



Quarterly

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SLAAMAT DATHANG BULANG RAMLAAN

"Marilah ma pegahan puwasa inni bulang Ramalaan
Mintalah umpong kapada kirinja salahannya"

Praise be to Allah, the Merciful, the compassionate, who in His divine wisdom has ordained for us Islam, by means of which He calls us to Him self, and who has prescribed the fast of the Month of Ramalan, so we may be protected against evil. It is frequently mentioned that through the fast, we are able to experience the hunger which is so familiar to the poor, and develop some compassion for them, whom we disregard in our daily pursuits of worldly goods. By successfully completing the fast of Ramalan, we gain confidence in our own abilities to endure hardship and to discipline ourselves for the sake of Allah.

Medical experts recommend fasting for reasons of health, and according to a hadith, it is reported that the Prophet(SAL) said, "Practice fasting so that you may be healthy" Although fasting is something which has various benefits, it is also an obligation: O you who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil'(Sura Al-baqarah-ayat 183)

'And those who find it extremely hard effect redemption by feeding a poor man. So whoever does good on his own accord, it is better for you if you know(Sura Al-baqarah ayat 184)

So who ever of you is present in the month, he shall fast therein, and whoever is sick or on a journey (he shall fast)a (like) number of other days.
Allah desires ease for you and He desires not hardship for you, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for having guided you and that you may give thanks(Sura Al-baqarah-ayat 185)

'And when My servants ask the concerning Me, surely I am nigh. I answer the prayers of the suppliant when he calls on Me, so they should hear My call and believe in

Me that they may walk in the right way(sura Al-baqarah-ayat 186)

'It is made lawful for you to go unto your wives on the night of the fast. They are an apparel for you and you are an apparel for them. Allah knows that you acted unjustly to yourselves, so He turned to you in mercy and removed(the burden) from you. So now be in contact with them and seek what Allah has ordained for you, and eat and drink until the white thread becomes distinct from the black thread then complete the fast till night fall, and touch them not while you keep to the mosques. These are the limits of Allah, so go not near them. Thus does Allah make clear His messages for men that they may keep their duty(sura Al-baqarah-ayat 187)

We should appreciate that the fast is greatly beneficial, and that Allah has made it as easy for us as possible. It is best if we perform it willingly and eagerly, without any annoyance or reluctance,because if one performs a good deed on his or her own accord, it is better than if it is done under compulsion. Allah is free from all need. No desire, emotion, or grievance can be attributed to Him even in imagination. So all the good effects of the worship return to the worshipper himself, not to the Lord. Allah has said that if you do good, you do good for your own soul(Quran 17:7) Fasting is but a purely negative activity and none but Allah knows if you properly keep the fast.

There are many social activities associated with this Holy month.It is a time when Muslims visit one another for iftar,the breaking of fast and brothers and sisters perform many supererogatory prayers and recite the Quran during the nights. Because of this it occasionally happens that some brother or sister who should not be fasting, will fast in order not to feel left out. If some one is sick, and the observance of the fast would endanger that persons health, then that person should not fast, but make up at a later time, if possible. Allah ordains the fast for our good, not for the detriment of our health. If one persists in fasting,despite the instructions to the contrary by a doctor simply because he does not want to feel left out, then his fast is performed to satisfy his own desires.and not for the sake of Allah. Such a fast would be invalid. Likewise

(Cont. page 2.)

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A call to all our sister Associations.....

Please send your messages, articles and write-ups and other news of your activities to be published in the Jan-Mar 1998 issue.....

For further information.....

Write or call.....

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200/14 c, Peradeniya Road, Kandy.
T'Phone: 077 - 302763

(from page1..)

SLAAMAT DATHANG

pregnant women should not fast because it endangers the chances for the optimal development of the child.

When you fast do not imagine that fasting is merely abstaining from food, drink and sex. The Prophet (SAL)-has said:" Many a one who fasts has nothing from his fasting save hunger and thirst"Rather, perfect fasting consist in restraining all the bodily parts from what Allah most high disapproves. Keep your eyes from looking at things disapproved, the tongue from uttering what does not concern you, and the ear from listening to what Allah has forbidden-for the hearer shares the guilt of the speaker in cases of backbiting. Exercise the same restraint over all the parts as over the stomach and genitals. Five things make a man break his fast: Lying-back biting- malicious gossip the lustful glance and false oath.

Endeavour to break your fast with lawful food. Do not take excessive amount than you normally eat at night. The aim of fasting is to oppose your appetites and to double your capacity for works of piety. There is no vessel more hateful to Allah than a stomach full of lawful food.

When you have understood what it means to fast, do so as much as you can, for it is the foundation of devotional practices and the key of good works. The Prophet(SAL) said " Paradise has a gate called 'Al Rayyan', the beautiful, by which none enters save those who fast."

Fasting is incumbent on all sane, mature Muslims who are not travelling and whose fasting does not compromise their health nor that of their off spring(in the case of pregnant or nursing mothers)

One must fast with the intention of performing the compulsory fast of Ramalan.

Mensurating woman should make up the fast on another day.

It is recommended to: eat a meal before dawn; occupy oneself with the recitation of Quran and the performances of supererogatory prayers; perform I' tikaf, to spend a consecutive number of days and nights in a mosque, especially the last ten days of Ramalaan;

Fasting will also be appreciated as an aid to one who fears the path toward Allah for in this journey one must learn to break the back of one's carnal desires to the extent that the powers of desire become weakened, and powers of the spirit are strengthened. Every effort must be made to spend one's days and nights in remembrance of Allah, and to strengthen this power of remembrance by restraining whatever tendencies we find in ourselves which run contrary to the Devine Command, so that the distractions of the material pleasures may be rent asunder to reveal the light of Allah.

Let us pray for each other during the Holy month of Ramalaan, that we may increase and deepen our faith, that the bonds of our community may grow, that we may discover ways in which each MUSLIM is a blessing to the community, regardless of how vehemently we may disagree with him or her on the many matters which we dispute, and let us remember in our prayers the many MUSLIMS who face a struggle which is much more burdensome than ours. Let us remember that their struggles are ours as well, and let us pray that despite all our material difficulties and Spiritual Failings, that the light of divinity may shine ever more brilliantly in OUR HEARTS. **Ameen- Editor-**

PANTUN PILIHAN

Anak haruan lima-lima,
Mati ditimpa punggung berdaun;
Budi tuan kami terima,
Jadi kenangan bertahun-tahun.

Rumah kecil tian seribu,
Rumah besar tian sebatang;
Kecil-kecil ditimang ibu,
Sudar besar ditimang gelombang.

Baik bergalas baik tidak,
Buli-buli bertali benang;
Baik berbalas baik tidak,
Asal budi sama dikenang.

Limau purut lebat ke pangkal,
Sayang selasih condong uratnya;
Angin ribut dapat ditangkal,
Kati kasih apakah ubatnya.

**DR. DILANO SALDIN- VICE CHAIR, UNIVERSITY OF
VISCONSIN- MILWAUKEE(UWM) U.S.A.,
SRI LANKAN MALAY PHYSICIST OF INTERNATIONAL REPUTE**

by FAZEER RADIN

Dilano Kerzaman Saldin, beginning with his undergraduate studies at the University of Oxford where in 1971, he received his B.A. (Honours) degree in Physics, he has been steadily progressing with academic success. 1975, brought him a D.Phil., from Oxford University on a Thesis Title: "Some applications on the Theory of electron diffraction contrast". This was followed up in 1976, with a M.A. degree also from Oxford. 1975-1979 period pre-occupied him with a Post- Doctorate appointment in the Department of Materials of the University of Oxford, and the period 1979-1981 availed him of a Post-Doctorate appointment in the Department of Engineering Sciences also of the University of Oxford. 1990-1991 period brought him an M.S. , degree in Physics again from the University of Oxford.

In 1991, he joined as an assistant Professor, the Department of Physics of the University of Wisconsin-Milwaukee, U.S.A, where he served quite creditably to be promoted before long to Associate Professor. His excellent all round performance as an Associate Professor having to his enviable credit; 28 refereed papers; in the leading journals in his field; authored and co-authored 21 articles for conference proceedings; given 19 invited seminars and colloquia including 8 invited talks at conferences ; awarded two patents for his pathbreaking work on 'atomic-resolution electron holography' served on a peer review panel for the U.S. Department of energy ; co-chaired the Tenth and Eleventh International Institutes for Surface Science. compared favourably for a positive votes from his peers for promoting him to full professor.

Saldin's holographic experiments and techniques in a set of widely known studies have made him an indisputable part of the Laboratory for Surface Studies. 1994-Graduate School/ University of Wisconsin Milwaukee Fundamental Award for "outstanding research and creative activity" and the 1994-1995 " Visiting Fellowship" at Imperial College , University of London by the United Kingdom Engineering & Physical Sciences Research Council, were testimonies to the value of his research as a Physicist of international repute.

Associate professor Dilano Saldin, with such a high profile of research prowess and other allied proven merits was unanimously highly recommended by the subcommittee of Professors of the Department of Physics of the University of Wisconsin-Milwaukee to be promoted to Full Professor. He was accordingly appointed professor in 1996.

Being the only member of the Physics Department / UWM with research experience, both experimental and theoretical, in modern optics, he is considering the possibility of initiating a new course in this area, in the future.

"Based on my observations I believe that Dr.Saldin is an outstanding teacher of advance concepts in surface physics.

.... Saldin is an outstanding surface physicist, with an enviable/international reputation".says John L.Friedman/ Chair:Department of Physics, University of Wisconsin-Milwaukee, (U.M.W) U.S.A.

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Incidentally, Dilano is the eldest son of Hamlin Mezrur Saldin (A.C and Gnei Muzeena Cassim. His two younger brothers are Ilham and Ranshan, and he had his primary schooling at S.Thomas' College, Mount Lavinia Dr. Kerzaman Dilon Saldin has accomplished in the field of science for more than the average of the Universities of Oxford and Wisconsin-Milwaukee(UWM), U.S.A. , and has been recognised as a very competent and exceptionally talented pedagogue of both universities. He is also a highly respected Physicist of international repute. He is now the Vice-Chancellor of the prestigious University of Wisconsin- Milwaukee(UWM), U.S.A. An enviable crowning glory and rare distinction for a Sri Lankan Malay- for a brilliant and distinguished academic career.

He married Miss. Bonita Yaheya on the 3rd of August 1997. She is the daughter of Mr. Saliheen Camoor Yaheya and the late Nona Leyllon of Mahakanda, Kandy. Bonita is presently employed at the Central Finance Co. Ltd. as a Asst. Manager(Deposits) and is also the General Secretary of the Kandy Malay Association.

UVA MALAYS..... elected their office-bearers for the year 1997/ 98 at their 36th Annual general Meeting held at the Vincent Dias Stadium, Badulla on the 25th of May, 1997.

Distinguished Patrons: His Excellency Junizar Jacob-Ambassador of the Rep. of Indonesia .

His Excellency Samsudeen Bin Abdulla-
High Commissioner for Malaysia.

Patron- Sdr. Mirzan T Ousmand.

President- Sdr Tuan Noor.

V.President & Chairman- Religious Branch- Sdr. T.A. Samsudeen
Social/Wefare Br.-Sdr. T.H.B. Sally
Sports Br. -Sdr. M.J. Samsudeen
Building Br. - Sdr. T.S. Satheyan

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T.H.Saliheen,
Sdri. Freeda Dole.Fariza Sally, Farina Cassiere,
S.Z. Miskin, Kadhija Ahamath.

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Sdri. Laam Sally, Rasheeda Noor,

Hony. Auditor: Sdr. M.R. Sheriff

Zakat- the poor rate in Islam

Zakat is one of the principles of Islam. It need not necessarily be given in money. It could be any exchangeable commodity but it has to be given annually in accordance with the percentages and conditions laid down. There is a minimal limit payable and earning below that prescribed limit does not attract Zakat. Charity demands an element of sacrifice where you give away a part of what you have. Practical deeds of charity are of value only when they proceed from the love and from their motives.

There is also a distinction between zakat and sadaqa. Zakat is giving away a part of your lawful possession in cash and Sadaqa is everything else that you do through human kindness. The Quran refers to charity as "spending benevolently out of what we have given them". Prayer and submission to the will of Allah alone are insufficient as the Quran states "Woe to the praying ones who are unmindful of their prayers, who make a show (of Prayers) and withhold acts of charity" (107:4 - 7)

In Islam, charity is an obligation which man owes to the other person in any way appearing to be superior to the beneficiary. Further, only good things and well-earned wealth should be given in charity. Unlawful earnings are not acceptable. Zakat provides for the re-distribution of wealth and represents the obligatory aspect of charity. Irrespective of one's wealth, he or she is required to contribute one fortieth (1/40) of it as Zakat and not from the cash surplus in possession.

It can be disbursed amongst the following categories:-

- the poor, that is those who have not the means or ability to earn a living and the unemployed who are so placed due to no fault of their own but through a physical impediment. (The poor does not include the professional beggars)

- the needy
- those in debt
- for the ransom of captives
- the wayfarer
- Zakat office personnel
- the furtherance of the Islamic faith, and
- the way of God.

Zakat monies are to be utilized for the needy who are handicapped by lack of tools, capital, implements and so on for their trade so that they could be gainfully employed and be useful citizens in the community. In the case of those persons in debt means persons who are obliged to borrow for urgent domestic or business purposes but not the gambler, the squanderer or those who trade in vice, who will always be in debt. In regard to ransom, it is well known that in those early ages, slavery was a very well organized trade where hundreds of thousands of human beings were subject to in-human cruelty. Islam set about to ameliorate the situation by ridding the world of this horrible cancer on the human society.

④

In the modern world Zakat could be utilised for those who are exploited owing to their dire need. Regarding the way-farer, Islam has sympathy with persons who wish to be on their own and are thus compelled to make long journeys for a livelihood. Recalling the words of the Prophet (SAL) when he said "if at one place you are hard and the neighbours are not kind, leave it and go away, and Allah will give you plentiful". As regards Zakat personnel, these are persons responsible for the collection and distribution of Zakat fund who have to work full time. Thus funds have to be provided to them for their own sustenance. Reference to the furtherance of the faith, this is a task that falls on every Muslim. It must be remembered that there is no priesthood in Islam and that every Muslim is a preacher of the word of God. In certain instances there are men who are unable to profess the faith due to political, ethnic and other reasons and it is in such cases that Zakat fund could be utilized to assist Muslims to practise Islam. In regard to the way of God, which is a reference to JIHAD which means warfare conducted for the preservation and continued establishment of truth. Zakat can be used for the protection of one's religion.

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

In Islam all are equal and Zakat being one of the pillars of Islam, it behoves us to fulfil this divine requirement. Muslims are known to be only trustees of wealth and possessions endowed upon them by God. Our wealth belongs to the God and we are but their trustees or guardians and are forbidden to mourn their loss. God gives and God takes.

The Uniques Malay Club celebrates its Diamond Jubilee

by B.D.K. Saldin

The Uniques Malay Club celebrated its seventy fifth anniversary on the 13 September 1997 at the Mount Lavinia Hotel which was attended by 150 of its members. In a country where the mortality rate of social organisations is high, to have survived 75 years is in itself an achievement. However to have achieved so much during this period merits congratulations.

The Uniques Malay Club is a family club of Sri Lankan Malays founded in June 1922 by a band of young

men led by Earnest Fareed Saldin. The present members of the club are all descendants of Baba Ounus Saldin the literary savant who published the first Malay newspaper in the East "The Alamat Lankapuri" in 1869. His grandfather Pantasih came from Indonesia to Ceylon during the Dutch occupation of this country.

At a time when westernization was the key to economic progress a group of young Malays began to question the validity of some of the time worn traditions and ingrained prejudices which trammled Malay society. They felt that strict adherence to these dogmas impeded their progress. Thus was born the "Appetizers" Club, meaning an appetite for knowledge. The name was later changed to the Uniques Malay Club and the founder members were E.F. Saldin (President), B.Z. Lye, (Secretary), M.P. Drahaman, E.B. Abdue, Z. Mansoor, B.L. Doole, L.J. Sourjah and T.K. Halaldean.

The objectives of the club were the emancipation of their women folk, social advancement, the acquisition of literary and organisation skills and provision of a training ground for public speaking. Membership was restricted to "those who advocated the emancipation of Muslim Women and the dissemination of progressive ideas, which were however not inconsistent with the teaching of Islam".

In the twenties and thirties, they became westernized and joined the ranks of the rulers of Sri Lanka, the privileged English speaking 5% of the population. Since then they have produced legislators, medical specialists, university professors, company directors, chartered accountants, barristers, architects, artists, engineers, authors, "kala bushanas" and civil servants. Their members adorn the highest rungs of every occupation and three of their presidents M.K. Saldin, M.P. Drahaman, and B.Z. Lye have served as appointed members in the legislature of the Island. In the club itself in this anniversary year, the patron, the president, and the secretary are all women.

Having achieved most of its objectives, the Uniques which started as an exclusive Malay Club has through circumstances now become a family club. Could one therefore say that the Uniques, having fulfilled their objectives have now outlived their usefulness?. One of the main reasons for Uniques to have survived so long is because it is a family club. For the Uniques, family ties transcend all other considerations. They try to keep the family together, by regular meetings and bringing every one into their fold. In an era when families are disintegrating an organization that stresses family unity and togetherness has a definite place in society.

This song is on Malay culture. Beginning with a timely reminder and exhortation to our guilty conscience, of the crying need of the hour- the speaking and perpetuation of our birth-right bahasa expressed in Bahasa Melayu':

Oleh- Saudara Mansour Afrifeen Sourjah

BAHASA MELAYU

Marilah kita omong Bahasa Melayu
Sekarang kita tidak omong kalau
Nantilah lupah perdana bahasa itu
Nantilah hilang utama bangsa itu.

Perdana sebabnya kalau itu
Mestilah bahasanya belajar kita
Omong dan tulis sekarang itu
Mestilah bahasanya belajar kita.

Jaganlah kita lupakan bahasa
Jaganlah kita hilang kan bangsa
Marilah ki ta omong dan tulis bahasa
Berhatikan kita utamanya bangsa.

Marilah kita omong Bahasa Melayu
Sekarang kita tidak omong kalau
Nantilah lupah perdana bahasa itu
Nantilah hilang utama bangsa itu.

BAHASA MELAYU

(Translation)

Come let's speak Bahasa Melayu
Lest we speak the language, now
We are apt to lose our own language
We are apt to lose our ethnic race.

If that would be our predicament
Let's seriously learn our language
Sooner, to write and read and speak
It's most imminent-we learn our language

Forget not our own language
Lose not our ethnic race
Let's be conversant with our language
Let's endear ourselves to our scared race.

Come let's speak bahasa Melayu
Lest we speak the language, now
We are apt to lose our own language
We are apt to lose our ethnic race.

MALAY UNITED FRONT

"The time has come for the ENTIRE Sri Lanka Malay population to rally together and stand as one united front. We may have DIVERSE points of view but our need to preserve our identity should be the most important issue at the moment..." said Saudari Honeida Packeer (Las Vegas, Nevada, U.S.A), in a similar article in Terang's Tenth Anniversary (1978-1996) Commemorative issue.

The present situation, however, is that the Malays even though a small community with a steadily growing population of about 60,000, have no dearth as such for organizations all over the Island, which speaks volumes in societal parlance as a happy augur for the welfare and progress of the community. In order that all these organisations could work in harmony towards the realisation of predetermined goals in the interests of the Malays and the country as a whole, it was decided to form an umbrella organization. Accordingly on 18 August, 1984, the Sri Lanka Malay Confederation (SLAMAC) was formed with 17 affiliated organisations as follows.

Colombo Malay Cricket Club	Uva Malay Association
Sri Lanka Malay Association	Matale Malay Association
SLMA Rupee Fund	Sri Lanka Malay Association
Sri Lanka United Malay Organisation	Puttalam Malay Association
Kurunegala Malay Organisation	S.L. Malay Workers & Students
Ruhunu Malay Association	Socialist Front
Kandy Malay Association	Young & Old Sports club
Nawalapitiya Malay Association	Chilaw Malay Association
WHERKS Malay Social Center	Malay Association Kolonnawa

Since then three other Malay Organisations have become affiliated; Negombo, Mabole and Kalpitiya, whilst SLUMO has decided to break away and work independently. SLUMO was incorporated by an Act of Parliament No. 17 of 1986.

However, painstakingly we may strive and function individually and disunitedly - we shall have no status quo for the right to represent the community at the National level. It is a sad commentary to make that many Malay and Indonesian dignitaries who have visited us from time to time have rightly observed and pointedly remarked that the Sri Lanka Malay Community lacked as a whole, the punch of unity and solidarity in its body politic.

Adverting to the setting up of the South Asian Branch Office of the International Malay Secretariat early this year in the Padang Complex in Slave Island, the Headquarters of the Sri Lanka Malay Association, it is no doubt a "giant stride for the Malays of Sri Lanka, who will through the Secretariat be able to integrate and participate with the Malays of the world in social, cultural and commercial pursuits on a global scale". At the launching of the Secretariat early this year, the President SLMA - Mr. B.N. Juranpathy made a fervent appeal to individuals and not Associations when he said, "I cordially extend an invitation to all Sri Lankan Malays at every Socio-economic level, where-ever they are, to rally round and go

forward as a 'United Community' under one Association." The President-SLMA could not have done any better in his appeal because the SLMA constitution is a unitary one and has no provision for affiliation of associations. If that be the case the SLMA Constitution may have to be suitably amended to accommodate affiliation of associations and there by enable all its achievements to have greater impact on the Malay community.

If 'UNITY' is the main criterion for the progress and prosperity of the Malay Community, then what do we have to do? Our leaders from each of the associations should shed their petty differences and exchange views on predetermined goals taking dispassionate decisions at the national level to gain our representative rights in Parliament to safeguard our ethnic, social and political interests. This is the opportune moment in the constitutional history of the country, if such action has not already been taken - by our Malay leaders to be prepared to scorn delights and live laborious days, not for the sake of filthy lucre, not even for mere vanity of name and fame but for the greater ideal of service".

In this world of globalisation and imminent advent of the 21st century, let us Malays not be caught napping in our age-old 'tidapathy' attitude of foolhardiness - as enough is enough but steadily march forwards in unison to the beat of a single drum.

"Miskin pun kaya pun tidak peduli
Semua melayu kalau satu hati
Sama dan sama Orang melayu
Maju terus dengan brani kalbu".

-Oleh Sdr. M. A. Sourjah-

MALAY

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*Sapakandari***PUWASA DAN SUBAYANG WAKTHU DI BULAN RAMLAAN / SHAWWAL - HIJRI 1418 (1998)**

	Date	Sahar Ends	Fajr	Sunrise	Luhr	Asr	Mahrib	Isha
January	01-03	5.15	5.30	6.52	12.45	4.06	6.36	7.51
	04-06	5.17	5.32	6.54	12.47	4.08	6.38	7.53
	07-08	5.18	5.33	6.55	12.48	4.09	6.39	7.54
	09-10	5.19	5.34	6.55	12.49	4.10	6.40	7.55
	11-12	5.20	5.35	6.56	12.50	4.11	6.41	7.56
	13-15	5.21	5.36	6.57	12.50	4.12	6.42	7.57
	16-17	5.22	5.37	6.58	12.52	4.14	6.44	7.58
	18-20	5.23	5.38	6.58	12.52	4.14	6.45	7.59
	21-25	5.24	5.39	6.59	12.53	4.15	6.46	8.00
	26-29	5.25	5.40	7.00	12.54	4.17	6.48	8.01

Puwsa hari Enam

January 98	30-31	5.26	5.41	7.00	12.55	4.17	6.49	8.02
February 98	01-06	5.26	5.41	7.00	12.56	4.18	6.50	8.02

Puwsa Nivath: Nawaithu sawmahadin anna-dayee farla Ramlaana hadzi bizzanathi lillahi tha-ala

In the name of Allah I do make my intention to fast tomorrow, during the month of Ramalaan this year.

Ifthaar Dua: Allahumma laka samthu, wabecka aamanthu, wa-alaika thawak-kalthu wa-ala rizkika afatharthu fatha kabba minni.

'O Allah- for you have fasted and in you I do believe. I rely on you and in your care I have entrusted all my actions and deeds.

Now I break my fast with the food coming from you. Hence please accept my fast. Ameen.

Virtues of fasting:

Abu Hurairah (RA) reported that Rasulullah (SAL) said

- (1). 'Whoever eats one day of RAMADHAN without a valid excuse (acceptable in Shariah) shall never be able to repay that day even by fasting the rest of his life'
- (2). 'Whoever stands in prayer and ibadah on the night of power (Lailatul Qudr night) with sincere faith and with sincere hope of gaining reward, his previous sins are forgiven'
- (3). That the duaa recited by the fasting person until he breaks fast is accepted by Allah who says 'I swear by My honour, verily I shall assist you even though it may be after some time'

RAMAZAN

Thirty earthly days of life,
Thou wer't fasting in the while,
To mortify thy material self,
And awaken thy inner soul.

Ten days of fasting calmed you down,
Next ten made you of a spiritual sort,
Awakening in your dormant inner,
Invoking Blessing of the 'Great Forgiver'.

The last trying ten gave you purification,
Be-fitting condition for Allah's Inspiration,
Brought to earth by 'Jibrael Alaih's - salam,
On the 'Glorious Night of Laila-tul- Quad'r.

Thirty days of fasting thus concludes,
Victorious o'er thy troublesome nafsus,
The rejoicing feast then begins,
With the 'Sublimest prayer' of Idul-Fitr.

Comments

Fasting in the Holy month of the Ramazan, is the fourth of five pillars of Islam. During this month all Muslims are enjoined to observe the fast from sunrise to sunset, for 30 days.

During this period they through three important spiritual phases:

The first ten days is the period of putting the passions in an inactive state. In this period they are made aware that their passions become weaker and weaker day by day and on the ninth day of fasting, it is felt that their passions are completely inactive.

The second ten days is the period of their becoming aware that in general their attitude and their actions are guided by their inner-selves. Their day to day guidance become stronger and stronger and on the 19th day of fasting, their actions are as if in a complete spiritual state, but in harmony with their daily activities.

The last ten days is the period of receiving Allah's Inspiration through 'Jibrael Alaih's-salam on the 'Night of Laila-tul-Qad'r' sent by Allah on the 21st, 23rd, 25th, 27th or 29th day of fasting. 'Laila-tul-Qad'r' is a certain spiritual power which can change the inner to a stronger state of worship of God.

The climax to the month-long fast is the victorious Prayer of Idul- Fitr where Allah is thanked for enabling the overcoming of the nafsus and for the strengthening of the inner-spirit for their daily activities throughout the year.

Allah knows best.

Oleh

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