



Elmbridge Multi-faith Forum

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NEWSLETTER

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Summer 2013-Spring 2014

Issue 18

Since our last Newsletter we have:

- published and distributed in March our 17th Newsletter
- paid a return visit on the 11th April to the Shri Mandir Hindu Temple at Neasden
- held a 'workshop' on the 4th June, led by Dr Tony Mc Caffry, on 'Exploring the Sacred through places of worship'
- held our AGM on the 9th July
- on the 23rd July, enjoyed an illustrated description by Gail and Roger Partridge of their pilgrimage to a Hindu shrine in the mountains of India
- on the 26th August, visited the Shinyo-en Buddhist Temple
- on the 10th September, hosted a talk by Alan Jones, Emeritus Professor of Classical Arabic at Oxford University, on the subject of 'Moses and Jesus in the Qur'an'
- on the 14th September, taken a stall at Cobham Heritage Day
- on the 29th September, commissioned 5 new Street Angels
- held our annual Gala on the 2nd November in the Joyce Grenfell Centre, Claremont Fan Court School
- on the 12th and 13th November, participated in 2 'SHoUT' Conferences, organised by Surrey Police at Guildford and Epsom Downs respectively
- on the 17th November been invited to a discussion in Guildford on 'Women in my Faith'
- on the 6th December, participated, at the Kingston Liberal Synagogue, in the Jewish chaverah following Chanukah
- On the 15th March 2014, Nazir and Nabil joined the Ch'an Meditation conducted by the Ven. Guo Yuan at the Buddhist Centre in Victoria, London **(Picture across)**
- On the 16th March 2014 Chuyuen and Nabil attended the AGM of the South London Interfaith, chaired by Rashid Laher. They took part in the discussions and exchanged information about the activities of both forums
- visited the Ahmadiyya Peace Symposium and International Summer Meeting
- further developed, in conjunction with the Walton Churches, the Walton 'Street Angels' scheme for Walton Centre

Our work, during this period, in particular the publication and distribution of this Newsletter, was supported by a grant of £800 from Elmbridge Borough Council. This has enabled us, in particular to publish this Newsletter and to reprint the first of our popular 'Insights into Faiths' booklets, copies of which had run out.

4th June 2013 - Workshop led by Dr Tony Mc Caffry, on 'Exploring the Sacred through places of worship' EMF Centre

The evening was an interactive discussion that followed a Video presentation and commentary by Tony. The presentation demonstrated the value one obtains from different places of worship (as shown on the video), and the discussion, in groups, brought out the opinions of members on what each would recognise as 'Sacred'.

The responses were fascinating in that they spanned the emotional, the ritualistic, the intellectual and even the personal descriptions of what is 'Sacred'!

The group thanked Tony for his stimulating and informative presentation and for leading the discussions. The evening was spiritually and intellectually very rewarding.

Ven. Guo Yuan at the
Buddhist Centre in Victoria



Elmbridge Multifaith Forum
Minutes of the Annual General Meeting
9th July, 2013 at the EMF Centre, Thames Ditton

Present

Executive Committee Members

Nabil Mustapha	...	Chairman
Geoff Morris	...	Secretary
Leonard Beighton	...	Treasurer
Chuyuen Corfield		
Wendy Hoy		
Rashid Laher		
Nazir Malik		
Betty Sear		

Members and Friends

Ruth Bradbury
David Dane
Wang Zhen Gibson
Margaret Hicks
Andrew Hoy
Sarah Parrish
Gail Partridge
Mirza Shiraz
C & H van Roest
N & T Vanderman
Malcolm Studholm

- 1. Contents of the Minutes:** In the discussion following the meeting, it was decided unanimously that there was no need to repeat in the minutes the papers prepared for last year's AGM, including, in particular, the reports of the Chairman, Secretary and Treasurer and the Accounts for the year ending 31st March 2013. The Secretary is prepared to send copies of these to any who wish.
- 2. Adoption of Accounts and Appointment of Examiner:** The examined accounts were unanimously adopted, and the meeting expressed thanks to the examiner, Mr. Nadim Vanderman, ACMA, who agreed to be the examiner for the coming year.
- 3. Election of Officers and Committee:** The attached list was unanimously elected 'en bloc'.
- 4. Multifaith Activities for young people:** County Councillor Margaret Hicks suggested that we should create multifaith activities for young people in the 16 to 18 year old age bracket. Geoff Morris agreed to convene a sub-committee including himself, Margaret Hicks, Kauser Akhtar and any others who were interested.

**Tuesday, 23rd July - 'Pilgrimage to a Hindu Shrine in the Mountains of India'
Illustrated talk by Gail and Roger Partridge**

We have always enjoyed the presentations made by Gail and Roger. The photography is of a high standard and, most interestingly, they 'dig deep' to try to understand the local people and culture rather than follow the normal 'tourist trail'. This year was no exception as they joined a Hindu pilgrimage to a shrine hidden deep in the Indian mountains.

We caught the atmosphere of the daily walks and of the various overnight stops, where Hindus of all kinds rested, refreshed and celebrated in various ways.

Finally they reached their goal - a large cave in the rock, where everything seemed to be colourful, ornate and noisy.

Although the day was one of the hottest of the year, the talk was attended by about thirty people, many of whom had spent time working in India and contributed to the discussion. As usual we enjoyed soft drinks and refreshments together, before, during and after the talk and discussion.

Many thanks to Gail and Roger and to Chuyuen for organising the refreshments.

**Tuesday, 10th September - 'Moses and Jesus in the Qur'an'
Talk and discussion led by Professor Alan Jones,
Emeritus Professor of Classical Arabic in the University of Oxford,**

The evening was attended by over 70 people including specialists from both the Shah Jahan Mosque at Woking, the Ahmadiyya at Morden and the Foreign Office. Alan has recently published a translation into English of the Qur'an, which has been welcomed by Islamic, Christian and Jewish scholars.

This was a fascinating evening, which enabled many of us to feel much more confident in approaching the Qur'an, whilst allowing the specialists to indulge in some esoteric discussions about the niceties of Arabic interpretation. Alan's approach was clear and academic. He accepted differences of opinion, but stated his preferences and gave his reasons. It was a compliment to him that representatives of the Mosques warmly asked him to visit them.

Alan had sent very full notes for distribution at the meeting. However, we had underestimated his popularity by 50%, so people had to share, which was difficult with such a detailed document. Following the meeting, Alan kindly sent an updated document for distribution. We can do no better than quote Alan's document here:

“Introductory Remarks”

Dutton summary: *kitāb (kalām Allāh) – qur’ān – muṣḥaf*

If one does not believe that the **Q** is the Word of God (not possible for non-Muslim) enormous questions surface.

For the non-Muslim, **M** is best understood as a charismatic preacher. Basically he brooded, and the broodings triggered a revelation. [‘Ā’isha episode.]

Q revealed 610-632. Divided into 114 *sūras*, labelled Meccan and Medinan, as can be most graphically shown when the passages involved can be shown to be some years apart in their origin. [A striking example of this is *Sūra 74*, the first few verses of which are traditionally considered to be one of the earliest Quranic revelations. Whilst it is clear that most of the fifty-six verses come from very early in Muhammad’s mission at Mecca, one verse, verse 31, comes from some time in the Medinan period, well after the *hijra* in 622 AD. It is, therefore, an incorrect oversimplification to classify *Sūra 74* as ‘a very early Meccan *sūra*’, as Pickthall does, and in doing so mirrors much conventional Islamic learning. It is, however, accepted by traditional Muslim scholarship that material that was originally revealed at Mecca was sometimes reworked when it found a place in one of the Medinan *sūras*. Once again the distinction between Meccan and Medinan material becomes blurred, although it remains the best one we have.]

If material is not divine, how did **M** learn of Jewish, Christian and other material (from Arab legend to Zoroastrianism)?

The only answer is by word of mouth, even if one takes the view that **M** was literate.

Writing was current, and documents are attested, but sheets/scrolls would appear to have been very rare and not in Arabic. [3 Medinan passages refer to written *Torah*]

The above remarks do not find favour with a fair number of recent western scholars, who have been severe about the historical background of the **Q**. However, on the basis of PERF558, a papyrus with a Greek date of April 643, I am certain that the *Hijra* took place in 622, and that any theory that ignores that fact is mistaken.

Our main problem is that there is virtually no reliable contemporary evidence. Eventually we get written evidence like the papyrus, and later still we get redacted forms of oral material, but the greater part of orally transmitted material inevitably disappears. The one oral work that survives more or less intact is the **Q**.

Muhammad’s message always has an Arabian context in both religion and culture.

Start of **M's** message. Problem of dating already referred to. This causes severe difficulties as the basic question one wants to ask about any passage is, 'Where does it fit in the overall message?'

The Arabian context is particularly important in the earliest material. The first legends to appear are Arabian ones - ʿĀd and Thamūd and their prophets (messengers/warners) Hūd and Ṣāliḥ respectively, together with Madyan (Midian) from the northern periphery, whose prophet was Shuʿayb. At this early stage there are very few references to biblical figures; and Pharaoh, when mentioned, appears to be the archetype of the wicked king. Almost inevitably, the first two are Abraham and Moses. [Moses is the second most important mortal in the Qurʾān. The 4 key prophets/messengers referred to or mentioned by name are: Muhammad (only 5 times by name), Moses (136 references by name, to which we can link the 74 places that Pharaoh is named), Abraham (69) and Jesus (25+7). There are nearly 50 passages about Moses. In contrast there are only 23 about Jesus, and thousands about Muḥammad.

The Qurʾān and Moses

The Qurʾān regards Moses as Muḥammad's principal predecessor and in some ways also his model. It may be coincidental that the verse saying that Muḥammad's coming had already been foretold in the *Torah* and the *Injīl* is in a major passage about Moses (7:157); but Muḥammad's religion is also that of Moses (46:12). Moses is also depicted in Muḥammad's image. Thus charges that are brought against him are similar to those made against Muḥammad. For example, he is said to want to pervert people from the faith of their fathers (10:78); he is accused of practicing magic (7:109 ff; 10:77 ff; 20:58ff; 26:34 ff)/being possessed (51:39; 26:27).

Revelation is granted to him: *ṣuḥuf* (53:38; 87:19) and *kitāb* (15 instances: 2:53; 2:87; 6:84-9; 6:91; 6:154; 11:17; 11:110; 20:52; 23:49; 25:35; 28:43; 32:23; 41:45; 46:12; 46:30.) are the words used. Crucially the term *Tawrāh* (18 instances) is not linked directly to Moses, unlike the *Injīl* which is given to Jesus (5:46; 57:27). The term *furqān*, which is linked to Moses, appears to mean 'salvation' [not the revelation – see 2:53]; and he has enlightenment, instruction and guidance. He is a messenger, a prophet and devoted to God (*muxlaṣ*) [19:51].

The Q's narratives about him are made up of Biblical, Midrashic and new elements. Moses is exposed, watched by his sister, refuses the milk of other nurses and is suckled by his own mother. Coming to the assistance of a hard pressed Israelite, he kills an Egyptian but then repents of his crime to which Satan had tempted him. He is pursued and escapes to Madyan. At a well there he waters the flocks of the two daughters of a *shaykh*. One of them invites him home modestly. He receives her as his wife at the price of 8-10 years' service. The principal account of this preliminary history is in 28:1-28. The mission itself is often mentioned briefly, with more detailed accounts in 20:24; 27:7-12; and 28:29-35. Also note the early account in 79:15-19.

Moses receives from the burning bush in the holy valley of ʿUwā (20:12; 79:16) orders to take off his shoes, the message to Pharaoh, and the signs of his mission: the rod, the snake, the hand that becomes white. His speech is difficult to understand (43:52). Aaron accompanies him as *wazīr* (20:29 ff.; 25:37). Moses and Aaron seem rather to be sent to the stubborn Pharaoh than to the believing Israelites. Moses arguments with Pharaoh tend to be about God (a parallel with Muh. and Meccans), though Heaven and Hell are mentioned in 20:74ff. At a lesser level Pharaoh reproaches Moses with ingratitude, saying that he had been brought up by his family (26:18). Pharaoh assembles his magicians, but their rods are devoured by that of Moses. The magicians profess their belief in God and are mutilated by Pharaoh in punishment (7:109-126; 20:61-76; 26:38-51). Pharaoh wishes prayer to be offered to him as God, and orders Hāmān to build him a tower so that he can reach the God of Moses (28:38; 40:36). Moses is associated with 9 wonders (17:101; 27:12; c-g 7:133 only): (a) rod and snake; (b) white hand¹; (c) deluge; (d) locusts; (e) lice; (f) frogs; (g) blood; (h) darkness; (i) dividing the sea. For the Exodus itself see 26:52-66 and 44:17-31. Moses' main enemies, Pharaoh, Hāmān and Qārūn, perish in the cataclysm (29:39)

Less attention is paid to events after the Israelites have been saved. Moses spends 40 nights with God (2:50; 7:142). He desires to see God, and God crumbles the mountain to dust (7:143). He brings admonition and instruction on the tablets (7:145). In his absence al-Sāmīrī (?the Samaritan) makes the lowing golden calf (7:148; more detail in 20:77-98). Moses breaks the tablets (7:150). Israel is condemned to wander 40 years in the wilderness (only in the late passage 5:26).

Some details which differ from the Biblical story: Instead of Pharaoh's daughter, it is his wife who rescues the infant; instead of seven shepherdesses Moses assists two. Instead of 10 plagues there are 9 miracles. Moses strikes 12 springs (for the 12 tribes) out of the rock (7:160; 2:60, a recollection of the 12 springs of Elim [Exodus 15:27]). The divergence is greater when Hāmān is made minister to Pharaoh. Then there are new features: Moses repents of having slain the Egyptian. Moses sees the burning bush at night and wants to take a brand from its fire for his house (20:9; 28:29). Pharaoh's magicians die for their belief in God.

The following seem to originate in Midrashic material: God forbids the infant to be suckled by an Egyptian foster-mother (28:12). In the Midrash Moses is offered to all Egyptian suckling mothers; but the mouth that is to speak with God cannot imbibe anything impure (*Sōṭa*, 12b). That God tilts the mountain over Israel (2:63, 93; 7:171) is explained from the Midrash: Israel hesitated to accept the Tora and God tilted Sinai over them: Torah or Death (*Sabbath*, 80^a; *Aboda Zara*, 2b). The turning of the Sabbath-breakers into apes (2:65; 4:53; 5:60, 7:166) recalls the Midrash in which the builders of the tower of Babel became apes (*Sanhedrin*, 109^a). Qārūn is represented as an

¹ The vignette also occurs in 26:33, but 20:22, 27:13 and 28:22 have 'white, without harm'. There are Midrashic parallels. This is quite different from Exodus 4:6-7, where the hand is pulled out twice, the first time leprous and white, the second time normal.

exceedingly rich man, the keys of whose treasure can hardly be carried by many strong men (28:26, 29); the Midrash says that Korah found a hidden Egyptian treasure; 300 mules carried the keys of his treasury (*Pessachim*, 119a; *Sanhedrin*, 110a; *Pal Sanh.*, x.27d; Ginzberg, *Legends*, vi. 99, 560). The Quranic story of a believer at the court of Pharaoh who wants to save Moses is not quite clear. Ought we to compare Jethro in the Midrash who advises clemency at Pharaoh's court?

There are problems about the sources of the passages in *Sūra* 18. These appear to be largely Greek-Syriac. The most plausible source, at least for the first section of the Moses section (60-82) is the story of Alexander and his servant Andreas seeking the spring of eternal life.

The *Qur'ān* on Jesus

There are far fewer passages about Jesus, and with a few exceptions they are Medinan, though in some cases (*e.g.* 2:87) these may simply be a recasting of Meccan material. Outstanding among the Meccan pieces is *Sūra* 19, verses 2-36, which comprises two wonderfully flowing passages on the births of John the Baptist and of Jesus.

In various places Jesus is referred to as *al-Masīḥ*. This soon became interpreted as 'the Messiah', but it is not clear whether this meaning would have been clear in the earliest Muslim community. It should also be noted that the *Qur'ān* refers to the Gospels in the singular: *al-Injīl* 'the Gospel'.

The treatment of Jesus differs from that of Moses in a very notable way. We glean a reasonable amount about the life of Moses. With Jesus we learn only about his birth, his death - to be more correct, his non-death - and the fact that he was given the Scripture. The Disciples and John the Baptist are more marginal. His ability to perform miracles is mentioned rather briefly in 3:49 and 5:110.

The two verses mentioning miracles occur are embedded in two long Medinan passages (3:33-59 and 5:110-120). However, key doctrinal matters are often dealt with the shorter passages. See, for example:

Middle Meccan

43:59 *Jesus only a servant of God*
59. He is only a servant on whom We bestowed blessing,
 and We made Him an example for the Children of Israel.

Medinan

4:156ff *denial of the crucifixion* (3:55 much more vague)
156. Because they disbelieved and uttered a great calumny against Mary,

157. And because they said, 'We killed *al-Masīh*,
Jesus, the son of Mary, the messenger of God,
157a. – They did not kill him nor crucify him,
but it was made to seem so to them.
Those who disagree about it are in doubt about it.
They have no knowledge of it
and only follow conjecture.
Certainly, they did not kill him.
158. No. God raised him to Himself.

5:17 (and **72**) *denial that God is Jesus*

17. Unbelievers are those who say,
'God is *al-Masīh*, the son of Mary.'
Say, 'Who can exert control over God in any way
if He wishes to destroy *al-Masīh*, the son of Mary,
and his mother and all who are on earth?'
72. Unbelievers are those who say,
'God is *al-Masīh*, the son of Mary.'
The *Masīh* said, 'Children of Israel,
serve God, my Lord and your Lord.'
Those who associate others with God will be banned by God from the Garden.
The Fire will be their abode.

5:73 *denial of the Trinity*

73. Unbelievers are those who say,
'God is the third of the three.'
There is no god but One God.
If they do not desist from what they are saying,
the unbelievers amongst them will be touched by a painful torment.

5:75 *Jesus only a messenger* (i.e. prophet) expansion of 43:59

75. The *Masīh*, the son of Mary, was only a messenger,
before whom other messengers had passed away,
and his mother was an honest woman.
Both used to eat the food of this world.
See how We make the signs clear for them
– then see how they are involved in lies.

5:116ff *Jesus and Mary not gods*

116. And recall when God said, 'Jesus, son of Mary,
did you say to the people,
"Take me and my mother as gods

to the exclusion of God"?'

He said, 'Glory be to you.

It is not for me to say what I have no right to.

If I said it, You know that.

You know what is in my soul.

You are the one who knows fully the things that are hidden.

117. I said to them only what you ordered me to say,
"Serve God, my Lord and your Lord".
I was a witness over them as long as I was among them.
When You took me,
it was You who were the watcher over them.
You are witness over everything.

118. If you punish them,
they are your servants;
if you forgive them
– You are the Mighty and the Wise.'

9:30 *denial that Jesus is the son of God*

30. The Jews say, 'Uzayr is the son of God';
and the Christians say, 'al-Masīh is the son of God.'
That is what they say with their mouths,
conforming to what was said by those who disbelieved before them.
God confound them.
How they are embroiled in lies!

57:27 *monasticism not prescribed by God*

27. Then We caused Our messengers to follow in their footsteps.
We caused Jesus, the son of Mary, to follow
and We gave him the *Gospel*;
and We placed compassion and mercy in the hearts of those who followed him.
But monasticism they invented.
We did not prescribe it for them
but it arose through desire for God's satisfaction;
and they did not observe it as they should have done.
So We gave those of them who believed their wage;
but many of them are profligates.

61:6 *foretells the coming of the messenger Aḥmad*

6. And recall when Jesus, the son of Mary said,
'O Children of Israel, I am God's messenger to you,

confirming the Torah that was revealed before me,
and giving you good tidings of a messenger
who will come after me, whose name will be Ahmad.'
And when he brought them the clear proofs,
they said, 'This is clear magic.'

APPENDIX 1

Yasin Dutton 'Orality, Literacy and the 'Seven *Aḥruf*' Ḥadīth', *Journal of Islamic Studies* 23:1 (2012), pp.38 ff. slightly simplified and modified:

A believer can see *kitāb*, *qur'ān* and *muṣḥaf* as three aspects of the same thing. *Kitāb*, the divinely-preserved 'original', is God's speech (*kalām*) and one of the divine attributes: it is 'that scripture' (*dhālika l-kitāb*) rather than 'this Qur'ān' (*hādhā al-qur'ān*). It is a scripture been sent in the form of a *qur'ān* in the Arabic language, so that it can be understood by people. In its revealed form it takes on some of the characteristics of ordinary human speech: it is in the language of the people to whom it is recited—albeit a high register of it—and it uses a diction and a vocabulary that they are, except perhaps for a few words, familiar with and which they recognize as being what they are used to. ... Soon after the Qur'ān begins to be revealed it also begins to be written down—to what extent we do not know But, in transferring a multiform, oral *qur'ān* into a written form, there is a problem: more than one form (*ḥarf*) cannot be indicated in writing at the same time—at least, not with any great degree of success. Nor could this newly written form to be in any way definitive: during the lifetime of the Prophet it could, of course, be subject to change and/or re-presentation, and even abrogation. In fact, we may assume that written versions acted primarily as an *aide-memoire*, since the main form was always the recited word, taught and learnt as such. And, just as the 'original' recited *qur'ān* could be read in several ways it seems reasonable to assume that the same would have been true of any written representation, provided that the meaning stayed the same and that any spoken expression of it was within the limits demonstrated and/or accepted by the Prophet.... In other words, just as multiformity is part and parcel of any repeated oral production, so too can it be part of any oral production that draws on a written form of an originally oral production How else are we to understand readings such as *fa-tathabbatū* alongside *fa-tabayyanū*, or *yanshurukum* alongside *yusayyirukum*, or *idhā dabara* alongside *idh adbara*, which seem to be closely linked to a/the written form? We note also that the production of a written form also necessitates decisions about the spelling (*alif* or no *alif*, etc.), the choice of words (*fa-mḍū* / *fa-s^caw*, etc.), and other matters of general presentation

At the death of the Prophet, the open-endedness of the revelation ceases, but the multiformity of the Qur'ān at first lives on. To prevent possible slippage, we hear of the

collection of Abū Bakr's *ṣuḥuf*, but they seem never to have been definitive. Indeed, from their later history we must assume that their written form was not identical on the level of every detail with that later promulgated by ʿUthmān, though what sort of differences there were we can only guess at.

For another twenty years or so the situation must have remained roughly the same, but then dispute about differences in reading set in—and our sources pre-suppose substantive differences, not just differences of pronunciation or ‘dialect’—and in order to prevent the greater harm of conflict and dissension among the community, the decision was taken to impose a single written form on the community, only maintaining as much of the original level of variation as could be maintained given that skeletal form. But the variations that were not included—that could not be included—while not being accepted as part of the on-going Qurʾān, were not denied either, as al-Ṭabarī explicitly states and as Ibn al-Jazarī indicates when he says that no scholar has ever denied the permissibility of transmitting knowledge of the various readings, including those that became *shawādh*. Indeed, this is attested to in the works not only of *qirāʾāt* scholars but also in standard and well accepted *tafsīrs* such as those of al-Ṭabarī, Ibn ʿAṭīyya and al-Qurṭubī, to name but three, and in the standard collections of *Ḥadīth*: Mālik, for instance, despite his banning of the use of Ibn Masʿūd's reading in the prayer or in the writing of any *muṣḥaf*, nevertheless saw no harm in passing on information about such readings.

APPENDIX 2

Passages linking Q with external informants

- 16:103 In truth We know that they say, ‘It is only a mortal who is teaching him.’
The speech of the one at whom they hint is foreign,
whereas this is clear Arabic speech.
- 25:4 Those who do not believe say,
‘This is merely a lie that he has invented,
and others have helped him with it.’
They have produced wrong and falsehood.
5. And they say, ‘Fables of the ancients that he has had written down;
and they are dictated to him morning and evening.’
6. Say, ‘He who knows the secret in the heavens and the earth sent it down.
He is Forgiving and Compassionate.’
7. And they say, ‘What is there to this messenger?
He eats food and walks round the markets.
Why has not an angel been sent down to him
to be a warner with him?’
8. Or why is not a treasure bestowed on him,

or why does he not have a garden
 from which he can eat?’
 And the wrong-doers say,
 ‘You are merely following a man who is bewitched.’

- 29:46 Do not dispute with the people of the Scripture
 except with what is better,
 unless [it is] with those of them that have done wrong.
- 46a. Say, ‘We believe in that which has been revealed to us
 and what has been revealed to you.
 Our God and your God are one.
 We surrender to Him.’
47. Thus We have sent down the Scripture to you^s.
 Those to whom We have given the Scripture believe in it;
 and among those people are some who believe in it.
 Only the unbelievers deny Our signs.
48. You did not recite any Scripture before this
 nor did you write it with your right hand.
 In that case those who follow falsehood would have doubted.

Meccan and Medinan *sūras*: possible chronological groups

Early Meccan: 1, 51, 52, 53, 55, 56, 68, 69,70, 73, 74, 75, 77-97, 99-109, 111-114
 (48 *sūras*)

Middle Meccan: 15, 17, 18, 19, 20, 21, 23, 25, 26, 27, 36, 37, 38, 43, 44, 50, 54, 67, 71,
 72, 76 (21 *sūras*)

Late Meccan: 6, 7, 10, 11, 12, 13, 14, 16, 28, 29, 30, 31, 32, 34, 35, 39, 40, 41, 42, 45, 46
 (21 *sūras*)

Medinan: 2, 3, 4, 5, 8, 9, 22, 24, 33, 47, 48, 49, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 98,
 110 (24 *sūras*)

APPENDIX 3

Moses in Early Meccan Material

- 51:38-40 Moses called ‘sorcerer, possessed’; Pharaoh drowned.
 53:36 scrolls of Moses and Abraham
79:15-26 longer passage on Moses and Pharaoh
 87:19 scrolls of Moses and Abraham (earliest reference?)

Moses in Middle Meccan Material

17:101-104	9 clear signs (fuller in 7:133)
18:60-82	Moses and the wise man (Greek-Syriac material)
19:51-3	Moses messenger and prophet; called to by God
20:9-98	longest and most important narrative of this period
21:48	God's bounty to Moses and Aaron
23:45-49	Moses, Aaron, Pharaoh
25:35	Mo and Aar given Scripture; [Ph's] people destroyed
26:10-67	God sends Mo & Aar to Pharaoh – parting of waters
27:7-14	version of early part of mission to Pharaoh; 9 signs
[37:114, 120]	part of very extended list of prophets
43:46-56	Moses, Pharaoh and deliverance
44:17-33	Moses, Pharaoh and deliverance: different emphasis

Moses in Late Meccan Material

6:84	List
6:91a	Scripture of Moses on parchment – much concealed
6:154	Moses given Scripture – part of polemic <i>re</i> Muh.
7:103-160	Most comprehensive narrative; some polemic
10:75-93	Moses, Aaron, Pharaoh; Children of Israel saved
11:17	Scripture of Moses
11:96-99	Moses and Pharaoh – Pharaoh in Hell
11:110	Moses given Scripture, but disagreement followed.
14:6-8	Moses and Children of Israel saved from Pharaoh
28:3-48	early life
29:36-40	disaster passage
32:23-24	Moses given Scripture for Children of Israel
40:23-34	Sketchy details of Mo. and Ph. Links with earlier proph
41:45	Moses given Scripture, but disagreement followed.
42:13	Link between Mu and earlier prophets (N A M J)
46:11-12	Scripture in Arabic to Mu confirming that of Moses
46:30	<i>Jinn</i> listen to Scripture confirming that of Moses

Moses in Medinan Material

2:47-61a	key narrative drawn from earlier accounts
2:67-71	Red heifer – yellow cow
2:87	link with Jesus
2:92	calf; covenant; mountain raised over C of I
2:108	link with M
2:136	list and link; <i>cf.</i> 3:84
[2:246, 248]	
3:84	list and link; <i>cf.</i> 2:136

4:153-155a	drawn from 2:47ff.
4:163-165	list; God speaks to Moses directly
5:20-26	Moses and the Children of Israel
22:44	link with M and other prophets
33:7	Covenant from Mu – and N A Mo J
[33:69]	
61:5-6	link; Jesus confirms Torah

APPENDIX 4

Jesus in middle Meccan sūras:

19: 2-36	long passage on birth of Jesus
[21: 89-92	John the Baptist]
23: 50-53	Jesus and Mary `a sign`; disagreement among followers
43: 57-59	Jesus ignored by infidels; 'he is only a servant on whom We bestowed
	blessing', example to C of I

Jesus in late Meccan sūras:

6: 83-88	list
42: 12-13	list

Jesus in Medinan sūras:

2: 87	messenger given clear proofs
2: 253a	messenger given clear signs; disagreement among followers
3: 35-59	expansion of passage in <i>Sūra</i> 19
3: 84	list
4: 156-158	death of Jesus
4: 163-164	list
4: 171-172	polemic against 'three'
5: 17	polemic against those who say, 'God is <i>al-Masīh</i> , the son of Mary.'
5: 46-47	Jesus confirms <i>Torah</i>
5: 72-75	recasting of 4:171 and 5:17
5: 78-79	C of I cursed by Moses and Jesus
5: 110-120	descriptive and polemical piece; kernel 116
9: 30	claims about ^c Uzayr and Jesus
33: 7-8	key earlier prophets
57: 26-27	brief passage that contains a reference to monasticism
61: 6	Jesus confirms <i>Torah</i> and predicts the coming of Ahmad.
61: 14	disciples mentioned

APPENDIX 5

Sūra 38, verse 26, in (a) tracing of inscription of 80 A.H. and (b) in a modern version. The beginnings of lines 5 and 6 of the inscription are missing.

يا داود انا جعلناك
 خليفة في الارض
 ليحكم بين الناس
 بالحق ولا تتبع الهوى
 لكي عرسن الله امرالد بر بطور
 من الله اهد عذاب شديد بما نسوا
 الحساب وكتب عمر
 ٩٥٠ ربه سنة خمس

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ
 خَلِيفَةً فِي الْأَرْضِ
 فَاحْكُم بَيْنَ النَّاسِ
 بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ
 فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ
 عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ

- *yā dāwūdu innā ja^calnā-ka*
- 'O David, We have made you
- *xalīfatan fī l-arḍi*
- a viceroy in the land.
- *fa-ḥkum bayna l-nāsi* [inscription *li-taḥkuma*]
- Judge between the people
- *bi-l-ḥaqqi wa-lā tattabi^c il-hawā*
- in truth. Do not follow caprice,
- *fa-yuḍilla-ka^c an sabīl illāh. inna lladhīna yaḍillūna*
- lest it lead you away from the way of God. Those who stray
- *^can sabīl illāh la-hum^c adhābun shadīd*
- from the way of God will have a severe punishment
- *bi-mā nasū yawma l-ḥisāb*
- for having forgotten about the Day of Reckoning.

14th September - Stall at Cobham Heritage Day

This was an opportunity to meet the public, tell them of our activities, answer questions and invite people to our Gala.

Geoff organised a site, a table and two chairs. David and Judith Robinson provided a gazebo and helped Geoff to set up the site and clear it at the end of the day.

We put up our display boards and stated that our objectives were:

1. Simply to understand each other's faiths (not to convert)
2. To work together for the good of the community

We gave away 'Sharing Faiths' leaflets, 'Insights into Faiths' and invitations to the Gala. We also invited passing children and families to try our 'Faiths Quiz' with prizes in the form of sweets, kindly given by Kim Plumpton. The quiz was a big hit with queues for table space to write answers in the afternoon. Thanks to Chuyuen and friends, Jackie Foster and Mary Hilborne for taking turns to man the stall.

29th September - Commissioning of 5 New Street Angels, St Mary's Church, Walton-on-Thames

On Sunday, 29th September, Geoff Morris represented EMF at the commissioning of 5 new Street Angels. His fellow 'commissioners' were the Rev. Charles Stewart, the Walton Police Inspector and the Minister of the United Reformed Church. The Police Inspector spoke highly of the Street Angels and said that crime reports had reduced by 60% on the nights the Angels were on patrol (hardly believable?). EMF is represented within the Board of Trustees.

The Walton Street Angels Project

This project has gone from strength to strength. Rushna resigned as a committee member and trustee, and Nabil has taken her place on the committee.

3rd November, Annual Gala Evening in the Joyce Grenfell Centre, Claremont Fan Court School

The Gala is an opportunity for families of various faiths to come together to enjoy a variety of foods whilst being entertained by people, mainly young, of various cultures.

Guests of Honour were the Deputy Mayor and Mayoress of the Borough of Elmbridge, Councillor & Mrs Barry Fairbanks and The Headmaster of the Senior School, Mr Insall-Reid and his wife, They were welcomed by Nabil, who then handed over to Geoff Morris who acted as MC.

The participants were invited to fill their plates and glasses and return to the tables for the first part of the entertainment, which was provided by the young dancers of the Kingston Chinese Association. It is always a delight to see the bright costumes and synchronised movements of these enthusiastic young ladies, some of them being well under ten years of age. The themes this year were rivers and mountains. The dancers were followed by a Korean Solo Drummer, Jeunghyunj Choi. Her drumming impressed us all.

We were then delighted by the dancing of two young ladies from Ceylon, who called themselves 'Powergeneration'. It made us exhausted just to watch the speed, energy and beauty of their movements.

The interval gave everyone an opportunity to collect a variety of delicious desserts. The business of queuing for food is an excellent medium for causing people to talk to people whom they have never met before!!!

After the interval the entertainment continued with a Jewish Folk Group, and the Walton and Weybridge Amateur Operatic Society, who had us all 'singing along' in best Old Time Music Hall Style.

Nabil thanked all those who had made the evening such a success, including, in particular, the Headmaster, the Bursar and all the staff of Claremont, who had prepared all the international food and the drinks. Particular thanks were also given to the team who had so efficiently stage managed the presentation of the various performers and their musical requirements. Thanks also to the performers, who had given their time, and to the Committee of EMF, who had worked so well together.

The evening was concluded by a few words of appreciation and congratulation by the Deputy Mayor, who had welcomed the opportunity for him and the Deputy Mayoress to talk with so many different people and learn about the various communities within Elmbridge and the way they worked so well together.



*Images from the
Annual Gala*





12th and 13th November, participated in 2 'SHoUT' Conferences, organised by Surrey Police at Surrey Sports Park Guildford and Epsom Downs Racecourse respectively.

SHoUT conferences are one-day events organised by Adam Luck of Surrey police. Surrey schools are each invited to nominate a number of teenage pupils to participate in a series of activities, in which they share and discuss their opinions with representatives of the police.

At lunch-time there was a one-hour break, during which light refreshments were provided (e.g. lunch-bags, burgers, hot dogs) and a limited number of 'relevant' organisations were invited to take part in a 'market place'. Kausar Akhtar of Surrey Faith Links asked us to take part in collaboration with Guildford.

Again we used our 'Faiths Quiz' and distributed our *'Insights into Faiths'* booklets. The booklets were extremely popular, especially when it was realised that many of the Quiz answers could be found in the booklets, and the area around our table was covered with students doing the Quiz. Some of the teachers accompanying the students asked us for multiple copies, at the suggestion of enthusiastic students.

COMING EVENTS

10th April 2014

Coptic Orthodox Church Centre

Shephalbury Manor, Broadhill Way, Stevenage, Herts

H.G. Bishop Angaelos has kindly invited us to the Coptic Orthodox Church Centre, and the visit promises to be a very interesting one as you will see from their website : **www.copticcentre.com**

The visit will be by coach departing from Thames Ditton Village Centre, Mercer Close, Thames Ditton at **10am**

The cost will be £10.00 per person
Booking is in advance only and on a “first come, first served” basis

**We had a wonderful visit last time.
Please bring a picnic lunch to enjoy together**

**If you wish to come, please contact Geoff Morris on 01932 868454
or geoffreymorris@emas-bc.co.uk**



The Royal Mail 2013 Christmas stamp collection featured a Coptic Nativity icon by Hertfordshire-based iconographer Fadi Mikhail

The stamp, entitled ‘Theotokos, Mother of God’ depicts the Virgin Saint Mary embracing the Infant Christ. It is an example of the beauty and deeply rooted Faith and culture of the Coptic Orthodox Church, the largest Christian denomination in the Middle East which traces its roots back to the Apostle Mark in the first Century.

The following have been agreed - dates to be announced

- **Annual General Meeting - (hopefully in June)**
- **Annual Gala - (hopefully in November)**
- **The Rev Steve Nolan - Chaplain to the Queen Elizabeth Hospice, Esher - a Church of England Clergyman, Steve, one of our members, is responsible for providing chaplaincy to people of all denominations.**
- **Visit to the Zoroastrian Centre - The Centre, which we visited 5 years ago, is housed in a 'listed' old Victorian Music Hall, which has been elegantly adapted to preserve its original structure yet to accommodate the interesting features of Zoroastrian worship**

**Please let Geoff Morris know if you would like to attend any event (01932 868454)
This enables us to make appropriate arrangements for refreshments etc.**

Membership

We are always pleased to welcome new individuals as members. The annual subscription is £10, for which you will receive the newsletters and priority booking for events and visits, as well as invitations to meetings. The 'subscription year' runs from 1st April to 31st March. We now have over 100 members.

For enquiries about membership, please contact the Membership Secretary:

Phyllis Woodhead 01372 468783

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The site contains back copies of our Newsletter with articles summarising the tenets of the major faiths of the world.

