



# TERANG

## PERSATUAN MELAYU KURUNEGALA

(KURUNEGALA MALAY ASSOCIATION)

### NEWS LETTER

JULY-SEPTEMBER

VOL. 8 NO. 3

CIRCULATION - RESTRICTED

#### LET THE WORLD KNOW / GOD'S MESSAGE TO THE WORLD /

Finally: Physical, verifiable and  
indisputable proof

#### FOR THE FIRST TIME IN HISTORY /

COMPUTERS DISCOVER A SECRET NUMERICAL  
CODE IN THE QURAN, PHYSICALLY PROVING  
TWO THINGS:

1. THAT THE QURAN IS GOD'S FINAL  
MESSAGE TO THE WORLD
2. THAT THE QURAN WAS PERFECTLY  
PROTECTED FROM THE SLIGHTEST  
DISTORTION, ADDITION OR LOSS

The foundation of this miraculous numerical  
code is in the first verse of Quran (BISM ALLAH  
ALRAHMAN ALRAHEEM = In the name of God, most  
gracious, most merciful). Thus, when you make  
your first step into the Quran, you are handed  
physical, indisputable proof that this is God's  
message to you.

#### HERE ARE THE FACTS

(Remember, there is no interpretation,  
opinion or guess. These are absolutely  
physical facts)

1. The first verse of Quran consists of 19  
Arabic letters
2. The Quran consists of 114 suras (19x6)
3. The first sura ever revealed (Iqra') is  
No.19 from the end of Quran
4. The first sura ever revealed (Iqra') consist  
of 19 verses.
5. When Gabriel came down with the first  
Quranic revelation, he gave Muhammad 19  
words, namely, the first 5 verses of  
sura Iqra'.

6. The 19 words of the first revelation con-  
sists of 76 letters (19x4)
7. The whole sura (Iqra') consists of 285  
letters (19x15)
8. The last sura ever revealed (Al-Nasr =  
No.110) consists of 19 words.
9. There are 114 (19x6) suras in the Quran  
and each sura except one opens with the  
Quran's opening statement, which is the  
foundation of this code. Since the code  
must be perfect, we find that the state-  
ment missing from sura 9 is made up in  
sura 27. Thus, while sura 9 does not  
have the opening statement, sura 27 has  
two of them, namely, one at the beginning  
and one in verse 30. This makes the  
total frequency of the opening statement  
114 (19x6).
10. When we start counting at the missing  
statement, ie. count sura 9 as number 1,  
you will find that the sura containing  
two statements in No.19. In other words,  
to find the missing statement of sura 9,  
you have to count 19 suras starting at  
sura 9. This is God's sign to us that  
the sequence of suras in Quran is divine-  
ly designed.
11. The number of words between the two  
"Basmalas" of sura 27 is 342 (19x18)
12. Taking only one "Basmala" to represent the  
114 Basmalas of Quran (only the first one  
in the first sura, is given a number), we  
find that every word in the Basmala is  
repeated in the whole Quran a number of  
times that is always a multiple of 19.
  - i) the word "Ism" is found in Quran  
19 times
  - ii) the second word "Allah" is mentioned  
2698 times (19x142)
  - iii) the third word "Alrahman" is mention-  
ed 57 times (19x3)
  - iv) the last word "Alraheem" is mention-  
ed 114 times (19x6).



(Based on this single fact, the respected scientific journal SCIENTIFIC AMERICAN proclaimed that this is "an ingenious study of the Koran. "See SCIENTIFIC AMERICAN, Sept. 1980, pp.22-24). This fact alone is sufficient to prove the divine source of Quran. If we take all the man-made books in the world, how many will exhibit this unique phenomenon?)

13. There is a whole sura about this secret numerical code, entitled "The Hidden Secret" namely, sura 74. In this sura, God informs us that if anyone claims that the Quran is man-made (verse 25), God will prove to him otherwise by the No.19 (verse 30).
14. The Quran states that the number 19 will serve five functions: 1) to disturb the disbelievers; 2) to assure the good Jews and the good Christians that Quran is indeed a divine scripture; 3) to strengthen the faith of the believers; 4) to remove any lingering doubt in the hearts of the Muslims, Christians and Jews that the Quran is God's message to the world; and 5) to expose the hypocrites, who are indifferent to this overwhelming Quranic miracle.
15. God informs us that this numerical code is "one of the greatest miracles" (See verse 35 of sura 74).
16. In the sequence of revelation of Quran, which is different from the written sequence the 19 letters of Basmala (verse 1 of sura 1) were revealed immediately following the No.19 mentioned in Quran (verse 30 of sura 74).
17. A unique feature of Quran is the existence of "Quranic Initials" at the beginning of 29 suras. These 29 suras, in terms of size, make up half the Quran. Exactly half the Arabic alphabet (14 letters) participate in forming 14 different sets of Quranic Initials. Thus, 14 letters make up 14 sets of initials, to prefix 29 suras. When we add  $14 + 14 + 29$ , the total is 57 ( $19 \times 3$ ).
18. It was discovered that the letters of ALL the Quranic initials, without any exceptions exist in their suras in multiples of 19. Any reader can easily verify this physical fact by counting the letter "Q" (Qaf) in the sura entitled "Q" (Qaf) (sura 50). He will find that the letter "Q" (Qaf) occurs in this sura exactly 57 times ( $19 \times 3$ ). The only other sura intialed with "Q" (Qaf), namely sura 42 also contains the same number of "Q" (Qaf), 57, even though sura 42 is more than twice as long as sura 50.
19. The sura initialed with the letter "N" (Noon), namely sura 68, contains 133 "N's" ( $19 \times 7$ ).

(This is a very condensed summary. The details are absolutely stunning).

To obtain a copy of the details, and to help publish this Quranic miracle, send your donation to:

Let the World Know  
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The above article was sent by Sdr Parhoon Samahon to enhance the knowledge of our readers.

#### CONVERTING ONE'S NON-MUSLIM WIFE

Question: Muslims are allowed to marry Christian or Jewish women. Is the woman so married to be converted to Islam before or after her marriage? If this permission is granted on the basis of Christianity and Judaism being religions practised by messengers from Allah, is the permission still valid, despite the fact that Christians now believe in the Trinity?

Answer: I should admit that I find the question about converting a woman because of her marriage rather strange. It is contradictory to Islamic values and principles. Islam states very clearly that "no compulsion is admissible in matters of faith". How, then can anyone contemplate that a woman must be converted to Islam in order for her marriage to be legal. Such a requirement is not acceptable. Islam either permits a marriage or forbids it. If it approves of a Muslim marrying a Christian woman, then it stands to reason that it allows that woman to retain her faith. Indeed, the husband should not pressure his wife in any way to accept Islam. What he should do is to make Islam known to her and to tell her that Islam is the final message from Allah to man, therefore people are called upon to accept it. She must retain her freedom whether to do so or to maintain her faith. If she decides to remain Christian or Jewish, the marriage can continue, with the husband being required to allow his wife to practise her religion. The children are by necessity Muslims, since the Islamic rule is that children follow the higher of their parents' religions. Since Islam is the highest of all religions, then they are Muslims.

The point about the doctrine of the Trinity as practised by Christians and the permission to marry a Christian woman is frequently raised. Some people suggest that since Christians have come to believe in the



Trinity, they are no longer believers in the Oneness of Allah. Therefore, they cannot be classified as "people of the Book" or as perhaps more accurately translated "people of earlier revelation". I am afraid that this is not quite correct. The doctrine of Trinity was introduced into Christianity long before the advent of Islam.

At the time when the Quran was revealed, Christians had the same beliefs as they have today. The doctrine of the Trinity was already introduced and practised. To us, it represents a distortion of Christianity and its fundamental principles. However, the doctrine is mentioned in the Quran and Allah describes those who say that He is one of a Trinity are "unbelievers". Nevertheless, He calls them as "Ahl Kitab" or People of earlier revelations. Since the permission to marry Christian women has come subsequently to the introduction of the doctrine of Trinity in Christianity, then that permission remains in force. Once again, no coercion or pressure should be exercised to make a Christian wife adopt Islam. If she adopts it, she must do so by her own free will.

We have already established that it is permissible for a Muslim man to marry a Christian woman or a Jewess. The question remains whether it is advisable. It may happen that a certain thing is permitted so as to serve as a last resort, or as a social solution to a particular problem. It does not follow that it is to be treated as recommended or desirable. In this particular case, inter-faith marriages are permitted within certain limits to help solve problems which may be encountered by individual Muslims. An inter-faith marriage cannot be treated on the same footing as a marriage between a Muslim man and a Muslim woman. Let us take the following example from the time of the first generation of Muslims, i.e. the companions of the Prophet.

Huthaifah ibn Al Yaman was one of the commanders Umar ibn Al Khatab sent to Persia. Subsequently, Umar learned that Huthaifah had married a Jewish woman. He wrote to him asking him to divorce her. Huthaifah wrote back saying that he would not comply with Umar's request unless Umar stated first whether his marriage was permissible or not. Umar wrote to him that it was permissible. However, he supported his request to Huthaifah to divorce his Jewish wife by two arguments: that if Muslims married non-Muslims, who would marry Muslim women? In this connection, we should remember that a Muslim woman can only marry a Muslim. The other reason expressed by Umar was that foreign women had an element of attraction which may lure Muslims away.

Huthaifah found both arguments sound and he divorced his wife. Both arguments are still sound today. Indeed, more so. The companions of the Prophet were better believers than we are and yet Umar expressed his misgivings about inter-faith marriages, by as a distinguished figure of them as Huthaifah, an Ansari who could be trusted with the command of a large Muslim army.

One more point needs to be added in this connection. If a Muslim who is living in a non-Muslim country marries a local Christian woman, then he places himself under very great pressure. His wife will be living among her people and within her own cultural background. She finds no reason to modify her social behaviour in order to be more accommodating to Islamic principles. In fact, all the compromises that will inevitably be necessary will have to be made by her husband, who is an outsider coming into her society. The case is different if she is to travel to his home country. It is she who finds herself in a position of having to make compromises in order to adjust to her new environment. All this is of great importance. The best way is not to have an inter-faith marriage unless one has no choice. To marry a Muslim woman is by far better than marrying any Christian or Jewish woman.

- Courtesy: Arab News

#### BELIEF IN LIFE AFTER DEATH

IS THERE life after death? This vital question has been confronting mankind for ages. Science has failed to give a clear-cut answer to a concept man has been familiar with since time immemorial.

But the question whether there is life after death does not fall under the jurisdiction of science, as science is concerned only with classification and analysis of sense data. Then on what basis have scientists begun to think there might be life after death? Their thinking is based on growing evidence from people of different cultures, vocations and aspirations all reporting startlingly similar phenomena in near-death experiences.

The Rev. Paul Badham, a senior theology lecturer at St. David's University College, Lampeter, Dyfed, has reportedly collected data on near-death experiences from all over the world. He has also located similar evidence from historical texts. A general feeling of weightlessness, followed by travel through a grey tunnel towards warm or bright light, often accompanied by music and sensations of pleasure and peace, is the common



experience, he says. According to Dr Badham, many people report meeting friends and relatives who have died; there have even been cases where someone brought back from the dead describes encountering someone who, unknown to him, had died. Dr Badham says: "Many people, especially those who have religious beliefs, become convinced that life has purpose and meaning because there is something else beyond".

While scientists are still groping in the dark about whether there is anything after death, the Holy Quran contains graphic narrations of life after death. It says death is inevitable: "Every soul shall have the taste of death" (Surah Aal-i-Imran: 185). It goes on to make clear that death is not the end of all things. "It is Allah Who gives you life, then gives you death; then he will gather you together for the Day of Judgment about which there is no doubt" (Surah Al Jathiya: 26). And on that Day, "the trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon.... then will a second be sounded, when, behold, they will be standing and looking on!" (Sura Al Zumar: 68).

The Quranic descriptions of the Day of Judgement are precise and vivid. Allah says: "The Day that We roll up the heavens like a scroll...(Surah Al Anbiyah: 104); "The Hour (of Judgment) is nigh, and the moon is cleft asunder" (Surah Al Qamar: 1); "When the sun (with its spacious light) is folded up; and when the stars fall, losing their lustre... when the mountains are moved... when the seas shall surge up.... and when the heaven shall be flayed, and when Hell shall be set ablaze, and when Paradise shall be brought nigh ..." (Surah Al Takweer: 1-3, 6, 11-13).

It will be under these circumstances that man will be raised up. It will be the hour of resurrection, the hour of accountability. Each person will be given the record of his worldly deeds. It is an irrevocable part of Islamic faith to subscribe to the concept of life after death and a process of Divine appraisal of the merits of this worldly deeds followed by rewards or punishment. Belief in the Last Day is one of the five articles of faith, the other four being belief in the Oneness of God, His Angels, His Books and His Messengers. This set of articles is called Iman-i-Mujmal (summary faith). Iman-i-Mufassal (detailed faith) also includes belief in predestination - that all good and evil are decreed by Allah - and in resurrection after death.

The Last Day is also called the Hour (of accountability and reckoning) when each man's and woman's deeds will be judged by Allah. This will be Divine Justice, about which Allah says: "We shall set up scales of justice for the Day of Judgment, so that not a soul shall be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed, We shall bring it (to account): And enough are We to take account" (Surah Al Anbiyah: 47). Upon this judgment will depend man's final destiny - his future abode: Paradise or Hell.

The matter does not, therefore, end with death, the grave or maggots, as many people believe. It goes far beyond. Men with only imperfect faith in the Omnipotence of Allah may doubt how dust can come back to life with its individual identity of flesh and bones. Almighty Allah has provided an answer: "Does man think that We cannot assemble his bones? Nay, We are able to put together in perfect order the very tips of his fingers" (Surah Al Qiyama: 3-4).

Belief in the Hereafter is, therefore a must for every Muslim.

- Syed Khalid Husain

#### ASMA'S INTERVIEW WITH THE PROPHET

Asma Bint Yazid Ansari came to the Prophet and said - "O, Prophet of Allah! You are dearer to me than my parents. The Muslim ladies have deputed me as their representative to talk to you on their behalf. Verily you are the prophet for both men and women. We ladies stay for most part of our time within the four walls of our houses. We remain pinned to our jobs of fulfilling the sexual desires of men, bearing children for them and looking after their homes. Notwithstanding all this, men excel us in getting rewards for things which we are unable to do. They go and say their daily salat and weekly Jummah in the Masjid, visit the sick, attend the funerals, perform Haj after Haj and above all fight in the way of Allah. When they go for Haj or Jihad, we look after their property, bring up their children and weave cloth for them. Don't we share their rewards with them?"

The Prophet addressing the Sahaba sitting round him said, "Did you ever hear a lady asking a better question?"

The Sahaba replied, "O, Prophet of Allah! We never thought that a lady could ever put such a question".



The Prophet addressing Ashma said: "Listen attentively and then go and tell the ladies who have sent you that when a woman seeks the pleasure of her husband and carries out her domestic functions to his satisfaction, she gets the same reward as men get for all their services to Allah".

Asma being fully satisfied with this reply returned home happily to convey the prophet's reply to other ladies.

The Sahaba once said to the prophet "in foreign countries people prostrate before their kings and chiefs. You deserve such reverence much more". The Prophet said "No. If it were permissible to prostrate before anybody besides Allah, I would have asked the ladies to prostrate before their husbands." He then said, "By him who has my life in his hand a woman cannot do what she owes to Allah until she has done what she owes to her husband".

It is reported in a Hadith that once a camel bowed in prostration before the prophet. Sahaba on seeing this said: "When this animal prostrates before you why should we not have this honour too?". He replied: "Never. If I could make somebody prostrate before anybody besides Allah I would ask the ladies to prostrate before their husbands".

In this connection the following is reported to have been said by the Prophet:

- 1) A woman whose husband is pleased with her at the time of her death goes straight into paradise.
- 2) A woman is cursed by the angels if her husband is displeased with her and she stays away from him for the night.
- 3) The salat of two persons hardly rises beyond their heads in its flight to heaven. These two persons are :- A runaway slave and a disobedient wife.

- Alhaj. T.C. Camal  
Nawalapitiya

Following is the text of a talk delivered by Sdr M.H. Sourjah at Padang (SLMA) on Badreen Eve, on 1st March 1994.

Saudara, Saudari,

Assalamu Alaikum wa Rahmathulla wa Barakathuhu!

Ashhadhu anlailaha illalla, astghfirulla, wa asalukal janna wa a oodhubika minannaar.

- I bear witness that there is no god but Allah; forgive my sins, admit me to heaven, and protect me from the fires of hell.

This is a zikr which, besides the Holy Quran, should be constantly recited during this holy month of Ramazan instead of the gossip, slander and other sins indulged in, day in and day out of our lives.

There are several events of significance in the history of Islam and the Battle of Badr which took place on Friday, 17th day of Ramazan, two years after the Hijra or 17 March, 623 A.D. is one of the most significant of them all. Islam's very survival in this world was decided on this day on the battlefield - Should Islam and the Muslims be erased from the face of this earth or survive to become the most potent religious force of today?

The Badreen in remembrance of whom we concluded a mowlid recital, constitute the emigrants from Mecca, the Muhajireen, and the residents of Medina, the Ansari, numbering 305 according to one authority and 314 according to another who, with 2 or 3 horses and 70 camels, defeated the army of the Quraish counting a 1000 men and 200 horses through the help of Allah Jallajalaha who sent Jibreel Alaihissalam with 1000 angels to fall upon the enemy and a burning wind whipping up clouds of sand into the face of the Quraysh. Beholden unto Allah Jallajalaha and the Badreen Shuhadaee, forever and anon, are we, the Muslims of today, for had the Badreen not stood up and fought against the fearful odds of the enemy, there would have been no Islam and no Muslims today!

Thin and pale from lack of food, reduced to penury with their possession taken over by their enemies, banned from making the annual pilgrimage, and denied the freedom to believe in Allah and follow His Messenger and spread His Word, the obedience and loyalty of the emigrants, the Muhajireen, to the Prophet was unflinching and so was it in the case of the Ansaris who had pledged to hear and obey the Prophet and go with him even if he should lead them into the sea. These were the men who whilst observing the 17th fast of Ramazan, answered the call of the Prophet to engage in battle against the enemies of Islam in a wadi or valley at Badr, 80 miles out in the desert.

If Islam is a religion of peace, why did the Muslims have to engage in warfare? Placed in a position where their earthly possessions had been taken over by their enemies and their very survival and the survival of Islam were in peril and repeated efforts at reconciliation had utterly failed, permission to fight was given by Allah



Subhanathaala to the Muslims to retrieve their losses as well as to fight in the cause of Allah, is in the following revelations :-

In the Name of Allah, the Beneficent, the Merciful. Permission to fight is given unto those who fight because they have been wronged; and Allah is surely able to give them victory.

A thing most serious with Allah was -

'to turn (men) from the way of Allah and to disbelieve in Him and in the Holy Mosque, and to drive his people from there .... for persecution is worse than killing.'

'Fight in the cause of God  
Those who fight you ....  
And fight them on -  
Until there is no more  
Tumult or oppression  
And there prevail  
Justice and faith in God'.

The time had arrived for the Quraysh to be reminded that the Prophet and the Believers feared none but Almighty Allah, that they stood by their rights to profess their own religion, truly and freely, that they too had a right to make a yearly pilgrimage to Mecca and to call men to their new religion.

News was received that Abu Sufyan, Islam's arch enemy and the Chief of Mecca, who had posted the ban in the Ka'ba against Muslims making the pilgrimage to Mecca and had planned the assassination of the Prophet had left Damascus leading a caravan of 1000 camels laden with untold wealth and was heading for Mecca. The Prophet gave orders to the Muslims to raid this caravan in order to retrieve some of their losses. On learning about this, Abu Sufyan called for reinforcements from Mecca and Abu Jahl set out from Mecca immediately with an army of 1000 men and 200 horses. Meanwhile, on finding that the Muslims were heading for wells in the wadi or valley of Badr, the caravan diverted its route and sped westward to the seashore. Abu Sufyan sent word to the Quraysh army about the caravan's change of course, that the caravan was safe and that they should return to Mecca. But, the proud and stubborn Quraysh leaders refused to return, having decided to show how powerful they were by destroying the Muslims.

On the morning of Friday, the 17th day of the fast of Ramazan, the battle began in single combat and 6 of the Quraysh leaders were slain. Then, the Prophet gave the order

for general combat. The Quraysh tried to reach the wells but the Muslim archers foiled their attempts. And, as the full body of the Quraysh army, 1000 strong with 200 horses attacked, the Prophet flung a handful of dust in their direction. Shortly thereafter Jibreel Alaihissalam with a 1000 angels fell upon the enemy, and at the same instant, a burning wind arose from behind him whipping up clouds and sand into the face of the Quraysh. Blinded by the sand, Abu Jahl was thrown from his horse and fell down dead. Umayyah Ibn Khalaf was killed by his former slave, Bilal. Panic seized the Meccans who broke into flight and the Battle of Badr was over.

In the name of Allah, the Beneficent, the Merciful. Ye (Muslims) did not slay them, but Allah slew them, And thou (Muhammad) throwest not when thou didst throw, but Allah threw, so that Ye might test the Believers by a fair test from Him. Lo! Allah is All-hearing, All-knowing.

Allah tested the faith of Prophet Ibrahim, the first human to believe in the oneness of God, by asking him to sacrifice his son and on the Prophet passing the test, ram was substituted for the sacrifice. Allah tested the faith of the Badreen, the first to embrace Islam, by asking them to fight in His cause whilst observing the fast, and on the Badreen passing the test, He sent a 1000 angels and a scorching wind to vanquish the foe. Such were the tests that Allah's beloved ones had to undergo to be purified and attain eternal bliss.

By evening the dead were buried, the booty distributed evenly according to the laws of the Quran, and the prisoners given shelter in the tents of the Muslims. The poor were invited to convert to Islam or were sent back to Mecca. The wealthy were also offered the choice to convert, to remain as captives or to be ransomed according to their wealth.

Besides ensuring Islam's survival on earth, the Battle of Badr changed the whole strategy of the battle field viz.

- 1) Prayer, not individually but in congregation, to Allah even amidst the dust and storm of warfare; whenever the time for prayer came, the congregational prayer should not be abandoned or even postponed. A party had to be engaged in prayer while another was engaged with the enemy. After finishing the prayers, the two parties had to exchange their positions



2. Burial of dead according to Islamic rights.
3. Distribution of booty according to the laws of the Quran.
4. Treatment of prisoners of war with respect and provision of shelter to them in the tents of the Muslims.

We have also been shown that if we right for the right, Allah is surely able to give us victory.

It was a moving sight on the battle field to view the injured and dying crying out for water but when the water was brought, on a yell being heard in the distance, the vessel of water was passed on to another brother in distress in the spirit of "thy need is greater than mine". This scene was enacted over and over again. This was the spirit of Muslim brotherhood and self sacrifice displayed by the Badrin in their last dying moments. And, Allah raised His beloved Badrin to the ranks of the Awliyaas, friends of Allah, and their benefic influence is always available to anyone seeking their help.

Panic reigned aboard a ship caught in a storm and drifting off course towards a shoal of rocks. On seeing an old man remain calm and quiet, a crew-member apprehended him of the impending danger. The old man gave him a piece of paper to be pinned on to the sail of the ship. As soon as this was done, the storm subsided and the ship changed its course to safety. The piece of paper contained the ASMA UL BADRIN, the names of the Badrin.

A person locked his house and went on pilgrimage. During his absence, several houses in the neighbourhood were burgled, but his house was spared. Investigations revealed that the burglars were frightened away by horsemen giving chase when they went to burgle his house. This person had the ASMA UL BADRIN hung over the entrance to his house.

The Badrin Mowlid is recited in many a Muslim home and business house for security, wellbeing and as a protection against evil influence.

In regard to the fighting permitted in the Quran, let me quote Seyedina Abdulla's advice to Mas'ud, the young Meccan who did not want to fight in the Battle of Badr: 'You are a fighter. Do you think that battles take place only on the battlefields? I have known you since the day you stood before the Prophet and declared your faith - since before then, and I have seen you fight many battles. And you have won them. Every day you fight battles and win them. Everytime you bow your head for the morning prayer and leave the comfort of your mat, you have fought a battle and won.

Everytime you give something away which you have need of yourself, you fight and you win. All day long you fight battles against your own greed, your own comfort and the attractions of the easy things of this world. When you study, rather than sit around and gossip about other people; when you share your food, as I have seen you do, and stay hungry; when you are accused of something .. and don't insist that you are in the fight, when something is taken from you and you don't complain. Do not say you are not a fighter, Mas'ud.

Tomorrow, the Prophet will fight a battle against his own kinsmen....just as you fight battles against your ownself. Because that part of you which will not listen to what is good and according to God's will, must be fought against and overcome. That is what we shall do tomorrow, Mas'ud. And with God's help, the battle here at the wells of Badr will stand out for all times as a sign .... a symbol of Man's fight against his lower self. That is the meaning of battles, in our religion of Islam, Mas'ud.

....Life seems very long to us, but God's messenger said that compared to the Eternal life, our life here on earth will seem like a dream when we have left it!

Saudara, Saudari, let us fortify our Iman with the lessons learnt from the Badreen, so that we can submit and surrender in all sincerity to the will of Allah Subhana ta'ala and walk in the footsteps of our Holy Prophet.

Rali Allah un ahli Badreen,  
Rali Allah un Shuhadai ///  
Salla Allahu ala Muhammad,  
Salla Allahu alai wa sallam ///  
Salla Allahu ala Muhammad,  
Ya Rabbi salli wa sallim.

#### ARE FILIPINOS MALAY?

Debunking Misconceptions About  
a Nation's Origins

(Based on Asiaweek - August 3, 1994)

Filipinos prefer not to talk about their races, partly to avoid ethnic tensions. Still many have raised the question: Are Filipinos predominantly Malay? Nationalists eager to assert a Filipino identity stripped of colonial patina avoid the Malay label. But physical and cultural affinities among huge segments of Indonesia, Malaysia and the Philippines have led many to conclude that most Filipinos are Malay.



They aren't, says anthropologist F. Landa Jacano of the University of the Philippines. "There's no such thing as Malay stock", he asserts, reflecting the current scholarly view that people should not be classified by race. The idea that most Filipinos were Malay came about when 19th century nationalists wanted to distinguish themselves from their Spanish overlords. They resented the term *indios* (Indians) - used by Spaniards and other Europeans for the natives of colonies - and called themselves "Filipinos". But the word also referred to Spaniards born in the Philippines, its original meaning. The national hero Jose Rizal, who is part Chinese, used the phrase "Malayan Filipinos", and he has been called the Great Malayan. (The martyr even asked that his death sentence record his race as *indio*). Thus, the Malay connection became central to the nationalist consciousness at its inception.

H. Otley Beyer, the American who founded the UP anthropology department, further ingrained the idea. In 1914 he hypothesized that waves of Malays settled the Philippines beginning 6000 years ago. Today's anthropologists consider Beyer's theory outdated and plain wrong. Many in his generation classified people by perceived physical differences or 'race', partly due to training in Germany, where Rizal had also studied. Anthropologists now put greater store on linguistic and other cultural characteristics to classify people.

But Beyer's hypothesis stuck, says former education chief Onofre Corpuz, because "no other theory was advanced". In fact, people inhabited the islands long before Beyer's first wave supposedly arrived. In 1962 excavations at Tabon cave in Palawan island in the west found human remains 24,000 years old and stone tools possibly 50,000 years old. Implements unearthed in Cagayan, northern Luzon, indicated human habitation as far back as half a million years ago. Prof. Badriyah Salleh of the Malaysian Science University in Penang says inhabitants of what is today the Philippines "coexisted" with Malays between 40,000 and 50,000 years ago.

Although the 'Tabon Man' has often been called the first Filipino, scholars hesitate to link him to present-day Filipinos. "We can't assume that the people whose artifacts were dug up in northern Palawan belong to a Tagalog-speaking population", says Harold Corklin, professor of anthropology at Yale University. Jacano argues against ascribing Malay characteristics to human fossils from Southeast Asia. Tabon Man is no more Filipino or Malay than Peking Man is Chinese.

Today's ethnic and national groupings are rooted in the colonial past. Westerners named and classified the people who fell under their dominion. "Malay is just a label" sums up Corpuz. The British thought the people of Malacca, who said they spoke "Bahasa Melaku", also populated the rest of the Malay peninsula. The Portuguese, Germans and Dutch lumped under "Indonesian" all inhabitants of their East Indies colonies.

The widespread use of that Malacca speech as a lingua franca may have contributed to the use of the word "Malay" for the inhabitants of Malaysia, the Philippines and Indonesia. Moves in the 1960s to create a grouping of the three countries called Maphilindo furthered the thinking that most of their citizens were of the Malay race. But there is little scientific evidence to show that they all came from the Malay peninsula.

Still, there are numerous affinities between Filipinos, Malays and Indonesians, created by centuries of two-way trade, travel and migration. Their languages belong to the same Austronesian family. These share many words, including *aku* or *ado* (meaning I) *anak* (child) and *batu* or *bato* (stone). Other common cultural traits include hospitality, fatalism and a belief in magical amulets and talismans. More than migration theories, it is such similarities that have led many anthropologists to include Filipinos and Malays in the same broad ethnic category. "Within the range of world population", Conklin says, "there's a closer fit there than in any other place in the world". But Jacano cautions against considering Filipino culture as basically Malay. "Indonesians, Malays and Filipinos", he says, "stand co-equal as ethnic groups, without any being dominant racially or culturally".

All that disputation is lost on most Filipinos, especially those keen to develop mutually beneficial ties with the neighbours. Welcoming Malaysian Premier Mahathir Mohamed last February, President Fidel Ramos referred to cultural and blood ties between their two nations. "We share the sea that washes both our shores", he declared. Indeed, in an era of increasing cooperation among Filipinos, Malaysians and Indonesians, it doesn't seem to matter much who landed first.

**M. Farook Thaliph**

Editor - TERANG

9, National Housing Scheme,  
Enderamulla, Wattala,  
SRI LANKA.



## History - BAGGAGE FROM THE PAST

(Based on Asiaweek - June 15, 1994)

In their society, economy, technology and religion, islanders of the East ASEAN Growth Area have a long history of interaction. Most descend from proto-Malays, who moved across Asian land bridges in the distant past, or island-hoppers from the Southwest. Many were seafarers trading in coastal riches. Six centuries ago, Arab and Indian Muslim merchants began to dominate maritime commerce from Sumatra to Ternate. Often they settled along the coast and married into local ruling families. They left a crescent of Muslim devotion that ran from Sumatra through Java, Borneo and the southern Philippines.

Western colonisation spread Christianity in many areas where Islam was not firmly established, planting the cross from the Philippines to north Sulawesi, the Moluccas and Timor. European powers created rivalries where there was once peaceful exchange. Thus most of Spanish Philippines limited its trade with nearby islands. Spanish and Portuguese colonies and later Dutch and British possessions regarded each other warily.

Portuguese and Spaniards were the first Europeans to explore the region. By the 16th century they had established trading posts, conquered sultanates and set up monopolies throughout the "Space Islands". In 1529 a treaty divided the spoils along the 17th Parallel east of the Moluccas. It gave Portugal the territories to the west and Spain those to the east. Besides the Philippines, the Spaniards colonised Manado, the largest city on Sulawesi.

Portuguese influence faded early. Present-day East Timor is the only vestige of its East Indies empire to survive into the modern era. The Dutch came to the region to avenge injuries inflicted on their country by Spain and to break its lucrative trading monopoly. Their fleets reached Sumatra in 1596 and waged war on native rulers and other Europeans. The Dutch conquered Java, Sulawesi and the Moluccas. By the 19th century they controlled much of present-day Indonesia.

The Sultan of Brunei ruled most of the northwest coast of Borneo. By the mid-19th century, however, Britain was extending its influence. Sir Stamford Raffles had occupied Singapore island to prevent a Dutch monopoly of commerce through the Straits of Malacca. In 1839 James Brooke helped put down a rebellion against the sultan. In return he was

named the "White Raja" controlling much of Sarawak. By stages the Brooke dynasty expanded their rule over Brunei territory, contending that the sultan's rule was ineffectual or oppressive.

For nearly a century, North Borneo was under the sovereignty of the Sultan of Sulu, a group of islands in the southern Philippines. The territory became a British protectorate in 1888 and joined Malaysia in 1963 as the state of Sabah.

In the 1950s and early 1960s, nationalists in newly independent Indonesia, Malaysia and the Philippines stirred up disputes involving territories in and around Borneo. Indonesia's Sukarno launched his Konfrontasi with Malaysia, while the Philippines lodged a claim over Sabah based on the Sultan of Sulu's past rule. The three countries also briefly toyed with the idea of forming a Malay confederation called Maphilindo. With EAGA, the inter-island interaction of many centuries ago seems set to make a comeback.

## PANDAN BALIE

- by Tuan Arifin Machan Burah

Mr T.J.P. Ahamat's article on Malay Mosques, Saints and Shrines in Sri Lanka appearing in the Terang Magazine, Vol.2 No.6 of June 1988 contain certain incorrect statements with regard to the above. I have endeavoured to set the record straight having consulted a direct descendant of the above, Tuan Rashdeen Pallie, who resides at B.22 Maddumagewatte Housing Scheme, Nugegoda.

At the turn of the 17th century the Dutch who were occupying Ceylon formed a company of Kaffirs and were brought to Ceylon to help them build their forts in the Island. These were rough and dangerous people. These were quartered in Slave Island. The people who could control them were the Javanese who professed Islam. Most of these Javanese were supposed to possess mystic powers and abilities. One of these Javanese drafted for service was Pandan Ballie, a nobleman exiled to Ceylon by the Dutch.

Pandan Balie was very much distressed to find that the Javanese who were 100% Muslims had no proper place of worship. He visited Muslim places of worship like "Ketchimalai" in Beruwela, and resided there for over an year. Here he married a moor lady. They had no children. He vowed that if a child was born he would build a mosque in Slave Island for the benefit of his race.



A baby girl was then born and she was named "Pallie Umma, alias Sairiya Umma". It was in fulfilment of this vow he purchased from a Moor, Jayenedeen Marikkar Sinne Kassim one Morgen 30 sq. roods and 48 sq.ft. on 27th July 1786 for Rs.120/- according to the Title Deed prepared in Dutch by Jan Honter Hon'ble Landraad of the Colombo Dissavony; and it was gifted to the priest in charge, said to be a "Scion of a long line of priests from Java", one Saibo Lathiff. Pandan Balie left innumerable property in Beruwela to maintain the child and mother and thereafter left for his homeland, Java. In the meantime Pallie Umma grew up to marriageable age of 17 years. But she could not find a suitable partner as she was fathered by a Javanese.

In the meantime the British occupied Ceylon and British ships were regular callers at the Port of Colombo. The crew of one of these ships were composed of Malays from Prince of Wales Island (Singapore). Amongst these were three brothers, Al Faraz Nasar, Al Faras Nadath and Al Faraz Nana. Al Faraz Nasar who was a steward in the ship and was in the Island for some time agreed to marry Pallie Umma or Sairiya Umma. A son was born to this couple. He was named Johar son of Pallie (Pallie Adiyen). His descendants are as follows :

PALLIE ADIYAN had two sons - MISKIN & EKKIN.

MISKIN had 5 children - (1 - 5) :

- 1) Ahamath who had 4 children - Buhary, Azmi, Rasheed and Jezima, who married Alhaj A.R.M. Salahudeen, Katheeb of Grand Mosque.
- 2) Thassim who had 6 children - Sabira (wife of M.B. Rajudin, Mercantile Bank); Kamoordin; Rahila (who married Hashim); Surathi (who married M.B. Rajudin (2nd wife - no issues); Razina who died a spinster and Sundara who married Kumban d/o Rawdin of Whittal & Co.
- 3) Hashim who married Rahila;
- 4) Haniffa who married (?) had 3 girls and a son;
- 5) a girl (name unknown) who died a spinster.

EKKIN had 7 children - (1 - 7)

- 1) T. Bagoos Pallie who had 2 children - T. Nasardin Pallie (dead) and T. Sadikin Pallie who married Hajireen Junkeer's daughter.
- 2) T. Kitchil Ekin Pallie who married Gnei Dalila (Guru Yahiya Rahim's sister and had 2 children - Sharifa who married

T.M. Joe Miskin of Shell Co. and Tuan Abdul Razak, Waterworks Dept.CMC.

3) ...

4) Tuan Nizam Ekin Pallie, Foreman, Rowlands, Nawinna.

5) Marliya Ekin Pallie who married Hajireen Junkeer and had a son Tuan Darvis Junkeer, Secretary of Wekande Jumma Mosque.

6) Gneima Ekin Pallie who married Ramban of CMC.

7) Nona Ekin Pallie who married Kitchillan.

Courtesy: SUARA SLUMO of 3/7/1994

#### RUSHDIE WRITES TO TASLIMA

(Based on SUNDAY TIMES - 24 July 1994)

This is an open letter from Salman Rushdie to Taslima Nasrin, the author of "Shame" who is under death threats from Muslim clerics and faces criminal charges from the government for allegedly criticising the Koran. Mr Rushdie, who has been in hiding since being sentenced to death by Iranian religious leaders in 1989, is organising an international protest on Ms. Nasrin's behalf by other prominent writers.

"I am sure you have become tired of being called "the female Salman Rushdie" - what a bizarre and comical creature that would be! - when all along you thought you were the female Taslima Nasrin. I am sorry my name has been hung around your neck, but please know that there are many people in many countries working to make sure that such sloganizing does not obscure your identity, the unique features of your situation and the importance of fighting to defend you and your rights against those who would cheerfully see you dead.

In reality it is our adversaries who seem to have things in common, who seem to believe in divine sanction for lynching and terrorism. So instead of turning you into a female me, the headline writers should be describing your opponents as "the Bangladeshi Iranians."

How sad it must be to believe in a God of blood! What an Islam they have made, these apostles of death, and how important it is to have the courage to dissent from it!

Great writers have agreed to lend their weight to the campaign on your behalf:



Czeslaw Milosz, Mario Vargas Llosa, Milan Kundera and more. When such campaigns were run on my behalf, I found them immensely cheering, and I know that they helped shape public opinion and government attitudes in many countries.

You have spoken out about the oppression of women under Islam, and what you said needed saying. In the West, there are too many eloquent apologists working to convince people of the fiction that women are not discriminated against in Muslim countries or that if they are, it has nothing to do with the religion. The sexual mutilation of women, according to this argument, has no basis in Islam. This may be true in theory, but in many countries where this goes on the Mullahs wholeheartedly support it.

And then there are the countless crimes of violence within the home, the inequalities of legal systems that value women's evidence below that of men, the driving of women out of the workplace in all countries where Islamists have come to or even near to power.

You have spoken out about the attacks on Hindus in Bangladesh after the destruction of the Ayodhya mosque in India by Hindu extremists. Any fair minded person would agree that a religious attack by Muslims on innocent Hindus is as bad as an attack by Hindus on innocent Muslims. Such simple fairness is the target of the bigots' rage, and it is that fairness which, in defending you, we seek to defend.

You are accused of having said that the Koran should be revised - although you have said that you were referring only to Islamic religious code. You may have seen that only last week the Turkish authorities announced a project to revise these codes, so in that regard at least you are not alone.

And even if you did say that the Koran could be revised to remove its ambiguities about the rights of women, and even if every Muslim man in the world were to disagree with you, it would remain a perfectly legitimate opinion, and no society which wishes to jail or hang you for expressing it can call itself free.

Simplicity is what fundamentalists always say they are after, but in fact they are obscurantists in all things. What is simple is to agree that if one may say "God exists" then another may also say "God does not exist" that if one may say "I loathe this book", then another may also say "But I like it very much". What is not at all simple is to be asked to

believe that there is only one truth, one way of expressing that truth, and one punishment - death - for those who say this isn't so. As you know, Taslima, Bengali culture - and I mean the culture of Bangladesh as well as Indian Bengal - has always prided itself on its openness, its freedom to think and argue, its lack of bigotry. It is a disgrace that your government has chosen to side with the religious extremists, against their own history, their own civilisation, their own values. It is the treasure house of the intelligence, the imagination and the word that your opponents are trying to loot.

I have seen and heard reports that you are all sorts of dreadful things - a difficult woman, an advocate (horror of horrors) of free love. Let me assure you that those of us who are working on your behalf are well aware that character assassination is normal in such situations, and must be discounted.

And simplicity again has something valuable to say on this issue: Even difficult advocates of free love must be allowed to stay alive, otherwise we would be left only with those who believe that love is something for which there must be a price - perhaps a terrible price - to pay.

Taslima, I know that there must be a storm inside you now. One minute you will feel weak and helpless, another strong and defiant. Now you will feel betrayed and alone, and now you will have the sense of standing for many who are standing silently with you.

Perhaps in your darkest moments you will feel you did something wrong - that those demanding your death may have a point. This of all your goblins you must exorcise first. You have done nothing wrong. The wrong is committed by others against you. You have done nothing wrong, and I am sure that one day soon you will be free."

#### WIVES OF CLERIC DENY HAVING UNLAWFUL SEX

(Based on Ceylon Daily News - 29/7/1994)

JOHOR BARU, Malaysia, Thursday (Teuter) - Six women continued their own defence in an Islamic court on Wednesday against charges of illegally marrying and having sex with a self-styled Moslem preacher from Singapore.

Abdul Talib Harun, 34, fathered 18 children with the six women and with four others whom he legally married.

Dressed in dark blue garments from head to



toe and acting as their own legal representatives, the women took turns on Wednesday questioning prosecution witnesses before a packed court.

One witness told the court that in April a team from the Immigration and Islamic Religious departments raided a house here just before midnight following a tip that a man with 10 wives was conducting religious lessons there. "We entered the house and saw many children sleeping on the floor with heavily-veiled women", witness Khairuddin Salleh said. "But Abdul Talib was not in the house".

The three-day trial is expected to end on Thursday. If convicted the women face a fine or imprisonment or both. Two of the women caused a stir in the court on Tuesday when they asked a prosecution witness whether he had seen them having sex with the preacher. Judge Zainuddin Munajat disallowed the question.

Prosecutor Abdul Karim Yusof told the court the six women offered to become the preacher's wives after they befriended the legal wives. The four legal wives pleaded not guilty to charges in the Islamic court in the state of Johor of endorsing the 'marriages' with the other six despite knowing the unions violated Malaysia's Islamic laws. All 10 women, aged between 24 and 34 are from Singapore.

#### NUDE PICTURE IGNITES CULTURAL WAR IN EGYPT

CAIRO (Reuter)

A Gustav Klimt nude of Adam and Eve on a magazine cover has ignited a cultural war in Egypt. The turn of the century painting by the Vienna artist was the subject of a long parliamentary attack on Culture Minister Farouk Hosni that shocked intellectuals and sparked a debate on freedom of expression in an increasingly conservative environment.

Parliamentarian Galal Gharib told a rowdy assembly Hosni was responsible for the immorality of modern Egyptian culture and asked women members of parliament to leave so he could prove it. The women stayed put and Gharib pointed to a photograph of the "offending" painting which appeared on the cultural magazine "Creativity", and spoke of a play with homosexual characters as examples of what was culturally rotten in Egypt.

Gharib motioned a no-confidence vote against Hosni but Gamal el-Ghitani, editor-

in-chief of the Weekly "Culture News", wrote that the real target of the assault was Egyptian culture. "Unless every owner of a pen or a brush and every innovator stands up to such attacks, no one will be able to write a word, compose a tune, or paint a colour", Ghitani warned.

Nobel laureate Naguib Mahfouz joined hundreds of prominent Egyptian writers in signing a statement condemning what they considered Gharib's "cultural terrorism". The furore in parliament has highlighted the fear of many intellectuals that the showdown between the government and Moslem militants fighting to overthrow it would spill over into cultural circles and dictate the boundaries of freedom.

Intellectuals often complain the government accused by the Moslem fundamentalist of being godless, was trying too hard to outdo the militants in religiosity by imposing a stricter Islamic line and censorship in movies and art work.

"I reject any authority outside the art world imposing restrictions. Today it may be al-Azhar (Egypt's primary Islamic institution) tomorrow it may be the army. Only an artist can be the source of judgement on art, not a religious, governmental or political entity" artist Adel el-Siwi told the Reuters.

When a journalist for a cultural publication asked him recently if art was sinful, Siwi refused to answer saying he was an artist not a theologian.

Fundamentalists regard films and theatre as sinful because they show torrid love affairs, sex scenes and drinking and other behaviour deemed to have killed at least one writer and threatened many others for their secular views. Many writers and intellectuals are on the militants' death list and have been under tight government protection since the 1992 murder of secular writer Farag Foda, who was gunned down by militants for his anti-fundamentalist views.

British author Salman Rushdie, ordered killed by Iran's Islamic leader for his blasphemous novel "Satanic Verses", found a sympathetic ear among many Egyptian intellectuals who said his book should not be banned. Intellectuals shake their heads in disbelief at a recent case in Egypt in which fundamentalist lawyers demanded an end to the happy marriage of secular academic Nasr Mameed Abu Zeid on the grounds that he has renounced Islam through his books. The lawyers argued that Abu Zeid was an apostate and therefore



his marriage to a Moslem woman was automatically annulled.

"This (Gharib's) barbaric attack, taking cover behind religion, is part of a plan aimed at destroying the Egyptian mind. Egypt's culture is its protection against outside influence" said writer Fathia al-Assal.

Other academics have stressed that nudity and erotica are not new to Egyptian culture but have been there from ancient Egyptian times and can even be found among the great works of Islamic literature. "If the excuse of nudity was applied to everything then we would have to destroy most of the relics that we are proud of", wrote Ghitani.

Illustrating his point, the Brooklyn Museum opened an exhibit of ancient Egyptian relics in January that included a small painted limestone sculpture showing a woman having sex with six much smaller grinning men.

Ibrahim Issa, writing in Rose al-Yusif magazine, reminded Gharib of Sheikh al-Nafzawi's tome the "Perfumed Garden", a medieval Islamic erotica manual on par with the Kama Sutra, an eastern work on the pleasure of sex.

Only Fahmi Howaidi, the sole pro-Islamic columnist allowed to air his views in the semi-official al-Ahram newspaper, came to Gharib's defence. He accused the intellectuals of overacting and asked "who is terrorising who?"

"Are we exaggerating when we say that Egypt is in a sad state, that we live shadow of Islamic militancy that practises terrorism in the streets, which is matched by secular militancy that practises terrorism via the media?" Howaidi wrote.

Sourtesy: SURAT KABAR of M.M.A.  
Jan-March 1994

Saudara/Sauderi,

#### Re comments on Dr Hussainmiya's article

As you would have noted the last issue of Terang carried only the summarised versions of comments made by a few readers arising from the observations made by Sdr Parhoon Samahon on Dr Hussainmiya's article - The Malays of Sri Lanka - as reproduced in the Rupee Fund 40th Anniversary Souvenir. We are now pleased to reproduce below for your information the full texts of the comments

made by these readers on this matter.

- Editorial Board -

By Sdr B.D.K. Saldin - 1 June 1994

How does one identify a person as belonging to a particular race? One may have to consider the following, his name, mode of dress, food habits, the religious and cultural practices he indulges in, the language he speaks, and his physical characteristics, but not necessarily in that order.

Name: Consider these names: Raheem, Ismail, Mohamed, Hamid, Musaffer, Yusuf, Sally, for example. Can one say by only looking at these whether the bearer of any of these names is a Malay or a Moor?

Dress: Do the Sri Lanka Malays have a distinctive dress? or more to the point how often do they wear their distinctive attire? The males wear shirt and trousers or sarong. The females wear the saree or the shalwar kameez, variations of middle eastern attire, and the dress. Are there not others here who also wear this type of clothes. Can one therefore distinguish a Malay by his dress.

Headgear - How many wear the songkoh and how often? Recently when I followed Idul Adaha prayers at Hambantota, I an outsider, was the only one who sported a songkoh! others wore the ubiquitous skull cap.

Food: Is not the daily diet of the Malays similar to what the Moors and the Sinhalese eat? The Tamils eat more thosai and wadai than the Malays eat satay and on the other hand do we not eat thosai and the Tamils satay? Hence it cannot be said that a particular food item is the monopoly of a particular race. All we can say is that it originated in a particular country. I don't know when I last ate bol or cina kuwe Malay delicacies which my grandmother used to make.

Religious and cultural ceremonies: Mowloods, Kathams, Ratheeb, how differently do we conduct these ceremonies from the Moor? In what way do our funeral ceremonies differ from those of the Moors. Don't our brides give a dowry to the bride groom and doesn't the Tali play a prominent part in our wedding ceremonies like that of the Moors? Contrast this custom with that of our cousins in Malaysia and Indonesia where the dowry is given by the groom in true Islamic tradition. Women go to the burial grounds for a funeral in both these countries whereas it is taboo here.



Language: We pride ourselves that we have a language of our own, but how many speak it? A 100 of our people? 50%, 25%, 20%. One can safely assume that nearly 50% of the M Malays are below the age of fifty and it is unlikely that these speak Malay. Of the Malays of my generation, the over fifties, how many of us speak Malay for most of our time. 50% of our time? 25%, 10%. Let us not kid ourselves that our language is dying because of a lack of grammar and syntax. A language dies for want of speakers.

Physical characteristics: Intermarriage has taken place not only among the elite but among the lowliest, among the rich as well as among the poor, from the days of the Regiment to the present. In this social milieu is it not true that physical characteristics tend to become blurred. If a man, let us assume his name is Majeed, dark in complexion without any Mongoloid features, wearing shirt and trousers, unable to speak one word of Malay, yet calls himself a Malay, can anyone deny him the right to call himself that! (He may have a birth certificate that proves that he is a Malay, but how can another be privy to that?).

If what I have stated above is not incorrect then what Dr Hussainmiya has said cannot be wrong. Let me quote "It means that a Malay in Sri Lanka is one who considers himself or herself a Malay and functions as a member of and identifies with the Malay society".

I don't think that Mr Samahon is correct when he states "According to the author it would appear that we have no right to claim a separate identity any more on the grounds of physical characteristics, language or customs". Nowhere in his article or in his book has Dr Hussainmiya stated this nor has he implied this.

Mr Samahon states "It would be interesting to know the basis of his findings which seem to contradict realities". The basis of his findings are clearly spelled out in his article and as for "contradicting practical realities", my analysis of the present situation in Sri Lanka will reinforce what Dr Hussainmiya has said. In any case he cannot be faulted for what Percival and Tungku Abdul Rahaman has said. All I can say is that we Malays resent the truth, a failing not confined to a particular race.

As for Mr Samahon's contention that the Malaysian immigration authorities have been influenced by Dr Hussainmiya's writings it is far from the truth. The reason why the Malaysian authorities cannot encourage Sri Lankan

Malay migration is entirely political. Indonesian and Philippine illicit immigration, the Chinese lobby, the activities of the Tamil Tigers in Malaysia and Singapore are some of these.

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By Major Bagaf Sariffo'deen - 7 April 1994

With due respect to Dr Hussainmiya's scholarship and his painstaking efforts to present to the English speaking reader his research into the history of Sri Lanka Malays, I wish to state that his references to the Malay character in as far as physical characteristics go are self contradictory. For, he quotes the British Military Officer: "Although they (Malays) intermarry with the Moors and other castes (sic) particularly in Ceylon and by this means acquire a much darker colour than is natural to a Malay, still their characteristic features are so strikingly predominant" (Percival 1805, 115). (Emphasis mine).

Let me remind Dr Hussainmiya that "Malays" who came to this country did not hail from Malaya only. Malaya, as the present day Malaysia was formerly known, formed part of the Sri Vijaya empire, which flourished in the East with the coming of the Christian era and lasted upto the incursions of the Europeans in the 15th century C.E. Siam (Thailand), Malaya, the 13,000 islands that encompass the present day Indonesia, the Philippines and other lands came under the sway of the Sri Vijaya empire. Noted historians of our own such as Dr Paranavitane, Dr Jayasuriya, Professor of History of the University of Ceylon, among others have paid glowing tributes to the Malays of Sri Lanka. Dr Paranavitane in his 'A Concise History of Ceylon', inter alia, states that Chandra Banu 'ravaged the length and breadth of this country (Ceylon)'. His second attempt to overrun this country met with his death by poisoning. Dr Paranavitane further states: 'Megha followed at the head of 25,000 Malay soldiers', and set up his rule of fifty years with Polonnaruwa as his capital. Later there was a Malay kingdom in the North. Dr Jayasuriya says in an article 'it is not an accident that the Malalasekeras, Malalgodas and others have strikingly Malay features'. Sardar Panikkar, an Indian historian states "Malays were the overlords of the seas", in his book entitled 'The Indian Ocean' during the era of the Sri Vijaya empire.

It is my contention that a sizeable inhabitants of the Eastern Province, in particular, are descendents of those early Malays



who made frequent incursions into this country. I discovered when I was serving as Principal of Zahira College, Kalmunai, in the '60s that the Muslims of the region trace their roots to certain 'kudis' or tribes. They said 'Java-kudi' was one of them. It was not surprising. The women, not necessarily Muslims, have Malay features, and have also retained their fair complexion, leading as they do a sheltered life. The men by contrast have a tanned skin as they are exposed to the severity of the elements working in their paddy fields. Kinniya is a glaring instance of Malays losing contact with their compatriots having led an isolated existence. They lost their mother tongue, too, and speak Tamil - the language of the Tamil speaking people, not of the Muslims, for they (Muslims), although they claim to be descendants of the Arabs do not have their own mother tongue.

Therefore, I say that all Malays do not have the fair skin as presumed by Dr Hussainmiya. The Indonesians largely possess a brown complexion. The Dutch exiles from Java were of royalty. The Dutch imperialists rounded up the leaders who resisted Dutch rule of their country, and together with their families and family retainers exiled them to Ceylon and South Africa. The 'Malays' from Malaya came here during British rule. The British beguiled the Malays of royal titles by conferring on them military ranks, mostly that of Captain. My great-grandfather was 'Kupitan Sjarifoedin', who hailed from Kuching in Sarawak. The spelling was Dutch. It was British influence that changed it to Sariffo'deen. This is by the way.

It saddens us, Malays, for the impression formed by the late Tunjku Abdur Rahman Puthra, former Prime Minister of Malaya. For he says that Ceylon Malays have lost their physical characteristics and look 'more like the kelings (Indians), the language spoken by Malays is strongly influenced by the Indian dialect; and what's more they have lost touch with adat and custom'. Perhaps the late Prime Minister has not come into direct contact with, say, Malays in the up-country, Hambantota and such other remotely situated places. It has been remarked by visitors from tanah Melayu that the food served them smacks of royalty dishes, not to speak of the adat and customs that have been preserved by the more conservative among the Malays. I had the privilege of visiting Malaya in 1961 as a state guest with my colleagues in the Ceylon Malay Youth League. Our saudaras treated us right royally, and were amazed that we could still speak intelligible Malay, retained our physical characteristics

and Melayu-adat. Or it may be that the late revered leader was influenced by the writings of researchers.

I should appreciate it if you could publish this letter in your valued journal, TERANG, which would no doubt illuminate the unenlightened reader.

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By Sdr T.A. Miskin - 25 April 1994

It is so encouraging to find that the Editor of the "TERANG" is showing such an enthusiastic attitude towards the promotion of the heritage, culture and language of the Sri Lanka Malay community. I wonder, what contribution the so called Malay Associations in the island have done in supporting such a cause.

The article of Dr Hussainmiya in the Sri Lanka Malay Association "Rupee Fund Souvenir" portrays a bias attitude, with his misleading and misrepresented comments on the historical heritage of us, the Malays. It is due to the unwarranted support and lethargic attitude adopted by such Associations, that we, Malays, are now classified in the most humiliating way as "The Lost Tribe". This quotation I make bold to state, was made at a discussion during the visit of Datuk Dr Mahathir-bin-Mohamed to Sri Lanka, by Tan Sri Ghazzali Shaffi, the Foreign Minister.

I must nevertheless compliment both M/s Parhoon Samahon and Bagaf Shariffo'deen for their forthright challenge to the research done by Dr Hussainmiya. We should have more Malays with such dedicated inspiration, who continue to enlighten us with contradictions to the calibre of Dr Hussainmiya. May I also refer to the letter of introduction addressed by me to the Prime Minister : Hon. Datuk Dr Mahathir-bin-Mohamed given to the then Mr Hussainmiya, before his visit to Malaysia. This follows the surprise revelation made by Mr Bagaf Sariffo'deen. Perhaps, there are many more incidents in the research conducted in the "Pandoras Box" of Dr Hussainmiya. It must also be appreciated that the High Commissioner, His Excellency: Mohamed-bin-Bopie, endeavoured to rekindle the spirit of the Malays by conducting Malay classes, and organising cultural shows. During my seven years in Malaysia, my observations had been, that the word 'Keling' was, and is still being referred only to the local (Migrant) Indian Muslims there.



P.S. I am in complete agreement with Mr T.A. Ussoof of Kandy about Malays' support, regret that "SLUMO" has arbitrarily submitted a Memo to H.E. the President: Hon. D.B. Wijetunge, to confer certain privileges; which no doubt is arbitrary, and undemocratic.

Enclosed is an earlier article by Mr Hussainmiya about the Malays, which contradicts his own thesis: Where Malay exiles had their women's jewellery sold to sustain their families.

\*\*\*\*\*

(Mr T.A. Miskin states that the following article (which he enclosed) appeared in an Australian Magazine written by Mr Hussainmiya)

### Malays organise themselves

SRI LANKA's population of nearly thirteen million people includes a minority of about fifty thousand Malays, so called though a survey of their origins points to the fact that the majority have Indonesian, particularly Javanese, ancestors. (The word 'Malay', as used in Sri Lanka, came to mean any Muslim settler from the Indonesia-Malay Peninsula area).

Very little attention has been paid by scholars to the minority Malays, who also live in such places as Cape Town in South Africa. The Malays of South Africa share the same ancestry as the Sri Lanka Malays but have lost their language totally, whereas the Malays in Sri Lanka still speak their mother tongue, though in a 'creolised' form.

The Malays in Sri Lanka are commonly called Ja Minissu and Java Manussar by Sinhalese and Tamils respectively, meaning 'people from Java'. They refer to themselves as orang Melayu, meaning that they are Malays while conscious of the fact that their ancestors were from Java.

It is an interesting study to inquire when and why these Malays settled in Sri Lanka. Some scholars believe that Malays had been to Sri Lanka as early as the beginning of the Christian era. The strategic importance of Sri Lanka in the Indian Ocean, commanding the entrances to the Arabian Sea and the Bay of Bengal, had made it a focus of East-West trade in ancient and medieval times. It is likely that Indonesian seafaring traders, and the Indonesian migrants who became the dominant race in Madagascar, used Sri Lanka as a point of call. There is, however, no direct evidence of permanent settlement as a result of these migrations.

Certain place names in Sri Lanka may

suggest strong Malay contacts from earlier times. For example, an important coastal town in the southern part of the island, which was also an ancient port, bears the name Hambantota, which derives its meaning from Sampan, a Malay word (which is, in fact, a Chinese derivation) for 'boat'. (In the Sinhala language, the phones of sa and ha are sometimes used alternatively). The Indonesian seafarers used Sampans and they might have frequently visited this port, which lay on the route from their homeland to the west.

There are other place names - for example Ja-Ela (Java-canal) and Ja-Kotuwa (Java-fort) in Sinhala, and Chavakacheri (Java-quarters) in Tamil - which indicate a local reference to Java. However, the local settlements in these localities may not go far back into history.

The definite arrival of Malays in Sri Lanka took place in the thirteenth century. Chandrabhanu, the Malay King of Nakhon Sri Dhammarat in the Isthmus of Kra, on the Malay peninsula, invaded Sri Lanka in A.D. 1247 with Malay soldiers; he was determined to possess the relics of Buddha from the Sinhalese kingdom. In a second invasion, he brought soldiers from South India.

It is important to mention here an interesting and controversial theory put forward by the late Professor Senarat Paranavitana on Malay rule in Sri Lanka in the twelfth century. He marshalled all evidence possible, including that of stone-inscriptions which were supposed to contain interlinear writings, to prove that the rulers of the Kalinga dynasty in the Polonnaruwa kingdom during the twelfth century came from the Malayan archipelago, as against the traditionally held view that they were of South Indian origin. His theory caused a stir in the historiography of Sri Lanka, and was subjected to heavy and learned criticism by several historians. There is no need here to discuss Paranavitana's theory or the arguments brought against it except to state that the traditional view of the South Indian origins of the Kalinga dynasty is still the one most strongly favoured by historians.

The real beginnings of the present-day 'Malay' community in Sri Lanka are to be traced from the Dutch period of the island's history - that is from 1656 on. The Malays were brought in by the Dutch as exiled kings and princes, and other men of the ruling class, together with their wives and families, and servants. Others came as craftsmen and servants of the Dutch. A large number were brought as soldiers to serve in the Dutch army.



A notable arrival among the exiles was Susunan Mangkurat Mas, the Javanese king who was captured and banished in 1707. Another batch of forty-four princes and noblemen who surrendered to the Dutch was banished to Sri Lanka in 1723. A list of exiles in 1792 shows that there were Javanese, Madurese, Makasarese and Tidorese among the state prisoners held by the Dutch. The continuous banishment of such notables to Sri Lanka made a permanent impression on the Indonesian language. For example the word disailankan - meaning 'to be sent to Sri Lanka' - in common Indonesian speech became synonymous with 'banishment'.

Sometimes, the more dangerous prisoners were removed from Sri Lanka to the Dutch colony of South Africa. One such instance was the 're-exiling' of Shaikh Yusuf, the brother of the King of Goa, who fought for the Bantenese in Java against the Dutch, was captured, and sent to Sri Lanka. The intense affection and reverence shown for him by the conquered people of Bantam made the Dutch fear that the followers would land in Sri Lanka and take him back. As a result, he was banished to the Cape in 1694 with forty-nine of his followers. He died there in 1699, having introduced the religion of Islam to South Africa.

The life of the princely exiles in Sri Lanka was no bed of roses. A paltry sum was made available by the Dutch for their personal maintenance. When life became miserable in captivity, a prince named Surapati escaped into the territories of the local Kandyan ruler in 1748. In some cases, the wives of Indonesian princes sold their jewellery and personal belongings to sustain their families.

When the British captured maritime Sri Lanka from the Dutch in 1796, it was decided to pay a monthly allowance to the captive princes and Temenggongs and other men of rank while they remained prisoners of war, in accordance with Article 21 of the terms of capitulation of Colombo.

Even after the Treaty of Amlens in 1802, by which the Dutch possessions in Sri Lanka were permanently transferred to the British, the Dutch authorities never bothered to remove the Indonesian exiles, who continued to receive allowances as prisoners of war from the British. Frederick North, the first Governor of British Ceylon (1798 to 1805), took no action to evict them. In fact the 'Malay Committee' appointed by him inquired also into the grievances of the Indonesian princes and noblemen.

Thomas Maitland, his successor (1805-1811), was not well disposed towards the Indonesians, and was keen to evict them. When the Dutch

ignored his requests to take the exiles away, he threatened the Batavian authorities that he would forcibly land the exiles in the Indonesian islands. Only then did the Dutch authorities in Batavia respond. Two ships left the shores of Ceylon in 1807 carrying the Indonesians. What happened to them afterwards has yet to be investigated.

Some of the exiles preferred to stay in Sri Lanka. Again it is difficult to say who they were, from the present state of research into this subject. Malays were the descendants of Javanese princes.

Soldiers formed the bulk of the Malay population in Sri Lanka both in Dutch and early British times. The majority of the soldiers brought by the Dutch happened to be Javanese, or Sumanepers from Madura. As many as ten companies of these soldiers were formed into a separate regiment in the Dutch army in Sri Lanka. They were usually known as Costerlingen, meaning that they were from the East.

According to contemporary accounts of British attacks on the Dutch in Sri Lanka in 1795, it was Malay soldiers who offered stiff resistance. Most of the British casualties at Colombo were caused by the Malays <sup>who</sup> according to Captain Robert Percival, a British Officer, crept out with their Krises at night and killed or wounded nearly every man in the trenches, spiked the guns, and effected their retreat into the fort.

The Malay belligerency towards the British was caused partly by their anxiety regarding their future in the hands of the new aggressors. In fact, their position improved after the Dutch surrender in 1796. The British found the Malays to be loyal and brave soldiers. Accordingly, they formed them into a separate Malay Regiment. The King's colours were awarded in 1801 to the Ceylon Malay Regiment, the first Asian regiment to receive that honour.

Originally, the Malay soldiers who were in the Dutch army at the time of the surrender were drafted into the new regiment. Even the Malay commissioned officers changed their allegiance to the new regime. But problems arose when more and more recruits were needed to keep up the strength of the Malay Regiment especially after the large number of Malay casualties in the Polygar wars in South India, and the British-Kandyan war of 1803.

The local Malay population alone was not sufficient to maintain the soldiers at full strength, even though every effort was made



to recruit them. A Malay who could bring fifty or more Malays from the local population or from abroad was appointed immediately as a commissioned officer to the Malay Regiment. Despite this, however, the British were forced to look elsewhere for recruits. The Dutch had had no such problem, as they raised men for their army in their extensive Eastern possessions. The process of recruiting peninsular Malays was begun by Governor Frederick North, who sent out several missions to enlist Malays from Penang and Malacca for the Ceylon Malay Regiment. The task was facilitated by Britain's control of these areas.

Missions sent to Sultanates like Trengganu and Kelantan did not meet with success, but the Sultan of Kedah had some men sent to be enlisted in the regiment. During North's governorship, a British officer went as far as east as Tidore and Ternate to find Malays. But frequently the efforts were a waste of money.

During the governorship of Robert Brownrigg (1812-1817), four hundred and thirteen men from Surabaya arrived to join the Ceylon Malay Regiment in 1813. Brownrigg manoeuvred to bring them to Sri Lanka by making use of the temporary British occupation of Java from 1811 to 1816. The Dutch did not forget this affair when they regained Java in 1816, and every time the British tried afterwards to enlist men from Dutch territories in the East through diplomatic channels the British request was ignored.

There were, however, occasional arrivals of batches of Malays, sometimes accompanied by their women and children from the Malay peninsula, up to the 1850s. The British had changed their tactics, by sending Malay commissioned officers instead of British officers to encourage Malays to come and settle in Sri Lanka. Notwithstanding this, the numbers coming forward to join the regiment in Sri Lanka were not satisfactory.

The whole issue worsened when the pay of Malay soldiers was reduced in 1829, by order of the home government. This not only adversely affected the program of attracting Malays from overseas to join the regiment but was also detrimental to the locally-born Malays in Sri Lanka. British governors continuously pleaded with the home government to restore the pay of the Malay soldiers. Treasury officials argued that the pay of eight pence a day to Malay soldiers was higher than the earnings of Sinhalese labourers - about six pence a day.

The commanding officers of the Ceylon Rifle Regiment (the name had been changed

about 1827) urged the governors to write home explaining that the monthly pay was the Malay soldiers' only income - which was not the case with Sinhalese labourers. The pay was restored in 1836, but this did not produce the desired result of attracting Malays in large numbers.

A further reason for the refusal by locally born Malays to join the regiment was the demand for Malay labour to work in the newly opened coffee plantations, which offered higher pay and more freedom. In addition, many went to join the civil police.

When a decree of 1848 released from armed service men who had served a specified minimum period, several Malays who had come from the peninsula opted to go back home, making use of the free passage granted to them and their families. These Malays returned to Penang and Singapore, the ports from which they had embarked for Sri Lanka.

With the passage of time, it became more and more difficult to keep up the number of Malays in the Ceylon Rifle Regiment. This was an indirect reason for the regiment's disbandment in 1873; by this time its service had become superfluous and uneconomical for the British administrators in Ceylon. Some of the Malays discharged were absorbed into police and fire brigade services. Others found employment in the estates. Evidently, no more Malays settled in Ceylon after this period.

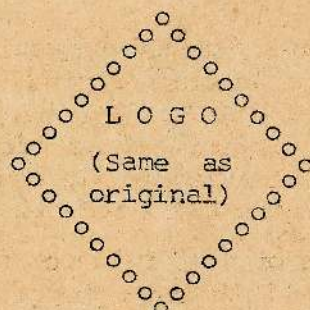
With the dawn of the present century, the 'Malayness' of Sri Lankan Malays began to disappear. In the nineteenth century, they had enjoyed a vigorous cultural life. I have unearthed many Malay manuscripts belonging to this period in Sri Lanka, during a recent field trip sponsored by the Centre of South-East Asian Studies and the Department of Indonesian and Malay of Monash University, Melbourne. The manuscripts included well-known romances, classical Malay literature and standard religious literature, together with literary works produced by Sri Lankan Malays themselves. All of these showed that written literary Malay was of a fairly high standard among them.

Alamat Langkapuri, a fortnightly Malay language newspaper published in 1869 by Baba Cunos Saldin in Colombo, is the earliest Malay newspaper known to have been published in the Jawi script. (It was previously thought that Jawi Peranakan, a fortnightly newspaper published from 1876 in Singapore was the first Malay newspaper published in Jawi).



The present situation of Sri Lankan Malays is that no form of written Malay, either in Jawi or romanised form, is practised. Malay is spoken widely in their homes, but in a heavily creolised form, influenced mainly by the

Tamil language. Indications are that the Malay language in its present spoken form may be preserved, in the foreseeable future among the Malays of Sri Lanka so long as they wish to keep up their separate identity.



T E R A N G

SURAT KHABAR ORANG MELAYU SRI LANKA

(Successor to Persatuan Melayu  
Kurunegala - Newsletter)

Saudara/Saudari,

We wish to apprise our readers that in pursuance of the request of the Kurunegala Malay Association (KURMA) that a Malay group undertake the publication of TERANG as it is not in a position to handle it due to force of circumstances; the Editorial Board of TERANG comprising -

M.F.H. Thaliph	- of Wattala
B.D.K. Saldin	- of Ratmalana
T.A. Burah	- of Piliyandala
M.A. Sourjah	- of Battaramulla
T.J.P. Ahamat	- of Hambantota
T.S. Jamalon	- of Kurunegala
T.R.B. Sally	- of Badulla

consented to undertake the continuance of the publication under its original legend until an appropriate version was decided upon in keeping with its international readership. The new legend is as appearing in the caption above which will be adopted henceforth. However, it must be mentioned here, that it is indeed a significant achievement and one worthy of recognition for the Kurunegala Malay Association to have undertaken this difficult task of pioneering the publication of a Malay Newsletter in 1987, which was a crying need at a time when the Malay image was at its lowest ebb.

The Second Dunya Melayu Symposium 1985 held in Colombo was apparently a source of inspiration that exhorted among others, Saudara T.S. Jamalon, a prominent member of the Kurunegala Malay Association, to pioneer the publication of TERANG for which all its readers will be most grateful. TERANG has since grown in stature and has readers in Malaysia, Australia, Canada, America, Middle East and other countries.

With due deference to the wishes of the Kurunegala Malay Association, the incumbent TERANG EDITORIAL BOARD, Insha Allah, does pledge to undertake the continuance of the good work of sharing and disseminating knowledge and information pertaining to Malay history, language, culture etc. as was done hitherto by KURMA.

Nevertheless, our readers would appreciate our dauntless task in the continuation of the publication of TERANG is largely dependent on the meagre funds generated through the support of our readers and well-wishers. We would therefore kindly request our readers to update their subscriptions to enable us to ensure uninterrupted publication in this 8th year of its existence. The annual subscription is only Rs.50/-. Please send in your subscriptions by Money Order in favour of Sdr M.F.H. Thaliph, Editor-Terang, 9 National Housing Scheme, Enderamulla, Wattala, payable at the Wattala Post Office. We also wish to inform our readers that at a recent meeting of the members of the Editorial Board it was decided to revise the mailing list of Terang in accordance with the responses received to this appeal.

- EDITORIAL BOARD -



### MARRIAGE PROPOSALS

MP/2: Malay father from Colombo 2 and working in the Middle East seeks a suitable Malay partner with sober habits for his sociable and educated daughter, aged 26, of very fair complexion, medium height and build - only daughter in a family of three - provided with cash and jewellery and beneficiary of residing house and household effects. Those interested are kindly requested to correspond with the Editor-Terang in the first instance.

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'OUTLAWED ISLAMIC SECT USES WOMEN FOR SEX' - MALAYSIAN P.M.

(Vased on The Island - 24/8/94)

KUALA LUMPUR, Aug.23 - An outlawed Islamic Sect, which believes Judgment Day is coming soon, said on Tuesday it would sue Malaysia's prime minister for describing its marriage customs as "legalised prostitution".

Prime Minister Mahathir Mohamed on Monday accused leaders of the outlawed Al Arqam sect of using women for sex. "The focus of these Arqam leaders is sex although they appear to be concentrating on Islamic teachings. I have heard that they remain married just for a while .... some for only 24 hours", Mahathir told reporters. "We feel that this is legalised prostitution.

AlArqam's spokesman in Kuala Lumpur Rodhi Mohammed Daud said members of the sect would

file a suit against Mahathir at the Kuala Lumpur High Court on Wednesday. Sect members earlier this month filed a defamation suit against officials of the Islamic Centre, an office in the Prime Minister's Department, for accusing Al Arqam of training "suicide warriors" in Bangkok. Thailand has denied the charge.

Malaysia banned Al Arqam on August 5, it said the mystical Sufi group, which claims 100,000 followers and runs 43 communes across the country, deviated from Islam. The ban forbids the sect to conduct business under the AlArqam name and logo, to run its 257 schools or to seek converts. Rodhi said the commune and school near the group's Headquarters was running as usual. "In fact, more people are sending children to our school since all the publicity came out", he said. "We don't take much heed of the fatwa (ban)". Rodhi said. "We will wait for the Police to come to our place and we will cooperate with them and give them halal (lawful) drinks".

A claim by exiled Al Arqam leader Ashaari Mohamed to have had conversations with the Prophet Mohamed has been cited by religious authorities as one reason for the ban. Ashaari is expected to return to Malaysia in a week or two, Rodhi said. Ashaari, 57, told Reuters in Bangkok last weekend he had never claimed to be the prophet or a messiah. He said he planned to return to Malaysia soon to sue Mahathir over earlier accusations. According to Al Arqam's literature a Messiah will soon appear in Uzbekistan, heralded by a great Islamic revival movement emerging from Southeast Asia.

Indonesia, Singapore and Brunei have barred Ashaari from visiting their countries - (Reuter).

SEEKS EMPLOYMENT

A fair young and beautiful Malay girl of 26 years possessing a Degree in Fine Arts, just passed out from the University with financial assistance provided by the SLMA Rupee Fund, looks out for suitable employment. She is particularly talented in music; vocal, instrumental and dancing. She is an exponent in training boys and girls in singing, dancing and playing musical instruments.

Even a temporary assignment would be greatly appreciated. In this regard please contact Sdr T.S. Jamalon of NIHON Printers, No.159/45, Dambulla Road, Polattapitiya, Kurunegala.



PRINTED MATTER



Mr. T. S. Doole  
Attorney-at-Law  
Terrace Street  
Hambantota

**M. Farook Thaliph**  
Editor - TERANG  
9, National Housing Scheme,  
Enderamulla, Wattala,  
SRI LANKA.