



Quarterly

MALAY NEWS LETTER TERANG



SURAT KHABAR ORANG MELAYU SRI LANKA

Published and distributed by
PERSATUAN MELAYU KANDY.

VOLUME 2 - NO. 3

JULY - SEPT 1998

A re-oriented National Political Outlook for resurgent Sri Lankan Malay Youth

Many Malay heart would have been gladdened, when the President, Chandrika Bandaranayake Kumaratunga did specially mention the Malays in her ceremonial address to the nation on the memorable occasion of the 50th Golden Jubilee Anniversary of Independence of Sri Lanka on 4th February, 1998, while referring to the different communities in Sri Lanka from the esplanade of the Sri Jayawardanapura Parliamentary complex. This affirms that the Malays have come to be accepted as a part and parcel of the Sri Lankan community in whatever parts of the country they may live in. However, the cruel irony of it all was the excruciatingly sad feeling experienced by them when the others' representatives took their proud stand respectively, among the galaxy of dignitaries in that historic assemblage, the Malays were, as it were most slighted by the conspicuous absence of one to represent their community - 50 years after the attainment of independence. O tempora! O mores!

It was not long when the Sri Lankan community at large, especially in government/state and media communications categorised the Malays also as Muslims. Well, there is nothing wrong in such classification but what irked the Malay intelligence was that superfluous paradigm to the term "Muslims-Moors" within brackets. The Malay concern is neither sectarian nor communal in nature, but a mere differentiation from our erstwhile brethren - the Moors. Our's is primarily an inherent concern - a pride of our distinct ethnicity for preservation of our cultural and traditional heritage.

Let us in the context of the 50th Anniversary of Independence try to reminisce Malay achievements and contributions to the vista of national politics. It was no other than the President herself, who referred to the early freedom fighters and made special mention of the name of T.B. Jayah, as one of them, in her historic speech to the nation. Dr. Jayah, was an illustrious leader, educationist and political visionary. He strove for freedom for all communities. He, in point of fact, was a political visionary in that, 50 years ago he originated the united democratic concept for a unitary state. It is his thesis that has

become a corner-stone of the present governance as : "one nation - One Country", of late. He always put country before community and is an acknowledged national hero of Sri Lanka. But, it is a sad commentary to make that the Sri Lanka Malays have been relegated to the political wilderness after successive governments failed to nominate a Malay in parliament to look after Malay interests, since B.Z. Lye, M.P., appointed in 1961-65. However, the last presence of a Malay to sit in parliament for a short time was M.H. Amit during the UNP regime of the late President Premadasa.

A cursory glance at the evolution of Malay political history gives us the information that when political consciousness among the Ceylonese communities escalated in the twenties, the Malays too began to realize that an organisation was necessary to cater to the social, cultural and religious needs of the community. Accordingly, in 1922, the All Ceylon Malay Association (ACMA) was inaugurated. "Political aspirations too were behind the formation of this organisation as can be seen by the appointment of the first president of the ACMA M.K. Saldin, as an appointed member of the Legislative Council. Activity in this organisation always peaked during times of general elections as the prize was a seat in parliament. Dr. T.B. Jayah, M.P. Drahman and B.Z. Lye were or had been presidents of the ACMA when they were appointed to the legislature. Dr. Jayah has so far been the only Malay to serve as a Cabinet Minister and is considered even today as a leading educationist. "(The Sri Lanka Malays and Their Language - B.D.K. Saldin). However, M.D. Kitchilan served as a Senator until the abolition of the Senate. He also served as a member of the Colombo Municipal Council for an unbroken period of 38 years.

It was his spirit of civic consciousness and political sagacity of an exceptional calibre that gave Jayah - a member of a minority community - that daunting thrust to integrate himself with UNP body politic at the national level of the country - always putting country before community.

Jayah has shown us the way, how to identify ourselves by integrating with the work of a major political party of the country. It is therefore advisable for our Malay Youth scattered all over the country to emulate his example, even now, both in thought and deed, and intergrate themselves with the major political youth movements in

(Cont Page 2)

Correspondence / Inquiries :-

Nizam Samath, Editor - Terang
No. 168, Peradeniya Rd, Kandy. Tel : 077 - 302763
Digitized by Noolaham Foundation
noolaham.org | aavanaham.org

(From Page 1)

their respective areas and orient themselves in nation building programs and activities. The system of Provincial Councils, if not the Central Political Set-up itself, should provide sufficient opportunities for attainment of their political goals. It may be mentioned that in this regard there is ample scope for Malays concentrated in towns like Hambantota, Kandy, Matale, Badulla and Colombo for their groundwork.

Malay youth should come out strongly-out of their traditional shells, out-grow their sectarian and communal outlook, out-reach to the national goals of "One nation-One country" and thus pay tribute to Jayah, the originator of the concept by putting it into practice. Alien postures, tidapathy attitudes and migratory dreams are obsolete and negative concepts that had all these years eaten into the Malay political psyche. The lot of the Malays will only improve if they do get involved in a big way, in the mainstream of national politics. In this context it will be wise for as many Malays to join any of the major national political parties such as the UNP or the SLFP in order to achieve true political, social and economic emancipation. They should aspire to national leadership and never fall prey to communalism. However, Malay cultural organisations are not constitutionally geared to meet national political objectives.

Better later than never, our Malays should make a start right now, in the right direction to achieve it's political and economic emancipation. National politics is the only answer to the progress and well being of the Sri Lankan Malays a culturally vibrant and resurgent community. Dedication of purpose will achieve that much sought after political clout. This is the opportune moment in the country's constitutional history for the State's consideration of suitable representative in parliament for the Malays. This nonetheless, calls for the creation of highly dedicated public-spirited impact at national level activities by the Malays and to "be prepared to scorn delights and live laborious days, not for the sake of filthy lucre, not even for the mere vanity of name or fame but for the greater ideal of service".

Saudara M. Wazir Sourjah

Chandra Putra S. Laxana

C.P.S. Laxana (Chandra) passed away at the age of 62, in Melbourne, on April 23. As if he had a premonition, Chandra and his wife Niloufer visited Sri Lanka together in March this year to see his relatives and close friends. After a brief stay he was compelled to return to Malaysia, where his children live, as he fell ill. From there he had proceeded to Australia for specialised treatment, but it was too late and after a week in hospital he passed away, in the presence of his brother Indira & sister (Mrs. Saldin). He leaves his wife Niloufer, son Reedznan, a pilot of MAS Air and daughter (Rodzina) and granddaughter Shaheera.

He was educated at Royal College Colombo, where he excelled in literary and cultural activities. On leaving school Laxana worked at Lake House as a subeditor. In the late sixties he migrated to Malaysia where he worked as a journalist for New Strait Times and thereafter went to Australia in the same capacity. He was appointed Editor of Strait Times in Singapore where he

worked on contract for about five years, and took up the same appointment in Brunei in 1990 where he worked for a couple of years and returned to Malaysia to live in semi retirement due to ill health.

During the period he worked for Strait Times, Laxana visited many countries, officially and in his private capacity. He did not lack friends and associates to assist during these visits wherever he went. He also visited Saudi Arabia officially in 1987.

During his stint in Australia, he was the main office bearer of Muslim Association in Melbourne and took an active part in social service, assisted by his wife Niloufer to look after the Sri Lankan community's welfare in particular.

Mr. Chandra Laxana took a genuine interest in the welfare of Sri Lanka Malays from a very young age, and championed the cause of the community in no small way.

In his youth during the early sixties Chandra along with a few dedicated young Malays formed the Ceylon Malay Youth League (CMYL) and roped into its fold Malay Youth from all standards of life, throughout the island. CMYL of which he was a Vice President all along, became a model organisation and did yeomen service under the able guidance of Mr. Laxana. Chandra deserved the recognition bestowed on him when he was selected to be member of the delegation to visit Malaysia at the invitation of the then Prime Minister Tunku Abdul Rahman. This paved the way for Mr. Laxana to migrate to Malaysia where he pursued his chosen career and worked in the Editorial Board of the Strait Times.

Being away from Sri Lanka did not deter Mr. Laxana in his commitment to the community back home. He took upon himself to approach the government authorities in Malaysia to find employment for the local brothers, in Tanah Melayu. Towards this objective he formed an organisation called Malay Action Front. Unfortunately ill health and other snags became an obstacle to achieve the objectives. But to his last days Chandra had the interest of the Sri Lanka Malay Community at heart and assisted our brothers and friends in whatever way possible. In all his efforts his devoted wife Nilu stood by him and was a source of strength and encouragement.

Chandra was a very amiable person, sincere and dedicated and of quite disposition. He did not want personal glory and was happy to be of assistance to anyone. May the Almighty Allah grant him Jennatul Firdhouse. His demise is a great loss-to-the Sri Lankan Malay community.

T.S. Lantra

Kabar Kematian (Obituary)

Tunku Thajudeen Ousmand -(Kamil) Retired Chief Clerk of Sri Lanka State Plantation Corporation expired on 24th June. 1998. He is married to Sumari Miskin, sister of Mr. T. Miskin (Senior Vice President of the Kandy Malay Association) The late Mr. Ousmand is an active member of the Kandy Malay Association.

JANGAN LAH MATIKANG BAHASA MELAYU

Bahasa Melayu is a rich language and was once the lingua franca of Southeast Asia. The usual complaint is that the Malay dialect spoken in Sri Lanka is somewhat difficult to be understood by the Malays in our ancestral homeland-Malaysia, Indonesia and Singapore. A research study will reveal quite plausible reason for this situation which could be explained as follows:

It has to be initially borne in mind that our ancestors brought here by the Portuguese, Dutch and the British as princely and royal exiles, soldiers, slaves and prisoners, hailed not from one particular area or island of the Eastern Archipelagoes. They came from over 30 odd islands speaking different dialects peculiar to each of those islands. Even today Malay dialects spoken in Indonesia or Malaysia noticeably differ and even so from island to island and state to state. The numerous Malay tribes in Malaysia, Indonesia, Philippines etc. speak their own dialects. Hence it seems historically safe to infer that, when all our ancestors hailing from different sources of origin, belonging to different tribes speaking different faiths, banded themselves together in Sri Lanka from time to time, by force of circumstances, they naturally mingled and intergrated themselves as people of one race - like birds of the same feather - to lead a familial and societal existence in kampongs, securing themselves, in their ethnic identity as Malays. By this process of intergration and assimilation's and aided with the passage of time, their different dialects developed into single "hybrid" dialect that we are speaking today. Besides, Islam the religion of the majority of our ancestors, largely influenced the society that paved the way for our ancestors of other faiths to embrace Islam voluntarily. This would sufficiently indicate societal manner in which our ancestors derived and developed this hybrid dialect and happened to profess one religion - ISLAM

Whatever be our dialect, we should be proud that we have a language of our own which is one of the vital components contributive to projecting in ethnicity and cultural identity of our community as Malays. Our dialect is based on Malay which in turn is based Sanskrit as in case of all other Malay dialects used and spoken in South-east Asia, Pacific and Madagascar. Our language has survived the test of time -over 300 years-due mainly to the conscious efforts of our ancestors to protect and preserve it in order to sustain our culture and identity. Our language has been passed down to us from generation to generation and it is therefore our bounden duty to emulate our ancestors in protecting and preserving it as a precious heritage of our community for posterity and not allow it to die as in the case of our counterpart, the Cape Town Malays, who have lost their identity.

Unlike in the olden days when our people lived in together in Kampongs, today not only due to force of circumstances but also due to population growth, city expansion and emergence of suburban Satellite towns they live scattered in all parts of the island in remote areas isolated from their kith and kin associating more often with members of the other communities- their immediate neighbours. Further, our proficiency in speech of all four languages had made us converse with non-Malays in their own tongue. So much that we have now become to adept in conversing in other languages that even at home the

practice continues with the wife and the children-conversing either in Sinhala, Tamil or English for sheer convenience - which accounts for one of the main contributory factors to the deterioration of our Bahasa. Absence of schools to teach Malay and the tidapathetic of the parents in not speaking Malay at home have quickened the pace of erosion of our Bahasa.

Ours is a rich language as stated at the outset, meaning that we have a comprehensive vocabulary to meet every thing and every deed and have only the need to borrow in regard to scientific and technological terms as others have done. As matter of fact no language is pure- every language has borrowed words from Malay or absorbed a few words from other Language. Even English language has borrowed words from Malay such as Rambuttan, Duriyan, Sarong, Sago, Orang Utang, Bamboo, Rattan, Paddy etc.

The present situation of our language could be called critically appalling and heading for doom. We are all to be blamed for it. Let us see how best we could retrieve the position. If, for instance, our women who are more in the house than the men, could talk to the children in Malay in their formative years(1 to 5) , before their admission to a primary school, the knowledge of the language acquired by them at grassroot level will become indelible in their young minds. We will then be making a start somewhere for the revival of the language to some extent. Let us also try avoid the harmful habit of substituting Sinhala, Tamil or English for Malay words while speaking in Malay. Why call the broom Thumbukattai when the Malay word is Kulluth or why use the word Konghong when the Malay word is Sidikith? The obvious reason of substituting other language words is either for convenience or ignorance of the real Malay word. Agreed, that our womenfolk could play a vital role as saviours in the revival of our Bahasa, it would seem that the "fire" for such an impetus should start from the "hearth" and no where else!

Oleh Farook Thaliph

KELUARGA MELAYU

Abangpe sayang nyonya di ada
Nyonyape sayang abang di ada
Duape sayang anak di ada
Semuape sayang keluarga di ada.

Bangsape utama orang di ada
Bahasape faide pelajaran di ada
Begitulah amalan keluarga di ada
Ikutlah kerukun an * cukup sebabnya.

Miskin pun kaya pun tidak peduli
Semua Melayu kalau satu hati
Sama dan sama orang Melayu
Mari maju dengan berani kalbu.

Abanpe sayang nyonya di ada
Nyonyape sayang abang di ada
Duape sayang anak di ada
Semuape sayang keluarga di ada.

(* unity)

The Legend of malay warrior Hang Tuah

Oleh : M.A. Sourjah

The one name, Hang Tuah, which is handed down from generation to generation as the greatest hero in malay history. Hang Tuah served as Laksamana (Admiral) during the reign of the Malacca Sultanate of the mid-fifteenth century.

Kampong Duyong which is situated on the road to Muar about 8km south from Malacca Town, is the village where Hang Tuah was brought up after he was brought over from Pulau Bentan, by his parents. Brought up as a child of small traders, Hang Tuah had to help his parents and his daily chores included the chopping of firewood.

Sturdy and intelligent as he grew older, he dreamt of accomplishing great feats in the service of the Malacca Sultanate. His determination inspired four of his close friends, namely: Hang Jebat, Hang Kasturi, Hang Lekir and Hang Lekiu, whose main aims were to similarly achieve the same feat. All five took lessons in the Malay art of self-defence (the silat) under a renowned instructor, Adi Petra, until all of them perfected every movement of this art.

All this while, Hang Tuah was acknowledged as the leader of the group. Hang Tuah's and his four friend's prowess was rewarded when they saved the life of the Bendahara, Paduka Raja, the then Prime Minister to Sultan Mansur Shah. These five warriors were then made attendants at court, and Hang Tuah rapidly became a favourite of the Sultan.

Many and interesting were the feats of Hang Tuah, and among them were two covering his overseas travel:

The duel he had with Taming Sari, a warrior of the Court of Majapahit, from whom he won the keris (wavy blade dagger) bearing the same name "Taming Sari", that is the keris with the invisible power, and he was instrumental in bringing about the marriage of the beautiful daughter of the Batura of Majapahit with the Sultan of Malacca.

Legend has it that, because of Hang Tuah's successes, he was very much liked by the Sultan. However, old court officials were jealous of Hang Tuah's rapid promotion, and to take revenge they accused Hang Tuah of having an affair with one of the palace maids-in-waiting. This made the Sultan very angry, and the Bendahara Tun Perak was ordered by the Sultan to kill the innocent Hang Tuah. But, instead of killing Hang Tuah as ordered by the Sultan, the Bendahara Tun Perak, who then knew of Hang Tuah's innocence, hid Hang Tuah away in the jungle and even chained Hang Tuah to prevent his escape. The Bendahara Tun Perak went to the extent of soaking Hang Tuah's clothes with goat's blood and presented same to the Sultan.

It was at this juncture that Hang Jebat (the loyal mate of Hang Tuah) became furious over the unfounded accusations against his leader. That was how Hang Jebat turned rebel against the Sultan. He, purposely had intimate affairs with the Sultan's concubines and the Sultan felt very badly insulted. The Sultan summoned the Bendahara Tun Perak and told him that how he wished that he did not order the execution of Hang Tuah, so that he could seek the help of his most able warrior Hang Tuah, to avenge Hang Jebat's vicious insults.

Completely surprised but at the same time pleased and overjoyed, the Bendahara Tun Perak confessed to the Sultan that he did not kill Hang Tuah but that he had hid him away and that Hang Tuah was still alive. As ordered by the Sultan, Hang Tuah was brought to the palace, and the Sultan pardoned Hang Tuah. Hang Tuah was then informed of Hang Jebat's misbehaviour and misdeeds. To his horror, Hang Tuah received the Royal Command from the Sultan that Hang Tuah was to go after Hang Jebat and kill him.

As a faithful warrior, Hang Tuah went after Hang Jebat. During the course of the duel, Hang Jebat told Hang Tuah that he rebelled against the Sultan because of the unfounded accusations against Hang Tuah and also the unfair order of execution of Hang Tuah. Naturally, Hang Tuah was totally shocked on hearing this but he informed his friend Hang Jebat that he nonetheless had to carry out the orders of the Sultan. Hang Jebat then asked Hang Tuah to give him a grace of twenty four hours so that he can run amok, and create havoc and that was what he did. However, at the end of the grace period Hang Tuah, with much sadness though, killed his once very strong supporter Hang Jebat. Hang Jebat the rebel died as a hero, in his own right, fighting.

In Kampong Duyong, there is a well of Hang Tuah. The locals believe that a white crocodile (the keramat of Hang Tuah) dwells in the well and if one is spiritually pure one will be able to see the keramat (spirit) and as such extraordinary good luck will befall the lucky one.

The mausoleum of Hang Tuah is in Tanjong Keling.

*(Courtesy: Historic Malacca Pot-pourri
by Robert Tan Sin Nyen)*



KELUARGA MELAYU

Husband's love is with his wife
Wife's love is with her husband
Their twin-love is with the offspring
All the love is with the family.

Pride of race is in the man
Wisdom of language is in the learning
Such merits constitute the family
Crown it all with "Unity".

Rich or poor matters not
Malay consensus is a must
In spirit of equality - Malays
March forward with brave hearts.

Husband's love is with his wife
Wife's love is with her husband
Their twin - love is with the offspring
All the love is with the family.

Oleh Mansour Aarifeen Sourjah

⑤

BIESMIELAH - HIERAGMA - NIERAGIEM
SHEIK YUSUF CALLED ABIDIN
ACCORDING TO THE JOURNALS OF THE
PRINCES GOWA AND TELLO

Sheik Yusuf Tadjulcha Lawaty is regarded as the Founder of Islam in South Africa was already an elderly man of 68 when he landed at the Cape of Good Hope in 1694.

He was a relative of the King of Goa, and had been born Abidin Tadia Tjoessesoes at Macasser in Celebes 1626. As a youth of 18 he went on a pilgrimage to Mecca and studied in Yemen, where he was given advance education by Abi Abdulla Mogammad Abdulla Baqi, and Syed Ali and other teacher at the time at Yemen.

Later on he went to Medina and visited the Masjied Nabawie where he also studied religion under Sheik Burhannudien al Mulk, and Sheik Ebrahiem al Huseini.

From Medina he went to Damascus to learn from Sheik Abdulla Barakat Ayub bin Achmad bin Ayub Al Galwatiya al Qurshi, who was an Imam at the Sheik Akbar Majdud - dien, it was the teacher who gave him the title Taajoel Gulawaty Hidaa-ya-toelah. Besides that he also studied 10 other subjects in Islamic-Philosophy. After he went to Istanbul, when he returned to his native place Indonesia- he went to Java, where he became Professor and Mufti in the Kingdom of Bantam. His adherence to Islam, and his teaching soon earned him the reputation of being a Saint.

Yusuf then established at the Court of the Sultan Ageng of Bantam in Western Java- where in 1646 he married one of the Sultan's daughters, and became the leading religious authorities there. Regarded as a man of culture and great piety, he spent many years of teaching the Sultan in his Court about Islam. By the 1st of May 1680 Sultan Ageng, by then the last independent Sultan in Java was forced off the throne by his young son Abdul Qahaar alias Sultan Hadjie. This palace revolution was probably engineered by the Dutch.

The old Sultan retired to his country estate- while the Dutch now hold a controlling hand over the young Sultan. In February 1682 the old Sultan raised an army and besieged his son in the fortress of Soeroesoelang and forced him to appeal to the Dutch at Batavia for help - who gladly seized this chance of crushing the Bantam power.

Then old Sultan was forced to surrender by a reinforcement of Dutch soldiers from Batavia. Now Sheik Yusuf who was of Maccaser or Galeran noble man of high birth, and great influence in the East Indies took the side of the King who was his near relation, against the Kings son was the pretender favoured by the dutch. Yusuf fighting a guerilla was, accompanied by 4,000 followers, of whom 1,000 were soldiers, composed mostly of men from Bugis Makasser.

Yusuf took to the mountains and forests of Java until a year later exhausted, the Dutch was able to surround Shiek Yusuf and his forces in Dajeuh Luhur - a place near Bandung Java on September 25, 1684 - however, he managed to escape and later moved on to Djepara and to Cheribon.

He was able to influence the people, and establish a new army. To precipitate his capture the Dutch offered a reward of 1,000 Rix Dollars dead or alive.

At last the Dutch captured him - through the clever and caring stratagem of a Dutch Officer Captain Ruis, who ingratiating himself into his favour and professing to be a Muslim and a prisoner of the Dutch persuaded him to surrender.

The Dutch reduced the kingdom of Bantam to political servitude and Sheik Yusuf whom they greatly feared they send as a prisoner to Ceylon. But he had such power, look upon as saint all over the East Indies that in 1664, the Dutch were to send him to South Africa so that he might be beyond all possibility to escape.

Thither he went in the ship Voetboeg, with 49 followers whom included 2 wives 2 concubines and 14 friends, wives - Carecoentoe, Carepane, Mumina-Naima 12 daughters and sons - Mohammed Radja - Radeengh - Boerne-Mohammed Hay- Mohammed Jalani - Romalang - Jahamath - Cari Sangi - Siti Saecaty - Ayesha- Sanda- Siti Romaya - and Siti Labiba.

14 male and female friends - Pia - Boeleengh- Citi Nanangh. Abida-Amida-Bibi Isa - Sari - Dayeengh Maniko - Cassiem- Kentol Saip- Ragoema - Abubakr - Abduraouf - Abdul Ja'far.

Even at the Cape, Batavian authorities remain nervous of him and the Governor Simon van der Stel was instructed that he was to be kept well away from Table Bay. And so Sheik Yusuf and his followers were sent to form a settlement on the farm of a Dutch Reform Minister settlement. The Dutch appear to have used him with consideration due to his rank and greatness.

Rev. Galden who wrote latin versus and therefore may suppose to be a man of education and we may imagine them debating on the merits of their religion. Governor Simon van der Stel took no little interest in his visitor and he treated him handsomely, if we may judge from the long bill of maintenance.

He was also happy at the Cape of Goodhope, because he met with a few Muslims there, and on may 23rd 1699 at the age of 73 he passed away. The local officials welcome the death of the Sheik as a relief from financial expenditure and also from the anxiety of guarding against his escape. They concluded their despatch by describing the situation at Faure.

" These Mohamedans are multiplying rapidly and increasing in numbers. However Joseph is now dead and we therefore ask you to find a proper method by which to release us from his adherents and their heavy expense and also that we may in future be exempted from such people".

While the Cape Government never recovered their heavy expenses the Government in Batavia did try reduce the embryo Muslim settlement. They proclaimed that all the wives and female descent of the late Sheik might return and also all males under six year, while all other male descendent and friends of the Sheik were to remain at the Cape" for the present ". They added that the slaves might be valued and employed by the company. But the little band of Muslims did not wish to be parted. Many of the women had married and they decided against returning to Macasser until they could all go together. The Sheik's widow herself petitioned the Government for a more lenient view under the circumstances but without success.

At last in 1704 a letter from Batavia was received in which the widow and children of Sheik Yusuf at the repeated request of the King of Goa, were to be

(Cont. Page 6)

allowed to depart for Batavia. Special instructions were given that no other eastern exiles were to be allowed to slip through under the pretext of belonging to that family, and the authorities at the Cape were instructed that should his followers desire to dig up the bones of the Sheik and secrete them on board the ship, they were to be allowed to do so "as though unobserved"

This despatch was received with satisfaction at the Cape, and prompt arrangements were made to send these Muslims off. By 2 ships the *Liefde* and the *Spiegel*, which were due to depart for Batavia and Ceylon in October of that year. In this way the embryo Muslim community at the Cape was removed barely 10 years after its inception.

In 1705, of Sheik Yusuf's 48 followers, only three remained: Yusuf daughter Sity Saetia married the Raja of Tambora who live in exile at the Cape for over 20 years, in the house of Governor Simon van der Stel, but two other followers ask the V.O.C. if they could stay at the Cape as well, and as no express instructions had been received forbidding them to remain they were allowed to do so.

His grave at Faure (Macassar), forgotten for many years, became a spot for pilgrims, although this was first noticed only as late as 1857, which might suggest that his importance was only recognised quite some time after his death.

In this light it is suggested that Yusuf's significance of the establishment of Islam, at the Cape might lie in what he was, rather than in what he did.

Legends: It is said when Sheik Yusuf was brought here there was no fresh water on the boat so he put his foot in the seawater and it became fresh water.

Malays make pilgrimage to the grave, and to drink and bathe in the river. Take bottles of water put it near the grave and drink from it for sickness. Some of them even kiss the grave. According to some the dead can hear their prayers and can solve their problems and remove their difficulties in times of distress he personally comes to help them.

But let us see what the Quran says about them. If you call on them they will not listen to your call and if they were to listen, they cannot answer to your prayer. On the Day of Judgement they will reject your making them partners with Allah. Chapter 35 Verse 14.

El-Gadj Nurel- Erefaan Rakiep
South Africa

Fitting Tribute to Sri Lankan Malays

by Foreign Minister Kadirgamar

Over the years, travellers, traders, scholars, monks, soldiers and conquerors, some carried here fortuitously by wind and wave, others journeying purposefully, have landed on our shores. Some tarried awhile, some stayed for centuries and went away, some are here to stay for all time. In our Island home many communities have lived from time immemorial.

All who came here left some mark on the customs, traditions, the culture of our land. The younger generations may not realise that only a few decades ago all our communities lived and worked and played together in peace and harmony.

Now that we live in unsettled times in time of upheaval and disharmony, we must never tire of reminding ourselves that all our communities, big and small, in their different ways, have contributed significantly to the enrichment of our composite national life. Peace will return to our country. We shall live in harmony again. Let us applaud and celebrate the contribution that each community has made to our common weal.

The Malay Community is small in numbers, but their roots in Sri Lanka go back many centuries. There is clear evidence of the arrival of the Malays in the 13th century from the Malay peninsula. In the 17th century, during the Dutch period there was a significant influx of Malays. Infact the Dutch brought to Sri Lanka many exiled Malay kings and princes including the King of Java who was captured and banished from Java in 1707.

A list of exiles in 1972 shows that there were Javanese, Madures, Makasarese and Tidorese among the State prisoners held by the Dutch. The continuous banishment of such captives to Sri Lanka from Indonesia made a permanent impression on the Indonesian language. A scholar has pointed out that, for example, the word *DISAILANKAN* - meaning "to be sent to Lanka" - in common Indonesian speech became synonymous with "banishment".

When the British captured maritime Ceylon from the Dutch in 1796 they decided to pay a monthly allowance to the captive princes and other men of rank in accordance with Article 21 of the terms of capitulation of Colombo. Even after the Treaty of Amiens in 1802 by which the Dutch possessions in Ceylon were permanently transferred to the British, the Indonesian exiles remained in Ceylon. The British found that the Malay soldiers who had fought against them on behalf of the Dutch were brave and loyal.

Accordingly they formed them into a separate Malay Regiment. That was a significant event in the history of the Malay community in Ceylon.

With the dawn of the present century the "Malayness" of Ceylonese Malays began to disappear. In the present century the Malay community has made an outstanding contribution to the national life of the country. For a small community their contribution in every walk of Sri Lankan life has been notable. Great names spring to mind.

Justice Akbar was the first Muslim Supreme Court Judge. He was not only a distinguished lawyer, he was great scholar, a man of profound learning. He will long be remembered as a great champion of a residential university in Kandy as against a residential university in Colombo. Akbar Hall at Peradeniya is a permanent monument to his memory. Mr.B.C. Ahlip, who lectured at the Law College and became the first reader in Law when the Faculty of Law was founded, will long be remembered by students of the law.

Dr. T.B. Jayah was perhaps the greatest educationist the Muslim community has produced. He was a reputed principal of Zahira College. He also established Zahira Colleges in Aluthgama, Gampola, Puttalam and Matale. In politics, Dr. Jayah was a powerful advocate of Muslim causes.

He was the Muslim Cabinet Minister. As Labour Minister he gave a socialist slant to labour legislation giving the worker his due place in the Industrial frame work. He was later High Commissioner for Ceylon in Pakistan.

(Cont Page 7)

Then there were , as nominated members of the State Council or Parliament , M.K. Saldin , Dr. M.P. Drahman, whose son is today an eminent medical practitioner, Zahiere Lye and M.D. Kitchilan, Senator and Deputy Mayor of Colombo.

In journalism there have been many distinguished writers- T.M. Deen, T.R. Laxana, M.T. Jaimon, T.M. Hannan, T.M.K. Samat, Rangi Akbar to name a few.

The Malays have produced a host of dedicated teachers- Suhaib, Laxana, Noor Amith, Aniff Doray and the Bahar brothers, for example , who made a significant contribution as teachers when the rest of the Muslim community had not begun to produce teachers of note.

In the Armed Services, Malay names shine with honour . There have been many distinguished Malay officers in the Army and the Police who have risen to high rank, including in the police, the second Malay Deputy Inspector General, Mr. Jurangpathy, who is currently the President of the Sri Lanka Malay Association. Malay officers have fought valiantly and died in the ongoing war Commander Bahar, Inspector Amja Chief Inspector Samidon, Major Alibah.

It is perhaps in the world of sports that Malays have glittered most. There have been a number of Malay double Internationals- Hajireen, Preena, Galiph, Marso. In Rugby Football - three members of the Doray family, three members of the Musafer family, two, members of the Abdeen family, Samat, Marso, Jamaldeen, Amidon, Najeeb and Roshan Sourjah have represented Sri Lanka. So too at Soccer- Bagoos Sourjah, Ameer, Samidon, Amidon, Basheer, Noor; at Hockey two members of the Preena family Tony Adahan and Hamit, at Basketball- Marso and Saldin, have represented Sri Lanka. At swimming a young Malay, Dulapandan, holds the most number of national swimming records and at Athletics there were Halaldeen, and the leading woman athlete of her day, Srahi Bongso. At Boxing Rhajudeen, the Ousmand brothers, Swangsa and Ismail were well known names.

At cricket too, the Malays have excelled. The Colombo Malay Cricket Club, founded in 1872, is 125 years old this year. It is said to be the oldest cricket club in Sri Lanka . It may not be well known that in 1914 a Malay, A.C. Amath, captained the All- Ceylon team which met and beat a powerful australian team led by E.F. Waddy.

The Malays were probably the first Ceylonese team to undertake a tour abroad when they visited Bombay as far back as 1907. This was repeated in 1916 and 1946 . Roshan Juranpathy is apparently the youngest Sri Lankan to have played Test Cricket.

In the course of its long history, the Lankan Malay community has served this country with conspicuous loyalty and dedication. No other community has ever doubted or questioned the loyalty and sincerity of our Malay brothers and sisters.

I salute the Malay Community and wish for them prosperity and all success in their endeavours.

Cricket up up 50 up (April - June issue)

The above article was sent for publication by Capt. T.Anwer Dole of Sydney, Australia. The Editor regrets the omission.

The Nawalapitiya Malay Association, established in October 1964 elected it's office bearers for 1998/99 at it's 31st Annual General Meeting held in August this year, as follows:-

PATRONS

1. Al Haj T.K. Samath.
2. Al Haj H.A.T. Naseem.
3. Al Haj M.S. Sheriff.
4. Mr. T.H. Salim.
5. Mr. T.M. Seenar.

V/PATRONS

1. Mr. T.N. Ismail.
2. Mr. T.S. Muthaliff.
3. Mr. T. Noor Samahin.

PRESIDENT Mr. T.M. Salim

V/PRESIDENTS

1. Mr. M. Kamoorddeen.
2. Mr. T.H. B. Cader.
3. K.P.T. Mihar.
4. Mr. T.A. Salim.
5. Mr. T. Rameem.
6. Mr. T.J. Hamid.

HONY. GEN. SECY. Mr. M.H. Moovie .

HONY. ASST. SECY. Al. Haj. T.C. Camal.

HONY. TREASURER Mr. T.S. Kamiss.

RELIGIOUS SECY. Mr. C.M.M. Faleel

SPORTS SECY. Mr. B.A. Sally.

SOCIAL SECY. Ms. N.K. Nawas

GENERAL COMMITTEES

1. Ms. G.B. Moovie.
2. Ms. Kamal Sabrina.
3. Ms. S.F. Muthaliff
4. Ms. N.B. Salim
5. Ms. F. Rafeck
6. Mr. Siraj Samahin
7. Mr. T. Sheriff

HONY. AUDITOR : Mr. F.T. Ousmand

D.D. Saldin of Colombo 06 writes.....

In your Newsletter of April - June 1998, under the caption "Historical events and meritorious achievements....." reference is made to three senior Malays who have been awarded the title of 'Kalabushana' by the Ministry of Cultural and Religious Affairs. Actually, there is a fourth malay who received the same award some years earlier. He is Tuan Alaldeen Ibbon Saldin (T.A.I. Saldin), the 89 year old pioneer oriental and malay dance teacher and choreographer. It is only fair that this veteran artiste's name should also be put on record to complete the picture.

"TERANG"

Borang Langganan

Nama : Encik/Cik.....

Alamat :

Langganan (Termasuk belanja pos)
Setahun (per year) Rs. 100/- (pedalaman negiri) Inland
Rs. 200/- (seberang lautan) Overseas

Tolong isikan borang ini dan kirimkannya
bersama - sama cash / M.O.

Kepada : Encik Nizam Samath - Editor,
Terang

No. 168 Peradeniya Road

Kandy 20000

Sri Lanka

Phone : 077-302763

08-232707

Marriage Proposals

Mother Permanent resident of Kandy seeks suitable partner for daughter B.A. Degree holder 28 years - 5'5" fair and pleasant looking.

Please write direct to:

Mrs. G.Z. Amjadeen

Udamaluwa, Polwatta, Kundasale.

MP/06/98

"Parents seek partner for their 28 years old daughter. Tall, slim and pretty. Passed GCE A/L (London). Employed as a Senior Executive in a Sterling Company. Comes from a reputable family of means". Please reply to Editor.

MP/07/98

"Parents seek partner for their daughter 32 years old. Pleasant and good looking. Employed abroad in the United Nation." Please reply to Editor.

MP/08/98

"Parents seek partner for their 33 years old daughter. Unblemished, well educated, homely, brothers and sisters holding good position and of means. Dowry : Jewellery, household requisitions will be provided". Please reply to Editor.

MP/09/98

"Parents seek partner for their daughter 23 years, tall, pretty, good background. Employed as Secretary. Dowry : House at Mount Lavinia, jewellery, furniture". Please reply to Editor.

MP/10/98

Malay parents seek partner for their son 38 years old, Civil Engineer. Studied and working abroad. Smart attractive and wealthy. Prefers a partner who is sociable, pleasant, educated, medium height. Dowry immaterial. Please reply to Editor.

MP/11/98

41ST NATIONAL INDEPENDENCE ANNIVERSARY OF MALAYSIA

31ST AUGUST, 1998

By Sdr. M.A. Sourjah

The 41st Anniversary of Malaysia's independence fell on 31st August, 1998. It was a special day for the nation as Malaysians from all walks of life and of different ethnic races joined hands to commemorate the auspicious event.

Independence ushered in a new era of vitality, challenge and excitement for the future. Today, the Malaysians are happy to attest the emergence of a truly united and prosperous nation, with the motivating factor-the national motto, "Malaysia boloh" or "Malaysia can".

This year's celebrations was conspicuous of its absence of the usual grandiose festivities, joy and jubilation being adversely afflicted by the economic and financial instability that plagued the region. However, the nation has taken strong measures to enhance its resilience and self-reliance to accelerate economic recovery. This is aptly reflected by the theme of the National Day Celebration i.e. - Our Country, Our Responsibility"

Despite the economic slowdown, the nation will not digress from its responsibilities to provide essential necessities and infrastructure to the people. Malaysia continues to embark on a futuristic project that will propel the country in Information Technology (IT) advancement of the next millennium.

The Multimedia Super Corridor (MSC) is Malaysia's gift to the world. The project aspires to transform core elements of Malaysia's Technology infrastructure and social systems in areas such as education and public administration using multimedia technology. Malaysia invites multimedia community throughout the world including those in Sri Lanka to participate in the MSC and harvest its potential.

1998 is a significant year for Malaysia as Kuala Lumpur hosts the 16th Commonwealth Games from September 11-21. The Commonwealth Games is one of the world's greatest multi-sports events and the second most prestigious after the Olympics.

The Kuala Lumpur Commonwealth Games is expected to attract more than 6,000 athletes and officials from 70 countries. His Majesty the King of Malaysia will ceremoniously open the games at the main stadium at Bukit Jalil to be witnessed by an estimated crowd of 100,000 and more than 500, million viewers around the world. Malaysia welcomes all to this special international sports meet including Sri Lanka's contingent.

On the bilateral front-relations between Malaysia and Sri Lanka reached a new pinnacle with the successful state visit of her Excellency President Chandrika Kumaranatunga Bandaranayake to Malaysia in September 1997, on the invitation of His Majesty the Yang di Pertuan Agong of Malaysia. The visit has laid a strong foundation for renewing ties and collaboration between the leaders, governments, and the private sectors of the two countries.

(Excerpted from the commemorative article issued to the press by H.H. Shamsudin Abdullah, High Commissioner Malaysia on 31.08.98)