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TERANG



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LIFESTYLE OF U.K. MALAYS

by Oleh M. Usoof J. Cuttilan (United Kingdom)

Those who become British Citizens by Naturalization, Registration or Birth are UK Malays. As long as their parents, or themselves, were of Malay ancestry, irrespective of which country they or their parents came to UK from and ultimately decided to settle down here as British Citizens.

UK Malays are mainly from Malaysia, Indonesia, Singapore, South Africa and Sri Lanka. By far the greater number came from Malaysia. There are over 2000 families living in UK, mainly concentrated around Liverpool. There are about 250 Indonesians families in England and about 120 Sri Lankan Malay families work and live in London and about a dozen South African Malays from Cape Town and many more scattered around London. Any information as to the size and composition of the various groups is difficult to obtain due to the lack of any official statistics that are available in the public domain. Embassies and High Commissions are reluctant to divulge any information regarding their citizens who have now adopted British Citizenship.

Over a period of time the UK Malay has adopted to be a creature of routine activities very much dependent on each persons individual circumstance.

To begin with as a student and a single person, we tend to be weaned from our parental care and ever - watchful eyes and in most

cases live in a single room with an English family as our landlord. This isolation and self reliance teaches one to aspire for knowledge and self-improvement with the expectation of personal satisfaction and material gains, leading to respect from ones peers and social status.

The impact of living in a multiracial, religious and cultural society, the most vulnerable areas of conflict and its effects of living in such a society are :-

RELIGION

As a Malay Muslim the first few years of life in the UK was full of surprises and challenges especially for the first generation in their day to day routine of observing daily prayers five times a day. The main difficulties were lack of facilities at schools, place of work and in some cases where they lived. For those born in the UK access to religious education is sadly lacking. As for parents teaching their children to read and write arabic and impart religious education, many of us who came from Sri Lanka could recite verses from the HOLY QURAN by memory but are unable to explain the meaning and translate it to our children.

Sri Lankan Malays and Sri Lankan Moors have jointly formed the Sri Lanka Islamic Association in London with the hope of meeting our religious needs. The Malay could gain a great deal in their religious education by playing an active role

and greater participation in its activities but sadly, due to us being scattered all over UK many of us misout. However many Malay families observe religious activities in the month of Ramadan.

CULTURE

UK with a population of 56 million, is a melting pot of various cultures. The small groups of Malays are greatly outnumbered by other ethnic groups. The exposure that parents and children encounter daily greatly influence our behaviour in various ways such as :

- Language and manner of speaking
- Food and eating habits
- of dress and general appearance
- Equality of both sexes
- Traditional way of Malay family life
- Inter racial and religious marriages.

This does not necessarily mean that the Malays do not practice or appreciate Malay music, dance and traditional form of dressing. Traditional forms of Malay song, dance and cultural displays are appreciated by the U.K. audience. The UK Sri Lankan Malays are proud of their rich cultural inheritance and never fail to put on cultural shows depicting traditional Sri Lankan Malays music, dance and

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CULTURAL ROUNDUP

By
CONTACT

The past year as usual followed the normal schedule of the regulars - "SUARA MELAYU" SLBC Programs at 8.30 am on Thursdays and Sundays with veteran Saudara Shafie Ousmand and others. Come on lately is Saudara Muin Ameer adding more religious substance to the program. The 'SALAMAT MALAY' Program featured at 5.30 P.M. TV Rupavahini continued every First Friday of the month sponsored by SLMA and SLUMO, alternately.

There was also 'SUARA SERIES' Program on the English Service SLBC featured at 6.30 p.m, every Poya Day by Producer & Presenter Saudari Kartini Mohamed.

Something more significant that marked the Malay Cultural Scenario was the grand performance of "NUSSANTARA". A Traditional Malay Pageant of Song & Dance produced by the Mable Malay Association and performed at Bishop's College Auditorium at 6.30 p.m., on 19th September, 1998. The show was well patronised and among the dignitaries were his Excellency Shamsudin Abdullah, High Commissioner for Malaysia and Her Excellency Hermien M. Suwarno, Charge d' Affaires of the Indonesian Embassy.

The Malaysian High Commissioner in his message of appreciation had mentioned that the performance of "NUSSANTARA" truly depicts characteristically a show of Malay cultural songs and dance which is gratifying to the artistically vibrant multicultural society of Sri Lanka.

The cultural tempo as it were, appears to have caught on to this year too. The 'SALAMAT MALAY' Program on TV Rupavahini has been injected with more and younger talent under the veteran Music Directorship of Kalabooshana Stanley Oumar & Malay Songs and Lyrics of Saudara M.A. Sourjah. The veteran artistes Saudaras Tony Hassen, Harun Lantra, Saudari Kumala Sourjah and up and coming Saudra Winston Rajudin and Saudari Nazleen Sourjah representing the vocal forte.

The shows have progressively improved as evinced by interested viewers. Last but not least, when one speaks in the strain of music, song and dance, one cannot but feel how much the Malay audience in Sri Lanka is significantly missing the 'Golden - voice of that Nightingala - artiste par excellence' - Saudari Sandra Burah (nee Sourjah). She left our shores for good recently to the States, leaving behind such a conspicuous void in the Malay Show Business apparently hard to be filled in the near future. The Malay audience is commensurately thankful to her for those memorable contributions towards enanching the sagging cultural ethos of the Sri Lankan Malays. 'Fair thee well Saudari Sandra - God be with you'.

PARENTS

By Mass L. Usuf (Abu Dhabi)

"Pray for yourself, your parents and the believers and seek Allah's forgiveness for all of them, all the time"

02

"Rabbanagh Firli Wali Waali Daiya Walil Mu'mineena Yauma Yakumul Hisab" This dua

taught in the Quran, among other things, indicates the degree of concern Allah requires from the children towards their parents. In addition it is also a potent indicator signifying how much a Muslim should be concerned about his fellow Muslim.

Pray to Allah to forgive your parents. They who brought you into this world with the help of Allah, gave you warmth and love, fed you sacrificing their needs, cared for you by depriving themselves, taught you good and bad, educated you and who made you what you are. Pray for them.

The emphasis Islam lays on matters relating to parents is very evident by the numerous verses in the Quran and the sayings of the Prophet (SA) In no uncertain words Allah commands thus "SHOW KINDNESS TO YOUR PARENTS" (4/36) Yet in another instance Allah has made it a sacred duty, "THAT YOU DO GOOD TO PARENTS" (6/151) Allah also says, "WE HAVE COMMENDED UNTO MAN KINDNESS TOWARDS PARENTS" (46/15) In all these verses the word "IHSAN" is used, which denotes what is right, good and beautiful. In an Islamic context, it also means kindness, compassion, charity, reverence, conscientiousness and sound performance. Thus the word encompasses such a wide area in the service of the parents that almost nothing is left out. This attitude of "IHSAN" towards parents that the Quran is constantly reminding us is to be granted to them irrespective of what their religious beliefs, their peculiar idiosyncrasies, attitude, likes and dislikes etc. are.

In "The Family Structure of Islam", Hammudha Abd Al Ati writes..... 'Concrete behavioral manifestations of this Divine Ordinance of 'IHSAN' to the parents include active empathy or 'rule taking', compassionate, gratitude, patience, prayer for them even after their demise, honoring their commitments on their behalf when they can no longer do so, sincere counsel and veneration' It is mentioned in a hadith that a person who has seen either of both of the parents but have not treated and taken care of them in their old age, will not enter paradise.

"Rabbir Hamhuma Kama Rabbayaani Sagheera"

(My Lord, have mercy on them both (parents) as they did care for me when I was little) 17/24

"SHARIA" not BARBARIC OR UNCIVILISED

by Lillian Rajarathnam (Dehiwela)

After going through articles written on the SHARIA in PAKISTAN I came to a conclusion that the authors have taken the liberty to discredit SHARIA LAW with glee. The events and isolated incidents in Pakistan are only excuses.

The authors go about discrediting the SHARIA giving the readers the impression but barbaric and uncivilised. Little do the authors know that if it were not for the Sharia Law, Europe would be at a loss.

The Europeans have borrowed a lot from ISLAM and the MUSLIMS. The word 'CANON' (as in 'Of Justice') comes from the Arabic word 'QANUN' Some of the Muslim names of Arabs have been 'Europeanised' so as to block out any traces of their contribution to European civilisation.

Averroes is 'European', for Ibn Rushd, the philosopher. Salahuddin becomes Saladin. The list of Islamic influences that still pervade the many areas of Western cultural and intellectual life is endless. Mathematics and Algebra are taught in the west without even a kind word for its founder who was an Arab Muslim. His name was AL-KHAWARIZMI and his treatise AL - JABRA wal MUGABALAH written in the 9th Century, marks the origin of the term 'ALGEBRA'

The father of modern sciences was a Muslim. He is referred to as 'Avicenna' in 'European'. His actual name was IBN SINA. His works became the primary text in medical schools all over Europe in the 11th Century.

All these Muslims were motivated by the QUR'ANIC injunction to seek knowledge. In education the word 'BACCALURRETTE' comes from the Arabic word AL BAKA - LA - RIYA'. And it will be nice to know where the cloaks and funny head gear that students don on graduation come from. Any guesses?

BAHASA MELAYUPAY SEKARANGPAY KEDUDUKAN

Negri selong atau Sri Lankaka nya ada bangsa melayu ara omong bahasa melayupay attas say sedikith ma bilang suka.

Kitang, sini ara omong bahasa habis datang bahasa melayujo. Tetapi, inni bahasanya "Tidak apalah" pay mostornang kitang sini biyasakang ambel ada. Lai, layeng bahasapadapay beberapa perkataanpadanyalay inni bahasaka gampangnang habis champurkangapa ara omong. Itu lantran, sinipay bahasa melayunanglay bahasa melayu asalnanglay banyak benyak bedahan ada.

Maskilay, inni bahasanya kitangpay nenekmoyangpada sini habis omong datang ada. Sekarang, bangsa melayu Selongpay jumlahnya, lebbi - kurang, 60,000 kata ara bilang. Ittupon, inni bahasanya ara omong sekarangpay turunanka habis kurang ara datang. Banyak susahpay perhaljo ! Ittunang mula perkarajo, pelajarannya bahasa rasmi atau official languageka mabelajar nya jadi subath. Ittukata, kitang inni bahasanya gitujo thubai lupa. Rumapadakapon maomongnang mesti ambel chapay. Ittunang, bapa - emmapada lai orang thuwwapada kanak - anakpadanang mesti gesa atau memberanikan, inni bahasanya ma omongnang. Githu thera kerja kalo, inni bahasa gitujo athi hilang - linyap. Kenapa kata kapang bilang, bahasajo mula pertama atu bangsnya ara kennalkang, (Identity) Sebab itu marila kitangday orang thuwwapada mari ambel chapay, inni bahasanya kitangpay karak anakpadaka ma hidopkangnang.

Oleh : Saafi Ousman.

ELECTED PRESIDENT OF THE COLOMBO MALAY CRICKET CLUB

- by Fazeer Radin -

Mr. Royston X. Lye was unanimously elected as the president of the Colombo Malay Cricket Club (CMCC) at their 126th annual general meeting held on Sunday, December 27 '98. He was elevated to the present position

from the post he held as the club captain of the CMCC.

He holds the B.Sc. Hons (Engineering) degree of the University of New South Wales.

Mr. Royston Lye served the country as an engineer in the P.W.D. and the Highways Department and a consultant engineer on RDA projects funded by the World Bank. He has also served as an engineer in Hong Kong for over ten years.

He is a keen sportsman and an enthusiastic and dedicated clubman. His geniality, magnanimity and sense of sacrifice are his appealing attractions for members to rally round him and give him their unstinted support to turn his dream com true as the CMCC as one of the model club of its kind.

Mr. Royston Lye with his professionalism as an engineer is the brain - child and the architect of the enormous elegant restructured building that stands today majestically amidst the CMCC grounds (Padang) surrounded meticulously clean, neat and trimmed green lawn.

His untiring effort and sacrifice with the assistance of his buddy members have paved way not only to promote sports victoriously but also pervades the administration function, maintenance, discipline, congenial atmosphere, cordial relationship, social activities and all other aspects covering the CMCC. No wonder the CMCC is now fully booked right throughout the year to train sportsman and play matches when a man of Mr. Royson Lye's calibre, like his revered father, who had embraced the CMCC as his second home after retirement.

His father Mr. B. Zahiere Lye, former nominated member of parliament (1960 - 65) was the president of the CMCC, the Sri Lanka Malay Association (1951 - 1963) and the Sri Lanka Malay Association Rupee Fund (1953 - 1969).

His mother, Mashmoon is the daughter of the late Mr. M.K. Saldin who represented in the Legislative State Council (1931 - 1936) and was the president of the All Ceylon Malay Association (1918 - 23). She was the president of the Sri Lanka Malay Rupee Fund (1969 - 89).

After the demise of Mrs. Mashmoon Lye, in 1989, her sister Deshabandu Mrs. Chasnyn Musafer, J.P., was elected as president of the Sri Lanka Malay Association Rupee Fund and hold this position todate.

His paternal uncle Mr. B. Douglan Lye continues to be the patron of the CMCC for years. Another large hearted sportsman of yester-year

When self seeking power hungry roosters vandalised, destructed, thieved and deceitfully brought in urchins, thugs and hooligans with the view to sabotage and hinder the activities and performance and almost bankrupt and was in the verge of closing down the CMCC it was Mr. Royston Lye and few of his lieutenants, never did they manouvered to combat the enemy with the same low degrading tactics but faced the onslaughts chivalrously like gallants adhering to the ethics and law and order of the country and retreated the enemy to face the wall.

UNMARRIED GIRLS IN THE MALAY COMMUNITY A LAMENTABLE SOCIOLOGICAL PROBLEM !

By
M.A. Sourjah

The writer discusses some of the confronting aspects of the problem on the eve of a daunting project to inaugurate a Computer - based marriage data bank by a Malay humanitarian group, to help facilitate the process of finding of finding of compatible spouses as a welcome measure towards alleviation of this persistent sociological problem in the Malay Community

It will be no exaggeration even in modest terms, to state that there appears to be at least one or two young girls growing up to puberty in every other Malay house in the island. The population of the community could be rated at almost 60,000. However, the number of un-married girls amongst the community could be rated as inordinately high for a small minority community causing sociological problems of an alarming nature. The main reasons adduced below appear to have direct bearing therefore.

- ** Primarily, the basic cause is the economic situation which in many homes / families being not above the poverty level.
- ** Even where there are marriageable girls gainfully employed locally or in foreign countries; the position is in variably that, by the time they have economically bettered their lot and returned home, they have grown past their youth and daunted in finding suitors.
- ** The pernicious system of Dowry being the insidious cancer and veritable bogey in giving many a girl in marriage.
- ** The numerical population imbalance of a preponderance of females over the male is also a vital sociological handicap of the community.
- ** Malay bachelors despite their inherent right to safeguard and perpetuate their own species, seeking the hand of girls outside the community for betterment of economic and other factors.
- *** Last but not least, the significant lacuna of organised youth societies, conventions, meeting places, forums cultural centers within the community to exchange views, give opportunities to augment personal contact, encourage, develop and acknowledge youth talents and merits prove severe set backs in promoting the educational, cultural and sociological growth and outlook of the youth of such a vibrant ethnic community as the Malays.

Incidentally, taking a cursory look at the situation in Malaysia, a predominantly Muslim country where the Islamic Marriage code is practiced - the grooms pay the dowry. However, religious authorities there, are crying foul over escalating dowries as marriage choices are becoming increasingly dictated by money. The tendency is for Malay parents to squeeze as much money as they could out of a daughter's

suitors, especially where the daughter is more educated and better economically equipped than the groom. The bachelors in the country are suffering and some are delaying their marriages. Marriages outside the community appear not uncommon in the societal set up. The main reason enumerated above perhaps form the basis for the sociological problems of the Sri Lanka Malay community and the remedy for which lies elsewhere. The setting up of a Computer - based Marriage Data Bank to store particulars of each applicant is indeed a very welcome updating facility to help find compatible partners time saving and productively oriented in the field though not acceptable as conclusive answer. However, some computers have the added facility of casting horoscopes on provision of particulars of births and lagnas respective to the applicants. The information thus retrieved could be made available to the prospective applicants for perusal and desirable follow-up action.

It seems beneficial to address a few words of moral exhortation at this point, to Malay bachelors, that it is their inherent right to safeguard and perpetuate their own species and with this sacred vision of responsibility in mind, to benignly look within the community, now that there is a possibility of a Computer - based Marriage Data Bank in the offing, to help facilitate the finding of a compatible partner- and also make reasonable sacrifices before they finally decide to marry partners outside their community and cause irreparable sociological and ethnical degeneration in the Malay race.

The Computer findings of compatibility however satisfactory, may not necessarily carry with it the humane element of sociological acceptance. A measure of marriage counselling by experienced/trained personnel, will to a larger extent bring out beneficial results with the different categories of spouses being involved such as the young, the matured and the divorced. This type of special approach becomes all the more necessary when the consenting parties vouch for a dowerless marriage.

There have been innumerable instances where a dowerless bride has been subjected to ignominious and traumatic treatment, especially when there are yet others in the family who have provided dowries in their marriages. Hence the dowerless bride needs to be given added protection, mental security and moral confidence as far as her human rights are concerned. Another vital factor is that though the Computer-based compatibility report shows every thing's quite satisfactory on paper, the girl with her own eyes should see the prospective husband and give her personal consent to the marriage which is a must. The Holy Quran clearly prescribes this procedure as expressed in the case of the marriage of Zaid son of Haritha to Zainab, daughter of Jayash - cousin of the Prophet (Sal) - Sura XXXIII - V36

It will be the very acme of success of the Computer project if it did not seem to end with the mere bringing together of a compatible couple to the marriage altar, but also possibly be able to ensure to a reasonable extent, the survival marriage in its post - marital sojourn. If not, all efforts may end up in a technological mockery as it were, if the marriage breaks off, prematurely.

A sense of awareness of the humanitarian ways in which one's spouse has to be treated as laid down in the Quran and the exemplary conduct of the Holy Prophet (Sal) should form the guidelines to be emulated for consecration of the nuptial knot.

Proviso :

From egalitarian and human right considerations, it behoves most incumbent on the part of the male partner, his parents and other members of his family to expressly ensure that marriage to a dowerless female does not relegate her to a lowering of marital status for all times of her marriage life. Any transgressions of these considerations shall be treated as tantamounting to violation of the stipulations of the marriage bond in no uncertain terms.

Under the contemplated project some proviso on the lines indicated above seems necessary to be stipulated and understood by the consenting parties concerned, when finalising arrangements for the marriage, to accord a fair and more binding force on the terms of the marriage bond.

CALL IT A MALAY WEDDING - ?

by - M.A. Sourjah

Today, most of the traditional rituals are not practiced at Malay weddings for the obvious reasons of paucity of knowledgeable persons and / or due to ignorance.

I happened to attend a certain wedding quite recently and it was my observations that an appreciable measure of Malayness was quite conspicuous by its absence. However, it was most edifying to experience that the Doa Kawin (Wedding Prayer) was rendered in Malay with an English translation alongside, by a Songko wearing elder and the Bridegroom, his Bestman and a few members of his party were also wearing the Malay headgear it was no doubt a propitious start giving one the impression of more Malay sequences to follow. But it is a sad commentary to narrate that thus far and no further were there any tangible evidence of Malay adat sadat of the kind, as it were. Of course at the Isthal the usual rituals of throwing betel sheaves over the bride's head by the Bridegroom, tying of the nuptial necklace, exchange of wedding rings did take place. The Bridegroom then turned to the assembly and made obeisance - salamat sumba, before taking his seat with his bride on the throne.

But just prior to all this the Bride and her entourage in her conspicuous non - Malay bridal attire paced up the aisle to the Isthal to strains of the non - Malay refrain "Here comes the Bride" by the band in attendance. The Malay ladies of the bridal party in their non - Malay attire were virtually showing off their Moor - fashioned sarees (with the drapes to the fore). This I felt was an unconscious insult to the dignity of the most appropriate attire for the occasion - the elegant Baju Kurung Malay costume.

Imagine what a cultural impact it would have created if the Bride and her entire entourage wore that elegant Baju Kurung ensemble and the other ladies in attendance too sported the same Malay outfit. It would certainly have created a Malay Fiesta of Batiks. A presentable delight for the photo-catchers too.

O no! No such thinking in cultural terms was anywhere in the offing. That tidapathy outlook alone perhaps ruled the roost !.

Call it a Malay Wedding - ? O tempora ! O mores !.

Men alone wearing Malay songkos appeared ridiculous

when their glittering better halves quite unmindful of cultural flavour were outrageously capitalising on alien fashion trends. This was indeed most preposterous. The ladies did not think for a while that it was a Malay Wedding where Malay traditional costumes, ensembles and fashions were to be the order of the day.

The Bersanding was also a part of the scenario at which a many tiered Wedding Cake was ceremoniously cut with the cameras blazing focus on the scene. The cake was partaken by the Newly-weds who were soon given the much needed respite in a red-cushioned antique spacious settee gloriously bedecked with large roses. The couple commenced to be introduced to friends and relations.

Aroma of fried foods began to seep into the wedding hall and it was just good time for an inviting wedding lunch.

Can we then not discern from the narrated scenario - even though some of the older traditions cannot be retrieved at least for posterity's sake that an attempt should be seriously made to preserve and maintain our Malay cultural patterns. At Malay weddings and at other Malay get-togethers too, Malay women should be made aware of wearing their cultural dress patterns and men should always wear their songkos. The sense of cultural unity should not only be in spirit but should be conspicuously displayed. Malay songs, Lyrics, Poems and Pantuns must be organised and sung to bring out rhythmic values of Malay music. Selected Malay cassettes to suit such occasions should augment the entertainment.

"MISKIN PUN KAYA PUN TIDAK PEDULI
SEMUA MELAYU KALAU SATU HATI
SAMA DAN SAMA ORANG MELAYU
MARI MAJU DENGAN BRANI KALBU"

Two up and coming Malay Orchestras are on call :
Kalabhushana Stanley Oumar and Mabole Malay Association - merit a trial.

COLOMBO MALAY CRICKET CLUB

At the 126th Annual General Meeting of the C.M.C.C. held on 27th December, 1998 the following were elected unanimously at this meeting.

Patron	Mr. B. Doughlan Lye
Vice Patrons	Mrs. Kathijidha Deane
	Mr. M.K.X. Sabar
	Mr. Ackiel Mohamed
	Al Haj T.M.A. Raheem
	Mr. Haris Kitchil
	Al Haj T.B. Dulapandan
	Al Haj T.M.F. Dole
	Mr. M.T. Ousmand
	Al Haj B.M.R. Lye
	Capt. T.A. Dole
	Mr. T.S. Saldin
	Hadjiani Felicia Mohamed
	Mr. R.M. Sabar
	Mr. Nihar Musafer
	Mr. T.M.S. (Bunny) Saldin
President	Mr. B. Royston X Lye
Club Captain	Mr. T.C. Buckman
Vice Presidents	Mr. Thaha Mohamed
	Mr. Branu Rahim

	Mr. Thaj Sarifo' deen
	Hadjini Fazeels Cuttilan
	Mr. Shiraz Lye
	Mr. Razmar Lye
	Brig. Tacky Sally
	Brig. T.M. Bohoran
	Mr. T.F. Rawdin
	Mr. Lahan Samsudeen
Hony. General Secretary	Mr. Juragan Majid
Hony. Asst. Secretary	Mr. Uvais Samsudeen
Hony. Treasurer	Mr. Ackiel Ousmand
Hony. Asst. Treasurer	Mr. Irfan Allang
Ground & Pavilion Sec.	Mr. Fazal Burah
Branch Secretaries	
Cricket	Mr. Mirza Fajudeen.
Hockey	Mr. Tony Mohotar
Nethball	Mrs. Mazeena Aher
Youth Affairs	Mr. Sagara Amit
Refreshment / Bar	Mr. Rilwan Lantra
Social / Entertainment	Mr. Hussein Jayah
Indoor Games	Mr. Azran Burah
General Committee	Mr. Rohan Musafer
	Mr. Hafleen Smahon
	Mr. Azmath Mohamed
	Mr. Tony Rajudin
	Mr. Hisham Abdeen
	Mr. Iqbal Hamidon
	Mr. Mashood Ahamath
	Mr. Thaj Lantra
	Mrs. Shanaz Bohoran
	Mrs. Roshan Ousmand
Hony. Auditor	Al Haj S.B.C. Halaldeen
Trustee	Dr. A.R. Deane

THE MALAYS, SOURJAH'S AND HUSSAINMIYAS

(Oct - Dec 98 issue)

By Fazeer Radin

This reply was originally intended to be brief but as Sdr Jainudeen has raised certain specious and irrelevant issues, to my article attempting to mislead the Malays I am impelled to disapprove them and put the record straight

Adverting to the above article forwarded by Sdr. Janinudeen Ahamath for publication, having direct reference to mine "SLAVES AMONG THE MALAYS" (Terang, January - March 98) I wish to precisely state that the whole subject had been adequately and conclusively dealt with therein. It is therefore, no small wonder that Sdr. Jainudeen in his reply, though running into numerous pages, had no clear target as such, to fire his whimsical bullets. He has not been able to disprove what I have countered as true or false with valid reasons. In fact, his attempt is an exercise, in futility resorting, to aimless verbiage resulting in "More chaff than wheat".

The crux of the subject content which Sdr. Jainudeen dwells on cuts no ice at all. He appears to deny that Dr. Hussainmiya's orgy of sheer fury, all agog with vengeance going haywire on Sdr. M.A. Sourjah like displaying a red bag to a bull by stooping to the lowest ebb by indecently and indirectly linking some non existing records of Oosterlinger (Dutch Eastern) slave - lists in the Arcip National Indonesia referring to one Sourjah as one of those Amboinese Christian slave

convicts who was banished to Ceylon in 1790's and kept in chains for having stolen pigs from the pen of a nameless Dutch governor in Batavia. There is, of course, no other reason one can think of for the doctor to introduce from his pocket as it were, a slave-Sourjah to the lineage of Sdr. M.A. Sourjah with stark impunity to scandalise him and achieve sadistic thrill. Several level headed readers are apt to think this as a despicable cooked up story and blatant lie invented to serve his ulterior motive, unless and until proved otherwise right thinking Malays will be impelled to send doctor to coventry. This will not end with it but create a derogatory impact on his writings.

I like to cut the cackle by asking Sdr. Jainudeen whether his version or that of Sdr. Sourjah will be accepted in the eyes of the law that the doctor is not a Malay by race. Sdr. Sourjah's contention is that for a person to be a Malay his father has to be a Malay and his father to be a

Malay his grand father has to be a Malay and the racial lineage goes on like that. Accordingly Sdr. Sourjah's claim is that Dr. Hussainmiya is neither a Sri Lankan Malay nor a Malaysian Malay. Statutorily, it is the farther's race which determines the racial identity of the children in Sri Lanka especially for census and statistical purposes. The constitution of the Federation of Malaysia defines in article 160 (2) as "A Malay is a person who professes the Muslim religion, habitually speaks the Malay language, conforms to Malay customs and is a Malaysian citizen" and not the cock and bull story Sdr. Jainudeen trots out.

The bone of contention results in a negative answer as the doctor's claim on his distaff side that he is a Malay while his father is neither a Sri Lankan Malay nor a Malaysian Malay but of Indian origin won't hold water. On the contrary, Sdr. Jainudeen has written that "Without producing any new evidence, Sourjah and Fazeer are enaged in vain and simplistic attempts to dismiss Hussainmiya's national identity as well as his assertion on the Malay ethnicity".

I therefore wish to reiterate that "new materials" will be have to be produced by Sdr. Janinudeen and / or his peers to prove Sdr. Sourjah's challenge that doctor's father is not a Malay for him to be a Malay. As long as he fails to produce this evidence beyond doubt doctor will remain a non-Malay by race in the eyes of the public, unto doomsday, as the saying goes.

In the same breath I observe Sdr. Jainudeen is not aware that beside Sdr. Sourjah and I, Saudaras Farook - Thalip, Farhoom Samahon, Major Bagaf Sariffo' deen too have countered Dr. Hussainniya. Why does not Sdr. Jainudeen at least do some research and give what's Caesar's due unto Caesar?

I believe that professors and their ilk in universities do not believe in fooling their trusting students who spend years at their feet to know the truth and have no vested interests in promoting falsehood. Why not such erudite scholars make a clean breast to show honesty and integrity to the truth - hungry - world and at the same time help curb the grouching hatred and animosity towards those who wish to preserve their Malay ethnicity?

I for my part, as a seeker of the truth and justice please be notified that contrary to what the doctor has quipped and composed in his hooks his own controversial conclusions, inferences, deductions and opinions, some of which are devoid of any evidence and undermines the

Malay ethos, I have substantiated my views. I have quoted from reliable sources supporting details and bolstered up facts to evaluate the Malay ethnicity vide the 'Island' Saturday Magazine 17th September 1994, comprising well over one and half pages, the longest article that ever been covered by any newspaper in Sri Lanka pertaining exclusively to the Malays, the 'Terang' issue of January - March 1996 and the 'Terang' commemorative issue 1987-1997. The reply I have compiled below to surface the whole truth of the vicious and spurious campaign by sdr. Jainudeen that it is foolhardiness on the part of the Malays for preserving their identity and claiming themselves as a race on grounds of ethnicity.

I shall endeavour, as it should be, to bring home to Sdr. Jainudeen to realize his folly in no uncertain terms by laying my defense straight and not crooked like cheap politicians do, which sdr. Jainudeen I regret to say appears to have not only but also aped, played the part of the quivering to get into the good books of the majority of the group of Muslims of his association and get their backing at the expense of the Malays. I will, therefore, first put forward sdr. Jainudeen's statements and subsequently follow with my answers, thereto.

"My songs gave eyes to the blind, ears to the deaf,
Set the critics flapping like nightbirds,
Set me at rest all night on my bed
And pay me well if I write you a eulogy.

The flatters will come to you mouthing it,
And desert every voice but mine, for I
Am the singing lark, the rest are echo,
Time is my scribe and my register
If follows me singing the words I drop.
From safe harbors they sailed away
Pre-occupied because of my poems.
The throats that have never spoken trilled
My scale, the moment before landfall.
RUDAKI - Persian Poet.

1. "Mr. Fazeer Radin's invectives are interesting, albeit defamatory."

Sdr. Jainudeen has made only a statement here bereft any substantiation that my statements are invectives and defamatory. I dare say that the readers will no doubt, independently deny that it is the doctor's baseless publication in the press besides being defamatory and invective is false, cowardly uncouth, vicious and slandering out of sdr. Sourjah.

2. "In fact, the controversy surrounding the Malay ethnicity is not peculiar to Sri Lanka. It is frequently debated issue even in Malaysia and constitutional definitions notwithstanding."

If sdr. Jainudeen is aware of this he has to take it rather philosophically that it is nothing wrong but seemingly praiseworthy on my part as defendant of Malay ethnicity to thwart calculated insults on Malays. If ethnic consciousness is a malleable concept - at least within limits - there is immense room for the propagandists and myth makers in molding ethnic identity and this is a factor which has had immense implications on the writing of history and the wake of recent ethnic conflicts in Sri Lanka and some of the propagandists have had a ready reception from those who wish to assimilate the minorities.

In certain recent writings, particularly in the United States

the term "ethos" has been used virtually as a substitute for "racial" and its applicability to premodern contexts has been held to question. However, the term "ethos" goes far back in history to the time of Herodotus and Aristotle. Initially, it was used in Greece in the sense of a "group" in contexts denoting "a swarm of bees", "a flock of birds or animals", "a number of people living together", or "a band of comrades". Thus rather than totally reject ethnic categories in premodern history, it is perhaps necessary to attempt to distinguish between their historically varying signification and towards greater vigour and clarity in the use of the term "ethnic" and "ethos" in historiography. Labels used by others may not be easily accepted by those from within the "ethos conscious group". Similarly, a man visiting a neighboring polity would be identified by the name of his own polity and **would even describe himself in term of that identity**, but once he is back in his own polity, such labels would lose their significance. The cohesiveness of the group implied by the label applied by these outside the group was not often representative of actuality.

3. "Interestingly Fazeer betrays a spark of pseudo - in tellectual capacity which has deplorably little original material to offer other than verbal barrage on a scholar who has pioneered a scientific study of Sri Lanka Malay community."

Scholars do not mean they all tell the truth, are accurate, unbiased, justified and not lopsided, and therefore, is it the Hobson's choice for those with no title before them, that they dare not call one's soul one's own and must bow down to the whims and fancies of the scholars and take for granted everything and anything what they say as correct and true? For such poppycock I will not hold a candle to the devil.

The arguments against historian who has claimed to construct what really happened have been debated for long. William Dray has congenitally summarized them (Butterfield, op. cit. p.17). In the first place the historian's knowledge of what he studies is necessarily indirect. He 'sees' history through the medium of documentation. Secondly, his knowledge is incomplete. As Charles Beard argues 'In most cases he makes a partial selection or a partial reading of a partial record of the actuality with which he is dealing.' The historian tries to construct a complete view of the past from this incomplete evidence. Finally, historical accounts are said to be value laden for a historian remains, 'a creature of time, place, circumstances, interest, predilection culture.....' (the nobledrama. American Historical Review vol. XLK (1) pp 74-87). Let us keep these observations constantly in mind when history is read.

A scholar may 'be all and end all' for sdr. Jainudeen; but for me he is human and subject to err. The Holy Prophet (SAL) himself was prepared to accept the fact that there may be others who knew more about certain matters than even himself and who are therefore entitled to hold opinions that may prevail over him. In the Sahitu Muslim collections, Aisha records that the Holy Prophet (SAL) said: "I am but a human being. If I give an order which is the fruit of my opinion, remember that I am but a human being, you know your own affairs better than I do". Giuseppe Verdi, the brilliant Italian composer was once rejected as a music student. Emile Zola the famed French author got a zero in literature and Winston Churchill, England's great prime minister, was described by a teacher as a "care-less, forgetful and sloppy..."

Recently professor Priyani N. Soysa

was found guilty of medical negligence in the verdict made against her.

Let schoolmasters puzzle their brain,
With grammar and nonsense, and learning,
Good liquor, I stoutly maintain,
Gives genius a better discerning."
GOLDSMITH: She stoops to conquer.

4. One is compelled to ask how much anyone has contributed to Sri Lanka Malay studies ?

Here again Sdr. Jainudeens thinking is like the frog in the well. The three books - 'The lost Cousins', 'The Antecedents of Sri Lankan Malays' and 'Orang Rejimen' written by the doctor contains almost the same substance though presented in different format, perhaps for the sake of variety. As for me, I have not gained anything special from the doctor's research. Everything had been laid on a platter, as it were for his research and the adaptation were of those written in piece meal by early Malays and true researchers who had laboriously pioneered in the research. In the case of doctor, I have reason to believe it was a matter of collecting and compiling the presentations in these books with inclusions of his own inferences and deductions. Some of those who had lend their pamphlets, leaflets, manuscripts, bulletins, books etc., to the doctor are furious that he has not returned them their precious belongings as promised and has let them down badly.

There is no qualms against doctor's citations of certain sources as false but what bothers many true Malays is his interpretations operations and his penchant for challenging the sources that historically favour the Malays as false and incorrect; on the other hand his choice of citation he wants the readers to accept as true and correct. Please see my criticism in this context 'Terang' January - March 1996 pp. 14 - 23.

Indeed, historians have a singular advantage over all others in comparable disciplines - they have the advantage of hindsight. This is often why historians are able to obtain insights into events and developments - insights which eluded contemporaries and active participants. Thus given the ability and the will to analyse historical evidence. Historical truth is less valid than other truth. If we ask two professors, who are pillars of two rival political parties, to write history of their opposition political group, will they be candid ?

"We must teach history, precisely because so much bad history exists in the world today, already. Bad history is in the air, we breathe and even those who pretend to know any history behind the day of their grand father are dangerous because they too are the slaves of unconscious assumptions or concealed perversities on the subject of the past". (H. Butterfield op. cit. p.71)

5. "The doctor has read Fazeer Radin's article in question and feels flattered someone has diligently read his works, and even displays competency to carry on the valuable work he has done

Thank you. While doctor takes off his hat to me having his heart in the right place to be impressed of my criticism and keeps me in countenance, Sdr. Jainudeen hauls me over the coals, bears malice, casts aspersions and has sent me to coventry, for expressing my candid views.

Well, I wish to state how some of the Malays who are concerned of doctor's contribution feel "you needed us and we failed you, you probed our weakness and found us wanting. But please let us try - again, together. Sometimes, we do better than this ; don't judge us for always by just one failure. But there are other things, too; good, warm things to live for. So breathe ; Its' such a simple thing, but so important."

Now to revert back to the subject, I might mention that I have a thirst to seek knowledge of the Malays, not with the idea of ridiculing Dr. Hussainmiya but to put the record in order. Besides the doctor's writings I have spent quite a good deal of my time at the National Archives, libraries, institutions in Sri Lanka and abroad and with learned men for this purpose and with no motive of getting a title before my name. Nor am I a variety of the pot-boiler. It is unfortunate our media doesn't give prominence to Malay writings. What I have gained I do not like to keep them as secret, but to put in writing so that those interested can probe, verify, question and pass them on to the future generation. If sdr. Jainudeen goes over his grounds he will seek the truth that these 'new materials' do not appear in doctor's books and they are contrary to doctors citations, which again will disprove sdr. Jainudeen's ridiculous underestimation's cause a brush with me.

I have had the opportunity of sailing around the world and made use of the opportunity to read the writings of J.L. Casparis, Piere Dupont, J.Ph.Vogal, Colonel Yule, Sylvain Leve, R.J. Majundar, Sir Thomas Stafford Raffles, Jabras, C.W. Biggkaam Muller, O.M. Volters, J.L. Moena, H.W.C. Codrington, Dato Sir Roland Bradell, O. Codes and host of local and foreign authorities on the subjects. They are very informative; but the book 'Ceylon and Malaysia' written by professor Senarath Paranavitane bears the palm on Malaysian historiography. Unfortunately, Sri Lanka being predominately a Buddhist country and having laid strong foundations to its historical, cultural and religious bindings with India, the researchers have taken a lak daisical attitude to venture seriously and probe into professor Paranavitane's findings for fear of contradicting the general accepted norms and play safe. I believe it is the same with Indonesia and Malaysia, where majority now being Muslims are disinterested to probe into their ancestors who were Hindus and Buddhists.

6. "He (Dr. Hussainmiya) is a Malay, a fact entered in his birth certificate. brought as a Malay, taught Malay manners, perceived as a Malay by his Moor colleagues."

"None shall have the power
of intercession, but such a one
As has received permission (or promise)
From Allah Most Gracious"
Quran (XIX - 87)

Not Dr. Hussainmiya but the informant, unless he is a chartered libertine, who trumped up the information that doctor is a Malay while his father is not, is a fraud and not "a fact"

Besides the mother tongue of the Moors in Sri Lanka being Tamil, they can read and write Tamil, their women dress like Tamils and most of their customs and traditions of Tamil origin. Therefore, based on sdr. Jainudeen's claim it has to be ruled out as the Moors are by race Tamils.

If doctor had even a semblance of interest to be a Malay in the first place, he surely would have thought twice and

consulted Sdr. Jainudeen before marrying a sinhalese lady!!

"Every nickle adds to the muckle."

7. "Have Sourjahs more Malay than Hussainmiyas be cause the latter have Indian blood in them."

By word of mouth, at last, the cloven hoof has been revealed that Dr. Hussainmiya's father is not a Malay but an Indian, as claimed by Sdr. Sourjah. Now if we were to argue on this issue logically, rationally, statutorily or genetically, of course, M.A. Sourjah both physically and metaphorically has pure Malay blood.

If Sdr. Sourjah and Dr. Hussainiya are kept side by side and adjudged as to who is a Malay and who is Indian, almost all 100 percent of the jurists will have no difficulty in declaring Sdr. Sourjah as Malay and Dr. Hussainmiya as an Indian from their color, shape, nose, cheek bone, hair eyes etc.,

It is determined from the analysis from the blood group the genetic, anthropological studies and probability of the fatherhood in disputes involving claim or disclaim paternity. The scripture says the male carries the seed and the female is the earth. If a mango seed is planted in any part of the earth, it sprouts, it will be none other than a mango plant. Similarly, with the other seeds. The surname or the hereditary name of a child derives from the father's side, as far as the Malays are concerned. I suppose it is the other way around with the Indians.

8. "What about all the Indians who have been absorbed as Malays in the peninsula? Or what about a larger number of Malay men and women who have married into other Sri Lanka communities like Burghers, Sinhalese and Hindus?"

This is not only a false but an illogical and gibberish statement. According to Sdr. Jainudeen there is none but all the Indians have been absorbed as Malays in peninsula and only the minority of the Sri Lankan Malays are married to their kind.

If Sdr. Jainudeen can prove without reasonable doubt all Indians have been absorbed as Malays in the peninsula or provide statistic of the Malays for the past one or two years or more that more Sri Lankan have been married outside their community, I will bow down and accept Dr. Hussainiya as a Malay as Sdr. Jainudeen wishes. Wishful thinking, thinking of a high order!

Must I explain to Sdr. Jainudeen that Sri Lankan Malay men and women who marry outside their community and the children of these Malay men remains a Malay by race; but not the children of the Malay women.

9. "When Malay women do not wear Malay Baju Kurong and Malay men do not wear Malay dress and songko even on occasions and speak a Creole language which is mutually unintelligible to the real Malays of the peninsula, how can outsider identify a Sri Lankan Malay? By their color, feature?"

In reply I wish to pose the situation when Chinese women in Malaysia wear Malay Baju Kurong, and Chinese men wear Malay dress and songko and speak standard basha Malayu is it proper to identify them as Malays by race?

"To put the change upon."

I wonder Sdr. Jainudeen is aware that Indonesian, Malaysian, Japanese men do not generally wear their national dress but European attire. The Jews in different parts of the world do not speak Hebrew but the language of their adopted land. The 350 million Malays all over the world do not speak the standard basha Malayu but their own dialect like the Sri Lankan Malays. Like I find some of the Islanders in Indonesia who speak the natural dialect of their own find it difficult to understand real basha Malayu spoken by the Malaysians, the Indian Tamils too find it difficult to understand the language the typical Jaffna Tamils speak. It is also my observation at the Sri Lanka Malay Association that majority of the representatives from both Indonesian Embassy and the Malaysian Commission do not wear songko, when they visit the SLMA. Surely it does not mean that these racial groups do not belong to their birth race.

There is nothing to look down upon the Sri Lankan Malays for including in their dialect Sinhalese and Tamil words for practical reason and when neither their motherland nor adopted land have not induced and aided them to study basha Malayu like other countries do; on the contrary with all odds against them and with no incentive whatsoever for preserving their Malay language, being the minority among the minority race in Sri Lanka, these Malays must be hailed praised and encouraged by Malaysia and Indonesia. Modicum of Sinhalese and Tamil words derived from Pali and Sanskrit have been absorbed in their Malay language because they are useful and easier to formulate. Indonesians and Malaysians before they were converted to Islam were Hindus and Buddhist where several words from Pali and Sanskrit have been incorporated in today's standard basha Malayu.

Is it not because the Sri Lankan Malays closely resemble their counterparts in Malaysia, Indonesia, Philippines and their neighboring countries that for purposes of shooting of the film "The Iron Triangle", the Sri Lankan Malays were selected from Slave-Island, Hambantota, Chilaw, Kurunegala, Hunupitiya and other areas to pose as Vietnamese and Vietcong soldiers and civilians? (The Island February, 14, 1988)

As for the rest of the contents in Sdr. Jainudeen's article it is sooth to say that his onslaught on the ethos of the Malays and branding them as an assimilated group, an unrecognised community by the government, that there is no leader among them to represent their race, that they have to entirely depend on the mercy of other racial group to seek for their rights that there is nothing to be proud of themselves as Malays thus taking the shine out of the flock from their feathers. Here it is important to realise the impact of such ridicules that the bark is worse than the bite on their community. I point the finger of scorn at Malay parents of Sdr. Jainudeen's mentality for ridiculing openly and be ashamed of their own Malay race thus to imbue and instill in their children that their own kind is inferior and thereby seek a superior race? If one is ashamed of what is, it boils down to satan rebuking sin, which is undoubtedly on of the causative factors for Malays getting married outside their community which would meet Sdr. Jainudeen's stress on this state of affairs. Read Holy Quran Sura cxi how even Holy Prophet (SAL) was infuriated and in a quite extraordinary vehemance rebuked Abu Lahab for implicating pain of mind. Unless Sdr. Jainudeen has a bee in his bonnet he will not dare come out, especially in a media that covers Malay interest, to undermine the Malay ethos to achieve his

ends. It is an added insult to injury to the Malays at their dilemma today. However, Sdr. Jainudeen is at liberty to put that drug in his own pipe and smoke to achieve his pipe dream come true but let him not throw dust in the eyes of true Malays by inducing them to smoke that boost the imagination of his day dream that runs amok and plays havoc. To the true Malays to make them fall in line with him is like the English saying setting the Thames on fire and to insult their race is to take the gilt off the gingerbread. It is the fundamental right of these Malays to endeavour to preserve their identity, language culture tradition and mighty deeds of their ancestors. If God wills everything and anything is possible. There may be a day sooner or later the oppressor and those responsible will realise their folly and give the rights of the Sri Lanka Malays to preserve their language, culture, customs, religion and other equal rights. We trust our hope in the hands of God Almighty.

We have a category of Malays who claim as leaders, of the Malays, who are unable to represent the Malays in the highest legislature or recognised Muslim associations without falling in line with the terms and conditions of the majority of the Muslims. These Malays when they get a place in the parliament or an institution of National standard they adopt the political stance that they are Malays who do not represent the Malays to help their cause but the Muslims at large.

These are the self motivated Malays who need the support of the majority of the Muslims for personal gain and political mileage and tend to view such 'Parochial historical traditions' of subjugated people with suspicion and appear to uphold such founted views of their literary works. At the archaic stage, expanding policies often encourage the absorption of smaller internal group by the larger, but there is the paradox that parallel to such absorption would be the creation of race expansion which could also generate processes toward ethnification within threatened polities, especially when chances of survival are near.

Islam flourished in science, art and culture and produced successful army leaders and the Islamic empires were supreme, powerful and mighty in warfare like Sri Lankan Malays were the pioneers among the Muslims to excel in studies, administration, sports, soldiery, music, drama, craftsmanship and other departments. Today in the world assembly - the United Nation, it is topsy turvy, all the Muslim countries are ordinary members and second to others or nominal. While United States, United Kingdom, France, USSR and China are in their heights as permanent members, which means they are of importance and bears much authority when compared with the rest of the 146 ordinary member countries among whom the Muslim countries are listed. This is what I wish to exactly cite in defiance to Sdr. Jainudeen's sarcastic assertion that 'The plain truth is that the Malays of Sri Lanka are not even a statistical category lately as they are being dumped with others in the Government department'.

Like what the Muslim countries are facing a very low profile today in the international assembly, the Sri Lankan Malays also have been onslaughted and downtrodden and set at naught by non other than their own kind for personal gain. How will the majority who decide for the minority consider the just rights of the Malays when their own brethren like Sdr. Jainudeen who holds positions as

the National President of the YMMA, and that of a Justice of the Peace, ridiculing the Malays that "they have the blue blood and therefore are superior to other inhabitants in the island?" It is a blot on one's scutcheon.

As for Dr. Hussainmiya, I understand his stance, He is neither flesh, fowl nor good red herring. He desperately needs company or is it sympathy! therefore, he tries to class all Malays in the same lineal as he exists. Perhaps few gullible Malays and proselytes are willing to act as his protege mouthpiece and cat's paw to mislead the Malays.

Last but the least, I have but to come across an humble, honest, religious salt of the earth like Sdr. M.A. Sourjah, who is an old hand in matters pertaining to Malay historiography and in harness to run counter, to defend uplift and promote Malay interests. And the following lines could be aptly said of him.

"To shun all fears of doing what is right
Quite unconcerned of what the result be
Be't even lifes last extremity."
Come ! come! Sdr. Jainudeen
Be thou the wiser after
Thy exercise in futility,
Thy false gauntlet
Thou withdraw gentlemanly

SRI LANKA MALAY ASSOCIATION OF AUSTRALIA

- Oleh - Capt. Anwar Dole (Sydney)

"Orang Melayu Kita Semua Sudara
Sombonglah Kita Utama Bangsa
Sama Dan Sama Orang Melayu
Maju Terus Dengan Berani Kalbu"

We are all Malay brethren
With pride of our sacred race
Let us in spirit of equality
March forward with brave heart and dignity

INAUGURAL GENERAL MEETING

The Sri Lanka Malay community in Sydney, on 19th Sept. 1998, got to gether to organize an event which will go down in history, to form the "Sri Lanka Malay Association of Australia". The inaugural General Meeting of this Association was held on this day at 6.30 PM at Dundas Community Centre, Sturt Street Telopea, Sydney.

At this meeting, there were about 48 Malay families present, out of which 39 families enrolled to be founder members of the Association.

The meeting commenced with the recital of "Doa Selamat" by Encik Puthra Thunku Ousmand. Encik Nizar Sapideen propose the name of Capt Anwar Dole as Pro - Tem Chairman until the election of the new President and the house unanimously accepted this proposal. The election of 3 Patrons and Officer Bearers followed with decorum it the traditional Malay custom, Mushwarah dan Mufakat, when those elected were uncontested.

Encik Nizar Sappideen who worked tirelessly with the co-operation and support of many other Malay brothers and sisters to form a separate body for the Sri Lanka

Malay expatriates in Australia, was the popular choice for the coveted post of President. The following were elected to office

Patrons	:	Professor Razeen Sappideen Dr. Ahmed Veerabangsa Capt. Anwar Dole
President	:	Encik Nizar Sappideen
Vice President	:	Capt. Bashur Musesafer
Hony Secretary	:	Encik Tony Sookoor
Hony. Asst. Secretary	:	Encik Puthra Thunku Ousmand
Hony. Treasurer	:	Encik Sameen Shaideen
Committee Members	:	Encik Razikeen Dole Encik Ezmal Lye Professor Carolyn Sappideen Puan Shyama Dole Puan Margaret Haenke

The Constitution of the Association which was being prepared by Professor Carolyn Sappideen, a legal Luminary was not ready for presentation at the meeting. It is however proposed to convene a special General Meeting at a latter date for the specific purpose of adopting the Constitution and to take legal steps to incorporate the Association. Encik Nizar Sappideen, addressing the house, expressed his thanks to the members for electing him President. He said he was proud and very much honored with the appointment.

He urged every member of the Sri Lanka Malay community in Australia, to be a close - knit family and to work unitedly to preserve the traditions and cultural heritage of the Sri Lanka Malays.

The Meeting concluded with the recital of Slawath.

SOCIAL

In order to celebrate the historical event on the formation of the Sri Lanka Malay Association, a Social followed which included the presentation of two Malay Cultural dances, the "Tari Liling" and the "Ronggeng" and three Malay songs. Those who participated in the "Tari Liling" and the "Ronggeng" were trained by that talented Malay dancer who was also a former Miss Ceylon, Yolande Koch nee Ahlip. Yolande herself displayed her prowess by taking the leading role in the "Tari Liling" This dance left the audience spell - bound with its high performance.

The "Ronggeng" was equally performed well, which was evident when the audience expressed their appreciation with loud acclamation and requesting for a repetition of the dance.

Three group of ladies and gentlemen sang 3 popular Malay songs namely "Suriram", "Bengawan Solo" and "Threema Kasi". The theme song "Suriram" which was a haunting melody, was the hit tune of the day.

One could hear the members of the audience humming and whistling away this haunting melody. "Bengawan Solo", which was first introduced to Sri Lanka just after

the Second World War was also sung well. The song "Threema Kasi" was composed in Sri Lanka Malay by that versatile musician and composer Zareena Jalill. Music for the Malay dances and song were rendered by the trio Faiz Lye (Organ), Ezmal Lye (Electric Guitar) and Zareena Jalill (Violin).

The colourful costumes worn by the ladies were elegantly designed and sewn by Nona Surahi Packeer, who devoted much to her time and energy in her mighty effort. The ladies were dressed in traditional Malay Batik Sarongs and Baju and the men in colourful sarongs, shirts and songkos. At the end of the variety entertainment, a sumptuous dinner was had by all with a DJ providing music for dancing, which went on until 1 a.m.

At the concluding stages, Encik Nizar Sappideen proposed a vote of thanks. He thanked all those who attended the function which was organised to celebrate an important event in the history of the Sri Lanka Malays in Australia.

He also offered his gratitude to all those ladies and gentlemen who had sacrificed their precious time to attend all the practices to provide an excellent evening's entertainment. He also said that special mention should be made of the contributions and support given by his wife, Surathie, which were a great source of encouragement to everyone. He also thanked the musicians and the organising committee for all their help and support to make a success of the evenings programme.

He then said that he had a sad announcement to make and that was to inform that Faiz Lye and his family will be leaving Australia for greener pastures in Hawaii. Faiz, an accomplished musician and his wife Zeeniya, a talented singer, will be greatly missed by everyone. He then called upon Zareena Jalill to present a gift to both of them. He also referred to the very useful contributions made by Capt. Anwar Dole and Yolande Koch and requested Roshmin Veerabangsa to make a presentation to them.

Finally, he extended his grateful thanks to Nona Surahi Packeer, Gunasmin Lye, Multi Musesafer, Puan Buckman and Doeline Inman Nee Ousmand, for their valuable contributions,

An enjoyable time was had by all and a memorable day it was for all those who attended the function, which ended at 1.30 a.m.

EXPERIENCE IN DOCUMENTING MALAY SOCIETY & CULTURE IN SRI LANKA "Terang" Newsletter

By Mohd. Farook Hassim Thaliph
(Sri Lanka)

THE MALAYS OF SRI LANKA

The Sri Lanka Malays are the descendants of those Malays who arrived in the island of Ceylon (Sri Lanka) from Indonesia and Malaysia during the Dutch and British periods of colonisation, and could be broadly classified into four categories

The members of the Royal families, Kings, Princes, Nobles, Chieftains etc. with their families and retainers who

were exiled by the Dutch rulers of Indonesia from time to time, would form the first group. The second group were those recruited as soldiers in Indonesia and brought to Sri Lanka to serve in the Dutch army. The third group were the convicts from Indonesia who were sent here to serve the terms of their sentence and later absorbed into Dutch army. The fourth group were the Malays recruited in Malaysia by the British and brought in to serve in the British army.

In 1796 the Dutch surrendered with their Malay troops to the British. Under the terms of capitulation, the princely exiles were to be sent back to Batavia. A few exiles took this opportunity of returning to their homeland while the majority opted to remain as they were deeply rooted in Sri Lanka. Those nobles who remained and the Malays who surrendered with the Dutch were drafted into the Ceylon Malay Regiment formed by the British and the Regiment was subsequently reinforced by a few hundreds recruited from Malaysia by the British recognising their valour and fighting spirit. This fourth group were extended the option of bringing their families along with them by Sir Fedrick North, the first Governor of the British.

The progress and versatility of a community could be judged by far and large by the quality of life pursued and achieved by its members in the uplift of its socio-cultural and ethnic ethos rather than on its mere economic advancement. Societal organisation and cultural set-up play a vital role in a community's development.

SOCIETAL ORGANISATION

The Colombo Malay Cricket Club was inaugurated in 1872 and is one of the oldest and famous cricket clubs in the island. Its 125th anniversary was celebrated in 1997. The All Ceylon Malay Association (ACMA) later known as Sri Lanka Malay Association (SLMA) was inaugurated in 1922 to cater for the social, cultural and religious affairs of the community. Political aspirations of this organisation were achieved by the appointment of Mr. M.K. Saldin, the first President of the ACMA - as an appointed member of the Legislative Council (1931-36). Subsequently Dr. T.B. Jayah (1936 - 56), Dr. M.P. Drahman (1956-60) and Mr. B.Z. Lye (1960-65) functioned as appointed members to the Parliament to represent the Malays. However, after 1965 there was no representative in Parliament for the Malays and their political outlook was very bleak. The language policy of the government in enforcing the study of Sinhala, which is the language of the majority community, was a further draw back in the socio-economic advancement of the Malay community. It is in this political set-up that the Malays are now existing.

Social service activities of the SLMA was carried out by the creation of the RUPEE FUND, whose founding president was Mrs. Mashmoon Lye - fondly remembered as the "Mother of Malays". A long standing family club called the Unique Malay Club founded in 1922 celebrated its Diamond Jubilee in September 1977. Its activities were confined to Socio-Cultural and Sports. The Sri Lanka United Malay Organisation (SLUMO) incorporated by an Act of Parliament No. 17 of 1986 pursued socio-cultural and political activities on its own. The Sri Lanka Malay Confederation (SLAMAC), an umbrella organisation, was inaugurated in 1984 to co-ordinate the working of the Malay Associations country wide towards realisation of predetermined goals in the interest of the Malays as a whole.

The Malays have contributed greatly to every aspect of the rich mosaic which forms Sri Lanka's culture today. Their ancestors had contributed to the architectural heritage of Sri Lanka by the number of Mosques they had built. The Grand Mosque at New Moor Street, Colombo, was designed and built by a Javanese, Mohamed Balankaya, who was the son of Hooloo Balankya, Minister to the Raja of Gowa, exiled to Ceylon in 1723. The Shrine of Tuan Bagoos Balankaya lies interred here. Prince Pandan Balie, a free Javanese built the Wekande Jumma Mosque in Slave Island in 1796. In 1864 the masjid-ul-Jamia was built a Java Lane Slave Island out of the Pensioner's fund of the Malay Regiment. Several other Mosques built by the Malay Regiment from time to time are located in Kandy, Kurunegala, Kinniya, Trincomalee, Hambantota and at other places, where Keramats of some Malay saints have been interred.

In 1802 with the leadership provided by the Royal exiles, the British Governor Sir Federic North established a Malay colony in Hambantota in South Sri Lanka. Up to the end of the last World War, the Malays of Hambantota were referred to among themselves by their caste names such as Saadu, Kaadu, Rajon, Palon etc. Enumerated below are a few of their interesting ancient traditional cultural practices they observed then which are now practiced in a lesser degree:

1. During a wedding ceremony to plantain trees with bunches of plantain were planted on each side of the entrance side to the bride's house where the wedding ceremony usually took place. When the groom arrived, someone from the bride's side would circle a fighting cock bird thrice over the head of the groom and throw the cock bird away - probably to ward off malefactory influences.
2. When a groom had to be conducted to the bride's house, the advance party comprising all females were sent by foot to the bride's house. There after the groom was conducted by the men also by foot, usually from one street to another, with a music group playing the Rabana and the Violin and the clown inside a wooden donkey made out of planks would swing the donkey to and fro and dance to the tune of the pantun and music.
3. On a girl attaining puberty, a party was held on the 7th day where the girl beautifully attired after a bath paid her respects to her parents, elders and other close relatives in the traditional way by kneeling down and touching their feet. All those who attended this party were smeared with turmeric water on their back or shoulder to act as a therapeutical germicide. It also proved as an indication to others that they were returning from a 'rumah belakkal'.

Our Malays excelled in socio-cultural and sports activities and for their artistically vibrant multicultural performances were conferred the title of 'Kalabushana' by the Ministry of Cultural & Religious Affairs on four senior Malays - T.A.I Saldin (Malay Traditional Dance), D.D. Saldin (Cultural Activities), Hajiani Gnaima Dain (Education) and M.S. Stanly Oumar (Music & Arts).

CULTURAL SET-UP

For about century or so after the first Malay Newsletter 'Alamat Lankapuri' was published in 1869 by the literary

savant Baba Ounus Saldin, there appeared to be conspicuous lacuna in the literary front of the Malays. However, about a decade or so ago three historical publications "Lost Cousins", "The Antecedents of the Sri Lanka Malays" and "Orang Rejimen" by Dr. B.A. Hussainmiya were published by the library of the Institute of Malay Language, Literature & Culture (IBKKM), University Kebangsaan Malaysia. These books were however of limited circulation, so much so that most of our Malay literati could not even have a nodding acquaintance with the books

The Sri Lanka Malay Confederation (SLAMC) with the Malay Writers Federation of Malaysia (Gapena) organised the Second Symposium Dunia Melayu in August 1985 in Colombo. The purpose of the Symposium was for the Malay scholars from many Asian countries to participate in strengthening ties among all peoples of Malay descent and to promote research about Malay literature and culture. The Symposium being the first of its kind to be held in Sri Lanka, evoked a spectacularly enthusiastic response and brought about that edifying feeling amongst the members of the Malay community of Sri Lanka that they too were part and parcel of that vast Malay region comprising 350 million strong Malay population. Similarly, the Malay scholars from many Malay countries became aware of the existence in Sri Lanka members of their own race who against all odds were maintaining the cultural traditions of their forefathers. However, it behoves in fact on the part of our motherlands - Indonesia and Malaysia - to direct their benevolent thoughts (Faida - tul - Fikr) towards their hapless proteges - the Sri Lanka Malays - in initiating beneficial actions (amal - ul - Khair) for maintaining good feelings of humanity (barakat - ul - insan) and effective cultural rapport as possible cooperation in the future which the latter longingly anticipate for their prosperity and well - being, from their homelands. The Malay - speaking world was also made aware of the wealth of literary material in the form of ancient manuscripts exhibited at the conference hall gathered from individual Malays in the country. This memorable symposium was an epoch- making landmark in the annals of Sri Lanka Malay history and created a timely resurgence of our past history and revival of interest in our culture, language and history.

ORIGINS OF TERANG - AN UNIQUE EXPERIENCE IN DOCUMENTATION

Despite the existence of affluent and prestigious Malay organisations in Colombo, it was the members of a humble rural Malay Association of Kurunegala who took the matter to heart and launched with a sincere dedication the publication of a Malay Newsletter in 1987 exclusively for the Malays. It must be mentioned here that the founder editor Miss Hidayat Jaymon gave the publication its name - Terang. However, her Canadian migration arrangements at the time prevented her from pursuing her initiative and functioning as Editor. The publication of Terang can also be considered as an important outcome of the inspirations and sentiments expressed at the Symposium. Well, these circumstances could be considered as an act of benevolence, I believe, that after such a yawning gap of over a century from the time of publication of the first Malay Newsletter 'Alamat Lankapuri' in the East by Baba Ounus Saldin, who incidentally happened to be an ancestral relative of mine, that I had been made to wait all these long, long years to take up the prestigious post of Editor of Terang. It looks like an inexpressible coincidence at the very outset.

However, it was a very daunting task for me to collect articles of Malay interest for regular publication. It was more than mere fortuitous circumstances, say a real God - send, I believe, my strong sense of dedication and benevolent thought did so swiftly result in good for the community.

My employment situation got miraculously transformed into a most ideal set - up. After my retirement from government service I became attached to a Research Institute in Colombo - A centre for International Studies, provided with comprehensive library and research facilities. Books, Journals, magazines and foreign newspapers for research on Malay subjects, history, language, culture, arts etc. were virtually at my command. I was grateful for this act of providence. There was no looking back; from this point onward, I dedicated my best efforts and helped maintain a qualitative literary standard in the uninterrupted publication of Terang during the course of its first decade of existence.

The experience I gained in editing Terang was most edifying. I, for my part, was made to realize of the real purport of publishing the News letter. It dawned on me that the purport was to bring together Malays who were hitherto unknown. The news - worthiness of the Newsletter paid its dividends in the development of the community and Terang without exaggeration proved its purported message - Al hamdullillah.

TERANG A KISS OF LIFE FOR A DROWNING ETHNIC IMAGE

The Terang was becoming a fully fledged Newsletter (Quarterly) managed by an Editorial Board. Being the only research - oriented, cultural, non political quarterly newsletter in Sri Lanka, it purports to promote free and fair comments regardless of the standing of the writer and immaterial of the interests he represents. It provides an unshackled forum for expression and exchange of views however diverse, pertaining to the welfare of the Malay locally and abroad. Terang's non-partisan policy is its precious forte, that has earned it an appreciable standard and reputation in newsletter journalism as acknowledged by its readership locally and abroad. The prestigious Library of the Institute of Malay Language, Literature & Culture, University Kebangsaan Malaysia has aptly recognized Terang to be "a credible source of information for scholars and research workers interested in the history of Sri Lanka Malays". Terang stands for Unity (Kerukunan), Progress (Kemajuan) and Prosperity (Kejayaan) for the well being and uplift of the Malay community as a whole. The Terang is now being continued to be published by my worthy successor Saudara Tuan Nizam Samath, President of the Kandy Malay Association. I wish him the blessings of Allah in his duties and responsibilities as the new Editor of Terang.

TERANG COMMEMORATIVE ISSUE (1987 - 1996)

The progressive achievements of Terang during its first decade of uninterrupted publication brought about by the selfless and tireless service rendered by the Editorial Board members and me, having earned the kudos in newsletter journalism in the minds of the readership, rightly deserved to be celebrated. To put the icing on the cake, as one might say, the members of the Editorial

Board and I brought out this coveted TERANG COM-MEMORATIVE ISSUE (1987-1996) to celebrate its Tenth Anniversary. It is indeed a fitting tribute to the culture and ethnic ethos of the Malays of Sri Lanka. It is historically comprehensive, informative, in matters of Malay interests and unique in method as morale booster of the ethnic image of the Malay community. It is a publication well worth preserving for posterity.

UPSURGE IN LITERARY ETHOS CREATED BY RECENT CULTURAL ACTIVITIES DEDICATED TO THE MALAY CAUSE

There is gratifying evidence in literary and cultural progress being commensurately stepped up with the publication of three books and a cultural pageant held recently, dedicated to the Malay cause:

1. The Sri Lanka Malays & Their language (1996)
by saudara B.D.K. Saldin.
2. T.B. Jayah- A national Hero of Sri Lanka (1996)
by saudara Dr M.S. Jaldeen.
3. Malay sings & lyrics - poems & pantuns (1997)
(A Slumo publication) by saudara M.A. Sourjah.
4. Nusantara- A Production of Malay Traditional Pageant of Songs & Dances (1998) by the Mabile Malay Association.

"segala pujian bagi Allah"
(All praise be to Allah)

MARRIAGE PROPOSALS

Aunty seeks respectable, kind - hearted, professionally qualified partner with sober habits, age between 35 to 40 Years for her smart, attractive, social, modest, responsible - minded, qualified niece. Presently employed as an Administration Programme Officer in an International Organization of the United Nations in Europe. All details in first letter, please - Reply C/O The Editor.

MP/01/99

Respectable, religious parents with means from Kandy seek a suitable partner for their daughter aged 28 Years, employed as Hunior Executive in a reputed leading private bank. Reply C/O The Editor

MP/02/99

Sister from Kandy seek for her youngest sister, well educated and homely employed in a reputed accounting firm a suitable partner with sober habites. All details in first latter C/O the Editor.

MP/02/99

AN UNSUNG HERO - T.H. BURAH

I read with interest a letter written by S. Senadeera in a Sunday newspaper on a wiltresistant tomato variety produced by the late T.H. Burah of the Dept. of Agriculture, Peradeniya, in the Seventies during the regime of Mrs. Sirimavo Bandaranaike, who gave agricul ture top priority by banning the import of may food items that could be grown locally.

Not only did this agriculturist produced local vegetable seeds and made the country self - sufficient but he experimented with Mr. Klaus of the West German government team and successfully produced carrot and cabbage seeds on experimental basis. He also intorodued the growing of Bombay Onions im Dambulla. But the Government that followed did not give rominencet to the Vegitable Seed industry but treated this hard working and devoted officer shabbily because he belonged to a minority community.

This offiecer had a mind for reserach and in the fifties he produced a variety of paddy which goes under the Maha Illuppallama strain. I worked along with him a M.I.

Also he was responsble for saving M.I. Reserch Station from destructionduring the communal riots of 1958 and saved the lives of hundreds of Tamil laboures employed at that time at the risk of his life. The late Dr. Earnest Abeyaratne and Mr. Jinendradasa much valued his work.

K. Tillekeratne,
Nochchiagama.

ALL CEYLON MALAY ASSOCIATION RUPEE FUND

The All Ceylon Association Rupee Fund which is incorporated by an act of Parliament was establishd in the year 1953 It is also an approved charity in terms of the Inland Revenue act. Since its inception it has been operating a scholarship scheme for University and professional studnts. During the 49 year of its existence a number of students have qualified as doctors, engineers, and graduates in other disciplines. This scheme is primarily meant to assist promising Malay students to pursue higher academic and professional well in the qualifying examinations but due to financial constraints are unable to realize their full potential and hence their services are lost to the community and the country.

This is an appeal to such students to avail themselves of this opportunity to better themselves and their families. Since the response from potential university students have been poor, we have decided to lower the qualifications and offer scholarships to GCE (Advanced level) students as well . So if you have good grades at the GCE (ordinary Lve) Examination, and desire to futher your careers, Please apply with your Bio Data to :-

The Secretary,
Sri Lanka Rupee Malay Association Rupee Fund,
Jalan Padang,
Colombo 00200.

dress at their annual social and dinner dance.

SOCIAL

Social impact by far had its greatest effect on those has of us who came from big families where all major decisions were made by the head of the family and rarely questioned. The new found freedom that we encounter on arriving in a society focussed on material gains and self interest was alien to our way of life but were soon to learn that we ourselves were fast integrating with the rest. The generation gap between the parents and children born in UK is one of identity. The parents, through loyalty to their country of birth, and the children not knowing any different, wanting to belong to the societies they grow up and live in.

Changes in life style are bound to have profound effects on generations to come as we have experienced and our children are going through. The only way forward for us UK Malays are to join the society we live in and play an active part in it by introducing our culture and values of life. Groups of Malays have got together to associations to cater for their special needs that are not available elsewhere. What the UK Malay community needs is an occasion or some mechanism by which they can come to know each other and share their hopes, fears and aspiration as a distinct community within British society.

An attempt was made to form a UK Malay Secretariats in April 1994 hosted by Dato Yunus Raiss at his Sels College in London. Malays attended the meeting from Malaysia, Indonesia South Africa, Sri Lanka and Singapore. After much deliberation, a steering group was set up to write a draft constitution and call an inaugural meeting. This did not happen and that was the end of it. If UK Malays are to effectively participate with the rest of the Global Malay Community, a great deal of work needs to be done, to bring together the various group of Malays who live in the UK. Only then will the real hopes and aspirations of U.K. Malays as a whole be reflected, rather than that of individual groups, much to the detriment of the spirit and ideals of the Secretariat Malay Antrabangsa and Global Malay Community.

ORGANIZED ASSOCIATION

Of the various Malay groups, some like the Malaysian ex-seamen have formed religious and cultural associations that meet on Friday evening for prayer meeting and general discussions.

The Singaporean United Kingdom Association based in London is more of a social organization that meets regularly, and also publishes a news-letter to keep in touch with its members and holds an Annual social and Dinner Dance.

The Sri Lankan Malay UK Association was formed in 1985 to meet the felt needs of the Sri Lankan Malay community in UK. The main aims and objects were.

- to promote and encourage the use of the Malay Language
- foster religious, culture, social and sporting activities
- assist in the welfare of the Sri Lankan Malays in UK
- establish links with other Malay organizations in UK and abroad
- promote inter community social and culture activities,
- and engage in charitable activities.

THE UK MALAYS AND THE GLOBAL MALAY COMMUNITY

We live at a time when all aspects of our lives are affected by the new phenomenon called globalization. No nation big or small is spared the ordeal of another nation, however remote they may be, the sooner we recognize the effect of this phenomenon, the better we will be.

The formation of the Secretariat Malayu Antarabangsa in Shah Alam, Selangor, and the vision for global Malay community in these difficult times is to be commended.

UK Malays are in a unique position because they are members of both the commonwealth and the European community. Association with UK Malays can be a stepping stone to the opening of opportunities in the whole of Europe, comprising of twelve member countries with over 340 million people, which is as many as the United States of America and Japan put together.

There are successful highly educated and skilled Malays joining together as business and professional entrepreneurs, whose services can be made available for prospective enterprising Malays of the Global Malay community.

(An extract of the paper presented at the Symposium Antarabangsa Malay Polinesia diu Komanwel at the Faculty of Arts and Social Sciences.)

"TERANG"

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ORGANISATIONAL MOTIVATION : AN ISLAMIC PERSPECTIVE

The above captioned article that appeared in the American Journal of Islamic Social Sciences (vol: 12.2 of 1995) authored by Abdel Rahman Ahamed Abdel Rahman, an associate of the Department of Political Science of the International Islamic University of Selangor, Malaysia - is a brilliant application of the Islamic paradigm of the virtues of 'Ihsan' on the Modern Models of Organizational Motivation. The article is an in-depth study on the subject replete with innumerable quotation from the Holy Quran on the many facet and gradations of the rubric of 'Ihsan'. It is quite extensive in itself and ill -affords space for publication in this journal, as such it is intended to provide a glimpse of its versatility by presenting herein a synopsis and conclusions drawn therefrom.

Ihsan. This term signifies the beautifying or perfecting one's Behaviour. As an Islamic concept, it denotes the Divine presence, as indicate by the following hadith:

He asked, "What is ihsan (goodness)? The Prophet said" That you worship Allah as if you see Him; for if you Him not, surely He sees You.

The Divine presence finds expression in a special relationship between the individual and God:

As for those who pursue most earnestly the quest in Us (Allah), We surely them in our paths. And certainly Allah is with those who practice ihsan. (Quran 29:69)

One who practices ihsan is a muhsin. This realization motivates him/her to strive for the optimum behaviour possible in doing what God enjoins and in avoiding what he forbids. Thus both faith in and fear of God induce some Islamic values essential for Modern Models of organizational Motivation.

IHSAN AN HUMAN NATURE

Conception of human nature is an Islamic basis for Modern Models of Organizational Motivation. The Individual is motivated by personal needs and interests and his behavior is basically egocentric. However, he has also an inherent motivation to care for the needs and interests of others due to the essential goodness implanted in human nature;

"We have indeed created man in the best of molds" (Quran 95:4). interpreted as "having the purest and best nature."

IHSAN AND POSITIVE WORK VALUES

Ihsan plays a pivotal role in implanting positive work commitments in individual; who pursue such work values.

COMMITMENTS TO PERFECTION IN TASK PERFORMANCE

Notable among these several attributes perfection. Since ihsan stands for behaviour perfection the pursuit of beauty in ones conduct is at its core. Beauty means the pursuit of 'hasanah' (the Good) a qu'ranic concept enjoined upon

the Muslims, in every aspect of life.

CONCLUSION

This study provides an Islamic perspective on organizational motivation . The basis of this perspective is the pursuit of ihsan, is understood as a process that generates spiritual and moral urges to do good within the character of the Muslim. In the organizational context, it provides the basis for work motivation, motivation for excellence in job performance, and motivation for the service of the organization's clients. Such a model departs from modern models of organizational motivation in two fundamental ways:

- it does not consider the individual's egocentric needs to be the sole basis of organizational motivation and
- it maintains that the individual's work related motivations are independent of or originate outside of the organization. In other words, they do not depend upon the motivation induced by organizational leaders "behaviors". In the Islamic perspective ,such behaviors are needed only to create the condition that will make it possible for the muhsin employee to harness hi/her spiritually and morally grounded work-related motivation.

The Islamic perspective presented here could be a framework for an Islamic model of organizational motivation. Of course , such a model to be a normative one and prescribe, inter alia, what needs to be done to reform real-world administrative organizations. The goals of such a model include, among others (a) The maximization of organizational efficiency (b) The organizational member's dignity, self-control, self-responsibility respect and (c) Client responsiveness.

The normative propositions for this model are readily derivable from ihsan. For instance, the aforementioned statements on employee work attitude, motivation for efficiency in job performance, and motivation for client service could be some of these propositions. In general , such propositions should indicate how the organization ought to be structured to maximize such values as efficiency, human dignity, self-control, respect, and accountability to clients. Commitment to the realization of such values is built into the character of the devout Muslim, who is a pursuer of ihsan and its spiritual and moral consequences. Therefore what needs to be done is to create those organizational structures that make it possible for these values to be maximized.

An Islamic model of organizational motivation has to solve the dilemma that a devoted Muslim employee is likely to face when dealing with the public. As noted earlier, this dilemma stems from the tension between the need to uphold the norm of equal treatment when dealing with the public and the moral qualities that urge sympathy with those clients who impress on him/her the special nature of their cases.

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M.A. Sourjah
Battaramulla.

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