

Arabic Language among Tamil Speaking Muslim Community; Sociolinguistical Study on Ampara District Muslim Community at Eastern Province of Sri Lanka

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Received 02-04-2022	Abstract: The Language is the powerful medium to express our opinions and intensions. Human-beings are distinguished by other living creatures by exposing their ability of talking. Language is the most influential code spoken handful of people. Muslims are dwelling around the globe but not all Muslims people are speaking same language. According to their region, country, and heritage they speak that particular dialect. In this regard this study was conducted to analyze the Arabic vocabularies that derived from original Arabic language used by Muslim community in Ampara district in Eastern Province. This study is a descriptive-analytical research. to the review and discussion, there are lots of vocabularies and phrases are being used by Tamil speaking Muslim community. Perhaps either they mispronounced some vocabularies or converted into their mother tongue and use it simply. Though probably the Ampara Muslim community speaks Tamil language as their first language as they give prominence to Arabic language too. Some of the Arabic words are being used as it is. On the other hand, some words are completely changed its structure. Arabic language is announced as one the international languages like Chinese, English, Spanish and French. This paper considerably used qualitative research methodology. Based on the analysis of the data which describe the mingled Arabic phrases among Muslim community in Ampara district and the vocabularies influence in their day today life style. These literary works are primarily concerned with the way of speaking and how they utilize among them.	Keywords: Arabic vocabularies, Ampara District, Eastern Province, English Language, International Language, Medium.
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INTRODUCTION

Minority languages are languages that are spoken by numerically small, generally marginalized communities in the world. The preservation of minority languages has become a priority because there is growing acknowledgement of the role of language identity. There are lots of different movements and approaches to the minority language preservation. Such as linguistic human rights, Linguistics citizenship, Linguistic imperialism and Language ecology. A means of communication unique to a community. The Language has a powerful connectivity with the Land, As Queensland Indigenous Language Committee states in 2006 that Language is the expression of our culture and our land, we cannot have one without the other; We cannot describe our culture and our land if will do not have language". When Chomsky states about the minority languages in 1979 that questions of language are basically questions of power. The Ethnologies state that Sri Lanka has seven languages such as veddah, Sinhala, Tamil, English, Sri Lanka sign language, Indo-Portuguese, Moorish Tamil and Sri Lanka creole Malay (<http://www.ethnologue.com/country/lk/languages>). So that though the Tamil has been accepted both nationally and internationally as one of Sri Lankan

official languages, Muslim community do not speak pure Tamil around Ampara district regions in Eastern Province. The Most of people from Sri Lankan Muslim community are not aborigine of Arabs. In colonized period, the Muslim vendors arrived to Sri Lanka and got married to Muslim women and they started to speak Arabic-Tamil. In terms of this historical evidence, the Sri Lankan Muslim community was generated and they started to write the Arabic in Tamil meaning. There are plenty of historical evidences to these incidents. The impact of Arabs to Sri Lanka, the Arabic language penetrates gradually into their mother tongue. When the time passes the Muslim community started to get marry within the nation who talks Tamil as their first language or mother tongue. Though Arabic vocabularies are not fully vanished from their slang. That impact can be seen even today. Therefore, this study brings out those vocabulary by collecting data through the questionnaire, interviews and personal conversations as primary data and the previous studies' records were gathered as secondary data. Those collected data were presented in well manner.

This paper clearly illustrates that still the Arabic vocabularies are prevailing among the Muslims.

Some of the words are has been changed and derived from the originality. Here are some vocabularies which found among them as casual words in their day to day life.

Research Hypothesis

- Reasons that people use these terminologies yet
- How do the people use these terminologies in day-to-day life?

Research Objective

- To analyze these terminologies and explore how they describe the goods to expose their intensions around them.
- To explore, accumulate and bring out the uniformities and differences in-between their aborigine of language and their mother tongue in Sri Lanka.

LITERATURE REVIEW

Based on the aim of this study, some relevant secondary sources were reviewed to support the current study. Accordingly, some subtopics have been included in the theoretical review part for review discussion. These subtopics were reviewed according to the research questions. There are some rare studies have been conducted on this regard, whereas M. Mayilvaganan states that the Muslims in Sri Lanka have emerged as a key stakeholder in the past decade. Though they have not directly participated in the conflict, their intervention in the recent peace moves and their role in the May 10, 2008 Eastern Provincial Council election, the first in two decades, has underscored the significance of the Muslim factor in Sri Lankan politics. In fact, the increasing profile of Sri Lankan Muslims has raised certain fundamental questions about the efficacy and durability of any final settlement of the ethnic conflict that may be arrived at. This paper emphasizes the importance of considering the Muslim factor in any envisaged Sri Lankan peace settlement.

When Aashif Hussain states in 2016 that the Arabs and their Moor descendants have made a small, yet significant contribution to Sinhalese society in matters of food. The *aluva*, a class of popular confections, have their origins in the Arabic *halwa* 'sweet' suggesting that it was the Arabs who introduced this sweetmeat. This item has been in existence among the Sinhalese for some time. Robert Knox in his Historical Relation of Ceylon (1681) gives *alloways* as flat sweetmeats in the fashion of a lozenge showing that they were

in existence among the Kandyan Sinhalese of his day. A popular beverage sold in Sinhalese wayside booths to this day is *saruwat*, which is prepared with the juices of various fruits. This drink has its origins in the Arabic *sharbat* 'drink'. Benjamin Clough in his Sinhalese-English Dictionary (1892) gives *saruwat* as 'sherbet' showing that it had been known among the Sinhalese for quite some time and may go back several centuries.

Among Muslim introductions to popular food culture may be mentioned the *buriyani*, a rich rice dish made of fine-grained basmati rice and a copious quantity of mutton or chicken cooked in ghee. Indeed, so popular has this meal become that even the local chain of Kentucky Fried Chicken now offers it as part of its regular menu. The same holds true of the dessert known as *Vattilappam* which is made of eggs, kitul jaggery and spices, which is fast gaining popularity among other communities, so much so that cups of it are now being produced commercially for local consumption. This delectable pudding is perhaps best described by J.P De Fonseka (A Gourmet's Guide to Ceylon. Times of Ceylon Christmas Number 1937) who wrote about it nearly eighty years ago as follows: "*The Muslim's is a sweet tooth. He has a pudding (for which Allah be praised) called wattiliappam, a soft, succulent one of jaggery and eggs and all the spices of the earth, which goes down with a demure sweetness like that of the houris in paradise*".

METHODOLOGY

Research Design

This study was conducted to investigate the usage of Arabic vocabularies among Tamil speaking Muslim in eastern part of Sri Lanka, and how it has been derived among them. This study was a survey research, and both qualitative and quantitative methods were used for data collection. After the data collection procedure is over, the data were analyzed as descriptive analysis.

Sample

The total population of this study focuses on more than 50 people both men and women from Ampara district at East part of Sri Lanka. The sample population of this study was 31 from them.

Research Instruments

In this study, two research instruments were selected for data collection. They are questionnaires and interviews. The first instrument was a questionnaire that consisted of

both close-ended and open-ended questions. The questionnaire focused on collecting opinions among both men and women. The interview, on the other hand, was the second instrument that was used to collect the vocabularies, customs, taboos of those people and the factors with made them to consequently use those vocabularies along their life and allow them to transfer those terminologies to their next generation.

Data Analysis

These instruments were used to collect both qualitative and quantitative data. The interview was used for qualitative data whereas the questionnaire was used to collect quantitative data. After the data collection is over, the data were analyzed statistically using graphs and tables under the descriptive analysis.



SN	Meaning of the Terms	Nature of Words	Words in Arabic
1	Trouser / Longs (Man's wear)	01) Dresses Sirwaal	سروال
2	Shirt	Kameez	الكميص
3	A kind of Scarf	Himaar	الخمار
4	Vest (Men's Wear)	Faneela	فنييلة
5	Abaya	Abaya	ابايا
6	Headscarf worn by Muslim women for modesty.	Hijab	الحجاب
7	Jacket	Jaakeeth	جكيت
8	Sandle	Sandal	صندل
9	Fully covered dress for ladies	Jilbab	جلباب
10	Shirt' sleeve	kaf	كف
		02) General Terms	
	Book	Al- kithab	الكتاب
10	Gift or Present that offer to someone	Al- Hadhiyya	الهدية
11	The Teacher (Masculine)	Al-Muallim	المعلم
12	The person who performed haj	Al- Haaj	الحاج
13	The good deed doer	Saalih	
14	Relax, feel free	Raahath	راحة
15	Intension	Niyath	نية
16	The leader of congregational prayer, or a religious leader.	Imam	الامام
17	Box	Sundook	الصندوق
18	Time, especially the prayer times	Wakth	
19	Library or the learning place	Al- Maqthab	المكتب
20	School, especially Religious School	Madhrasa	المدرسة

21	Situation/ Condition	Haal	الحال
22	Needs / essentials / desires	Hajath	حاجة
		03)Religious Terminologies	
23	Supplication	Ad- Dua	
24	The Propaganda / preach	Al- Bayan	البيان
25	Deed	Amal	عمل
26	A verse in the Qur'an. Each surah or chapter varies in the number of ayat or verses that it has. The shortest chapter has 3 ayat and the longest has 286. There are over 6,000 ayat or verses in the Qur'an.	Ayah (pl. Ayat):	الاية
27	The Arabic word for "mosque," the house of worship where Muslims gather for communal prayers. Masjid literally means "place of prostration." Masjids in the U.S. generally also serve as community centers to serve a variety of needs of the community	Masjid	مسجد
28	Ablution	Vulu	الوضوء
29	A kind of welcoming or greeting people	Salaam	السلام
30	Teacher (Feminine)	Al-Muallima (Feminine)	المعلمة
31	Teacher (Masculine)	Al - Aalim	العالم
32	The call to prayer which is said in Arabic at the start of the prayer time interval.	Adhan	الاذان
33	The person who call for prayer at Mosque	Al-Muadhlin	المؤذن
34	Funeral	Janaza	الجنزة
35	Demise	Mayyith	الميت
36	The early morning prayer	Thahajjath	التهدج
37	Celebration at the end of the month of Ramadan to commemorate the conclusion of the month of fasting. It begins with a special congregational prayer and sermon. Children receive new clothes and gifts, and many communities hold celebrations with carnivals and other fun activities for kids	Eid ul Fitr	الفطر عيد
38	Celebration at the end of Hajj to commemorate the lives and examples of the prophets Abraham and Ishmael and those who have performed the ritual that year. It begins with a special congregational prayer and sermon. Many communities also hold celebrations with carnivals and other fun activities for kids.	Eid ul-Adha	الاضحى عيد
39	A pilgrimage made by Muslims to the city of Makkah (Mecca), the holiest city of Islam. Every Muslim is expected to to make a religious journey to Mecca if they are physically and financially able to do so. Hajj is one of the five pillars of Islam.	Haj	الحاج
40	The short-term pilgrimage to Mecca	Umra	العمرة
41	The vital deed to do	Farl	الفرض
42	Time of consuming food for fasting	Sunnath	السنة
43	Fasting Breaking time	Ifthar	الافطار
44	The time of eating something to be fasten at day time	Sahar	السهر
45	A chapter of the Qur'an. There are 114 surahs in the Qur'an.	Surah	السورة
46	Picture or external fit	Surath	الصورة
46	Prophet: A person Muslims believe was chosen by	Nabi	نبي

	God to teach two core messages: 1		
47	The example or practice of the Prophet Muhammad. Much of what is known about the Sunnah is from the collection of sayings or reports known as hadith, or prophetic traditions	Sunnah	سنة
48	A common greeting used by Muslims around the world which means "peace be upon you" in Arabic. The response is wa-alaikum as-salaam, "may peace be upon you too."	As-salaam alaikum:	عليكم السلام
49	The proper name of the religion which, like the word Muslim, comes from the root s-l-m, which means "peace." Islam is commonly translated as "peace through following God's Guidance."	Islam	الاسلام
50	A person who follows the religion of Islam. It sounds similar to the word Islam. This is because both of the words come from the same root s-l-m which means peace. A Muslim is someone who practices Islam.	Muslim	المسلم
51	five daily prayers	Salath	الصلاة
52	Monotheism: The belief in one God.	Thowheedh	التوحيد
53	Mandatory donation	Zakath	الزكاة
54	Building in Mecca that is believed to be the first house of worship to God, which Muslims believe was built by the Prophet Abraham and his son Prophet Ishmael. Muslims face the Ka'bah when they pray. The building is cubical in shape and usually covered with a black cloth for protection	Ka'bah	الكعبة
55	fasting in Ramadan	sawm	الصوم
56	Early Morning Prayer (Dawn Time)	Subah	الصبح
57	Noon Time Prayer	Luhar	الظهر
58	Evening Prayer	Asar	العصر
59	Dusk Time Prayer	Mahrib	المغرب
60	Night Time Prayer	Isha	العشاء
61	profession of faith	shahada	شهادة
62	The law and rules of Muslim community	Sharia	الشريعة
63	The Arabic term for "God."	Allah	الله
64	A mystical branch of Islam that emphasizes self-denial as a means of communion with god.	Sufi	صوفي
65	Sayings or actions of the Prophet Muhammad that were recorded by his companions and later collected and preserved for later generations. They help to elaborate on certain teachings, beliefs, and verses in the Qur'an.	Hadith	حديث
66	Charity	Sadaka	صدقة
67	The Holy Book of Islam, which is believed to be the words of God that were revealed to the Prophet Muhammad. The word Qur'an literally means "the recitation."	Qur'an	القران
		04) Food Items	
68	Sweet	Halwa	حلوى
69	Sarbath	Sarwath	صروط
70	Lemon	Laymoon	ليمون









With the arrival of Arab traders in the 7th century A.D., Islam began to flourish in Sri Lanka. The first

people to profess the Islamic faith were Arab merchants and their native wives, whom they









married after having them converted to Islam. Since the Arab vendors started to do their merchandise in Sri Lanka, they went around the island and stayed and sold their stuff. They are the

one who introduced their food culture that has no spicy, the dress with frilled work and aari works dresses, and specially their Arabic vocabularies among Sri Lankan people.

MUSLIM CONTRIBUTION TO SRI LANKA

The name Ceylon	Dress Items		Sweets and drinks
 <i>The old Western name for the island, Ceylon takes its name from the Arabic Saylan</i>	 <i>18th century temple paintings in Degaldoru, Mulkrigala and Vellassa Vihara show women with head veils</i>	 <i>Nose ornaments in India were introduced by Muslims (A.S. Altekar in The Position of Women in Hindu Civilisation)</i>	 <i>Sherbet (Sinhala saruvat, Arabic sharbat 'drink')</i>
 <i>Weights and Measures (Sinhala rattala, Arabic ratl)</i>	 <i>Field Trousers (Sinhala saruvalaya, Arabic sirwal)</i>	 <i>Gold Lace Work (Sinhala kasav, Arabic qasab)</i>	 <i>Sweetmeat (Sinhala aluva, Arabic halwa 'sweet')</i>

MALAY COMMUNITY'S CONTRIBUTION

Dress Items	Food Items		Pastimes
 <i>Sarong (Sinhala sarama, Malay sarong)</i>	 <i>Pickle (Sinhala achcharu, Malay achar)</i>	 <i>Relish (Sinhala sambola, Malay sambal)</i>	 <i>Large One-sided Drum (Sinhala rabana, Malay rebana)</i>
 <i>Fancy Ear studs (Sinhala karabu, Malay kerabu)</i>	 <i>Coconut Cake (Sinhala bibikkan, Malay bikang)</i>	 <i>Black Muscat (Sinhala (Kalu-)dodol, Malay dodol)</i>	 <i>Kite Flying (Sinhala sarungala, Sundanese sarunkol)</i>

From the book *Spring of Sijala: The Muslim Contribution to Sri Lanka* by Asif Husain (www.asifhusain.com)

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DISCUSSION

According to the analysis of the data collected through questionnaire, the findings show that the both eastern Muslims and other Muslims those who live around the island are speaking Tamil or Sinhala as their mother tongue, though as it is, they use spontaneously some more phrases in Arabic in their day to day life. It is significant for every Muslim in the country to grow their cultural values among their society. As the result states that some of the Arabic words are being used as it is whereas some other words have got several transformations from their originality. Mishear and misguidance lead them to utter those terms incorrectly. But kids are going to evening madarasa that known as 'makthab' where they

tent to learn Arabic language properly since their childhood. As well as, once they complete the recitation holy Quran at madarasas, they left the evening madarasa at their age of 13 or 14. Furthermore, there are some Arabic colleges which offer the both arabic medium education along with Sri Lankan free education system with Advanced level and Ordinary level education. Even though as it is, Sri Lankan Muslim community inherits the Arabic language from their forefathers verbally. They use Arabic -Tamil to communicate among them. When the Arab vendors arrived at Sri Lanka, they supposed to stay around the island and did their trade in broad manner there they tent to stay here for a long period of time, hence they got married here. Some are got married to

non-muslim girls whose mother tongue is Tamil and Sinhala. From this journey, the history of Arabic language started to travel around the island. Specially, the Arabs chose to stay in the costal areas to make ease their transport via the sea. Therefore, they housed in the costal areas and married this region girls as well. This is the major reason that the Muslim community people live in huge amount here and several vocabularies of Arabic can be seen in their usual conversations, as some of the terminologies has got transformations from its originality.

CONCLUSION

To sum up this study, the researcher concluded that the elderly people like home makers, house wives, mothers and baby sitters can go some Arabic tuitions to learn Arabic even for a short period without any hesitations to utter those terms properly, because the children acquire the language and knowledge at first from their mothers or baby sitters. Although their mother tongue is Tamil or Sinhala, they use some Arabic wordings either correctly or incorrectly in the all the aspect of their day to day life.

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