writing and speeches that Muslims should learn English. He used Orabi Pasha a freedom fighter who was in exile from Egypt. He showed through him that Egyptian Muslims were learning English.

By this continuous effort, he was able to open schools with the assistance of personalities like Wappichi Marikkar. In 1884, he started in Colombo the Madarasathul Khairiya Al Islamiyya and in 1892 Madarasathul Zahira. When he returned to Kandy, he opened Muslims schools over there and in other regions of the country. He wrote text books to be used in those schools.

Scholar Siddi Lebbe says about it in the following manner.

"First I wrote the short book for the use of small children. I used easy words and sentences. I used the same method in the second, third, fourth and fifth textbooks. Then I wrote a grammar book of three parts. These books were in use Sri Lankan Schools. (S. M. Kamaldeen)

His first Tamil book consists of 71 lessons. They were in the form of advising the students on the aspects of their daily life. They were single lettered; two lettered and then continued up to seven letters. It seems to have followed the first book of "Palar Padam" of Arumuga Navalar. (M.I.M.Ameen)

The notable ones out of these textbooks are "Duh Pathun Nahabu" (grammar), Kithabul Hisab (arithmetic), first Arabic text, second Arabic text, Tamil 1-5 books. So, he had been a pioneer among the Muslims in writing textbooks in Tamil as well for students.

Muhamed Cassim Siddi Lebbe was a multi faceted personality. The contribution he had made towards Islamic Literature is briefly stated here.

A.M.A.Azeez (1911-1973)

A.M.A.Azeez is the first Muslim administrative officer. He was born in Jaffna in 1911. His father is S.M. Abubucker, a famous lawyer and a Qazi. He was the Deputy Chairman of the Jaffna Urban Council; the Head of All Ceylon Muslim League in 1946. Azeez received his primary education at Waitheeswara College in Jaffna and his secondary education at Hindu College, Jaffna. He graduated as a history student from the Sri Lanka University College and continued his higher education at the Cambridge University. Since he passed the civil service exam, he returned to his motherland.

His literary work can be discussed under four headings

- 1. Language Policy-** Which is the mother tongue of Sri Lankan Muslims? There were often conflicts about the language of instruction. When this problem arose at the latter part of 1950, he often said that the mother tongue of Muslims is Tamil and the language of instruction should also be Tamil. His language policy is as below.

"It is very important for those who live in this country to learn Arabic, Tamil, English and Sinhala. Since our religion, our prayers, the quran is in Arabic, learning Arabic should be done mainly than all the others. Secondly, the Tamil language, as this is the language we speak, if a person doesn't know it he is like a blind person. He will always need a person to guide him. Thirdly, English language, since it is the language of the administrators, for any person doing a job, this language is necessary. Fourthly, Sinhala language, it is useful to know this language, as majority of the people in the island are Sinhalese. Children between 6yrs to 11yrs should learn these languages and also learn the intricacies of these languages." He agreed upon the view of Siddi Lebbe stated above. He emphasized that Mother Tongue of a community is not created but already it is in existence.

The Muslims of Sri Lanka are smaller in number. The political power is high where only Tamil is spoken in the region like Eastern Province, Mannar, and Puttalam. In 1953, he wrote if the Muslims of South and Central Sri Lanka leave Tamil out, they would definitely break their links with those Muslims of the North and East.

In whatever way the change in the language happens in the Sri Lankan politics, the Muslims should choose a language policy unalienating Tamil which will allow their independence, the traditions and conducive for the political strength is the view reflected in his language policy.

2. **Arabic Tamil**- "Arabic Tamil is our Tamil" is a slogan of A.M.A.Azeez. It is true that the language spoken in Muslim houses is different. Some Arabic words have got added instead of perfect Tamil words in the use of the language. It is stated that since Tamil pundits and those who favour pure Tamil language refused to add these Arabic words in the Tamil dictionary. So the term Arabic Tamil was used to give a special meaning.

He says many of the Muslims in Sri Lanka speak in Tamil. But in the spoken language of Sri Lankan Muslims and spoken language of South Indian Muslims some Arabic words have got added. It should be noted that though there are Tamil words, these Arabic words are used instead. So, to refer to this style of the Tamil language of the Muslims the term Arabic Tamil is used. Earlier Arabic Tamil

was written in Arabic. When there were Tamil letters which were not in Arabic, in order to denote those sounds certain special dots were used. At present Arabic Tamil is mostly written in Tamil. (ilangayil Islam-Islam in Sri Lanka)

It should be noted that the Arabic Tamil books refer to Tamil and Arabic Tamil as "lisanul arliya" and the Tamil letters written in Arabic language is termed as "arviya" by the Islamic Tamil scholars. The word Arabic could have become araviya and then changed as Arvam. The beginning stage of the Arabic Tamil language was when the familiar spoken Tamil language was written in Arabic language. The transliteration of Arabic words in Tamil language and those words spreading in the Tamil language was the later stage. He states that the Arabs had forgotten their language with time and they had invented a language called "Arabic Tamil." (African experiences)

Azeez is of the view, like there is a necessity to use Arabic language to explain Islamic features, it is equally necessary to avoid certain Tamil words. "Avatharithal, irandarak kalaththal, kāatchi alithal" were some words used to discuss about Allah, they would be against the Islamic concept of oneness of Allah. The unnecessary Arabic words used in abundance in the literature of Muslims should also be avoided. If they are in abundance, the non Muslims would not be able to enjoy this literature. Azeez has shown the effort to be taken in this regard. It includes the unity in denoting the phonemes, Arabic Tamil dictionary, Arabic Tamil literary guide, publishing books for reading, writing Arabic Tamil children literary books, publishing visionary Arabic Tamil research magazines.

3. Introducing Scholars and Literary Artistes

Dr. Azeez has introduced to the English and Tamil readers the poets like Asana Lebbe pulavar, Vipulananda adikal, Aallama Iqbal, Nasrul Islam and the pioneers like M.C.A. Siddi Lebbe, Orabi Pasha and Muhammed Ali Jinnah. He contacted Vipulanada Adikal when he was serving in Kandy as an Assistant Administrative Officer. He got the opportunity to collect most of the facts about Siddi Lebbe through him. The new generation got to know about Siddi Lebbe only through Azeez. In this manner, the poets like Iqbal and Nasrul Islam were also introduced in Sri Lanka. Even the freedom thirst of Orabi Pasha and Muhammed Ali Jinnah were explained.

At the same time the world outside got to know about Azeez. The contact with Egypt was initiated with the admission of four Sri Lankan students to Al Azhar University. He established the Young Muslim Men's Association (YMMA) of Sri Lanka after seeing one over there. He visited countries as a researcher on history. He had participated in many Tamil conferences. He wrote his books based on his travel experiences.

His Tamil books were 'illankayil Islam' (1963), 'molipeyarpuk kalai' (1965), 'misrin wasiyam' (1967), 'kilakku Apirikka katchikal' (1967), 'Thamil Yathirai' (1968), 'Apprikka anupawankal' (1969), 'Arabuth Tamil engal anputh Tamil' While reading travel literary books of Azeez not only that one can learn about his biography but also the lifestyle, assessment, vision of the world and the distractions of the mind of a generation could be understood. After exposing his experience, when the writer adds comments he shows his maturity, depth of research knowledge, far sightedness, balanced nature and a certain attitude of his, added beauty to his work. A.M.Nahiya in his book "Azeezum Tamilum" mentions that it shows his novel vision to make his personal experience to link to the others and his genuine human feelings.

4. Islamic Tamil Literature

Azeez left the civil service job; then he took over the post of Principal of Zahira College, Colombo where he linked together the efforts on education and literature. He used the teachers and the students of Zahira College well for this purpose. He guided the teachers like S.M. Kamaldeen, M.M.M. Maharroof, M.A. Mohamed and students like M.M. Uwais, S.M. Haniffa, M.A.M. Shukri.

He also made use of the Tamil conferences which were held during his time. He participated in the first Tamil conference in Malaysia in 1966 and presented the article on "The Sri Lankan Muslims of the 9th decade in the 19th Century - some facts". In the same year, an Islamic Tamil literary conference was held in Maruthamunai where he read a paper on "Arabuth Tamil engal anputh Tamil". In 1973, a meeting was held under the leadership of Azeez to discuss about the Islamic Tamil literary conference. Azeez had been influential for Dr. M. M. Uwais to involve in the research on Islamic Tamil literature and also become

successful in it. He stated in his speech, at the Golden Festival of the Muslim Education Union in North India, the idea of incorporating Islamic literature as a subject. It was implemented when Dr. Badiuddeen was the Minister of Education.

Translation and the dictionary are very important for the transfer of literature. Azeez showed the path for both of them. He was very happy when the translation of the Quran into Tamil was published by Abdul Hameed Pakavi. He emphasized the importance of the Arabic Tamil dictionary and he guided on it. So Kamaraj University did this work under the leadership of Professor Uwais.

Dr. M. M. Uwais

Dr. M. M. Uwais was also a professor. He was born in Henamulla, Panadura in 1922 to Samsudeen Marikkar Mahmud and Zainambu Nachiya as the only son. His father Mahmud was the imam of the Henamulla grand mosque, a Registrar of Muslim Marriages and the Calipha of the Nabaviyathul Qadriya Thareeqa.

In 1927 he joined the government Tamil school and in 1937 he got through the Junior Certificate of Education in Tamil. In 1938 he joined Taksila Vidyalaya where he passed the examination in the English medium as well. In 1943 he joined St. Johns School in Panadura and got through the Senior School Certificate Examination. He holds the pride of sitting this exam in all 3 languages. Then he joined Colombo Zahira College where he sat the University Entrance Examination. He joined the Sri Lankan University in 1946 as an undergraduate and received his Degree in Arts. After graduation he received the post graduation in 1951.

Later he joined Zahira College, Colombo as a teacher and at the same time he served as the part time Organiser of the Sri Lanka Broadcasting Corporation (1953-1957). In 1959, he became a translator at the Examination Department; in 1959 he was the main translator at the Sri Lanka Council of Commerce. He also served as the Tamil lecturer at the University of Vidyodaya and the Head of the Department.

Contribution of Dr. Uwais towards literature can be divided under 3 headings

1. Islamic Tamil Literary Research and Service

Before he started his undergraduate studies at the Sri Lankan University, an interview was held for the selection for the bursary. At that time Swami Vipulanda Adikalar was in charge of the Tamil Stream. He asked him to mention a name of a Tamil 'Kappiyam' that was based on Islam. When he did not answer, Uwais was asked whether he had heard about "Seera puranam" for which he responded positively. The society at that time had the knowledge on Islamic literature only to this extent.

He selected Tamil to be his special subject. He graduated in 1949, then he obtained his Masters degree by doing a research on "the contribution of Muslims to Tamil". His research effort made Islamic literature to be accepted as a field for research. He journeyed for this research not only in Sri Lanka but also in Tamil Nadu. Then, he got creations of more than 200 books based on Islam. In 1951, he got his Master's Degree. The Tamil world praised him when his research was published as a book in 1953. The magazine 'Darul Islam' praised him saying that every Indian citizen should praise this writer for writing in a significant manner on the scholars and the poets of Tamil Nadu; the services of these scholars and poets. Professor Waiyapuri Pillai appraised him stating that the release of that book has given a state above for Tamil.

Later on, researching on selected 12 Kappiyangal, he published it as "Muslim Kappiyangal in Tamil Literature" which was the dissertation for his Doctorate. The Government of Tamil Nadu awarded him a prize for it in 1976. Finally in 1979, he was appointed as the Professor in the field of Islamic Literature at the Kamraj University in Madras. After Swami Vipulananda, he was the only person to be appointed as a Professor in an Indian University.

There he performed three important tasks.

1. He created a dictionary for the Arabic, Persian words used in Tamil Literature.
2. He published in six parts an explicitly written book on Islamic Tamil literature. (they were the history on the two Kappiyangals before

1700 A. D., history of the Islamic Tamil kappiyangal, history of Islamic Tamil short literature, Sufi literature, Arabic Tamil literature, the books on narratives originated based on Islam and the present day books of poetry) The history of about 2000 books in Tamil and Arabic Tamil those originated based on Islam between the periods of 1700 – 1950 were found.

3. The Islamic literary reference guide on the authors and their related books based on Islam was released.

These types of research work were appreciated by many people. In 1976 the Umar Pulavar Council honoured him with a title "Deen Thamil Kavalar", the Muslim Tamil Poets Union with the title "Ilakkiya Sithar" and the Aishwarya Arogya Ashramam honoured him with the title "Panditharatnam" The government of Sri Lanka honoured him with the title "Allama"

2. **Tamil Literary Conferences** – it is a tradition to conduct conferences and seminars Generally, to improve language and literature. Since Uwais was deeply involved in Islamic Tamil literature, he used these conferences to make the world know about Islamic Tamil literature.

In 1966, the first conference on Research on Tamil language was held in Kolalampur Malaysia, . At this conference nothing was said on Islamic Tamil literature. When the second conference was held in 1968 in Chennai, Uwais presented a paper on "Muslim Pirapanthangal in Tamil". The fourth conference was held in Jaffna in 1974, where he presented a paper on "Sri Lankan Muslims Style of spoken Tamil"

But Uwais preferred a separate conference on Islamic Tamil literature. The dream of Uwais was realised by the Grand festival held in Maruthamunai in 1966 where Islamic Tamil literature was given a considerable place. At the conference in 1973 in Thirutchi the Islamic Tamil Literary Association was formed. It held the conference in

1974 and Uwais presented a paper on " Pure Tamil words used in the spoken language of Sri Lankan Muslims" At this conference the request for a Department of Islamic Tamil Literature in the Indian University to do research work was accepted. The publishing of books such as " Eelathu Muslim Muthusam' 'Asan bey Sarithiram', 'Thirukkuran Kural', 'The turning point at Thiruchi on Islamic Literature' (Uwais) 'Mounathin Navuga', 'Malaipattu' took place here.

In 1978, the third conference was held in Kayalpattanam. Here Islamic Literary books, journals and thafseers were on display. Fifty five research papers and eleven books were published. A long article on "Kayalpattanam Walartha Deen Thamilum Theen Thamilum" was read by Dr. Uwais. It was resolved that Muslim poets should be given a place in the Tamil school text Books.

In 1979, the fourth conference was organised in Colombo. The books like "Pirai kolundu", "Pirai malarkal", "Pirai thein" and "Isai arul Pamalai", were released. The service and the contribution of Dr. Uwais cannot be forgotten in organising and completing each of these conferences.

3. **Books** – Dr. Uwais was proficient in Tamil, Sinhala and English. He had translated some books from English to Tamil, from Sinhala to Tamil and from Tamil to Sinhala. (Gamperaliya, Vanija, Anka Ganithaya, Islam Yanu Kumakdha, Nabi Nayaka Charithaya, British Constitution) He published "Lasantha" magazine in Sinhala.

The books like "Islamiya Thendral" (1961), "Nambikkai"(1962), "Gnanaselvam Kunang Kudiyar" (1965), "Perumanar Thiruvalvu" (1967), "Thirukuru'an", "Muslim Makkalin Thamil Petchu Valakkum Ilakkiya Valakkum" (1973), "Islamiya Adippadayil Thonriya Thamil Kappiyangal" (1973), "Islamiya Ilakkiyaththil Thiruchi Thiruppam" (1994), "Islamum Inbath Thamilum" (1976), "Neethiyum Niyamum", "Makka Payanam", and "Nenjhil Niraintha Sutrula" were published by him.

Not only that he got the following books printed. "Pudukussham", "Asara Kovai", "Pulavarup Padai", "Kuthbu Nayagam" and "Iraja Nayagam". He was successful in introducing Islamic Tamil literature as a subject at the G.C.E. (O/L) examination; he wrote the introduction to the text books and got them printed. He suggested supplementary books for Islamic literature for the G.C.E. (A/L)

It can be stated that there is no one to be compared to Uwais in contributing towards collecting the Islamic literature, researching, teaching, preaching and developing it in Sri Lanka and in India. The writer Mahdi appreciates him as "Veril palutha pala, Waluvila Watta Nila Avarkalin Noolkalo Arachi ula. "

Umar Hazrath (1895 – 1967)

"A person who has studied deeply the beliefs and the principles in Islam and who is emotionally involved in it only would be able to produce Islamic literature. If there is a poet or fiction writer for us with these virtues the impact made on people would be really great." Umar Hazrath is one who fits very well to this definition on Islamic literature.

Moulavi Abdul Kadir Umar (Pakavi) was born in Palaikadu in North India in 1895. He came to Sri Lanka in 1938. He was a lecturer at the Maharagama Gafooriya Arabic College and later became the Principal of the same College. He was an Alim well known in the island. His students and those who had read his contributions knew that he was a great Tamil poet and literati.

He had the ability to express in lyrics and prose his clear ideas in perfect Tamil. He was a multilingual poet, who was well versed in Arabic grammar and literature and in Tamil grammar and literature. He was proficient in Hebrew, English, Tamil, Arabic, Persian, Urdu and Hindi. The quotations and comments highlighted within his creations prove this fact.

There was a time the Kutubas on Fridays were done only in Arabic. Later on the Kutbas continued in Arabic Tamil. Mapillai Lebbe Alim translated in Arabic Tamil "Ibnu Nubadas Kutbas." During the latter part of 1950's the younger generation found it difficult to understand the style of Arabic Tamil. At this time Umar Hazrath created the Kutbas as per the time and the views of this generation. There were 56 such Kutbas. They were recited at the Jumma mosque at Maradana in Colombo and the Gafooriya Madrasa Jumma Mosque. The Gafooriya students carried them to many parts of the island; they read them in their villages and in the suburbs. They gave it for those who needed them.

His ability in Tamil language is clearly seen in his contribution "Natpayan nannool" "Natpayan nannool" is a text that gives an explanation on the forty hadees. Many texts were written in different languages in Islamic literature of the forty hadees in the prose and verse form. Similarly there are many books in Tamil. A.M.Sherifdeen and M.Y.M. Meeadh have written the forty hadees in the poetic form in Tamil. But they were not scholars in Arabic, whereas Umar Hazrath who was proficient in both the languages and had the knowledge of hadees had produced the forty hadees in the verse and prose in a very suitable manner with the Arabic source.

The feeling of reading a Tamil literary book would be felt in the style and mode of writing of Hazrath by leaving out the Arabic section of the text. Umar Hazrath has selected the forty hadees to express them as "kural (prosody)" and "wenpa (kind of verse)" For eg.

அல்லும் பகலும் அகத்தின் அழுக்ககல
ஒல்லும் வழியால் உழை (kural 3)

This kural states about the following hadees in Jamiuth Thirmidhi.

"If you can make your mind wake up by not harming anyone in anyway, then you do it!"

ஒட்டாரை ஒட்டி உறுவோன் உறவுடையோன்
நட்டாரை நட்டான் அவன் (kural 17)

This is a kural on a hadees in Sahih Buhari which states as "A person who takes revenge on another does not maintain relationships; even if others do not maintain his relationship, if he maintains it, he is considered a maintainer of relationship."

For the question "Shall I teach you the best out of the fortune a man has saved? The reply for which is "a good wife" is a hadees in Sunan Abu Dawood for which he had composed a kural below.

இல்லானின் நல்ல இரும்புதையல் என் அவளும்
நல்லானாய் வாய்க்கப் பெறின் (kural 32)

Let's observe two "wenpas" of Hazrath

ஒற்று செவி கொள்க ஒன்றாய்ந் தலைந்திடற்க
குன்றத் தொழிற் போட்டி கோடற்க – முற்றும்
அழுக்கா றகந்தையிகல் ஆர் புழுக்கம் நீக்கி
இழுக்காப் பிறப்பா யிரு (wenpa – 14)

The above "wenpa" based on the hadees means, "never spy; do not compete at work out of hatred; do not be envious; do not get angry; do not detest; do not become haughty; O slaves of God become brothers."

It brings disaster for someone who demeans his Muslim brethren. Any belonging of a Muslim should not be touched by another Muslim; the blood, property and the chastity of his. The following "wenpa" highlights the meaning of the hadees.

மன்னும் ஒரு முஸ்லிம் மானங் குருதி பொருள்
பின்னும் ஒரு முஸ்லிம் பேணுகவே – உள்ளின்
உடன் பிறந்தான் மானம் ஒறுத்தலினும் மிக்க
விடர் செறிந்த கேடிலது வேறு (wenpa – 20)

Though Umar Hazrath was multilingual, his style of Tamil writing was unique. He is a man of stylistic wording; they were beautiful, simple, sweet verbose with depth of meaning and multiple words.

Those who have read his two books "Piniyum Marunthum" and Maraiyum Iraiym Manuk kulaththukku thevai" would understand this.

"Man multiplied his disgust. Man overdid man. Ethnic groups detested ethnic groups. Country hated country. A brother with his hands made his brother shed his blood. The brother was forced to shed the blood of his brother. One chases another from the country (Maraiyum Iraiyum) A sweet wife; lovely children; lovable eyes; smiling faces; there is nothing to be given to anyone or got from anyone; there is strength in the body; there is livelihood in the village; contented mind; the thought of discontentment – not even in the children." (Natpayan nannool)

It has simple writing style; sweet style; his logical way of presenting facts is extra ordinary . It is different and enjoyable.

Knowledge belongs to Muslims. A Muslim should be educated. A Muslim is born to be educated. He lives to multiply the knowledge. His objective in life is to brighten the world with knowledge (Natpayan nannool)

Doesn't literature make one feel? Look at the expression of feelings of Umar Hazrath. "O our Prophet! Your dear ummath over there feels! O God! Have mercy on your slaves! Mercy! Should you not enter a point of your light in our minds? Guide us! My heart has exploded! Wait! Wait! Have a share; we have a share of His mercy. Certainly there is a share; Merciful, Benevolent. He will not let us down! (Maraiyum Iraiyum)

We are being dislocated into parts as those are hung in the taverns. We are disarrayed. We are in wrecks like the wrecked building. Will the stones and poles piled up become buildings? Will the mound of slain down organs become a body? Will those individuals do not have attachment and affection become a society? There is leadership for a society; there should be unity. There should be love. It is not a society that does not understand one another; a mob; a mound; a group (Piniyum Marunthum) He uses beautiful metaphors and imagery to emphasize the unity of a society.

The bravery sprang in a Muslim body deposited to become sperms. It is flowing out along the drain with the dirt towards the alien sea. The alien society is multiplying and growing day by day. Our own community is becoming weak and lifeless. If it goes on like this, what would be the end of it? (Piniyum Marunthum)

Let's observe another approach. Mount Everest is small. Family ties are large. That weight was carried by father. You and your mother were the objective of life. Your pleasant face is his paradise. No night; no day; no wind; no sun; always at work; sorrow; sacrifice; gave birth; bred; educated; they flew around to earn before time; they searched all over for a fine partner and gave in marriage.

Now aged; eyes can't see; ears can't hear; hands are shivering; feet are staggering; need help; the hard work, the hopeless old age; and the illness and their pains. ((Natpayan nannool)

In this manner the excellent proficiency of Umar Hazrath can be exposed. He is an exemplary in showing how an Alim could be literati. He is a guide to show that an Alim could become a great Da'ee if one could exemplify the religion of Allah after studying it deeply at the same time expressing it in a simple and a beautiful manner with a touch of literature.

Poet Abdul Kadir Lebbe

Poet Abdul Kadir Lebbe was born in 1913 in Kattankudy. His father was A. P. Aliyar Lebbe. He was trained at the Government Teachers' Training College and joined as a teacher in the Uva Province. He served there for a long time. So the Uva Province Teachers Union honoured him with a title "Aasiriyar Thilagam"

The poet's contribution appeared in the Darul Islam Magazine published in Chennai in the pen name 'Adan'. From 1960, they appeared in the print media in Sri Lanka as well. Manikkural magazine provided opportunities for his poems and also published his books of poetry. The books named "Iqbal Idayam" "Rubaiyat (Umar Kayyam poems)" "Mei neri" "Rasool Sathakam" "Sainambu Nachiyar Manmiyam" came in print. "Dasthakeer Sathakam" and "Iqbal Thathuwam" were published in Thinakaran, Thinapathi and Manikkural magazine.

Manikkural editor M.C.M.Zubair comments about his book "Murayeedum Thetramum" in the following manner, "This shows the strong faith in the Oneness of Allah, understanding his position and the time and understanding his purpose has made him work on it. This book stresses on the feeling of effort which would direct one

towards success and a confident mind." Four poems in the text are given below for enjoyment.

முறையீடு : அறிவு தரும் நூலொன்றை விரும்ப மாட்டார்
ஆதரியார் சஞ்சிகைகள் பிரசுரங்கள்
சிறிதேனும் நேரமில்லை இவர் தம் வாழ்வில்
சிந்திக்க உயர்கலைகள் பற்றி யென்றும்
வெறிதாகப் பேசிடுவார்; வாது செய்வார்
வித்தையொன்றும் இவர் தீர்க் கற்றதில்லை
சிறை போன்ற இவர் வாழ்க்கை உணர்ச்சியெங்கே
சிந்தனையை வந்தனையென் றுரைத்த கோவே (6)
இன்றுள்ள முஸ்லிம்கள் நாடு பற்றி
ஏதேனும் அறிய இவர் விரும்ப மாட்டார்
சென்றோர்கள் பற்றியொரு வரலாற்றைத்தான்
செம்மையுடன் கற்றறியத் துணியமாட்டார்
குன்றிய வுள்ளுணர்வுடனே இவர்தம் வாழ்க்கை
காலடியில் சுழன்று சுழன்றாடியோயும்
என்று தான் இவர் விழிப்பார் முஸ்லிமென்ற
இனத்துக்கோர் தனிப்பெருமை தந்த கோவே (12)

தேற்றம் : குபிரெல்லாம் உமைக்கண்டு பறந்து செல்லும்
சுவலயத்தை ஆட்டுகின்ற சக்தி நீர்தான்
உபகாரம் செய்வதற்காய் இயற்கையெல்லாம்
உமைச் சூழ்ந்து பணிந்து நிற்கு மச்ச மென்னும்
அபசாரி ஒதுங்கி விடும் ஏகனாணை
அவனியிலே செலுத்துகின்ற சக்தியாவீர்
சுபமே தான் உமது நிலை தெளவீதென்றும்
சுதந்திரத்தின் செங்கோலைத் தாங்குவீரேல் (9)
இஸ்லாம் சொல் கூட்டுறவுக் கிணைவேறில்லை
இயப்புகின்ற சமவுடைமை எல்லாம் பொய்யே
முஸ்லிமின் இதயத்தை இணைக்கும் சக்தி
முதலோனின் சக்தியன்றி வேறொன்றில்லை
விசுவாசம் கொள்ளாதே சடத்துவத்தி
வீணே யுன் தேட்டமெலாம் பிறர் கொண்டுய்வார்
நிசமே நீ முஸ்லிமாய் வாழ்வாயாகில்
நீஅமரன் உலகினிலே தடைவேறுண்டோ (13)

His Zainambu Nachiyar manmiyam is commented by Dr.S.Vithiyandandan in the following manner. The poet Abdul Kadir's "Zainambu Nachiyar manmiyam" brings out humour as well promotes thinking that belongs to the "Ankatha" literature. This is a small "kappiyam" that portrays the traditions of the Muslims of Batticoloa. He displays the traditions related to a marriage which is the main theme of it. This brings out the qualities of the characters related to it, the social structure and their beliefs. It is brought to light in a subtle humour. There is a story in it. There is poetry and sociology.

This is an example of his poetic delight.

செய்னம்பு நாச்சி செங்காட்டுப்புலி
வாயில்லாமலே வங்காளம் போவாள்
நோயில்லாமலே நூறு நாள் படுப்பாள்
சீட்டுப் பிடித்து சேர்த்த பணத்தை
கூட்டுப் பெட்டிக்குள் குவித்து வைப்பாள்

The poet explains in his poem, how dowry affects the Eastern Muslims.

கைக்கூலி என்ன கையில் கொடுப்பீர்
காணி எவ்வளவு கணக்காய் தருவீர்
தென்னந் தோட்டமும் தெரியத் தருவீர்
வீடு வளவு வேறாய்த் தருவீர்
என்று பட்டியல் எடுத்து விளம்ப
.....
ஐயாயிரம் தான் அறியத் தருவோம்
அதிலே ஆயிரம் அடுக்குப் பாத்திரம்
முவாயிரந்தான் முழுதும் காசு
கரவாகு வட்டையில் காற்கட்டை தூரம்
படுமரக் காணியில் பத்தேக்கர் தருவோம்
தாயதி வீடுதான் தனியே தருவோம்
எல்லாம் எழுத்தில் ஏலவே செய்வோம்
நல்ல தம்பி நம் நொதாரிசு
இது கேட்ட ஆதம்
குருக் கொடி தீவில் கொண்ட காணியில்
இருக்கிறது காணி இருபது ஏக்கர்

முப்போகம் காணும் முழுக்காணியிலும்
அதிலே பத்தை அளித்தால் என்ன

.....
ஆதம் காக்கா அடமாய் நின்றார்
ஐயாயிரம் அரைச்சதமுடனே
காசாய் வேண்டும் கைக்கூலியது தான்
பூணும் சாமான் பெட்டகம் வெண்கலம்
வேறாய் வேண்டும் வீண் பேச்சல்ல
மாப்பிள்ளை என்ன மண்ணாங்கட்டியா

This develops in this manner. The study poetry provokes to put a stop to this dowry of Poet Abdul Qadior Lebbe's menace which has become an evil in the society.

Moulavi U.M.Thaseen (1932 – 1977)

Moulavi U.M.Thaseen (Nadavi) is the son of Usmala Marikkar of Kammalthurai, Negombo. He was born in 1932. He got educated at Kammalthurai Muslim Vidayala up to Grade five. He went to Maharagama Gafforiya Arabic College for his religious studies. He was a dear student of Umar Hazrath, the famous Alim. He learnt Arabic and Tamil. He got his Moulavi Certificate but it did not fulfil his thirst for knowledge.

He joined the Lucknow Nathvathul Ulama to pursue his higher studies in 1954 to enhance his Islamic knowledge. He became gifted as the student of the scholar Abul Hasan Ali Nathavi. He learnt Urdu there. He became a teacher at Hameed Al Hussainiya in Colombo when he returned to his motherland after receiving the title Moulavi Fazil. He completed his postgraduate studies at Al Azhar University in Egypt. He was a lecturer at the University of Colombo later on. He became the first Principal of Jamiyah Naleemiyah.

His ambition was to reform the society. He used his time and energy on it. His poems were published in print media in Sri Lanka and India. Then he used the pen name 'Kammalthurai marai thasan' in his writings. The magazines like Al-Ilm, Unmai Udayam, Valikatti and Shahjahan gave opportunities for his writing. From 1952 onwards his short stories and articles were published in Thinakaran and Sinthamani.

He was influenced by the personality Iqbal, so he wrote and recited ninety nine poems of "Wirithu" in "Qurane Kuurayo" which was on the influence of the anthologies of poetry "Iqbalin Shikwa' and Jawabe Shiqwa". There was no opportunity to recite replying poems.

என்னை ஒரு மேனாட்டு அறிவாளி எனும்போது
இன்றெனக்கு வெட்கமில்லை
என்னென்ன தேவைகள் உண்டெனினும் மேனாட்டு
அகராதி கற்றாகுவேன்
என்னைப் பார்த் தெவரேனும், "முஸ்லிமாய் வாழுவோம்
இறையோனை அஞ்சு" என்றே
சொன்னவுடன் எனைவெட்கம் கோபங்கள் தொட்டுவிடல்
ஏன் மறையே சொல்லாயோ நீ
இக்பாலும் இந்நிலையைக் கண்டுதான் பாக்களை
எண்ணறக் கோவை செய்தார்
ஷிக்வாவும் எழுதியதும் அதற்குவிடை கூறியதும்
சமுதாய நிலை கண்டு தான்
தக்வாவின் ஊற்றான நல்லறிஞர் ஸஅதியும்
தக்கதொரு சேவை செய்தார்
ஷிக்வா இருந்துமே எமது நிலை திருந்தாதல்
ஏன் மறையே சொல்லாயோ நீ

Moulavi Thaseen was talented in Tamil, English, Arabic, Urdu, Persian languages and wrote a short book on "Islathin molik kolkai." He translated a book written by Moulana Wathutheen Khan in Urdu to Tamil which was named "Navayukaththin wasaliley". He published his translation of the Urdu books by Seyyid Abul A'la Maududi's as "Kadiyani Pirachinai" and the book "Shahadathul Haq" as "Sathiyawakku".

He used the Sri Lanka Broadcasting Corporation Muslim Service very well. His poems were broadcast as lyrical plays. He initiated the Quran lessons on radio in the Muslim Service. He conducted the programmes like "Thiththikkum Thiruk Quran", "Kathai Keileer" that explained the Al Quran for a long time. He made speeches on special days.

He was very much interested in Al Quran. He had written a long explanation on the Tafseers in Arabic, Urdu, English and Tamil languages. He describes in it: a person who makes a deep research will understand that it is a deep sea of knowledge, a well that does not dry, limitless sky; it is made in such a way that until this world ends, for any period of time, for any situation according to the relevant situation it could be applied. So today's researches make their study of the Quran based on the modern conflicts..... it is a different way that Seyyed Qutb lectures on the modern conflicts of the world. His Tafseers describes well on the modern views on sociology. It studies about today's science. It speaks on economics, It analyses politics. It is a good effort to study about the modern issues those are stated in the Quran to go with the current trend. He compiled Filalil Quran, which is considered as the greatest Tafseer of the 20th century (Islamiya Sinthanai 1980)

"See Moulavi Abul Hasan Ali Nathvi's article (1980) being translated by Moulavi Thaseen into Tamil. 'The world is watching the new dawn of every day; Searches new life; the world is caught by useless, unsteady state. It turns the world topsy turvy. There are no merits or blessings. World welcomes every new day with expectation. Man wakes in it. But the humane quality doesn't wake. Body wakes not the humanity. The dawn gives hopelessness. The dark day time has held the history of the world. It is really scary to think of it. But the truth that was longed for was revealed in this cave (cave Hira). This light brightened the whole world and made the world wake up. It changed the path of history (Thinakaran Muslim Manjari 7.10. 1964)

There is a poem that would always remind Moulavi Thaseen. It is

கொழுத்தி விடு சத்தியத் தீ கொழுந்துவிட் டெரியட்டும்
அழுத்திச் சொல் 'அல்லாஹ்வே, அவனன்றி எவர்க்கு மஞ்சோம்'
பழுத்தகலை ஞானங்கள் பண்பு நிறை ஒழுக்கங்கள்
உள்ளத்தில் தூய ஈமான் உள்ளவரை அச்சமேனோ
(Al Jamiyah 1995)

In the preface of his translation "the Kadiyani Problem" (1963), he mentions about the state of Alims and religious scholars of that time in this manner.

பொல்லாத பதவுரைகள் பல கூறி இஸ்லாத்தைப்
பாழாக்கும் வேலை செய்வோர்
புவி வாழ்வு சிறந்தோங்க வந்த இஸ்லாமினது
புனிதத்தைக் குலைக்க முயல்வோர்
சொல்லாலும் செயலாலும் மெய்யையும் பொய்யாக்கி
சூழ்ச்சிபல செய்து வாழ்வோர்
சத்திய மெடுத்தோதும் குர்ஆனை உணராமல்
சான்றுபல கூறத்துணிவோர்
கல்லாது போனாலும் கல்விமான் எனத்தம்மை
காட்டிக்கொள முயல்வோர்கள்
கருணை நபி பெருமானின் வழிமுறைகள் உணராது
கண்டபடி உரைகள் சொல்வோர்
அல்லாஹ்வின் இஸ்லாமே இத்தகைய தொல்லைபல
இருந்தும் நீ வாழுகின்றாய்
எங்களது உயிருடன் பொருள் யாவும் என்றுமே
உனக்கர்ப்பணம் வாழ்க நீ

So let's read the literature of these ambitious personalities; learn the purpose of life.

CONTRIBUTORS TO SRI LANKAN ISLAMIC LITERATURE IN SINHALA

Marhoom Alha; S. M. Mansoor

"Sri Lankan Muslims should co-exist with the Sinhala brothers learning the Sinhala language and work amicably for the welfare of this prosperous country" stated the former Minister of Education Dr. Alhaj Badiuddeen Mahmood.

The former Minister of Justice Alhaj A.C.S. Hameed had stated "During the last forty years Muslims learning in Sinhala language has improved. So a necessity has been felt to learn the religious activities in Sinhala language in the society. (So) there is a necessity to produce Islamic literature in Sinhala for the benefit of the students and the youth."

In order to fulfil this dire need, individuals, institutions, Islamic organisations have come forward. The Jamathe Islami which began its Islamic Da'wa work in Tamil through its monthly magazine "Al Hasanath", with its experience began a monthly magazine in Sinhala "Prabodaya". The editor of both these magazines, working in Tamil and Sinhala towards Islamic literature was Marhoom S.M.Mansoor. He was a writer, an orator, a Da'ee (preacher) and a translator. He was able to face problems without any reluctance and to solve them.

The Jamathe Islami was begun in 1950 and that centrally originated was able to attract the Muslim Youth. Under the patronage of Moulavi U.M.Thaseen (Nadavi) and M.U.M. Seyyed Muhammed, this was flourishing. In 1958 he had a massive ijthima at Zahira College, Colombo. After participating in this ijthima as a young man S. M. Mansoor involved in it with a stern conviction and got engrossed in it. "Islam is a complete way of life. It is not a religion with certain rituals." In order to understand this and to understand the Quran, he listened to religious sermons and the explanation on Quran to prepare himself. By that time he had started to involve himself in the activities of the Association.

In 1958, he joined a grocery shop to be an accounts clerk. Then he was promoted as an Assistant accountant at the Sri Lanka Industrial Corporation. He had joined the Sinhala Maha Vidyalaya of his village Raikawela in Matale for his primary but has left school before completing his public examination. He had learnt Tamil from his father. With this primary education he had put his own effort to develop himself to write good articles and to speak on public platforms.

He was the editor of the Al Hasanath from 1979 – 1992. He was able to attract the readers through his knowledge and his skill of writing. It can be refuted that the ability of S.M.Mansoor was able to let the magazine Al hasanath to continue for 37 years among the Muslim youth to fulfill their thirst for knowledge. He has written fifteen

books in Tamil, many articles and editorials. They help to organise one's life. He was very good at responding immediately to views against Islam or purposely made comments against Islam.

He spent many late nights to organise and publish the monthly papers on time. He was a social reformer and well wisher of the society which led him to be a member of the Tribunal Committee (Samatha Mandalaya)

He was born on 14.12.1939 at Raikawela, his village to S.M. Samsudeen and Ibrahim Umma as the eldest son. He married Jezima Umma on 25.11.1965 and he was blessed with six sons and five daughters. He married his second wife Ummu Salma following the path of Islam and he was blessed with two children.

Following his service to Al Hasanath, he went abroad and joined the Da'wa Centre in Riyadh to serve there. He made several speeches over there whereby he involved himself in the true Islamic path. He has written books in Sinhala and Tamil.

He started "Prabodaya" the Sinhala monthly magazine and became the editor of it after returning from Saudi Arabia until his demise. He handled the responsibility of organising, publishing, marketing and managing the magazine by himself. He wrote the editorials and article when the need arose. The readers of Prabodaya were the Sinhala speaking Muslims and non Muslim Sinhala brethren. They read and understood it and accepted them in their lives.

His contributions in Sinhala towards Islamic literature are:

- Basics of Islam – an explanation
- Introduction to Islam
- Loving mother
- A discussion of Christian - Muslim
- Haj and Umra
- Prayers
- Hijab
- The guide to the right path in Islam

He has also written the books on "Mike Tyson" and "Man's beginning" other than those mentioned above.

He had close association with Buddhist monks, editors, journalists of the Sinhala brethren. Brother Mansoor showed through his association with them the example given in Islam to live in harmony with others and bring in brotherhood with other religions. He presented his views in a pleasant manner attracting the others minds.

These books in Sinhala influenced the readers to hidayath (the right path) of Allah. He had made many speeches in Tamil and Sinhala at functions held at Universities, schools and at other institutions on their invitations. He used them as a stage to propagate Islam.

S. M. Mansoor lived abiding by the guidelines given by Allah while following the Prophet's path, involving in good deeds and sharing them with others. He passed away on 18th July 2007.

Marhoom Alhaj A. M. Sahul Hameed

Sri Lanka is known as Sinhala Island. Muslims are living amidst the Sinhalese of more than 74% who speak in Sinhala. Yet, the Muslims alienated the Sinhala language and did not show the interest to learn it. They tried to affirm their identity fearing that learning Sinhala would affect the religious activities. With the passage of time, this state changed and there became a need to continue our religion in Sinhala. When the Muslim community started getting education in Sinhala, there became a need to do religious preachings, sermons, and explanations in Sinhala. At this juncture, marhoom A.M.Sahul Hameed made the first quthba in Sinhala. Thus he was able to create a link with Sinhala.

He was born in Henamulla Panadura, on 2nd February 1923. He studied at the present Jeelan Central College which was the Tamil Muslim School earlier. Then, after his training he served as a teacher at the Aluthgama Dharga Town Senior School. In 1953 he married Janaba Sauda Razeena and became the father of three girls and two boys. He served for 29 years as an art teacher, principal and then as a lecturer at the Polgolla Teachers' Training College before retiring. At the same time he was also involved in the curriculum development work at the Curriculum Development Centre and served as a translator. He was one of the pioneers of the Makola Orphanage, Kaleliya Muslim Ladies Arabic College and also conducted free evening classes. He has presented articles and shared opinions at religious conferences held in Sri Lanka as well as in countries abroad like Iraq, Bahrain, Afghanistan, Saudi Arabia, and India. One such article of his was selected at a competition at Rasool Akram University in Tehran and was read at Pahlavi University.

"Muslims come from the generation through the marriages of the Muslim traders who came to Sri Lanka and got married to Sinhala women. It is the responsibility of ours to get together with the Sinhalese to build the country" he stated this often proudly. He published many books aiming at students studying in the Sinhala language. In 1962, his "Islam maga" was published for the first time, then "Ruwan Wakiya", "Arafathi Deshanaya", "Lama Quranaya", "As Salath", "Lama hadees shareef", Hadith translations in Tamil and Sinhala languages, Yaseen translation, "Islam ketiyen"(Sinhala English), "Nabithumage Jeewithayen bindak", Al hadees 1400, "Thawheed yanu eakathwaya", "Shareeyath yanu kumakda", "Kuraanaye bihi wu isthree purushayo", Essentials of Islam, "Uru mas anubava kireema", (Islam and Modern Science), "Tha'leemus Salath", "Tha'leemul Quran", Al hadees 1,2.

Not only did he write books for the Sinhala medium students he went around preaching in Sinhala as well. He contributed with much interest towards the growth of Islamic sinhala literature.

In 1979, when National Festivals were held with the State sponsorship to commemorate the 1400 years of the revelation of the quran all over the country, he went to many Provinces to deliver speeches in Sinhala. His strong eloquent speeches in Sinhala and his pleasant personality attracted many people. He spoke enthusiastically of the significance of the Quran and expressed descriptively about the relationship between the Sinhalese and the Muslims and the patriotism of the Muslims. He explained the fact in history about the village that was named 'Bankara Gammama' after the Muslim lady who sacrificed her life to save the life of the Sinhala king. He elucidated that from "Ma rekka le" the word "marakkala" originated and this had come into use with the above incident.

A. M. Sahul Hameed had close acquaintances with other religious people. He associated with the Buddhist monks and the Christian clergies. He had participated at events unitedly organised by the institutions of the four religions and had worked for the unity.

He had participated in the Islamic conference in countries like Iraq. Once he had a discussion with Pope Yuwan. Sahul Hameed was an important proponent of the Sarvodaya Movement. He was an active member of the Boys Scout Association and

also the Kotte Anti Alcohol Movement. He had been involving himself in all the social work activities like the above which makes him significant.

During the final days, when brethren of other religions who were associating with him wanted to convert to Islam, he had accepted this responsibility, and had done the needful without any shortcomings.

In the broadcasting programme of Burda Shareef, he sang melodiously and gave the explanation for it. He was ill for sometime before he died on 29th July 1997.

Marhoom M. H. M. Shums

"When you see an evil, stop it with your hands. If you cannot do it stop it with your tongue. If you could not do that as well, hate it with your mind." It is the lowest level of belief.

The best of Jihads is protecting the Muslims from those elements who harm them.

Out of the societies created in the world, your society is the best society, since you encourage good and discourage evil."

The above statements of Prophet speak about the duties of a believer.

He protested against the evil in the society. At the same time, any news or information that tarnishes Islam appeared in the media he did not behave as if he did not see them but he rose against them. He tried to stop them with his tongue and hands. He answered them immediately with his writing and speeches. Through this he opened the eyes of the people. He protected the community from the attack of the oppressors. At the time, many of them did not bother to care for these; M.H.M. Shums worked bravely towards the welfare of the society.

His birth place is Dikwella in the Southern Province. His literary life started from his school days. He was guided by his teachers who identified his potential at his young age. The hand written copy "Thenmoli" magazine in school in 1950 paved for this young boy Shums' creations to come to light. He was a good reader. He wrote from

what he read. His first poem in Tamil was published on 17.12.1959 in the Thinakaran paper. He was a multi artiste who was not only a graduate teacher but also an artist, author, poet and singer. He had been writing in Tamil and Sinhala until the end. His literary writing can be separated into Sinhala and Tamil.

In 1983, when there was a contradictory comment about Muslims in "Wanawadule Wasanthaya" in the Divaina he wrote criticising it. It was published on 19.06.1983. In 1988, in the Ravaya, the racial article written by Madihe Pannaseeha Thero arousing racial hatred "five evil forces against Sinhala Buddhism" was criticised by him. This was published in the Ravaya, Winiwida magazine in 1989.

In 1989, when Salman Rushi wrote a book blaspheming Islam, the whole Muslim world raised against him. But "Kaushalya" wrote in support of Salman Rushdi saying it as, "it is a religious terrorism". Writer Shums wrote against it immediately on reading this, as "it is literary terrorism." This appeared in the Sinhala magazine "Prethiravaya" in 1990.

On 26.02.1994, Honourable Minister M.H.Mohamed announced that he is going to establish the Islamic Literary Headquarters in Colombo. The venerable monks of the three Sects showed their objection over it by sending a letter to the President of the time. It appeared in the first page of Divaina. After reading this Shums wrote an article rejecting the complaint through his article "How does the Islamic Institutions affect Buddhism?" In 1994, it did not appear in any paper as it was the time of the general election. But it was printed as a leaflet by the Muslim League Youth Front. The Criminal Investigation Department had inquired him about it. Though he faced the threat, he did not deter.

"Lajja" written by Thaslina Nasrin, a female writer of Bangladesh was banned in Bangladesh. When he learnt that it was available for sale in Sri Lanka, he had got a copy of it, had taken to the Deputy Minister A.H.M.Azwer (at that time). He had got it banned here. This ban came into effect within two days which was informed through news papers.

Piyesana Kahandagamage`s "Wanawadule Wasanthaya" teledrama was written as a serial story in the Divaina in 1982. There were facts that could not be

accepted by the Muslims in it. Shums wrote a criticising letter specifying them. This letter was published by the Dikwella Writers Association and a copy was sent to the Deputy Minister of Media.

Piyasena Kahatagama had replied criticising M.H.M.Shums in return in his article "the danger in racism in a creation" in the Silumina in the *Rasanduna* tabloid. He was not affected by it. He became more confident following this and expressed himself strongly.

He criticised only about the aspects that would impede the cordial relationship of the Sinhalese and the Muslims. In reply to it, he wrote to the *Rasanduna* under the caption "it is not correct to submerge the truth about the relationships of the Sinhalese and Muslims" an article where he exposed the relationship that lasts for more than thousand years in Sri Lanka between the Muslims and the Sinhalese with cordiality and brotherhood. It appeared on 27.6.1999. We do not need the divisions/segregations murders, slayings, differences and separations in the human society. Instead he explained quoting the basics of Islam that "we need unity, amicability, support, harmony, kindness, understanding and acceptance."

Following this, he expected the two communities to understand each other. In order to do that, he started the serial of articles in the Silumina in the section "Paalama" under the title "Let's understand the Muslim culture"

He wrote articles to bring awareness under the topics which were not clear to the Sinhala people. He chose these subject matters to erase off the wrong impression of the Sinhalese on the Muslims at the same time to explain the facts on the issues given undue publicity by the global media. The subject matters were

04.10.1998	Mosques
24.01.1999	What is halal food?
07.02.1999	Tamil Sinhala language link
04.04.1999	Caps and niqabs
02.05.1999	Muslim marriages
04.06.2000	Funerals

If we are to practise the quranic statement "we have created you as tribes, creeds to make you understand each other," we have to make others understand us. He was completing this task here. In 2001, Narada Karunathilake and Collett Senanayake had written a book named "Allah Akbar" in Sinhala. In that book, they had included many wrong facts about Islam and Muslims. It stated that in our holy Ka'ba there are foot prints of Gautama Buddha. An explanatory letter was written to the authors pointing at and rejecting all the wrong facts.

In 2001, on Uduvap Poya day on the ITN channel, Gangodavila Soma Thero had made a sermon hurting the feelings of the Muslims. A letter was sent to the Minister of Media criticizing it. This letter of criticism was published in Ravaya.

In the same year the Talaibans were ruling Afghanistan. When the American Zionist tried to land in Afghanistan pointing at the tallest Buddha statue as world's tallest Buddha statue stating that it ought to be protected, the Talibans demolished it to prevent the enemies. This demolition aroused anger among the Sri Lankan majority Buddhists. So it paved way to tarnish the good relationship and propaganda was started to bring in animosity between the Muslims and the Buddhists at that time. In order to bring to light the real facts on it, he wrote an article to the Silumina under the caption, "Does Islam permit the demolition of the Buddha statues by the Talibans?"

So, the services done by the writer Shums in the Sinhala language was not done by the other writers. The Muslims who live surrounded by the Sinhalese should live with understanding and respect. We should give them the correct facts about us in order to continue the good relationship between each other and to live with respect. He did the service to clarify the wrong concepts about Muslims. He has also written many books in Tamil. From the beginning he has been writing many poems and short stories, published books, and newspapers and had made speeches. He made a massive contribution from the beginning. He continued this good work till 15th July 2002 until he died.

வெள்ளிச் சிறகடிக்கும் வெண்புறாவே – உன்
வரவைக் காணவில்லை வெண்புறாவே
நெல்லு மணி பொறுக்கும் வெண்புறாவே
நேரம் வரவில்லையோ வெண்புறாவே

This became a heart rending song for the Sri Lankans. This peace song was on air continuously over the audio and visual modes. This was the pinnacle of his creations. This song brought Shums honour and there is no doubt it would stay forever.

Marhoom M.A.Mohamed

For a programme to be continuously broadcasted for 25 years in the Sri Lanka Broadcasting Service it could be understood easily by anybody the importance of it. It becomes more significant when this programme was presented by one particular individual continuously. It becomes still more important as the programme was presented by the same individual for 25 years in the same style with the same tone without making it boring to the listeners where the listeners too did not expect a change in the style of presentation. Anybody will accept that for someone to do such a programme should have a sound knowledge and the ability to work.

A person with such skill, ability smartness was M.A.Mohamed who was also called lovingly as Mohamed Master, a leading Muslim Broadcasting artiste whose birthplace was Dikwella in the Southern Province. In the South, he was also called "Buhary Master"

He studied in Sinhala and Tamil and contributed towards Islamic literature in both the languages. He has written many books; a radio artiste; producer; a song writer; playwright; producer of dramas and shortplays. He was a multifaceted personality.

If literature reflects life, then the literature of a particular period would show how the people of that period lived. So the Islamic literature of the period before M.A.Mohamed was religious literature, which was sung with devotion.

But, by the third and fourth decade of the 20th century, the literature saw a change in its style. Since M.A.Mohamed was a representative of this generation, his creations were related to the needs of the Muslims of the South from where he hails. It was in the form of poetry, essays, dramas which were in the modern trend. He introduced the new repertoire of expression.

In 1918, on March 13th he was born. His father was Abdul Cader Marikkar Muhammed Ali and mother was Lebbe Marikkar Raihanath Umma. His birth place was beside the sea and the green. His village Dikwella means "long beach".

He studied at a school in Dikwella. His teachers were very good. They guided him, knowing that he was good at his mathematics and Tamil. He showed his competence in his co-curricular activities as well. It was showcased through his participation in the Student Council activities and composing songs while in school. He had the feeling of independence and patriotism.

He passed the Junior and the Senior Certificate Examination. He got through Sinhala as well as the Tamil Teacher's Examination in 1940. Then he was appointed as a teacher. When he was teaching at the Bolona Nalagama school he extended his services to social work as well.

He worked with Islamic Associations in the village. He was influential to begin new clubs. He guided them by being the patron. He started literary clubs. He was writing at this time in the pen name 'Nila'.

In 1949, he was invited to Zahira College, Colombo as a teacher which he readily accepted. It was the Golden period under the leadership of A.M.A. Azeez as the Principal. He was able to make the students of Zahira to get varied experiences to build the potentials and personalities of them. M.A. Mohamed helped in the development of Tamil and Sinhala languages as well as the development of literature. Many dramas came up on stage. The main ones were "Harday Shakshiya" –on Science, 'abimana' –dignity. He presented the historical drama 'Noor Jahan'. At this time, the influence of the South Indian dramas had its impact. So it could be said the field of drama was excelling in Sri Lanka.

In 1950, he was able to stage with his potential "Navanakariham", "Ilankayku Islamiyar Varukai," "Kolumbu Mappillai," and "Kolumbu At home." He won the first places at the drama competitions conducted by the Sri Lanka Art Circle in 1961 and 1962. The Art Circle took him as a member to the Muslim Section in appreciation of his potential. He was honoured for his fine contribution in the field of drama by the All Ceylon Islamic Art Festival in Kinniya on 4th October 1964.

The books he wrote in Sinhala and Tamil were following the trend of the time. At that time, the appraisal was done by handing over the appraisal in handwriting which was presented with a beautiful drawing and framed. It was read in the presence of a crowd before it was handed over to the relevant person. This appraisal is written as

lyrics to be sung in public. Those who receive them they hang them in their houses. The lyrics included in them are sung beautifully by M.A.Mohamed. He had the ability to spontaneously write them. He was indeed good in writing the suitable rhythm and meaning. His writing carried the correct rhythm and meaning.

He wrote "Islam Ithihasaya" in Sinhala as a text for students. He also wrote "Thirukkuran Waralaru," Explanation on Sura fathiha, "Islam Dharmaya question and answers", Sura Yaseen, Dua, and Kanzul Arsh in Sinhala.

Many copies of the Islam Dharmaya, question and answers were published. This was helpful for the students for their examination. Arkanul Zakat was another Sinhala book. In 1987, 1988, 1990 many copies were released. The value of this can be counted by the number of copies published numbering 12,000.

Fifteen minutes was allocated for Muslim Service when the Sri Lanka Broadcasting Corporation was established in 1951. It was increased to half an hour in 1957. He brought in fame to the Sri Lanka Broadcasting Corporation by continuously doing the Uhwathul Islam in Sinhala for 25 long years following Dr. M. M. Uwais. The pride of Uhwath Islam should go to M. A. Mohamed.

Matara Poet Cassim

"அந்தரேயும் காளிதாஸும்
கஜமன் நோனாவும் கற்ற
சுந்தர மாத்தறை யூரில்
துதிக்கும் காஸிம்...."

Cassim pulavar who passed away on 28th February 1956 introduced a new tradition. It is a shortcoming that much research is not done on him.

We can see many diversions in his poems. He was born in the South where the language of Sinhala was a highly influential factor. Among the Muslim Society, especially where the influence of the Sinhala language is at its peak, it is a rare occurrence to see a literary writer to write parallel in Sinhala and Tamil, in the history of Sri Lankan literature.

Since he was born in the latter part of the 19th Century and was proficient in Sinhala, he was able to understand the feelings of the Sinhalese well. His Sinhala language teacher was a Buddhist monk. So he was well informed of Buddhism and Gautama Buddha. He had a slight knowledge of Arabic. He was able to understand the philosophical descriptions.

In the 1920's the poet's contributions were published. But during 1930 – 1950 only, his poetic feat was at its peak. His themes were the clashes of the Thareekas in the South, Kadiyani and Thouheed concept issues, the effect of the film "Sinthamani", the result of female education, the use of the phrase Muslim Sonakar, and such different aspects. He not only faced the upheavels among the Muslim Community, but also the positive and negative consequences of the relationships with the Sinhalese in the surrounding.

So, he is different from the other poets of Sri Lanka. The poet gives prominence for his style of rhythm. Since many of his poems were sung with music.

The Southern people are in the forefront in reciting Mowlood, Qaseeda, baith and similar Arabic Tamil devotional songs which they recite beautifully and rhythmically. So the poet understood the way to attract the people is to compose poems in the same style. He composed his poems employing the popular rhythm of the baiths, movie songs and folk songs.

குதூகலக் கூட்டம்
கூடிக் கொழும் போட்டம்
வீதி வழி நீட்டம் - ஒஹோ
ஒற்றுமைக் கொண்டாட்டம்

This is the beginning of his poem "Marathon Anjal Ottap Potti Kavithai 104".

With the Tamil Literary creations brought in the Arabic Tamil Qaseeda, Mersiya, Mathalh. It appears with the confidence of Arabic language, the softness of Tamil language with their strength and liveliness are brought in as a narration. It brought in a new literary tradition mingling the traditions of Tamil literature and Arabic literature.

This letter consists of poems, was a description of the Marathon race that was conducted to celebrate the 1948 Independence Day. This poem was created for listening. So the tightness is less.

The Southern Muslims are very much interested in Thareekas. Even today, it could be seen Kandooris are being conducted from time to time at Zaviyas and Thareekas to commemorate the founder of the Thareeka and the followers. When these festivals are held Cassim Pulavar with his leading student, M.A.Hasan Lebbe would appear. So it mesmerizes the devotees by the poetry composed by the poet – for his writing and the voice of Hasan, the singer. "Porvayum Pothupaniyum" Abdulla Moulana Peril Sinthu, Ahmathul Kabeer Andakai Peril Baith (Moulaya Salaivasallim....) Beruwela Buhary Patham are some composed for Kanduri's One of the traditions of the South is to sing in praise of the Thareeka leaders on their arrival to welcome them ceremoniously.

They recite the baith while going in procession with the Sheik to take them to houses to treat them. At these times of welcoming and ushering, the poet's songs are most welcomed. Sindu on Ibrahim Fazil (Rah) and song on Jiffry Moulana are some examples.

In the latter part of 1920, when the Kadiriya – Shaduliya Thareekas clashed the poet did not show his support to any of these factions. So he was made guilty for instigating hatred among them. So the poet composed the poem on "Thareeka Sandai"

சாதுலி காதிரி ரண்டிலும் சண்டை
சமைத்திடும் சண்டாளன் நானன்றோ
ஏனோ எனதாண்டகை
எதிர் வரவில்லை இன்னமுமே
என்ற வினா அதிலே விடுக்கப்படுகிறது

In 1931, an issue arose during the general election on Muslim ladies going to cast their votes. Proctor Salahudeen of Matara insisted upon the Muslim women using their right to vote. Some of the orthodox Muslims refused to let their women cast their votes pointing out the fact that some Muslim women who have studied in English have eloped with men of other religions in other parts of the country. It was the time, female education was reprovved. Though the poet did not outwardly oppose female education he published poems at this time like "Puthippattu" "Pendukala Manathai Penikollumai" Out of his poems in Tamil he had simple flow and artistic style in "Puthipattu.."

உயிர் போனாலும் நீ ஒரு பொய் சொல்லாதே
உன் வீடு கடந்தயல் வீடு செல்லாதே
பயிலும் மறுபுருஷர் பார்க்க நில்லாதே

பாவத்தைக் கனவிலும் நினைத்தல் பொல்லாதே
வாழ்வு வந்தாலும் நீ மயங்கித் துள்ளாதே
மற்றவர் இழிவை உன் வாயால் விள்ளாதே
தாழ்வு வந்தாலும் நீ சலித்துக் கொள்ளாதே
சகலரும் பரமன் செயல் சபித்துக் கொள்ளாதே
தாவும் எளியோரைத் தாங்கிக் கை தூக்கு
தானதருமம் ஜெப தபத்தில் நாள் போக்கு
ஆவித் துணைவன் உன் கணவனார் மூக்கு
கம்மென்று மணமேற காய்கறி ஆக்கு
வீடு கடந்து அயல் வீட்டுக்காவது செல்லாதே

He too reflected upon the concepts of the community of the time about women like "always should make dishes to satisfy the husband, ladies" the place of women should be in the kitchen, they should not even go to their neighbouring houses.

In the poem "Pendukale manathai penikkollungal"

The poet lashes at the women who studied in English. He says, "After opening the eyes, with the weak knowledge eloped with a kafir". He criticizes female education. At this stage, Mazahim of Ratnapura retaliated him in his poem that he wrote to the newspaper. The poet got wild with anger over this. It was not enough for him to use only Tamil to express his anger. He also used Sinhala.

"மலியமுக்கு மதி போதித்தல்
மதி நங் தாப்பங் பூமித்தெல்"

He chided him. Though the Sinhala sentences meant "if it is not enough use kerosene", don't the use of the words "podhiththal, pumithel" give a musical inclination?

The Malaria menace in 1930 too became a theme for the poet. When the song "Gnanakkan" of the poet was published at the time the first talking movie "Sinthamani" was released. The song "kali keliya kottai koliya" was an outcome of a romance in Galle. It consisted of 44 couplets and the last 19 lines were written in Tamil transliteration of the Sinhala lines.

"தறுமே அணுவ கரண தேவல்
தெவி புதுண்ட ஸதுட்டுமய்
புறுமெ அறங் அனுன்கே காணு
விதின்ன கியொத் விபதமய்"

He lashes at the improper love in a subtle manner through this poem.

When the issue of Yonakar came in, the poet composed the poem "Sonakar enral Sulattrum Thalai; Sonakare Muslim". Cassim Pulavar sang praising the Sheiks and Awliyas. Not only that he did sing, but tried not to release him from the traditions of praising Sheiks and Awliyas. He has included ten lined verse praising "E.M.Ibrahim Lebbe Marikkar Hadjiar's magnanimity" in his book "Marathan ottap potti kavithai"

Abul Hasan, his student would sell the poems composed by the poet at kandooris and festivals after singing them.

"காதலுடன் காஸிம் கவி காட்டுவார்
அதை
கண்டு கையில் கேட்டு பணம்
நீட்டுவார்"
"மோசமொரு போதிலும் முன்னிற்க
வொட்டிடார்
காசு சதம் பத்து தந்து களிகூர்ந்திதை
வாங்கு வோர்க்குத்தான்"

There were some advertising lines in some poems.

In 1935, the poet got involved in the Kadiyani issue.

"மிர்தா விர்தாவில் வரையும்
பரிதாபப் படுதுகள் நிறையும்"

When a poem with the above opening lines was released the poet narrowly escaped from getting caught in a clash. He was able to save himself because of the caption he had used to the poem giving dual meanings (a pun). Following this he made a publication 'poruthamulla kanna poruthamillatha kanna' against Abdul Hammed Fakri who was seriously into propaganda on Tawheed in Paragahadeniya. He was not seen to continue on engaging in any protests. So it is clear that he did not act with a vision as a poet.

'Kaviparivattam' is an example of the poet's skill in poetry. The following is the narration of the Burda that was sung with devotion by the Southern Muslims.

"எஐமானே உன் சிருஷ்டியில்
உயர்வான உனது ஹபீப்
நிஐமாயவர்க்கு நிறை
நேர் கருணை காப்பளிப்பாய்
புஐமாலை சூடும் புறு
கான் மறையின் பொக்கிசமே
ரஐ போக வாசலை நீ
திறந்தவாக்குத் தான் கொடுப்பாய்

It is a notable feature that this too is composed with the same rhythm of Burda.

Though the poet made his contribution in sorting out minor religious issues and social issues that arose from time to time, he did not show any knowledge of politics of that time and understanding the development process of the society of Sri Lanka. He speaks happily about Independence in the poem 'Marathon race' but at the end of the poem he praises the British in the following manner.

" ஆண்டவா உன் அருளை
அரசர்க்கும் இன்றே கொடு
மீண்டும் எல்லோரு மொன்றாய்
மேவி வாழச் செய் கிருபை

In 1941, December he recited a poem under the caption "British Samarajiyam Needuli walha" and then he translated it as "New year prayer". Then he sent it to the Governor of that time, Henry Moore to be sent to the English king. This shows the backwardness in the knowledge of politics in Muslims of the time. Cassim pulavar did not show farsightedness as he was bound by traditions and beliefs.

But when observing only his contribution towards literature, his translated materials of Sinhala and Tamil are of profound importance. It was a time when learning English was considered Haram and using Sinhala in the mosque was considered a sin.

In the poem "අද අපේ හට්" (our situation today) he openly criticised the Muslim women who had changed their dress code in the pretext of civilization according to the Westerners.

"අම්මල අපගේ අන්දේ හට්ටය
මැණික් කටුදෙක වහල අනේ
දැන් කල තරැණියෝ අඳිනා හට්ටේ
කිහිල්ල ලගටයි තටු ලෙසින්
උන්දල නොදකින් පියයුරු පෙන්නයි
කරලොකු හට්ටේ අන්දවනේ
නින්දිත ලෙසමේ හට්ටේ අඳින්නේ
විල බිය උඹලට නැද්ද අනේ "

"Our mothers wore their dresses to cover their bosoms, but today's girls' dresses reveal their arm pits. They wear dresses to reveal their chest with deeply cut necklines. Don't make me see them. Don't you feel ashamed to wear it?"

The poet translated into Sinhala some parts of the "Rasool malai" commonly recited by the Muslims.

පිස්මිල්ලාහි රුහුමානි රුහුම
ආනුරාත්ත තුණ්ණානෙ යාන් තුරත්ති
තුය්ඨොනෙ යාන් පුකුඳුවෙත්

බිස්මිල්ලා තිබ් රස්මානිබ් රසිම්
මුස්සේත්තු ආතත් හැර මුල දෙවියන්
වඳිම්

He begins the first stanza with the same rhythm. In this poem too, he uses the Sinhala terms "Periyadevi" "Alpa jalaya". Before completing the Rasool malai, the poet passed away. The Subhana Mowlood is another popular Arabic literature that is available among the Muslims. He composed the Sinhala version of this Mowlood (Gnana Oli) the translation of Arabic – Sinhala literature paved way for a new tradition in the Sinhala poetic literature. Like the Arabic words had permeated into Tamil by Muslim poet, for the terms like "Alhamdu kiyamin", "Allah devindu" "Arsi", "Kuran potha", "salawath

kiya", "salam" . He was the first cause to have Arabic permeated into Sinhala literature through Cassim pulavar.

An example of literature on National Unity

The poet composed "Kathirgama kummi", "Kathirgama kama kadavulin kavithai" through which he asserts the unity of Hindus and Muslims.

என் தெய்வ முன் தெய்வமென்றே
எரித்து மாரடிப்பதென்ன
எண்ணும் நாளெல்லவர்க்கும்
ஏழாக இருப்ப தென்ன
கதிர்மதி இரவு மொன்றே
காணும் பகல் தானு மொன்றே
துதிபெறு தெய்வ மொன்றே
சொல்ல வேண்டுமோ வின்றே

He emphasises the unity of people at the end of the "Kathirgama kadavul" leaflet.

He had composed a beautiful poem about the Sri Dalada Maligawa of Kandy in Sinhala. It raised the eyebrows of the Sinhala poets of the ability of the poet and the poetic beauty of "Sri Dalada Wandanawa"

The Sinhala poems of Cassim pulavar had seen its helm through the poem "Sinhala Muslim Eksathveema" – the unity of Sinhala Muslims.

සැවොම අපේ ඉතිහාසය බලමින්
එඩිතර වී ලක්වැසි ජාති
එකම පවුලමෙන් සමගිය ඇතිකර
දැන ගෙන හිත සලසන හිති
හියම පිරිමි බව ඇඟවෙන්නට හිසි
සුසිරිත් ඇතිකර වී පිති
එකම රටේ නිදහස ලබන්නට
ඉදිරියටම එනු නොව හිති

It says 'people should refer back to the history, should stand smartly as one family and unitedly in a civilized manner, proclaiming as a true soldier, should fight for the independence of the country bravely.'

ආහාර ජාතින් අඳින්න රෙදි පිළි
බොහොම හිඟයි තවමත්ම රටේ
කෑ මොර ගැසුවට නොලැබෙයි ඒවා
නැත්නම් මුදලක් අතේ මිටේ
බෝ කර ගන්නට වී කුරහන් අල
බතල වෙහෙසවනු සැම විටේ
ආදරයෙන් මේ කියන කාරණා
බාර ගනොත් අයසට නොවැටේ

"There is a shortage of food and clothing still in this country. You cannot get them by engaging in wasteful speeches when you are moneyless. Always work hard to grow paddy, kurakkan, yams, and sweet potatoes. If you accept my request you will not suffer."

In this poem, the nationalistic thinking is expressed in a natural simple form. It is not practical to bring in National unity by bringing in awareness of religion among the three ethnic groups. But the poem of Cassim pulavar was somewhat healthy in considering the background of the time the poet lived and state of the society.

The dramas of the poet are another aspect to be appreciated in addition to his poems. In the latter part of 1920, in the vicinity of Segu Madar mosque, with the help of Akkaraipattu Hashim Alim the first drama "Kamarus Samaan" was staged.

It is not surprising to find protest about this dramatising at a time where they have bound aesthetic work only to rhythmically inclined religious recitals. Though both of them were able to face it, he did not continue with the drama. After a long time, he staged the drama "Badusha Safr" based on the story of British conquering Delhi. This drama was staged at the Matara Tower Hall in 1947 which was widely welcomed. It was also shown at Galle.

We cannot keep away from appreciating the effort of Matara Cassim pulavar of his contribution to bring in unity among the people which is widely emphasised which is a need of today.

The ethnic unity should not only be expected through religions, but also should develop nationally. It was not through narratives and poetry but also in the form of short stories, fiction and drama the amity among the ethnic groups should be brought in. This should be taken as a theme.

ORIGIN AND GROWTH OF ARABIC TAMIL

Before the advent of Islam, Arabic was a regional language. After the introduction of Islam it became the language of Islam and expanded as a universal language. It could be said that Arabic Tamil translation is another form of it.

It is stated that before Arabic Tamil originated Arabic Bengali had originated. Arabic Tamil has originated in South India following it and has been introduced in countries like Sri Lanka. When Arabic evolved into a universal language it made an impact first on the Persian language, following this it had an impact on the Turkish language and some other languages. The impact of Arabic on other languages can be divided into two categories.

One is based on linguistics. Then the other one is the corpus. When Arabic got introduced to other countries where Islam had spread, the language of their communities were transliterated to Arabic. Persian, Turkish, Malay, Urdu and many other languages were written in Arabic language. In the countries where Islam had spread Arabic words and the traditions of this language got added to them. It could be clearly seen in the Asian, European and African languages. Arabic language was already introduced by Arab traders but when it expanded as the language of Islam it made a greater impact on the individual languages. For e.g. 50 phonemes used with 30 morphemes had got introduced to Sind language. In Spanish language the term 'Al' from Arabic language has got attached to many words -state linguists.

Even before the establishment of Islam Arabs had been mariners and international traders. Since their passage of 'Silk route' lies along South India and Sri Lanka, they formed their trade ports in these countries. At the beginning, geographical and economic reasons made these relations, later on they were strengthened for political and social reasons. Due to this reason, Muslims started their habitation in the coastal belt of India and Sri Lanka. The political and the cultural links were established and strengthened. When these Arab Muslims formed their trade and cultural relationships, they faced the need to use Tamil language in these areas. Dr. M.A.M. Shukri states that the Tamil language which had a long literary tradition that saw a long period of literary growth made a cultural link with a similarly acclaimed literary tradition that had brought in the

origin of Arabic Tamil. The term Arabic Tamil itself gives the meaning that there is a fusion of Arabic and Tamil.

When Islam spread among the Tamil speaking Muslims of South India even after embracing Islam they still used the Tamil language. In some countries, they forgot their own language and changed to Arabic as their first language or their mothertongue was the first language and Arabic became their second language. But the Muslims of South India and Sri Lanka, as there is a close link between Islam and Arabic, they used Arabic in their daily religious activities. So in order to complete their religious rituals Arabic was needed. Thus it made a necessity to learn Arabic language at least to read.

As time passed, they felt that they could not get enough terms in Tamil to refer to the exact concept of the principles of Islam with the available words. Like all the languages having their own cultures, Tamil language reflected the Hindu culture. So, when the Arabic words denoting the principles of Islam were referred to in Tamil, they seemed to reveal the Hindu culture. Thus it was felt to use the meaningful Arabic words instead of the Tamil words (e.g. Thasbeeh – "thothiram", Wafathanar – "kalamanaar")

Furthermore, some words those belong to only to Islam did not give the exact depth of meaning when a word similar to it used in another language. So not only in Tamil, even in other languages, the particular Arabic words are used by Muslims, Allah, Rasool, Malaika, Ahira, thilawath, zakat, haj, nafaqa, haj, Idda and Jihad are some terms to quote as examples. At this situation, Muslims started writing the Tamil language in Arabic maintaining its morphological tradition. This was termed as Arabic Tamil. Its structure was Arabic and the phonemes were Tamil. The Arabic terms related to Islam too got incorporated here. For e.g. "I am going to the Masjid for Subah prayers". In this sentence, the two words **Subah** and **Masjid** are Arabic words which are practised as the Tamil words.

The origin of this linguistic tradition could be summarised as follows.

1. To preserve the cultural identity of the Muslims.
2. The belief that the explanation of the Quran to be written only in Arabic.
3. An effort to give religious knowledge for someone who does not know Tamil.
4. An effort to write the Arabic words without disturbing their pronunciation.

There are no equal sounding alphabets in Arabic language for the 14 Tamil phonemes. So they used some symbols used in Persian language with the Arabic alphabets in order to maintain this language tradition. For some Arabic alphabets they themselves created symbols. For e.g. the letter 'p' in the word 'patchai' is not available in Arabic. So they used the Persian alphabet or else they used a dot under the letter 'p' in Arabic. Similarly for the phonemic sound 'itch', there is no alphabet in Arabic. They used the Persian alphabet. In some other places above and below the Arabic letters dots, dashes and curves are used to get similar sound for the Tamil alphabet. There are no similar letters for எ, ஏ, ஓ, ஔ in Arabic. So they have created new symbols for these sounds and the sound "ஔ", 'lamma' symbol is used upside down.

The vowel letters "ஐ, ஔ" are written joining Alif ya and Alif wa.

1. There are equal letters in for the following Arabic letters in Tamil
"அலிப். த, ற, க, ழ, ல, ம, ன, வ, ய"
2. There are no similar letters for the other Arabic letters, so symbols are used instead.

This linguistic tradition is referred to as Lisanul Arivi in Arabic Tamil books. The known cause for it could not be given definitively. But some views are presented by researchers.

One opinion is that the word "Arabic" has changed as "Arivi" Cole Duwal states that in the Andra Pradesh where Telungu is used, Tamil speaking people are referred as "Aruwar" which is stated in the comparative study book in Dravida language. The people using Telungu language referred to Tamil Nadu as "Aruwar Nadu" at the Kalinga war; on seeing the Chola army soldiers the people of that country shouting "Aruwar, Aruwar" had run away. This was stated by Kalingath Thuparani that was pointed out by Professor R.P. Sethupillai. So they referred the Muslims in Tamil language as "Aruwar" and the Tamil they used was referred as "Lisanul Arivi"

Although there is a debate about whether Arabic Tamil is a language or a branch language, Professor M.M.Uwais states that it could be called as a branch language as it had originated based on Tamil. But it was widely spread among the Muslims of Sri Lanka and South India at that time. The Portuguese Commander Paparaas had shown

that Arabic Tamil had been in use among the Sri Lankan Muslims of that time which proves that Arabic Tamil had been in use even before the arrival of the Europeans.

This could be the reason for the origination of many anthologies of poetry and narratives in Arabic Tamil during the period of Hijri 12 to Hijri 14 centuries. With the Arabic Tamil literary forms, Arabic literary forms such as Qaseeda, Marsiya and Madhu had come in Arabic Tamil. Dr. M.A.M. Shukri states that the smartness of the Arabic language, the softness of the Tamil language, strength of their togetherness, the liveliness of the narrative form is seen in the Arabic Tamil. The merging of the traditions of the Arabic literature and the traditions of the Tamil literature had formed a new tradition of literature through Arabic Tamil.

There are numerous books written in Arabic Tamil in the arts of Islam like tafseer, hadees, fiqh, aqaid, thasawwuf and books on astronomy, philosophy, medicine and history. They are in printed and available hand written form. There are details about more than two thousand books. In order to understand these books Arabic Tamil dictionaries were also written. In 1925 Abdullah Sahib of Chennai has written a dictionary. And another dictionary in 1913 was written by Muttu Kulaththoor moulavi Ibrahim. Sayyid Yasin Moulana of Sri Lanka in 1955 has written the dictionary "kamasul arabi wa arvi." In addition to it an Arabic Tamil paper was written in 1870 named Ajaibul Akbar, another one named Kashfur Ran Al Qalbul Jahn in 1889-1890 and in 1955 a magazine 'Irshad' was published in Sri Lanka.

When the Tamil printing machines were developed slowly the Arabic Tamil books started to erode. It could be for the reason that Muslims showed importance to learn Tamil language. It could also be for the reason that the narrative style of the Tamil language has changed from the narrative style of Arabic Tamil or it has deviated from it. This situation would have happened. When the tradition of the Arabic Tamil language started losing its use; it is praiseworthy of Siddi Lebbe to bring in the same narrative style into Tamil. This book Asrarul Aalam and the Muslim nation paper were employing this style of Arabic Tamil.

Due to this reason most of the Arabic Tamil books have started stagnating in masjids, thakeeyas, Zaviyas- religious institutions and private houses. Dr.Shukri states that there were sixty Arabic Tamil books of the fifteen thousand books in the Indian

High Office library in London. There are Arabic Tamil books in the archives of Sri Lanka and India as well. Though the tradition of Arabic Tamil has deteriorated the fact the Muslims of Sri Lanka and India still retain Arabic words in their spoken language explicates the effect of it.

ARABIC TAMIL BOOKS

Translations

<i>Author</i>	<i>Book</i>	<i>Translator</i>	<i>Name of the translated book</i>
Imam Baihaki	Ka'aful eeman	Jamaludeen Alim	Ka'aful eeman
Sheiku Waliyudeen	Mishkathul	Hafiz Abdur	Mishkathul
Kadiri	Masabeeh	Rahman	Masabeeh
Bakeer Yaseed	-----	Mappilai Alim	Madinathun
Ibnu Malik			Nuhas(story)

Own books

<i>Book</i>	<i>Author</i>	<i>Period/ Place</i>
Puthuhathur Rahmaniya	Habeeb Muhammed Alim	(H. 1296) Kayal city
Thabseer Fathhul Kareem	Noohu Lebbe	(H. 1299) Kayal city
Fathhur Rahman	Seikhu Musthafa	(H. 1290) Sri Lanka
Fathhul Majeed	Noohu Lebbe	(H. 1331) Kayal city
Majmaul Zavahir	Jeelan Bakeer Alim	(H. 1317) Kayal city
Fathuhuth Dayyan	Alimul Aroos	(H. 1291)
Hidayathum Najath Fil	Muhammed Kadiri	(H. 1315)
Aqeeda	Suthari	
Ilmul Farail	Moulavi Abdur Rahman	(H. 1324)
Marakibul Mawahib	Alimul Aroos	
Sulthanul Ulema	Haji Nooruddeen	(H. 1316) Colombo
Kasasul Awliya	Noohu Lebbe	(H. 1299)
Fithayathul Hidayah	Mapillai Alim	
Mifthahur Rahman	Habeeb Muhammed Alim	(H. 1308)
Sinna Hadees malai	Sham Shihabuddeen	
Ramalan Malai	Muhammed Ismail Alim	(H. 1357)

Fathhuth Dayyan

This is the book on fiqh written in Hijri 1291, by Allama Mapillai Alim whose name reads as Seyyid Muhammed Alim. The complete name of it is "Maqahi Mulaheed Thipyani Fi Shareehi Ma`gani fathhuth Dayan".

The author begins his book in this manner. Though there are many 'ilm', there are no other 'ilm' than that is added as dheen. In this ilm there is farl. Farl divides into two as Farl Ayn and Farl Qifaya. Out of all the ilms ilmudheen is great. Praying two thousand rakkats is equal to listening to and teaching about something. The ilm in fiqh is above all the other ilms.

This was prepared for the poor who didn't have the knowledge of Arabic (to study the ilm of fiqh). The patent right for publishing was given to Jamal Muhammed Ibnu Abdul Cader Alim Kirkali. There are foundations for everything. The foundation or the pillar of religion is fiqh.

ஷரிஅத்தானது ரஸூல் சொல்வதாம்
தரீகத்தானது ரஸூல் செய்வதாம்
ஹகீகத்தானது ரஸூல் ஹாலதாம்
ஹக்கை அறிவது ரஸூல் ஸிரரதாம்
பரீகத் என்னும் ஷிஆ கூட்டக்காரர்
பயனறியாமல் கருகிப் போனார்
சரிவொத்த பாதை வாஸிலாவார் (page 25)

{ **(Translation)** Shari'ath is statements of rasool. Thariqath is the actions of rasool. Haqiqath is the haal of rasool. Knowing haq is the sir of prophet. The Shia group known as Fariqath dried up without knowing the benefit Vasil as the correct path. }

With the Rahmath of Allah son of Kahiroor Ahmed Lebbe Alim the sinner Seyyid Muhammed says, "Many of the Muslims in these countries refer to the particular kithabs that have been compiled in Arabic language in order to understand the religious explanations that they find in it. I have compiled this book on a major request to compile the three books Fathhul Mueen, Fathhus Salam and Fathhuth Dayan that is written in

Tamil to make it easy for them. Allahu tha'la should grant rahmath to me and them, to complete this intention and to help to do amal in this manner inshallah.

In this kithab some hadees and wa'lu in the form of beautiful baiths to create interest and fear are placed in the necessary places to strengthen the Qalb are given "insha allah."

The preface of the author reflects on the content of the book. This content begins by giving the basic knowledge about eeman, arkaan dheenul Islam, arkaan dheenuth thawhid, siyarathu rawla under these headings gives the basic knowledge. Further it explains the obligations in Islam, Waqala, ariya, Watheeya, hifath, Waqf about the facts on muamalath those occur in our regular life and those that should be avoided such as wine, slander, and yameen are explained. Lessons like Kithabun nika and kithabun farail are also found. It could be stated that the basic facts necessary for Muslims in individual, family and social life are briefly and clearly given in the compilation.

The Arabic Tamil explanation of Sheikh Mustafa's Fathhur Rahman Fi Tharjeemathi Thafseeril Quran

Introduction

Fathhur Rahman is the first printed and published explanation on Al Quran in Arabic Tamil. According to the information received the first text explaining Al Quran published in Arabic Tamil in Tamil Nadu, Sri Lanka and in the Tamil Speaking world was Fathhur Rahman Fi Tharjeemathi Thafseeril Quran. "Sri Lanka, which was the important centre that paved way for the growth of the other fields in Arabic Tamil, was the centre to publish the first translation and explanation of the Quran in Arabic Tamil. Fathur Rahman was printed in India and published by Sheikh Mustafa of Beruwela, Sri Lanka in 1874 A.D/ H 1290

❖ Biography of Sheikh Mustafa

Sheikh Mustafa was born in "Maliga chena" in Beruwala in the South to Bava Marikkar and Thanga Mutthu Nachiyar on (hijri 1252) 1836 AD.

The geneology of Sheikh Mustafa -During the period of the Abbasid, there had been dispute between the Caliph and the ulama, whether the Quran was created or not.

Due to this reason many people started to leave Arabia and Asia Minor. Sultan Jamaludeen had left Asia Minor in 800 AD and had reached India. It is stated that Sheikh Mustafa comes from the genealogy of Sheikh Jamaludeen.

Sheikh Mustafa`s father had passed away in Jaffna when he was still small. So he had been brought up by his mother. Sheikh Mustafa had one brother and two sisters.

❖ Education

Sheikh was naturally inclined towards religious education and Arabic education from his small days. At the age of 13 in 1265, when he met a rich merchant of Kayal Pattanam at a mosque in Colombo, he went to Kayal Pattnam in India with his advice, generosity and an introductory letter. He learnt religious knowledge from the sage Habeeb Muhammed Alim. He excelled in education by reading books in the field of fiqh, ma`ani, manthik, thafseer and hadees.

After returning to the motherland, Sheikh Mustafa was seriously interested in spreading the religious knowledge in Sri Lanka. So, he started a Madrasa in Galle with him as the Ustad (teacher). During this time, he handled religious issues in Galle and gave fatwas for them.

Then he went to do the pilgrimage of Haj in holy Mecca. He met the highest Imam, Imam Sayyid Ahmed Layni Dahlaani in Mecca and got his blessings. He showed for the first time in Hijri 1301 the method of memorising in Sri Lanka of the popular authentic book of hadees Saheeh Buhari.

❖ Literary Contribution

Sheikh Mustafa was proficient both in Arabic and Tamil. Since he was good at these languages later in life he was able to write speeches, books and to make sermons. The books he has written were as follows:

1. The Meezan Maalai which was written as an Arabic Tamil Song shows his aptitude in composing poems. There are 149 poems in this Meezan Malai which includes Arabic words. It was published in 1868 AD (hijri 1285) for

the first time. This is one of the Arabic Tamil books of the period of inception. His son Sheikh Muhammed has written an explanatory book in Arabic Tamil for it. This book is related to Islamic spiritual knowledge (tasawwuf). Meezan Malai is one of the oldest Arabic Tamil books of Sri Lanka that was written to present the real facts of Islam to people. Since Sri Lankan Muslims did not know the real Islam "Fithhaths" destroyed them. If this state had continued Muslims would have lost their identity. The author had stated that in order to remove the Fithath and instil thawhid he had written this book. The explanatory book of this text had illustrated the activities against Islam. This explanatory book had been printed by the Mathbah Kulasar Hassan printers in Bombay.

2. He composed ("martheeya" elegies) poems comprising evocative and beautiful words in Arabic on Sheikh Ahmed Ibnu Mubarak Moulana in 1282. These poems were sung at his thaqya on the day Sheikh Ahmed Mubarak Moulana passed away.
3. He translated the religious book on law in Arabic "favarikal hidaya" from the source book "sahlu thawla" into Arabic Tamil on Muharram 2nd day Hijri 1288.
4. He published the Tafsir "Fathhur Rahman Fi Tharjamathi Thafseerul Quran" in Arabic Tamil in Hijri 1291.
5. In Hijri 1297 he wrote a brief explanation (Hashiya) in Arabic on Fathhul Mueen a religious book on law.
6. He wrote a commentary in Arabic Tamil on the 1st Quthba of "Ibnu Nabada"
7. He translated the volume "Safeenathun Najah" into Arabic Tamil.
8. He translated the lesson Fawayithul Aqaid in Ihya in Arabic Tamil and then he included in the Meezan Malai.
9. Sheikh Mustafa composed the anthology of poem in Tamil in Tamil libi "Mengnanath thuthi"

❖ **An introduction - Fathhur Rahman**

At a period when the necessity was felt for an Islamic guidance, Sheikh Mustafa wrote Fathur Rahman Fi Tharjimathi Tafsiril Quran to guide the Muslim community. This explanatory book was highly welcomed and was regarded by people of that time. This instructive book which was in Arabic Tamil was easy for the Muslims of that time to understand and follow.

❖ **The Structure of Fathhur Rahman**

Though Sheikh Mustafa wrote the translation in Arabic Tamil and the explanation for all 30 juzu of Al Quran as handwritten copies, he was able to get only the last 5 juzu (sections) of the Al Quran in print in Bombay. This included the section from the 26th juzu from 'Ha meem' to the thirtieth juz 'Amma' – the forty six suras (chapters).

Out of 663 sections only 5 sections of 46 suras were published with the translation and explanation. Other than this, in 10 pages the name of the Tafseer, Preface, Corrections and the Publishers note were seen. It confirmed all the aspects of a book of modern day in this thafseer. In the first page of these ten pages the name of the thafseer, the name of the author, the printing press and the objectives were written briefly.

There is another detail to be observed. There is a note stating that this thafseer was printed on the 30th day of Muharram Hijri 1290. But all those who commented on this thafseer (Dr.Shukri, Prof.Uwais, S.Ponnathurai, Dr.Shuaib Athim, and A.M.Musthakeem) have stated that it was written in Hijri 1291.

❖ **The Structure of Fathhur Rahman**

When the inner structure of the Tafseer of the published five Juzu of the Fathhur Rahman is considered, the Quranic lines are written in sections by sections and then the commentary is written. This format continues throughout. The Quranic lines are written in bold letters with all the codification signs 'harfs'. It is difficult to identify individual sentences as brackets are drawn at both ends of the Quranic sentences and the quranic sentences are numbered. Each sentence either completely or a section of it to be translated easily, identified within brackets (in the above stated

manner) the explanation is given in Arabic Tamil. Often some explanations begin with the Arabic word "e'ni " (expecting). This method appears in many of the Arabic tafseers.

At the end of this tafseer under the title "correction" the wrongly spelt words are given with their corrected forms in Arabic Tamil. There are more than hundred words with the corrected form. Some sentences were requested to be corrected. And the corrected sentences are given in the last page. In the right end of the book the following reference was given.

"This is registered. This should not be printed without permission from the above mentioned name".

The following name is seen below it.

"Muhammed Hussain Bin Abdur Rahman". Since it is stated that this tafseer was printed in Bombay at the Hussain printers, Muhammed Hussain could be the name of the owner of the printers.

The Style of Language in Fathhur Rahman

"Fathhur Rahman" structured according to the explanatory book is explanatory book of popular tafseer Jalalain and translated into Arabic Tamil.

The language style mainly used here is spoken form of Tamil language structure of the Muslims of Sri Lanka and South India of the 19th century, 20th century. This spoken language of the Muslims in writing shows the close link between the Muslims of Sri Lanka and South India in their literary, religious, social relationships. In 19th century and 1st half century of the 20th century the Arabic Tamil books those were published in Sri Lanka and India had the same Tamil language style in Fathhur Rahman. The terms Muslim Tamil or 'Sonakath thamil' mentioned by some researchers refers commonly to the Tamil language style of the Muslims.

The linguistic researches point out that "this language style though it is included in the syntax and phrases of the Tamil language, in the contemporary period (19th, 20th century) it was not used by the Tamil people. The style of Tamil that was used only by the Muslims was in use among the Muslims in their written and spoken languages lavishly until 1970. After this period it started to deteriorate. Especially during the first half century of the 20th century even before that, Ulemas who studied in Arabic madrasas or the lebbes who served in these mosques had used in their qutbas this language style.

The Influence of the Language used in Fathhur Rahman

There is an impact of the grammatical structure of the Arabic language translation in the style of the language in Fathhur Rahman and it also has an influence of the Arabic words. As the use of Arabic words and phrases are widely seen in the spoken Tamil language and the style of language of the Muslims, even the Fathhur Rahman contains Arabic words and phrases generously. In the preface of about 700 words about (15% words) are Arabic words. These Arabic words are technical terms which refer to the ways, belief, duties, rituals and those give wider meanings. The use of Arabic words seems to be more suitable here. For example: tawheed, eeman, malak, wajib, mumin, aqaid, aqirah, dunya, rasool, nabi and hundreds of words can be stated. These words on the belief in the religion and the religious rituals have got inter related and give a deep meaning as well. These same Arabic words are being used from the inception of Islam in all the other languages. These words are being used in the books on Islam published in any language in the world today in the Arabic language itself. These Arabic words are used with their meaning in the language of the book. But the meanings of these words do not give the exact meaning of the Arabic word. So it is reasonable for the author of Fathhur Rahman to give the words in Arabic.

The Content of Fathhur Rahman

The five sections of the quran is printed in 663 pages. The rest of the Fathhur Rahman is handwritten. It is notable that the content follows the tafseer Jalalain.

Fathhur Rahman`s Handwritten Copies

The rest of Fathhur Rahman other than five juz that are printed is still in the form of handwritten copies. Out of these handwritten copies, the Arabic Tamil tafseer for the following 11 juz had been written in beautiful handwriting. They are,

1.	First juz	183 pages
2.	Second juz	212 pages
3.	17 th juz	128 pages
4.	18 th juz	178 pages
5.	19 th juz	141 pages
6.	20 th juz	131 pages
7.	21 st juz	152 pages
8.	22 nd juz	156 pages
9.	23 rd juz	176 pages
10.	24 th juz	133 pages
11.	25 th juz	167 pages

Though it was said that the remaining 14 sections of the Fathur Rahman`s tafseer handwritten copies are kept somewhere else it could not be located. This handwritten tafseer is 6 ½ inches wide and 8 inches long which are slightly wider and longer by about ½ inch than the usual exercise books. It is structured very beautifully. Two sections (juz) were bound together. Two sections are seen as two (handwritten) copies.

These handwritten tafseers were written very neatly using calligraphic arts on plain white papers without any lines drawn. The tafseers of the quran were written within the space of 4 inches wide and 5 inches long which had lines all around. So in the three sides, plain space was left in the top most section with a margin of 1 ½ inch and the sides 2 inches respectively. There were brief notes (hashiya) written in some pages. In the structure of this tafseer the quranic lines were written in red and the codes (harfs) were marked and they were written within brackets as if they were printed ones.

The author has named this translated text as Fathhur Rahman Fi Tharjimathi Thafseeril Quran. The meaning of it is "in the explanation of quran, the beneficent`s (Allah`s) success or key in the translation". Here the author has not stated as "the translation of the quran" instead he had stated as "translation of the explanation of the quran". Through this the author has shown that the " explanation of the quran cannot be given in any language only the explanation could be translated. By this he has shown himself as a pious devoted scholar".

It could be stated that naming Fathhur Rahman in this manner could be that he wanted to point out something else secretly. Certainly Fathhur Rahman explanation is not an effort by him. This is completely taken from Arabic thafseer Jalalain translated into Arabic Tamil.

Ibnu Nubada

The Muslims who lived in the coastal areas of Sri Lanka and in Madurai and in other areas were not able to understand Arabic. But the yearning to understand religious law and knowledge was very much in them. They were eager and felt to know religious rituals. Mapillai Lebbe Alim knew about it well. So he tried to help them through the Arabic Tamil books.

As the initial attempt, he wrote many quthbas to be done as Jumma sermons. His grand son Dr. Thayka Shuaib Alim has stated in his book that he had read 9 of those quthbas. In them each line of a quthba ends with the letter "noon". It was called Quthba Nooniya. Another one ends with "ra" was called 'Ra`iya'.

Mapillai Lebbe Alim had written some quthbas to cater to the religious needs of the Sri Lankan Muslims. translated the quthbas of Ibnu Nubada (1946-1984 A.D) who lived 9 centuries before him.

Mapillai Lebbe Alim was an Arabic poet. He had the ability to recite in Arabic Tamil as well. So the writing style of Ibnu Nabada would have attracted him. The structure of Noonaniya and Ra`iya was seen widely in Ibnu Nubada`s quthbas.

Furthermore the opinions in quthbas of nabada were similar to the opinion of Mapillai Lebbe Alim (Alimul Aroos). When his books are read, this could be observed.

It could be that he would have done to honour a scholar before him. Ibnu Nubada who was famous in the Muslim world presented a compilation of quthba named as Nabathiya. These were recited by katheeb in Sri Lanka and India on jumma days and festival days. Though these quthbas were written in Arabic using very beautiful language style in a rhythmic manner for the people they could not understand them as they did not know the Arabic language. They couldn`t benefit by these quthbas. In order to avoid this, Mapillai Lebbe Alim had translated it to Arabic Tamil (1816-1898) states M.I.M. Ameen

Moulana Abdur Rahman Ibnu Ismail Ibnu Nubada Misri was from Egypt. In his collection of quthbas, hamdu and salawath are seen explicitly. When he praises Allah, he explains the attributes and activities of Allah. For example:

"All praise is due to Allah. He gives pain to those who wronged him. He halakths those who anger him. He is unique in suppressing the kalks of his. He becomes unique with the high regard for his actions. I praise my Lord Allahu Subhanahuwatha'ala who carries all these glorious attributes and with the given ni'math by Him those who beg for forgiveness for his sins."

Further there is none to be worshipped other than Allah. He is alone. There is none to Him. I truly say my shahada, away from the concocted words of the kafirs without any additions I firmly say my Shahid."

Similarly, he elaborates on the attributes of Prophet (Sal) when he says salawath on him. For example: I say Shahid that our Prophet Muhammed (Sal) is the slave of Allahu Tha'ala and His messenger. Allah believed that he is very truthful to deliver the divine message of Wahi. Further he was cleared of any ill marks. So may Allahu tha'ala recite salawath on Our Prophet Muhammed (Sal) and his clan in the continuous order and the highest salawath! Further, May he be given a highest position among the holiest places!"

Another important feature is that, he advises emotively about death and the hereafter in every Qutba. He has stated in the following manner in a Qutba in the month of Rabiul Awwal.

"O people! Do thauba to ask for forgiveness from your Lord, before you face death that comes from your Lord. Since there is none else who has high regard of Allah than the Holy Prophet. There is none else who has high regard than His habeeb and His rasool. But Allah did not delay Prophet's period when it was over. He did not lengthen the period of life when ma'uth came.

"The angels bound to take the ruh came in the month of Rabiul Awwal to Prophet (Sal). They came to get the pure ruh of the Prophet with the rahmath and the acceptance of Allah and it was heeded."

"When the angels came to take the ruh, the illness and frailties of Prophet became severe and his disturbance increased. Then with this disturbance he began stretching and folding his right hand and the left hand which fell down. His forehead perspired out of this disturbance of the mau'th. Those who saw him suffering started crying severely. Those who were around him started crying saying that he is dying. Though they shouted aloud and got perplexed, it did not stop the mau'th of our Prophet. The angels who came to get the ruh did not feel sorry seeing the children. Since they acted upon the way they were ordered that is written in the record of Lauhul mahfool."

Next, let's see the advice given in the qutba of the month of Ramazan. "O people! Stay close in the first rows which offer great blessings. Try to steal all the merits that are bound in this holy month. Further to summarise, try to accumulate merits as much as possible for your life in Ahira. Be prepared to seek redemption at Mahshar."

May Allah grant you the rahmath. All the nihmath awaits for you in the month of Ramazan. It is waiting to reach you in hujjathullah. It is over there waiting for you in hujjathullah"

Get to know that this is the light for the year, the core of the months, it is granted the fasting as a light, worshipping as a light, and this brightens the foundation of Islam and this month is such a month."

"Allahu tha'la has revealed His religion, the Quran in this month. This month is assigned for safath of Allah to ask for thau'ba. So at least a dua would be answered in this month. At least one amal would be accepted by Allahu tha'la. At least one good deed would be added in the scroll of good deeds. At least one ill effect would be cut down. So the one who is granted barakath and victorious would be whoever who grabs all the wakts those are available. The losers would be the ones who waste this month and misses the benefit of it."

"So, the ones who does amal for akihra, this day would be a day to benefit by doing meritorious activities. The one who has forgotten Allah, it is the month for you to stay up and do amal in order to wash away your sins. This month is better than thousand months in which the day of Lailathul Qadr falls. On this night, whatever one asks from Allahu tha'ala that would be heeded. One has to ask for protection from Allah. He has

to ask for the blessings of Allah. He has to ask for sustenance from Allah. He cannot be forgiven unless Allah forgives him. He should ask for the cover from Allah. Unless Allah wishes he would not get it. He should supplicate to Allah for the sins. He should ask to grant him the right path."

"So those who are getting prepared for Akhira, complete your wakts properly without wasting them. If you waste them, then you have to go in search of them. The nights of this month are brighter than the day. The days that follow are for you to wash away your sins, and the jinns who disturb are tied up and those who ask for the rahmath of Allah it would be granted. This month is the month for you to grab all the merits. Those who have erred try to engage in meritorious activities."

"O people! If you see what would happen to you, you would understand your fate. You would understand where you would end up. If you are told where you would end, your aim would be only that."

"O slaves of Allah! if you delay your amal, if you waste the wakts in this month, fear Allahu tha'ala of the consequences of demerits of your actions."

"The reason for it is, if you delay your amal, by wasting your wakts you will reach the kiyama without thawada. When you see the reaping of the harvest, you would see regret for the decrease in the harvest. Further, on the day the kafirs would be meeting their ill fortune, you too would be returning to the same position. The la'nath and ill fortune would be for the kafirs – it would be for them."

Kuthbath Ibnu Nubath gives five kuthbas for each month.(12x 5 = 60 kuthbas) Separate kutbas are given for the two festivals. The common second kuthba for each Jumma is given at the end. It could not be denied that these kuthbas had been of use when the ulemas were rare – when the katheeb from generation were in office.

Meezan Malai

Meezan Malai the Arabic Tamil anthology of poetry was composed by sheikh Mustafa. In the past he was one of the famous Alims of Sri Lanka. He got the blessings from Mubarak Moulana and served as a Calipha of thareekathul Nabaviya. He was proficient at fiq, tafsir, tasawwuf and he had the poetic sense as well. Meezan Malai is an example of his ability. Hijri 1304 when he went to Mecca to perform hajj he died there and was buried there.

Meezan Malai was published in hijri 1285(1868). There are 151 poems in total in this anthology and the complete name Ihrul Haqqi Anil Bathini Fi Bayan Murathil Meezan Adilish sheikh Mustafa Ibnu Bawa Athamus Saila Tamil Falili. This is the translation of the text Fathhul Wahhab Fi Mahrifthil Ithau Wassawaf into a poetic form of Muhammed Ibnu Abdul Latif.

ஆதி இஸ்மைக் கொண்ட பதிதாஉ
 அங்கீகார மீஸான் மாலையை
 ஓதிப் புகழ்ந்து நன்னபி மீதில்
 உரைத்தேன் ஸலவாத்தும் தஸ்லீமும்
 சோதி நபி கிளையார் மீதிலும்
 தூய்ய அஸ்ஹாபிமார் மீதுமே
 போதணுகாத தீனோர்களுக்கும்
 பெரியோன் ரிழ்வா னுண்டாக ஆமீன்
 உலமாக்களில் மிக வலுப்பமுள்ள
 உடையோன் பொருந்து மோர் அஹ்லுஸ் ஸுன்னா
 அல் ஜமாஉ கூட்டத்தாரில்
 அதிக கணம் சேரும் இமாம்களினால்
 பலன்கள் மிகுந்தேறும் சொற்கள் கொண்டு
 பத்ஹூல் வஹ்ஹாபை உரைப்படுத்தி
 நலமாய் தீனெறி நடக்கவென
 நாடிக் கவிதையாய் சேர்க்கலுற்றேன்

It begins in this manner.

Mostly the content centered on hadees Jibraeel. It speaks about eaman, Islam and ihsan. The first part gives a long description about eaman. The second part describes about Islam and the third part describes about Ihsan. The fourth section explains in length about fitha' including the lifestyle of the society of that time, the method of Arabic Tamil and the unique words those were used.

ஆலமுல் இன்ஸான் மூன்று பங்கு
 அகத்தும் குபுரென்று இஸ்லாமென்பது
 ஆலமில்லார் பித்அத் ஒன்று
 ஆனால் குப்ர் நான்கு பங்காகுமே
 வேலை பறியாதார் குப்ர் ஜஹ்லும்
 வேண்டுமை மில்லா குப்ர் நிபாக்கும்
 காலம் வீண்போக்கும் குப்ர் ஷிர்க்கும்
 கடிந்த குப்ர் ஸிந்தீக்கிந் நான்குமே

he categorises kufr into four as jahl,shirk sindeek. He further sub divides them

இஸ்லாம் மூன்று பங்காய்ப் பிரியும்
இஸ்லாமீமான் இஹ்ஸானுமாய்
உஸ்ரோரின் பித்அத் எழுபத்தொரு
கூட்டதளவில் பிரியும்
நசிவு மிகுந்ததோர் குப்ரானதை
நாயன் துன்யாவில் ஆகிரத்தில்
அசிலாயொன்றையும் பொறுகாநின்றா
நண்பா பிஸ்லா மிலா ஒழிந்தே

He didn't use the term fithath to refer to the present day meaning. He refers to the jabariya and shia, those who have gone astray from aqeeda. He points out there are 71 other groups that have gone astray. If the faleeliya which is a branch of lahiriya is included in this group, then it will make the 72 groups that Prophet (sal) had mentioned.

The speciality we see of his poetry is that he had used al quran and hadees statements as it is in his poems. While merging them into the Tamil poetry, he had followed the rules of poetry correctly. Generally this quality is seen in the Arabic Tamil poetry. For example:

கத்தோன் நபி வஹ்புத் ரப்பக
கஅன்னக கரா என்று சொன்ன
சுத்தமாகிய ம.:னா இதை
துய்யோன் சொல் வஹ்புது ரப்பக
ஹத்தா ய.:தியகல் யகீன்
கருத்து ம.:னாவும் இதுவாகுமே
சுத்தாங்க மான நிரப்பங்கொண்ட
துய்ய ஈமான் என்பதுவுமே - (86)
வமா ஆத்தாகு முர்ரஸுலு வென்று
முந்தும் பின்னிதை தொடர்ந்த சொற்கள்
வமா நஹாக்கும் அன்ஹு பன்தஹு
வுடையோன் திருவுளமின்மை இதில்
வமன் தபிஅ ஹுதாயவுடனே
புறமுமுன் சொற்கொண்டு ஹதீஸே (40)
இப்போல் கொத்த சொல் நாயனுக்கு

இணங்கா கலப்பற்ற குப்ராகுமே
 செப்பவரிதான கெடுதி கொண்ட
 ஷிர்க்காம் இறை திருவுளத்தின்படி
 கப்பத்த நாயன் சொல் வல்லாஹு
 கலக்கும் வமா து.மலுான் என
 இப்படி இன்னமா யத்துடன்
 இறையோன் நபி ஹதீஸை யறிவோ மென்றே (30)

The metaphors used in an anthology of poetry based on aqeeda should be handled very carefully. Yet the poet has used many metaphors with great care. For example:

உனக்கு விசுவாசம் வந்ததனால்
 உடையோன் புறத்தினால் கிருபையான
 கணக்குமறி வுண்டாய் புத்தியுடன்
 கலக்கும் சந்தேக மடுக்கொல்லாமல்
 தனக்கு தனக்கென்று தின்பது போல்
 தானே அமல்பேரில் துணிந்து கொண்டு
 மனத்தின் கறைநீங்கி ஹக்கின்பேரில்
 மாய்ந்தே அதிகாரம் தேய்ந்திருப்பாய்
 துன்பமுடையோர் இவ்வகை யாறிலே
 துய்யோன் குர்ஆனில் அருளச் செய்தான்
 இன்ஹும் இல்லா கல் அன்ஆம் என்று
 இவரோடு மாதொட்டகை போலென
 (20)

குருட்டகங் கொண்டு கண்டார் வீணை
 குறித்த ஹக்கானதாக விண்ணை
 இருட்டு மௌனியார் பார்த்தார் மணின
 விரண்ட ஒன்றாக நோட்டமிட்டார்
 அருளுனோன் வஹுவ மஅகும்
 அய்னமா குந்தும் எனச் சொன்னதை
 தெரிவு கொண்டு உணராத மனம்
 திறக்கேடின்படி பேதமுற்றே

The idea of Muslims to be united following the prophet's way of life is stated in the following poem.

ஒரு கூட்டமவர் அஹ்லுஸ்ஸுன்னா
வல்ஜமாஅத் கூட்டத்தார்கள்
தரிபாடாகிய கலப்பற்றதோர்
சரியாம் விசுவாசத் துடையோரவர்
அருள்சேர் நபி நைனாரைக் கொண்டு
அத்பா எனும் தொடர்ந்தோருமவர்
பெரகு நெறியுள்ள நபி பாதையில்
பிசுவுராதோரு மவராகுமே

He states that Alims should guide the society in the complete manner

துய்ய ஆலிமாய் ஸாலிஹுமாய்
தோத்தும் விசுவாச முள்ளோர்
மெய்யரானோரை நிறுத்தப்பட்டு
மேன்மையுள்ளவரவ்வூரிலே
பையவோருள் நன் மஹ்ரிபாவில்
பர இல்மினோர் என்று வந்தால்
பொய்யரோ அவர் மெய்யரான
போற்றும் விசுவாச முளரோவென (146)
நாயனிறக்கிய வேதத்துக்கும்
நபி ஹதீஸுக்கும் மாற்றமில்லா
துய நேரானதோ வெனவே
சோதித்துப் பார்ப்பார் நேராகிலோ
ஞாயம் தானென அவர் பாதையில்
நலமாயொத்தாசை கூடிச் செய்வார்
மாயமாகவே அது ரெண்டிற்கும்
மாற்றமான தாயுள தாகிலோ

Compare Shiek's Da'wah thought

திடனாக உங்கள் பேரில் நாயன்
தெளிவாம் இஸ்லாமை ஈமானையும்
நடந்தேறி வரும் இஹ்ஸானையும்
நாள் தோறும் மிறுக்கும் பர்ளாம்
கடனாக்கி வைத்தான நாணத்தை

கண்ட ரெங்களுக் கெத்தி வைத்தேன்
தொடர்ந்தால் எந்நேர் பாதையை பொருத்தன்
துய்தாய் பயம் சலிப்பகற்றிருப்பான்

(43)

Some more examples of poems are shown here

மேலே நடந்திடும் குப்ர் வகைகள்
சேல மணுக்கா ஸிந்தீக்குமானோர்
பால லீலைபோல் காணப்படும்
மேலாம் மர்தபா கிடைக்குமென்றும்

வல்லோன் தரத்திலே அப்தூலிலே
கல்லாரொருவர் வஸ்தையொப்பாக்குதல்
தொல்லையிதை யெல்லாம் விட்டு நாயன்
எல்லாமுடையோன் இன்னல்லாஹ்வா

கலிமா ஷஹாதத்தும் ஐந்து நேரம்
வலிய ரமழானில் நோன்பும் ஹஜ்ஜுல்
மெலிவாயிவைகளில் யாதாமொன்றை
நலிவு காபிராவார் எனவே
வீண்சேர்மட ஸுபியாக்களான
சேர்க்கும் கிதாபுகளானதிலே
படைத்தோனுடன் சேர்கலந்தொன்றாக
வீணாரவர் சொற்கள் வீணானதே (60)

வண்ணிப்பானதில் யாதொன்றியே
கடினமாகிய ஷிர்க்காகும்
துய்யோனாய் மேலோனாயிருக்கும்
யக்பிரெண்டதன் ம.னா இதே (27)

கருதித் தொழுவதும் ஸகாதீவதும்
பைத்தும் உம்றாவுமா யிருக்கும்
விதியாகாதென விடுவா ரெனில்
நவின்றார் உலமாக்க எடங்கலுமே (75)

அடங்கலும் நானேனென்றால் அலது
இடங்கேடால் அனல்லாஹு வென்றால்
அடங்கலும் வுஜுதின் நிலை நானன்றி
கொடுமையாய் ஸுப்ஹானி என்றால்

பலாயின்பேரிலே ஸபூர் செய்வதும்
கழாவின் பேரிலே பொருந்துவதும்
ஹலாலாக்காததை தவிர்த்தலுடன்
தலாக்குப் போல் விட்டுப்பிரிவதால்

அனல் அவ்வலு வல் ஆகிரென்டால்
இலை வுஜுதெனை யன்றி யென்றால்
அலது அனல் வுஜுதென்று சொன்னால்
கூறுமிவையெல்லாம் ஸன்தக்கத்தே (70)

வல்லோன் பேரிலே தவக்கலுடன்
கண்டதைக் கொண்டு போதுமாக்க
ஹலாலில் தேவையில்லாதவையும்
தரணியசையும் விட்டொழிந்தே (82)

Thalai fathiha

Thalai fathiha is a compilation of poetry by the scholar Mapillai Lebbe Alim whose name was Sheikhu Muhammed Alim. This poem addresses our Prophet (sal)`s daughter Fathima (rali). It is a text of supplication. The poems and the narration are given in Arabic Tamil.

At the beginning and the end of the thalai fathiha author has included some qaseedas that he had created. The first qaseedas begins in this manner.

பீ புத்தி தலைப்பாத்திஹல் முனழ்மும்
பிஸ்மி அல்ஹம்து ஸலவாத்தைச் சொல்வோம்
பாவையர் திலகமான பைங்கிளி
பாத்திமத்தைப் புகழ்ந்தேன் துதிப்போம்
யாக்கூது மர்ஜாவைப் பழித்திடும்
யாஸீனின் முத்தினையாம் புகழ்வோம்

காடு மலை கடல் கானகங்களில்
தேடும் பொருளுமைப் போலே காணோம்
ஆலா அபீக்கி தவாமன் ஸல்லா
அல்லாஹு காலிகுனா வஸல்லம்.

There are 23 couplets in this section. The other section consists of 21 couplets. It begins in this manner.

அல்லாஹ்வி னாமம் கொண்டும் சொல்லும் ஸலவாத்து ஸலாம் மலையுச்சி தீபமொவ்வா தலைப் பாத்திஹா ஓத	அவன்தன் புகழ்ச்சி கொண்டும் சொல்லித் தொடங்குகிறேன் மஹ்முத் மகள் புகழால் சௌக்காய் தொடங்குகிறேன்	1 2
தேடாத்திரவியமே தேனின்ப கற்பகமே கோடான கோடி தவம் சூரியனும் சந்திரனும் வாரியெனும் பஹ்ரதுவும் சொர்க்கத்தின் பாலகரும் பர்கத்து மத்ஹு செய்யும்	கொண்டோ ருமதடியில் சொல்லும் அப்லாக்கனைத்தும் வாழ்த்துமெங்கள் பாத்திமத்தே சோபனிக்கும் ஹுருகளும் பைங்கிளியே பாத்திமத்தே	7 9 11
ஷாம் ரும் இராக்கு யமன் தாம் நின் றிலங்கு மெங்கள்	ஸாரே ஜஹான் அனைத்தும் தாபரமே பாத்திமத்தே	14
ஸைலான் சரன்தீபில் மயலாக ஓதுவதை	சகலரும் நும்புகழை மனங்குளிரும் பாத்திமத்தே	15
காயல்பதி பிறந்தோர் சேயாம் முஹம்மதென்போர்	காமில் அஹ்மது ஆலிம் செய்கின்ற இந்த துஆ	17

The poems in the thalai fathiha are in Arabic and the narration is given in Arabic Tamil.

The first poem

லகல்ஹம்து மில்அல் கவ்னி ரப்பில் பரிய்யதீ பஸுப்ஹான கல்லாஹும்ம
யாரப்பி இஸ்ஸதீ

The narration of it :

He, the benevolent lord! We glorify you and we do thasbeeh to you. There are many varieties of creations from the ants upto eighty four hundred thousand creations and they are being provided and sustained by you, showing love more than the parents. Ya Allah Ya Rahman!

The narration of the second poem

All praise is due to Allah who created the seven skies, earth, arsh, qurshi, lawhu, kalam, the heaven, hell, the open ground. We too stand as one of these creations and praise you with words, with our minds and with our actions.

The narration of the fourth poem which begins as

லி ஹழ்ரதிகல் உல்யா.....

O Allah! We ask from you with our raised hands with expectation, devotion, fear, so without disregarding our hands. Please sustain us and protect us from evil and give us our expectation.

This is supplicated asking waseelath from about 75 particularly stated people and unmentioned prophets, shahabas, thabeens, imams and sages.

The thalai fathiha appears following this. There are 25 couplets in it. Some of them are:

மாதர் நாயகி மாகதிஜா பெருமானே - எங்கள்
மாமதியே நிதியே மஹ்மூதருள் தேனே - 2
அங்கம் குளிர் தரும் ஆயிழையே மடமானே - எங்கள்
சிங்கப் புலி அலி செவ்வியரே செழும் தேனே - 3
ஹல் அதா சூரத்தில் கல்லாகுமே புகழ்ந்தானே - அது
சொல்லத்தகும் உமக்கே சொன்னேன் ஹலிபன் நானே - 11
மாணிக்கமே பச்சை மரகதமே மயில் அனமே - எங்கள்
காணிக்கையால் வரும் காரணத்தின் பொருள் முனமே 17

Thakka, suruth (salathul arkan malai)

The salathul arkan malai termed as "Thakka suruth" contains the explanation of the kalima and clear narration. It was restructured and expanded by hafees B.A.Sahul Hameed Lebbe. He got this Arabic Tamil anthology of poetry printed and published by the Majeedia press. The writer of this was Shams Shihabdeen Nainar Lebbe Alim. He has written some other books as well.

காப்பு : தக்க சுருத்தின் ஸலாத்துல் அர்காளை
மிக்க தமிழ் நூலால் விளக்கவே - ஹக்காகவே
யோதும் புர்கானுரையை யோத வெளியேன் மனத்தி
னீதி யுறவே யருள்வாய் நீ

சிறப்புப் பாயிரம் :

ஆலம் தனையெலாம் படைத்தாள்கிற
அல்லாஹ் தனக்கெலா புகழ்ச்சியுமாம்
ஆல நபிக்கும் அவர் கிளைக்கும்
அவர் தோழமா ரனைவருக்கும்
ஆல நபி உம்மத் தானவருக்கும்
அல்லாஹ் கிருபை யுண்டாகவுமே
சால நபி தம்மை மிக போற்றிப்பின்
ஸலாத்துல் அர்காளை சாற்றுவனே
அல்லாஹ் ஸுப்ஹான ஹுத்தஆலா
அருளின்படி அன்பாய் தொழும் தொழுகை
எல்லா அமலிலும் ஏற்றமுமாய்
இஸ்லாம் தனக்காணி வேருமாகும்
சொல்லும் தொழுகைதான் வழுவன்றியே
துருஸ்தாகா ரென்றபடியா லிமாம்
வல்ல தொழுகைக்கு முன் தொடக்கின்
வரலா றுரைத் திட்ட வகைகேளீர்

This starts in this manner. The history about the state of impurity, the farls, the sharths, sunnas, the activities should not be done by one in a state of impurity, sharths of wulu, farls, sunnaths, mufthilath, activities should not be done without wulu, the sharths, farls of prayer, the sharths of niyyath, the sharths of fathiha, ruku, sujood, pausing,

sitting down, athahiyath after sujood, salawath, salam, afalu beautiful sunnaths, makruh and about mufthilath is stated in the poetic form. For example lets see the poem on the sharths of salat

நிய்யத்தும் அவ்வல் தக்பீரும்	நிற்கும் நிலையும் பின் பாத்திஹாவும்
மெய்யும் ருகூஉ உடனதன் தரிப்பும்	சேர்ந்த அடியிருப்பதன் தரப்பும்
தொய்யும் பின் சுஜூததன் தரிப்பும்	சொல்லும் பர்ளிது பதினாலாமே
மற்ற பர்ளைந்தும் ஓடுக்கத்தினில்	வரும் அத்தஹிய்யாத் தினிலாகுமே
வுற்ற விருப்பம் அத்தஹ்யாத்தும்	ஓதும் ஸலவாத்தும் ஒரு ஸலாமும்
பற்றி பர்ளெலா மடவடவாய்	பாங்காய் முடித்திட லாகும் பின்னர்
முற்றும் பர்ளு பத்தொன்பதிலும்	மொழியும் ஷர்த் தெடுத்தோதுமே

The following lines states the activities those should not be done without wulu

செரியும் வுமுவிலார் மூன்று செயல்
செய்ய ஹரா மாகுமென செப்பினான்
மறையாம் புர்காணை தொடவே தொழ
மக்கா கஃபாவை தவாபு வர
நெறியாம் முழுக்குடன் வுமுவுடையும்
நிகழ்த்தி முடிந்த பின் தொழுகைக்கு முன்
அறியவிதி பத்து ஷர்த்துண்டென
அருளினா ரிமாம் அதனைக் கேளீர்.