



NEWSLETTER

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TERANG

PERKUMPULAN MELAYU
DI - KURUNEGALA

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CIRCULATION - RESTRICTED

POOR RATE IN ISLAM

Zakat is one of the five principles of Islam. Zakat need not necessarily be given in money. It could be in any exchangeable commodity but it has to be given annually in accordance with the percentages and conditions laid down. There is a minimal limit on which Zakat is payable. Earnings below that prescribed limit does not attract Zakat. There is a distinction between charity and philanthropy. Charity demands an element of sacrifice. You give away a part of what you have. Charity is the unselfish giving of one's self or one's goods, even though it means the sacrificing a part of what you have. Practical deeds of charity are of value only when they proceed from love and from other motives. The Holy Prophet Sal-Allahu-alaihi wa-sallam has, in his day to day life explained in practice the numerous verses in the Holy Quran that deal with Zakat. There is also a distinction between Zakat and Sadaqa - Zakat is giving away a part of your lawful possession in cash or kind and Sadaqa is everything else that you do through human kindness. To give you two illustrations of Sadaqa : If you plant something or sow seeds from which any man, bird or beast eats, it is Sadaqa. If you give away some food in the hand without wasting it, it is Sadaqa.

In the very commencement of the Quran, charity is referred to as spending "benevolently out of what we have given them". All acts of benevolence and doing good to humanity is included, for, what God has given to man is not only material possessions but also the very faculties and powers with which he has been endowed. Prayer and submission to the will of God alone are insufficient, for the Quran states, "Woe to the praying ones who are

unmindful of their prayers, who make a show (of prayers) and withhold acts of charity" (107: 4-7). In Islam, charity is an obligation which man owes to the other person without in any way appearing to be superior to the beneficiary. Another aspect of Muslim charity is that only good things and well-earned wealth should be given in charity. Things unlawfully earned cannot be given and are not acceptable. The principle of robbing the rich to pay the poor does not apply in Islam. Every bone of one's fingers and toes must give Sadaqa every day. If one gives justice between the persons, it is Sadaqa. A good word is Sadaqa. The word 'Miskeen' in Arabic (a poor man) is not the beggar who goes round from door to door but one who does not have enough and yet does not get up and beg from people.

Sadaqa is giving charity in the broadly accepted sense as practised by the affluent, irrespective of religious faith, and being helpful to others in less fortunate circumstances. Zakat, on the other hand, provides for the redistribution of wealth. Zakat represents the obligatory aspect of charity. In some countries the practice of giving Zakat has been institutionalised; this is debated by some as contrary to Islamic principles. The giver is free to give Zakat to whom he wishes - says one school of thought.

Irrespective of the quantum of a Muslim's wealth, even though he may be a poor peasant or clerk, he or she is required to contribute 1/40th of his wealth to a common pool in a Muslim country or to a common fund of the Muslim community in others. The 1/40th comes out of the computation of one's wealth and not the cash surplus in one's possession. Zakat is meant to rehabili-

tate the poor and make them take their place in society as useful members of the community. An important principle of Islam next in importance to prayer is the payment of Zakat being a gift from the affluent to the less fortunates. It is laid down that Zakat should be disbursed amongst the following categories :

1. the poor, that is, those who have not the means or ability to earn a living, and the unemployed who are so placed due to no fault of their own but through a physical impediment. "The poor" does not include professional beggars;
2. the needy;
3. those in debt;
4. for the ransom of captives;
5. the wayfarer;
6. Zakat office personnel;
7. the furtherance of Islamic faith; and
8. the Way to God.

Zakat monies are to be utilised for the needy who are handicapped by lack of capital, tools, implements and so on for their trade so that they could be gainfully employed and be useful citizens in the community. In the case of those persons in debt means persons who are obliged to borrow for urgent domestic or business purposes but not the gambler, the squanderer or those who trade in vice who will always be in debt. In regard to ransom, it is well known that in those early ages, slavery was a very well organised trade where hundreds of thousands of human beings were subject to inhuman cruelty. Islam set about to ameliorate the situation by ridding the world of this horrible cancer on the human society. In the modern world, Zakat could be utilised for those who are exploited owing to their dire need. Regarding wayfarer, Islam has sympathy with persons who wish to be on their own and are thus compelled to make long journeys for a livelihood. It is pertinent here to remember the words of the Holy Prophet when he said, "If at one place you are hard and the neighbours are not kind, leave it and go away, and God will give you plentiful". As regards the reference to Zakat personnel, these are persons responsible for the collection and distribution of Zakat funds who have to work full-time, thus funds have to be provided them for their own sustenance. The reference to the furtherance of the faith: this is a task that falls on every Muslim. Let it here be remembered that in Islam there is no priesthood as such.

It is said that every Muslim is a preacher of the word of God. In certain instances there are men who are unable to profess the faith due to political, ethnic and other reasons and it is in such cases that Zakat funds could be utilised to assist Muslims to practise Islam. In regard to Way of God, which is a reference to Jihad which means warfare conducted for the preservation and continued establishment of Truth. Zakat can be used for the protection of one's religion. Thus, if external forces pose a threat to Islam, it is definitely the bounden duty of every Muslim to answer the call of faith putting behind him his domestic and business matters and to submit to the necessity to uphold the name of God. In the early days, Zakat money was contributed to meet costs of Holy Wars. Jihad is a much misunderstood terminology among non-Muslims. Its reference to Holy Wars relates only to fight against those who make war against you on account of your religion. Jihad has many other adorable attributes.

The payment of Zakat to the State or to the Muslim community chest is a duty cast on all who, at the end of the year are left with property or cash worth at least 40 rupees - and 1/40th of that becomes payable as Zakat. Even females are required at the end of each year to assess the value of precious metal in their possession if they have no other earnings and pay Zakat at 1/40th of the assessed value. Properties of minors too are not exempt. The guardians of minors are enjoined to pay the Zakat **from** the property of the minors in their custody and take such action to prevent the value of **minor** property being reduced as a result of Zakat payment but take such steps as to **enhance** the value for the benefit of the minors when it is time for them to come on their own as majors. Thus it will be seen that Zakat is payable by one and all in possession of wealth even though it be only such a small sum as 40 rupees. For the Muslims, the giving of Zakat is divinely ordained.

The Quran does not recognise the giving of Zakat as a private matter - it is a must, and Zakat is indeed a trust - a public trust - a trust meant for the welfare of the people which can be even utilised for public health, public works, medical and educational requirements of the people. Hadarat Ali Vadi-Allahu Anhu reports the tradition of the Holy Prophet as follows :-

"I have given exemption regarding horses and slaves: with regard to coins, however, you must pay a Dirhan for every forty but nothing is payable on one hundred and ninety" - which meant that Zakat was not payable unless you had at least two hundred Dirhans. In those early days Zakat was payable even in terms of sheep and camels.

There is no gainsaying the fact that in Islam all are equal. Zakat is one of the five pillars of Islam and it behoves us to fulfil the divine requirement. Muslims have always known that they are only trustees of wealth and possessions endowed upon them by God - even our own children belong to God and endowed upon us by God and we are their trustees or guardians. It is for this reason that Muslims are forbidden to mourn the loss of their loved ones. God gives and God takes. Thus it is we must look upon Zakat. Giving 1/40th of one's wealth is just the distribution of wealth on one's trust. According to the words of the Holy Prophet, Zakat is the disbursement by the rich to the poor for their development and for their benefit. Zakat is an obligatory and divine injunction on every free adult - even though he may have only very minimum possession.

- by T.U. Jamalon
Chief Trustee, Kurunegala Malay Mosque.

EDITORIAL

TERANG is now in circulation. This Newsletter may not be a publication with perfection to maximum. As mentioned in our maiden issue we earnestly hope that Saudara/Saudare from SLAMAC affiliated associations would write in. So far only a few have written in expressing appreciation, thoughts and future plans for TERANG. Two well-wishers have sent in donations. Our thanks go out to everyone. We expect arrival of letters to improve when many more start reading TERANG.

A special call goes out to the youth for their generous contributions by way of articles.

INNA LILLAHI WAINNA ILAIHI RAJIUN

TERANG records with deep regret the death under tragic circumstances of Mr Selvin Samath, son of Mr T.S.D.Samath of Bamunawala, Kurunegala.

We also wish to convey our deepest condolences to the members of the bereaved family.

Terang, the Kurunegala Malay Beacon
of light
Enlighten Mother Lanka's Malays with
all thy might
Raise the banner of Malays and let the
world see
Almighty Allah's guidance and blessings
with thee shall be.
Never fear, shirk, tremble or wilt
Give thy readers knowledge, and be it
to the hilt.

- by Al Haj Maas J. Weerabangsa

MARRIAGE PROPOSALS

1. Malay mother seeks for 31 years old tall, pretty, well-built and educated daughter employed in a State Corporation in the South, drawing over Rs.1500/- per mensem, a Malay partner below 40 years of comparable position. Dowry negotiable. Write with full particulars in the first letter under confidential cover to MP/7, C/o Editor, TERANG.
2. Father seeks a religious and understanding Malay partner for his daughter aged 28, employed in a Japanese firm, House and dowry offered. Reply with full particulars under confidential cover to MP/8, C/o Editor, TERANG.
3. Malay parents seek for religious Bank employee daughter in late twenties, a suitable partner. Reasonable dowry in cash and jewellery offered. Reply with full particulars under confidential cover to MP/9, C/o Editor, TERANG.

Editor's address : No.319/3, Kandy Road,
Teliyagonna, Kurunegala.

HISTORY OF MALAYS (Contd.)

Many centuries later from about 300 BC the Deutero-Malays entered the Malay Peninsula in another wave of immigration from the same Yunnan area of Southern China. These Deutero-Malays had acquired the knowledge of using weapons and tools of iron and other metals; the bronze drums and bells found in Klang, Selangor, are evidence of this period. They dispossessed the Proto-Malays and drove them into the hills and jungles as the latter had done to the Negritos. The Proto-Malays and the Deutero-Malays were basically of the same Malay race, speaking the same language and of Mongoloid strain as the Chinese, Mongolians, Vietnamese, Thais etc. The Deutero-Malays were generally stronger, stouter and more robust. Like the earlier settlers, these metal-age people too spread out to the islands of the Archipelagoes and the Pacific beyond. They were masters in the art of building boats with iron tools and wandered about in the sea for days and even months, cooking their own food and sleeping in their boats and finally came to settle down almost in all the islands in the Malay peninsula and the Pacific, most of which were uninhabited. Historians called them a wandering race and others described them as sea gypsies.

In the process of their wandering, they inter-mixed with the Proto-Malays and to some extent with the Negritos. They had by this time acquired a reasonably high standard of material culture and took to settlements in various islands in the Pacific and the Malay peninsula. Thus, they lived in settlements, the main units of society, by fishing, hunting and cultivating saawah with paadi, their staple food. The Malays were the first to cultivate paddy. So the Malay word 'paadi' itself has been absorbed into the English vocabulary as 'paddy', among other words which I shall deal with in detail later.

Generally these settlements were situated on river banks or sea coasts, self-sufficient in food and other necessities and administered by a headman and elders. Their houses of bamboo, wood and cadjan, built mostly on stilts along river beds, were a common feature. Their social customs were based on communal ownership, the land belonging to the village and the produce shared by the people of the respective village. By the end of the last century BC inter-relationship in trade and commerce began

to develop among settlements (which later gave rise to villages, and in course of time to towns and cities), and in later years between countries in various business lines.

The ancient Malays were animists who believed in the existence of spirits that dwelt in trees, stones, animals and other objects. They considered the spirits affected their daily life and the people never dared to displease or disturb them. Before a hunter set out on his trapping or a fisherman sailed away on a fishing expedition, it was usually their custom to first invoke the blessings of these spirits, or to appease the spirits when they felt they had done them some wrong. Thus came this ancient cult that prevails to this day even among some people in certain countries, though to a lesser degree.

Colonisation of Pacific islands.

Bryant J. Allen in his article titled "Pacific Islands" published in Europa Publications 1979-80, p.829, was of opinion that the Continental and Oceania Pacific islands were never linked by land bridge to the Asian Continent, and the Indonesian islands east of Bali and west of New Guinea formed a frontier zone between a realm of placental mammals and marsupial mammals - the Wallace Line. Pre-historians therefore argued that man, a placental mammal, was an intruder in the Pacific. The first men to immigrate across the Wallace Line are believed to have been Homo Sapiens approaching the modern form. The people of the interior of New Guinea are classified as Australoid populations which are believed to have begun moving into the area from Indonesia about 30,000 years ago. Archaeological evidence until 5000 years or so ago points to the Pacific, east of the Bismark Archipelago, being devoid of human habitation. Between 4000 and 2000 years ago people who were thought to have lived in north-eastern Indonesia and the Philippines and who had descended from a Mongoloid stock spread into the Pacific and along the coast of the continental islands, inter-marrying with the existing Australoid populations of eastern Indonesia and New Guinea. Modern Melanesians, Polynesians and Micronesians are thus to varying degrees the outcome of the mixing of these early Australoid and Mongoloid stocks.

Throughout the Pacific, the pre-contact subsistence economy was based on the vegetative propagation of root and tree

crops, together with fishing and some pig husbandry and hunting. The only domesticated animals were dogs, pigs and fowls but all three were not present everywhere in the region. The major root crops, taro and yam have Asian origins, but the sweet potatoe which was grown in New Guinea, Hawaii, Marquesas, Society and Easter Island groups prior to European contact, has a South American origin. Shifting cultivation was the main agricultural technique in most areas. In New Guinea and parts of Polynesia, notably Hawaii, Tahiti and the Cook Islands, taro was cultivated in terraced, irrigated gardens.

Short distance Ocean voyaging was well established in Polynesia and Micronesia before European contact, with large double-hulled canoes and navigation based on stars, wave patterns, bird flights and inherited geographical knowledge.

Over 1000 different languages are spoken in Pacific islands, more than 700 being found in Papua New Guinea and Solomon islands. They belong to two groups, the non-Austronesian phyla, which are spoken in coastal Papua New Guinea, most of islands of Melanesia, all of Polynesia and Micronesia as well as in parts of Indonesia, the Philippines, Southeast Asia and Madagascar.

Existing evidence suggests that Papua New Guinea was settled before 30,000 years ago by ancestral Australoid population who were followed about 3000 years ago by Austronesian speakers of Mongoloid stock who probably brought pottery, horticulture and pigs to Papua New Guinea. Both Austronesian speakers and the Mongoloid population refer to the Malays who migrated to the Malay peninsula from Yunnan in Southern China as described earlier.... (to be continued)

Correction

The Charge d Affaires of the Embassy of the Republic of Indonesia by his letter of 16th February has drawn my attention to the 3rd sentence in para 2 of my article "History of Malays" published in the maiden issue of Terang which reads as follows : "There were no archipelagoes, such as Indonesian archipelago, Malaysian archipelago, Philippines archipelago, Moluccan archipelago etc. in existence." He says that Moluccas or Maluku is an integral

part of Indonesia and according to his opinion this sentence could be interpreted by the readers of Terang as though Indonesia and Moluccas are two independent countries. Whilst agreeing with him I thank him for bringing this to my notice. In order to avoid such a situation I correct this sentence by deleting the words "Moluccan archipelago". The sentence should now be read as follows: "There were no archipelagoes, such as Indonesian archipelago, Malaysian archipelago, Philippines archipelago etc. in existence".

- Farook Thaliph

OUTLINE OF GRAMMAR - BAHASA MELAYU

Rule 1: There are no separate forms for the plural Noun in Malay. Eg. SA-ORANG = a person, one person (not necessarily a man). SA-PULOH ORANG = ten persons.

Rule 2: A reduplicated Noun may mean an indefinite number or more than one variety of something. Reduplication of a Noun does not (although it is implied) mean the plural form. The figure 2 is frequently used instead of the second word. Eg. ORANG ORANG = the men or persons (indefinite number). The shorter form is ORANG 2. BUNGA BUNGA = different kinds of flowers and not KUMBANG as used in Sri Lanka. KUMBANG means beetle. BUNGA 2 is a shortened form.

Rule 3: Gender is not shown by inflection. The word for male or female must be added to differentiate. LAKI-LAKI (not Kelaki) and PERUMPUAN (not Prompan) indicate human beings. JANTAN & BETINA are used in the case of animals. Eg. ANAK LAKI LAKI = A son. ANAK PERUMPUAN = A daughter. KUDA JANTAN = A male horse, a stallion. KUDA BETINA = A mare.

Rule 4: Possession is shown by the position of the substantive before the possessor or by the use of the word PUNYA. Eg. RUMAH DIA = His or her house. DIA PUNYA RUMAH = His or her house. The suffixes -MU, -KU and -NYA have possessive meanings also. Eg. RUMAH-MU (your house), RUMAH-KU (my house), RUMAH-NYA (his, her or their house). Possession

Possession should not be indicated by PUNYA all the time as that gives a Chinese flavour to the language.

Rule 5: When possession corresponding to the English 'of' is desired, the Noun is placed before the possessor without a preposition. Eg. KAKI MEJA = The legs of the table. JARI TANGAN = The fingers of the hand. KEBODOHAN ORANG GILA = The stupidity of crazy people.

Vocabulary

PAGI = morning; TENGAH HARI = noon; PETANG or SORE = afternoon; MALAM (not malang) = night; TENGAH MALAM = midnight.

Greetings:

SELAMAT PAGI = Good morning;
SELAMAT PETANG or SORE = Good afternoon;
SELAMAT MALAM = Good night;
SELAMAT JALAN = to those going;
SELAMAT TINGGAL = by those going.

Malay Idioms

ADA HATI = to aspire - to hope against hope
IRI HATI = to feel envious
KUTU EMBUN = a night bird
IKAT PERUT = to cut down expenses on food
BUAYA DARAT = Unconscionable rogue
PUTEH MATA = to be disappointed

Numerals

SA, SATU = 1	ENAM, ANAM = 6
DUA = 2	TUJUH = 7
TIGA = 3	DELAPAN = 8
EMPAT, AMPAT = 4	SEMBILAN = 9
LIMA = 5	SA-PULOH = 10

From 11 to 19 SA-BELAS; DUA-belas etc. (BELAS is added to the cardinal numerals) PULOH (meaning TENS) is added to the cardinal numerals, Eg. DUA-PULOH, TIGA-PULOH etc.

GENERAL:

BUDAK = child, young person of either sex.
ANAK = son or daughter
KHABAR KHABAR = news
APA KHABAR = what news
VARNA = colour
SELAMAT SLAMAT = peace, safety
BULAN = month, moon
TAHUN = year; SAYUR = vegetables.
SAYUR SAYURAN = vegetables in general
BUAH = fruit
BUAH BUAHAN = various kinds of fruits
BARANG = things
BARANG-BARANG = goods, baggage, luggage
DAGING = meat;
MINGGU = week
HARI MINGGU = Sunday

- by A. Rawlins
President/The "Wherk" Malay
Social Centre

Members of the Kurunegala Malay Association participated in two Sports Get-together; one was organised by the Mabile Malay Association at the Mahara Prisons Grounds on 14 December 1986 and the other by the Kandy Malay Association at the Bogambara Stadium on 14 February 1987.

We record with pride that in the Netball Match played at the Mahara Prisons Grounds, the Kurunegala Netball 'A' Team comprising the following emerged as Champions :

Shama Sadikeen - Capt.

Nona Rahim	Shareena Greasy
Zareena Hamza	Rameela Sadikeen
Shamain Samath	Kumala Hamza

In the six-a-side softball cricket match played at the Bogambara Stadium, where teams of the upcountry Malay Associations also participated, the Kurunegala 'A' Team comprising the following emerged as Winners :

Sana Hamza - Capt.	Mano Jhan
M. Najibdeen	T. Rahim
T. Zoory	Jeewa Hamza

PANTUN MELAYU

A SAILOR'S PARTING

Panjang rambut Siti Julita,
Panjang melilit ibu kaki,
Intan zamrud chermin mata,
Tuan sa-orang mahkota hati.

Panjang rambut Enche' Julita,
Panjang melilit ibu kaki.
Dengarkan murai bercherita,
Abang di-laut Tanjung Jati.

Panjang rambut Enche' Julita,
Panjang melilit ibu kaki.
Jangan di-dengar murai cherita,
Kapal di-sahut gunung langsi.

Anak itek si-maalim lembut,
Sa-ekor belajar makan nasi.
Embun sa-titek menjadi laut,
Akan pengapus gunung langsi.

Issued by the Editorial Board of
319/3, Kandy Road
Teliyagonna
Kurunegala

නිදෙතෙකුගේ කථාවක්

සහි අන්තයේ මම නිවසට ගියේ කලබලකාරී පරිසරයෙන් මදකට හෝ මිදී නිශ්කලතාව සිටීමටයි. තහරමද පරිසරයෙන් මිදී ගමට ආසන්න වන විට මගේ සිතට දැනී යන්නේ මහත් සැන්සිල්ලක්. ඔහුගේ බැස මද දුරක් මා හට ඇවිදගෙන යා යුතුව ඇත. ගමේ උදවිය මා දෙස බලන්නේ අමුතු දැසකින්. විද්‍යාවෙන් ලෝකය දියුණු වුවත් අධ්‍යාපනය කිසි ලෙස හැදෑරුවත් ගමෙහි දිවි ගෙවන උදවියගේ සිතුවිලි තව ද වර්ෂ පහත හැටකට පෙර තිබූ ලෙසටය. එය වෙනස් කළ හැක්කේ සමාජය සමඟ ගැටුණදායකටය. එහෙත් ඔවුන්ට එය අවශ්‍ය නැත.

තරුණයෙක් තරුණියක් සමඟ කථාබහ කළද එය විශාල ලෙස සලකන පිරිසක් මා වෙසෙන ගමේ දිවි ගෙවන්නේ.

"තව්ට තනිය අද කොමරි කොළඹ ඉරුඳු වාරා"

"ඉල්ල දුනිය මාරි පෙයිතු තානේ"

"පාරෙන් අම්බුල මාදිරි"

මම නිසඬව ඉදිරියට පිය මැක්කා. "කියන්නා කොහොම කිවත් අසන්නා සිහි බුද්ධියෙන් ඇසිය යුතුයි" උ. ගමෙහි අය තොමදති කුමක් නිසා මා ගමෙන් බැහැරව රැකියාවක් කරන්නේද කියා. රෝගීවී නිතර කල් ගෙවන මගේ මාපියන්, එපමණක් නොවේ විවාහ වන වයස පසු කරමින් සිටින මගේ වැඩිමහල් සොහොයුරිය, වැඩිදුර අධ්‍යාපනය ලබමින් සිටින මගේ මලයාවන්. ඒ සියලු දෙනාගේම දිවි රැකෙන්නේ මගේ රැකියාවෙන්. ගමෙහි වැදගත් ලෙස අප ජීවත් වුවත් අපගේ ඇතුල් පැත්ත කිසිවෙක් නොමදති.

"අම්මා... වානියා එතවා"

ලොකු අක්කා මිදුලෙහි සිට කැහැස්තේ මාස ගණනකින් මාව නොදුටු ගැනට. මගේ සිත සියුම් වේදනාවකින් තිරි ගැසී යනවා. අනේ දෙවියනේ කවදා මගේ අක්කාට අලුත් දිවියක් උදාවේවිද කියා මටම හිතාගන්න බැ.

ගමත් මහත්සි තොතකා පැමිණි විශ්‍ය මට මුළුතැන් ගෙට ගොස් ප්‍රංචි බංකුව මත වාඩි වූවා.

"නෝ අම්මා වෝනි"

අම්මා අක්කාගේ මුහුණ දෙස බලා යලිත් මා දෙස ඇගේ දැස් යොමු කර කටහඬ අවදි කළාය.

"වෝනි බදාදා ඉදන් රස්සාවකට යනවා.

තොඥාමට බලාපොරොත්තු වූ තොඩ ප්‍රවතින් මාව මදකට අතීද මත්ද වූවා.

"කවිද කිවේ එයාට රස්සා කරන්නය කියලා. ඇයි මට මේ ගැන කලින් නොදැන්නුවේ"

"වොන් කියන එකක් ඇත්ත දුවේ. දුටත් බැ හැමදාම අපේ පව් ගෙවන්න. ශෙරින්නට ආයේ යෝජනාවක් ආවා. අඩුම ගානේ දැවැද්ද පහලොවක්වත් වෙන්න ඕනැදු. අපි කියා දහයක් එක්ක රත්තරං බඩුයි ගෙයි බඩු මුට්ටුයි දෙතවා කියලා. එහෙම බැට්ලා."

"මට ඕනෑ තැනි මහලක් තැ අම්මා. මට ඉන්න විදියට ඉන්න ඉඩ අරින්න".

එදින රෑ පහන් වනතුරු මට තිත්දත් නොවිය. මට වේලාවකට භාණ්ඩා ගැන තරහක් උපදිනවා. මත්පැන්වලට වහල් වෙලා හරි හම්බ කළ දේ තැනි කාස්ති කළා. අම්මාගේ උත්සාහය මත අප වාසය කරන නිවස ගොඩ තැබුනේ. අද තාත්තා තම දිවිය කැප කර ඇත්තේ දෙවියන් උදෙසා. නොවරදවා පස් වේලම පල්ලියට යන ඔහු අදෙස මම බලා සිටියේ පවා වී හෝ දෙවියන් ගැන භාණ්ඩා කෙරෙහි ඉපදී ඇති සත්‍යයේ අවබෝධය ගැනයි.

"වානි අන්නේ"

සහි කිපයකට පසු එක් දිනක් මල්ලි මා අමතන්නට විය.

"අක්කට දැන් වයස කියක් වෙනවාද?"

"කාවද මටද ශෙරින්නට ද?"

"දෙන්නටම"

"ශෙරින්නට තිස් හතරක් වෙන්න යනවා. මටත් තිහට කිට්ටු කරනවා. ඇයි හදිසියේ ඕවා අහන්න හිතුවේ."

" නැ... හැමදාම සියටත් බැහැ ඔහොම ඉන්න. ඔයා දන්නවාද වැඩක්. අක්කර් අක්කල් ප්‍රපෝසල් එක්ක ගෙනාවා මට. වයස මදිය කියලා අවිලා කැමැති නැ. ඒ වුනාට මම කැමැතියි ඒකට "

" ඒ... තාම වයස විසි එක්ක නැති එනේ "

" ඔව් අක්කේ දැවැද්දට පතස්දැහැයිලු. කනකර බඩු එකි මෙකි තොකිව දේවල් සේරම දෙකටලු. ඒ පතස් දාහ අරන් ශෙරින් අක්කගෙයි ඔයාගෙයි කටයුතු දෙකම කරලා පිටිවෙලක් වෙන්න බැරියැ "

මල්ලිගේ ජීවිතය උගස් තබන්නට සැරසෙන්නේ අප උදෙසා. එහෙත් එයට අනුබල දීමට මට කොහෙත්ම ශක්තියක් නැත. මට මක් මූවා අප මුස්ලිම් සංගමයේ දැවැද්දට විරුද්ධව සටන් පාඩ කියවන කාන්තාවන්. එකි ප්‍රභල සාමාජිකාවක් මම. කිසිමදාන මගේ සොහොයුරාට දැවැදි තොමගන්නා බවට උදව් ඇතුළු මගේ වදන් අසනප වුවහොත්?

" වහාම එන්න "

උද විදුලි පුවහින් මදක් භ්‍රාන්ත ව මම නිවස බලා ගියෙමි.

නිවසෙහි තව පෙනුම මගේ සිතට යම්කිසි අමුත්තක් ඇති කරන්නට විය. මල්ලි ඉදිරියට පැමිණියේ සිතාමුසු මුහුණින්. ඔහුගේ අතේ ඇඟිල්ලෙහි දිලෙන මුදුවෙන් සියලු විස්තර ඉවෙන් මෙන් දැනගන්නෙමි.

" ඊයේ මහ බලාගෙන සිටියා අක්කා එනකමිම "

" එපා කියපු දේම කලා නේද? "

" කරන්න දෙයක් නැ අක්කේ. සටන් පාඩ කියෙව්වාට. ඒවා ක්‍රියාත්මක කරන්න ලේසි පාසු නැ නේද? ඕවා ගැන ඔව්විර ඕනෑම දෙයක් නැ. සේරම සර්ව බලධාරී අල්ලා දෙවියන් වහන්සේගේ නියමය අනුව ක්‍රියාවෙහි යෙදෙන්නේ. ශෙරින්ටත් හොඳ නැතැතිත් කලා කරලා ඉවරයි.

මම කිසිවක් දෙඩුවේ නැත්තේ සිදුවිය යුතු සියල්ල සිදුවී හමාරව තිබූ නිසාය.

මල්ලිගේ අක්කාගේ විවාහය සිදු වූයේ එකම දිනක. මල්ලි විවාහ දිවියට ඇතුල් වූයේ අක්කාගේ විවාහයට දැවැදි ප්‍රශ්නය ඇතිවූ නිසා. විවාහ වීමට තරම් වයසක නොව මල්ලි විවාහ ගිවිස ගන්නේ ඔහුට වඩා වයසින් මුහුණුරු ගිය යුවතියක්. සියල්ල ඔඳි ඇත්තේ මුදල් තෝට්ටු අතර. අක්කා විවාහ ගිවිස ගන්නේ ඇයට වඩා මදක් බාල තරුණයෙකු සමඟ. මුදලට කල තොහැකි දෙයක් වේ ලෝකයේ නැත. මමත් විශ්වාස කලා මල්ලිගේ කිම අනුව අල්ලා දෙවියන්ගේ නියමයක් නොමැතිව ගහක කොලයක් හෝ ඕම පතිත තොමවන බවට. මෙලොවට අප ඕනි වූයේ එතුමන්ගේ අණ පරිදි අප මැඩු උන්වහන්සේට අපගේ ප්‍රශ්න කරදර නිරාකරණය කිරීමට උඤ්චි වන්නේය.

" වානියා ඔයාත් ඔහොම ඉඳලා බැ දුවේ. වේ පාරවත් කැමැති වෙන්න අපි කයන දේකට "

" මම අවිවේ තවද හරි බඳින්නේ ඔව්ටි තොගන්න කෙනෙක් "

මගේ දෙමාපියන් මා දෙස බලා සිතාපෙන්නේ මා පැවසූ වදනට විය හැකිය.

" භීමලා කියන දේකට මම කැමැති වෙන්නමි. හැබැයි මම ඉතිරි කරපු දෙයින්මයි මගේ සේරම කටයුතු සිද්ධ කරන්න ඕනැ "

" ආඩම්බරකාරි "

කාන්තා සෙමින් මගේ සිතට පහරක් ගසා අවිමා දෙස බලන්න මම එනනින් ඇතට පිය මැන්නේ තුඩා කාලයේ සිට කිසිවෙකුට කරදර නොකිරිවේ ගති පැවතුම් පෙරදැරි තොට ගෙන මා ඇතිදැඩි වූ නිසාය. හෙට උදාවන දවසත් එවැනිම වේවා යයි කියා පාර්ට්තා කළේ අවරට යන හිරු දෙස බලා ගෙනයි.

- සුභාරා නූර්ඩීන් -