



# THE REVIEW of RELIGIONS

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## The REVIEW of RELIGIONS

A monthly magazine devoted to the dissemination of the teachings of Islam, the discussion of Islamic affairs and religion in general.

*The Review of Religions is an organ of the Ahmadiyya Movement which represents the pure and true Islam. It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not accept responsibility for views expressed by contributors.*

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*The Editor,  
Islamabad,  
Sheepatch Lane,  
Tilford,  
Surrey, GU10 2AQ,  
U.K.*

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# EDITORIAL

## Mecca Tragedy

For the first time in the history of Islam, the sanctity of the Haj was marred by the tragic incident that happened at Mecca leaving a trail of blood in the holy city. Whatever cause would be established, whosoever was responsible for this bloodshed, the fact remains that such an ugly incident took place in the vicinity of the Ka'aba, the heart throb of every Muslim. It was proof of growing hostility and intolerance within the Muslim world today. It was a great tragedy which has befallen the Muslim Ummah.

Haj (Pilgrimage) has always been regarded as a cementing force for the Muslims of the world rather than a religious ritual. The unpleasant scenes which were witnessed on Friday, 31st July, 1987, were, no doubt, a grave catastrophe.

While the Ahmadiyya Muslim Community was gathering in Islamabad, Tilford, UK, to promote Islamic values, to renew its pledge to assert the supremacy of Islam, and to establish fraternity and love among different nations and people, the news was pouring in from Mecca about the despicable behaviour of some of our brother Muslims. Those responsible ignored the very message of Islam. They forgot, completely, the exhortations of the holy Prophet Muhammad (peace be on him) on the occasion of his last pilgrimage:

“Even as this month is sacred, this land inviolate, and this day holy, so has God made the lives, property and honour of every man sacred. To take any man’s life or his property, or attack his honour, is as unjust and wrong as to violate the sacredness of this day, this month, and this territory. What I command you today is not meant only for today. It is meant for all time. You are expected to remember it and to act upon it until you leave this world and go to the next to meet your Maker.”

Hazrat Mirza Tahir Ahmad, Head of the Ahmadiyya Community in Islam, has touched the vibrant chords of our heart when he observed:

“Disregarding who is responsible for the tragic incident in the holy city of Mecca, we are deeply shocked at the loss of life of Muslim brethren. Such action defames the fair name of Islam. We condemn in strongest possible terms the disgraceful events which resulted in this tragedy. Mecca and Medina are places holy to all of us and their love and reverence are ingrained in our souls. We pray to Allah that the sanctity and security of these holy places be maintained and ensured and the authorities in Muslim States rise above political or personal considerations and ensure that such incidents are not repeated so that the world of Islam becomes a haven of peace and security. Amen.”

# Guide Posts

## A FRIENDLY DISCUSSION

**(Bashir Ahmad Orchard)**

**Christian:** No doubt Muhammad may have been a good man, but he is dead while Jesus is alive in heaven.

**Muslim:** It is true that Muhammad (peace be on him) is dead. He died in 632 A.D. and was buried in Medina, Arabia. However, you are wrong in thinking that Jesus is alive for he died as is the way of all human beings.

**Christian:** Jesus was different from other human beings in-as-much as he was God Himself manifested in the flesh and was later taken up into heaven.

**Muslim:** Jesus never claimed to be God. The doctrine of Divinity was an invention of the early Church. Jesus was solely a human being who has been called the son of man more than eighty times in the New Testament. He used to eat, drink and sleep as well as pray to God. These facts are incompatible with your assertion that he was God.

**Christian:** Jesus had two natures — the Divine and human. He was the incarnation of God.

**Muslim:** Nowhere in the New Testament does Jesus claim that he has two natures. This is another fabricated doctrine of the early Church. Which Jesus do you believe died on the cross — the human Jesus or the God Jesus?

**Christian:** The human Jesus.

**Muslim:** The Church teaches that God Himself came into the world in human form for the express purpose of laying down His life for the remission of sins. If, as you say, it was the human Jesus who died then you are contradicting the teaching of the Church.

**Christian:** Jesus was the son of God. God offered His son for sacrifice. It was God's son who died.

**Muslim:** You have just asserted that Jesus was God and now you are saying that he was God's son. Which do you mean?

**Christian:** Jesus said that he and his Father are one. It is part of the doctrine of Trinity which is hard to explain. Jesus declared “I and my father are one.” (John 10:30).

**Muslim:** I would like to remind you that Jesus also said “The father is greater than I.” (John 14:38). It is obvious that Jesus never claimed to be God otherwise we are to understand from his words that there are two Gods, one greater than the other.

**Christian:** If Jesus was an ordinary human being how do you account for the miracles he performed and also for his resurrection?

**Muslim:** Let alone being the Word of God I do not regard the Bible as being an authentic record of history. Facts and fiction are intermixed. As far as miracles are concerned it should be remembered that in the Bible other persons have been reported to have performed miracles as great as those performed by Jesus. Elisha brought to life a dead person (2 Kings 4:34) and Moses worked many wonders even turning his rod into a serpent (Exodus 4:3). The Holy Quran confirms that Jesus did not expire on the cross therefore the question of his resurrection does not arise. He was mistaken for dead as even in modern times despite great medical advancement people are still sometimes wrongly certified dead and later revive to every one’s astonishment. Such was the case with Jesus who after leaving the tomb migrated East in search of the lost tribes of Israel whom he found in Persia, Afghanistan and Kashmir. Today his tomb may be seen in Srinager, Kashmir.

**Christian:** This is completely contrary to the teachings of God’s Word — the Bible.

**Muslim:** As I have already stated the Bible is not a reliable guide. It contains interpolations of many kinds. Whereas it may be a book about God it is very far from being the Word of God.

**Christian:** There are no mistakes or contradictions in the Bible. What you consider to be interpolations are only seeming errors which can be explained.

**Muslim:** Let me give you an example. For hundreds of years the Authorised Version of the Bible has been accepted as the Word of God. Then came the Revised Version in which many verses of the New Testament have been deleted such as Mark 16:9–20, John 5:3, 4, Luke 24:12 etc. They appear in the Authorised Version but not in the Revised Version. This is textual corruption at its worst.

**Christian:** I do not consider this to be anything serious as the translators of the

Revised Version were only trying to produce a more accurate translation nearer to the original Greek manuscripts.

**Muslim:** It is not a matter of translation but the deliberate deletion of whole passages from the text which up to that time had been proclaimed to be the very Word of God. Furthermore Greek is not the original language of the New Testament nor was it the language spoken by Jesus who spoke in Aramaic or Hebrew. There exist no original manuscripts in the language spoken by Jesus.

**Christian:** Even supposing there are some interpolations the essence of the New Testament remains the same. All the Gospel writers bear witness to the empty tomb.

**Muslim:** No doubt the four Gospel writers have written something about the events of Jesus's crucifixion, entombment and "resurrection". However, on account of the unreliability of the narratives, fact and fiction are interwoven. Contradictions in the different stories establish the truth of this irrefutable fact.

**Christian:** No two newspaper reporters write exactly the same report on a road accident. Each journalist describes the scene or events in a different manner; but they all agree that the accident took place.

**Muslim:** I agree with you that newspaper reports differ much in details. Your assertion is, however, that the authors of Gospels were writing under Divine inspiration in which case no contradictions should exist.

**Christian:** I am not aware of any contradictions and I would be interested to know of one.

**Muslim:** We are informed in the Gospel of Matthew that Mary Magdalene, after visiting the tomb, met Jesus for the first time while on her way with other women to inform the disciples of the empty tomb. On the other hand the Gospel of John tells us that Mary Magdalene met Jesus for the first time after the disciples had visited and gone from the tomb. We are told that she remained behind at the empty tomb weeping because she did not know what had happened to Jesus although according to Matthew she had already met him before she had even informed the disciples of the empty tomb.

**Christian:** I will have to look into that. Anyhow, if Jesus had not risen from the dead how do you account for the fact that Christians believed in the resurrection for which they suffered severe persecution?

**Muslim:** As the disciples of Jesus really did believe that Jesus had died on the cross it is not surprising that they might have assumed he had risen from the dead especially as during the ministry of Jesus other

persons such as Lazarus and Jairus's daughter were supposed to have been raised from the dead. On the other hand the disciples may have considered the survival of Jesus so extraordinary that it seemed to them as miraculous as if he actually had arisen from the dead. Even up to this day Christians still believe that Jairus's daughter was raised from the dead despite the assurance of Jesus that "The maid is not dead but sleepeth." (Matthew 9:23). When Jesus made this announcement we are told that the people laughed him to scorn. Likewise it is perfectly possible that while the disciples felt convinced that Jesus died on the cross he was, in fact, no more dead than was the daughter of Jairus. Although medical science and knowledge has made tremendous strides forward since the time of Jesus, doctors, even in modern times, have mistakenly pronounced people to be dead whereas life still lingered on and they revived later sometimes in mortuaries and even in their coffins. It appears from the Bible that sometimes people came to incredulous conclusions. When King Herod came to hear about Jesus he said "It is John, whom I beheaded: he is risen from the dead." (Mark 6:16).

It must be kept in mind that people of different religions and persuasions have suffered severe persecution for their beliefs and convictions. During the early days of Islam, and in later times also, Muslims have been subjected to terrible atrocities by religious opponents but still they held on to their faith. Sincerity and devotion to one's belief does not necessarily testify to its truth.

Revelation and heavenly signs manifest true religion. This is a subject which we may discuss on another occasion.

### **Patience Towards Others**

Endeavour to be patient in bearing with the defects and infirmities of others, of what sort so-ever they be; for thyself also hast many failings which must be borne with by others.

(Thomas A. Kempis)



# **An Analytical Study**

**(H. M. Sajid MD)**

Every major religion of the world has its Sacred Book and each one claims its own has been revealed or inspired and is, therefore, the true word of God. Among such books the Quran is the only one which lays claim that it has been revealed by the One, Omnipotent God, Allah, for the benefit of all mankind. "The revelation of this Book is from Allah, the Mighty, the Wise." (39:2). "All praise belongs to Allah Who has sent down the Book to His Servant," (18:2). Also "Verily it is We Who have sent down this exhortation and surely We are its Guardians." (15:10). There are multiple statements to that extent in the Quran and each one is furnished with a logical proof.

During the course of religious dialogues with Christian friends, whenever they are asked to quote any reference from the Bible claiming it to be the word of God, they advertently recite "All scripture is inspired of God." (2 Timothy 3:16. Watchtower Bible and Tract Society of New York Inc.). An analytical study of the quoted verse leads us to an astonishing conclusion which proves it to be an irrelevant quotation.

## **DATES OF PASTORAL WRITING**

Paul was imprisoned in Rome in 64 or 65 A.D. During his imprisonment he wrote two letters, 1 and 2 Timothy, to his young friend Timothy. The exact year of this writing is not agreed upon by all Biblical scholars. Some believe that 2 Timothy was probably written in 65 A.D. while others are of the opinion that "It was written shortly before the Apostle's martyrdom from his prison in Rome, probably in the early part of 67 or 68 A.D." (The One Volume Bible Commentary). According to one tradition, however, Paul was acquitted at his first trial and made his intended journey to Spain, returning after a time to Rome, where he was rearrested and perished as one of the many victims of Nero's persecution in the year 64 A.D. (Literature of the N.T. by Scott, p. 192).

## **AUTHORSHIP**

The authorship of these epistles has been a matter of great controversy, denial and criticism. "In the 19th century F. Schleiermacher rejected the

Pauline authorship of one of these epistles (1 Timothy), and F. C. Bauer of all three. Bauer had many followers, and today the rejection is rather common.” (The Zondervan, Pictorial Bible Dictionary, ed: Merrill C. Tenney).

There is a theory that “The Letters were written in the second quarter of the second century by an ardent Paulinist who knew Paul’s letters well and who virtually identified orthodox Christianity with its Pauline form, and who will by all means establish Paul in the church.” (The Interpreter’s Bible: p. 506).

It is worthy to note that the original letters were not available and an ardent disciple of Paul who considered him “preacher and apostle and teacher” (1–11) wrote from memory. There is no assurance that while re-writing, each word and sentence is the same as Paul meant and these re-written letters are devoid of any addition, deletion, alteration or interpolation. The incentives of the ardent writer are clearly stated above and leave wide room for alterations to suit the beliefs and theological framework of this anonymous writer. He wrote as he saw fit and stamped the authority of Paul to further his own brand of religious teachings.

The Jerusalem Bible further attests to this theory by stating on p. 263 that “Some critics have concluded that the letters were written not by Paul, but by a forger who put in these details to make the letters seem more authentic and as Pauline as possible.”

T. E. C. Schmid (1804) followed by Schleier (1807), Eichhorn (1812), De Witte (1826), and Bauer (1835) denied the genuineness of 2 Timothy.

“No firm conclusion has been reached on these subjects” writes Edward P. Blair in Abingdon – Bible Handbook, p. 307. Under the heading of the Authorship and Dates of the Pastoral Epistles “Some admit the possibility that Paul may have allowed a secretary (perhaps Tychicus or Luke) considerable freedom in the composition of the Pastorals.” Blair cites four major objections to Paul’s authorship by some Biblical scholars, one of which being, that “the situation in the church, reflected in the Pastorals, is not that of Paul’s time but of a later period. The organization of the church, as seen in the Pastorals, is too advanced for Paul’s time. Timothy and Titus appear here as ruling bishops who appoint elders, discipline them, guard the church doctrinally and morally, and serve as a pattern for the church members to imitate. Such an episcopal role did not come into being until the second century. . . . Some emphasis in the theology of the Pastorals seems not to be Paul’s. . . . The vocabulary and the style of the Pastorals vary markedly from those in Paul’s unquestionably genuine letters. . . . On the assumption that the author was not Paul but a follower or admirer of Paul, the time of writing was either around the end of the first century or about the middle of the second century.” Blair closes his commentary by stating “In conclusion we may say that the problem of the authorship of the Pastorals is one of the most vexing in the field of New Testament studies. The many striking differences in

language, style, and theology between the Pastorals and Paul's certainly genuine letters make Paul's direct authorship of the Pastorals difficult to defend. It appears that either he gave a secretary large freedom in their composition or that a disciple put them together in his name and in his spirit (possibly using some of Paul's notes) to serve the needs of the church after the apostle's death. Who the disciple was and where he lived are quite unknown. Asia Minor has been suggested."

#### MULTIPLICITY OF VERSIONS

The unavailability of the original letter by Paul (if one ever existed) naturally gave rise to multiple versions of the same verse.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (K.J. version).

New World Translation of the Christian Greek Scriptures has it as "All scripture is inspired of God and beneficial for teaching, for reproof, for setting things straight, . . ."

In "New Testament in the Language of the People" by Williams we read the same verse as "All scripture is inspired by God. . . ."

Beck — "— New Testament In The Language of Today", has it as "All Scripture is inspired by God and helps us to teach, to show what is wrong, to improve and train in right living."

The New English Bible quotes it altogether differently: "Every inspired scripture has its use for teaching the truth and refuting error, or for reformation of manners and discipline in right living."

The Douay version of the Holy Bible, translated from the Latin Vulgate, records it as "All scripture, inspired of God, . . ."

After stating the differences between Authorized Version "Scripture is given by inspiration of God, and is profitable" and Revised Version "scripture of God IS also profitable" declares that "There is nothing whatever to show which of these renderings is the better."

How astonishing it is that the Christian faith is based upon such a verse that its authorship and correct narrative is in serious doubt and cannot be proven by any objective historical fact. Nay, it is akin to fable and mythology and "No serious historical work can be undertaken on the basis of texts which may be suspected of being radically corrupt." (The Riddle of the New Testament by Sir E. Hoskynns and Francis N. Davey). For centuries the Church has fed this concoction of distorted fable to the Gentiles in Latin, forbidding any translation in their mother tongue. Holger Kersten has bemoaned this point about gospels in general, when he writes in his book "Jesus lived in India" (pp. 30-31). "In my work as a teacher of Christian religion, I have seen how

more enlightened theologians are having a hard time finding “myths” forced upon them . . . particularly after learning something about the actual history of biblical texts (only at university!) They are forced in an almost schizophrenic manner to keep such knowledge to themselves, and to continue to relate the naive Bible accounts to their congregations as though announcing God’s own words. . . . The Bible, according to the Church, is a reliable, faithful and infallible teacher. Millions of Catholics are taught this, and as is well known, “faith” is compulsory in the Catholic Church (discussion on such matters being out of the question). . . . To ascribe “divine” authority to writings containing countless contradictions, mistakes, omissions, logical errors, false conclusions, oversights, deficiencies, distortions, misunderstandings, confusions, false statements and obvious lies, as does the priestly Church administration, borders on blasphemy.”

#### SUBJECT MATTER

Now let us address the validity and authenticity of the contents and the subject matter.

The key word is “Scripture” (AV) or “Sacred writings” (RV) as in 2 Tim. 3:15. The question naturally arises as to what part or parts did Paul refer to as inspired Scriptures when he allegedly wrote this verse; did he mean the Old or the New Testament? It begs for further study.

The “One Volume Bible Commentary” gives the following exegeses; “The Scriptures proper of the Apostolic church were the books of the O.T. But the letters of the Apostles were read publicly in churches to whom they were addressed, and in others. Hence they would gradually come to be called ‘scripture’ also. Here, as perhaps in 2 Tim. 3:16, we discern the beginning of this habit.”

It is worth noting that the authors of these letters never claimed that their letters were the word of God and only by repeated readings by the church in the second century did the Gentiles erroneously begin to regard them to be inspired scriptures.

“The precise meaning and translation of vs. 16 are notoriously difficult” admits “The Interpreter’s Bible” p. 506. “It (sacred writings) need not be other than a synonym for ‘holy scriptures’. It is the name for the holy scriptures of the Old Testament in Greek-speaking Judaism” (Dibelious) . . . Of more importance and of greater difficulty is the question, What books are meant by the sacred writings? They are commonly believed to be the O.T. (Lock, Dibelious, Easton, Grant). On p. 506 it further remarks that the expression “all (every) scripture” does not mean the whole Bible, nor in all probability does it include the writings of Paul. . . . The conventional view that this refers to the O.T. at the time the Bible of the Church, seems more plausible. It, however, once for all, excludes the writings of Paul from the

category of inspired Scriptures. The editors fail to elaborate as to what part or parts of the Bible should be considered inspired and which Gospel or a part of it or the Pastoral writings be discarded as the product of the zealous Church and which objective historical yardstick is to be applied. One Volume Bible commentary limits the reference to Scriptures to the O.T. only, p. 1004.

The Greek expression “sacred writings” is self explanatory so that when Paul wrote about Scriptures, he was referring to the then known O.T. and to none of the writings which were later compiled as N.T. And he could not have for the simple reason that no book of the N.T. was written in Palestine and are later than the fall of Jerusalem in 70 A.D. and Paul was martyred in 68 A.D. It is common knowledge that dead men write no letters. It was humanly impossible for Paul to attest to the Divine origin of the scriptures that were non-existent during his lifetime. Subsequently, it still leaves the N.T. without any certificate. To get around this simple mathematical problem the Interpreter’s Bible does not put any emphasis upon the words “sacred writings” and considers them to be “inconsequential” and puts forward this apologetic statement that “There is no need to look for any hidden meaning in the unusual term sacred writings. . . . It attributes it to the peculiar vocabulary of Paul. Like so many of the words in the Pastorals it is peculiar to the author, but without significance other than that it reveals him to be an individual with his own vocabulary.”

In conclusion, the authorship, the date of writing, the true version and the meanings, are all fraught with severe scepticism and to base one’s faith on the Bible being the Inspired Scripture is historically untrue, scholarly false and utterly groundless. The further one delves into the authenticity of Christian’s scriptures (sacred writings) more and more does its words, the meanings and significance dwindle away into the abyss of obscurity and conjecture.

### **When Not to Converse**

Ibn Umar relates that the Holy Prophet said: Where three are present two should not hold secret converse excluding the third.  
(Abu Daud)

## **Islam and Russia (5)**

**(Dr. Qazi Muhammad Barakatullah)**

### COMMUNIST REVOLUTION

It was towards the end of the 18th century (C.E.) that a Movement started with the name of Democracy. It was understood that the remedy to remove disparity among the people in their daily life did not lie with individuals but in the hands of Government. It was recognized that the Government had a duty to undertake measures of relief and reform for the people of the country. It was thus urged that people should take part in running the affairs of their country. A representative Government was thus said to be of the people, for the people and by the people. Therefore, the first urge under Democracy was to secure representation from different classes and masses and of people with different interests.

In the beginning the representatives were landlords and other interest groups were left out or ignored, so manufacturers and industrialists sought to safeguard the interest of their class. This endeavour was labelled as Liberalism. Then another class, who were workers in factories and offices, began to seek recognition to secure and preserve their rights. The policy and programme put forward by this group was called "socialism". The principal object of this movement was to secure an equitable distribution of wealth between the owners of capital and the working class. For this purpose, this group was anxious to take the affairs of the government into their own hands. It was then assumed that this action would result in the redress of the grievances of the workers as well as that of other poor sections of the country.

The struggle for securing equitable treatment for working class people received great impetus from the doctrine announced by Karl Marx. He advocated that working class people should seize power and that was the only way to redress their grievances. Karl Marx advocated that the workers should take possession of the machinery of the Government. He therefore urged the workers to seize political power in order to carry out economic and political reform. Under the doctrine of Marx, nothing should be given to the capitalists. Power and authority should be vested in the hands of the workers.

Further, Marx encouraged and organized violent revolution. Such teachings of Karl Marx took practical shape in Bolshevism.

Marx had argued that the capitalist class had been so long in power that the workers had become demoralized and unable to stand on their feet upright. The workers were not in a position to safeguard their interests due to long suffering and deprivation which they had experienced under the tyranny of the capitalists. They had been deprived of their stamina, willpower and confidence due to being under the rule of the capitalist class for a very long time. Karl Marx therefore advocated that in the beginning the workers should not be entrusted with direct authority in the affairs of the government. As such Karl Marx first exploited the workers to seize the reins of the government. He urged that the workers should be educated to run the affairs of the government. In the meantime he advocated dictatorship to bring up the next generation in an atmosphere of equality, removing class distinction without any sense of inferiority. Then political authority could be handed over to the masses.

The Marxist theory took a definite shape and a communist revolution commenced. Organized propaganda was carried on among the workers. The contrast between the miserable conditions of the working class and the luxurious surroundings of the capitalists was carefully pointed out with the result that several anti-capitalist societies came into existence. When the working class organizations gained strength, a meeting was called to determine, if possible, a common line of action. Lenin was the leader of one powerful group and Martov was the leader of another strong group. Lenin carried the majority and his party came to be known as Bolshevik (major party) and Martov's as Menshevik (minor party). There were few distinctions between Lenin and Martov in the approach to carry on the programme into action. First, Lenin felt that the workers should not seek support of any other group or party. Martov, however, saw no harm in seeking the co-operation of other active groups until the party had assumed complete power, control and authority. Second, Lenin said that in the beginning dictatorship was inevitable; but Martov argued for establishing a Republican form of Government in the beginning. Third, Martov advocated that the death penalty should be abolished outright.

Lenin argued that the death penalty would be abolished later on. He reiterated that the Czar should be put to death after his removal from power and authority. He felt that the revolutionary government would not be safe and secure so long as the Czar was alive. It is said that there was a personal and emotional reason for Lenin to argue death for the Czar when deposed. Lenin's brother had been killed earlier for the cause of the revolution. Therefore Lenin's hatred for the Czar was clear and as such he favoured the death penalty to begin with even if it was only for the Czar.

The Communist Revolution was eventually successful. The Czar was forced to abdicate and later on taken into custody. The authority, power and control came into the hands of the Mensheviks, the minor party with Martov as leader. It was a sort of compromising government because other parties were ready to support him rather than Lenin. However, soon afterwards the situation changed and the Bolsheviks took control of the government.

(The New World Order of Islam, by Hazrat Mirza BashirudDin Mahmud Ahmad).

#### OBJECTIVE

The main objective of the Bolshevik system is to stamp out distinction between the rich and poor and to see that everybody has food, clothing and medical facilities. Also that the needs of everybody are met to a standard which should be the same for everybody. None-the-less, it is beyond human power to establish complete equality for all human beings in all circumstances of life. Difference in wealth and worldly possessions have always existed from time immemorial. Karl Marx exploited the working class people to establish the so-called equality between rich and poor. Through time the Russian experiment has proved such a maxim to be only theoretical in nature. Practically the distinction between the ruling class and the working class is becoming more visible as time moves on.

The principles upon which the Russian system is based in accordance with Marxist theory are as follows:

1. From each according to his or her capacity:

If, for example, a person owns ten acres of land and another one hundred acres then the levy from each will not be equal or even in equal proportion. Therefore, allowing for the legitimate needs of each, the surplus will be taken away from him. Accordingly, the Bolsheviks took possession of all so-labelled extra property, wealth and other sources of production.

2. To each according to his or her needs:

A person with less productivity with a large family would yield less to the state and receive more from the state, as compared to another person with higher productivity and smaller family, in accordance with this principle the government charged itself with providing for the needs of every manual worker to each family in proportion to its members. The concept and scope of the needs, however, will be determined by the government.

3. The surplus belongs to the State:

The surplus will be taken away by the government with the object that it would be utilized for the benefit of the whole community. Accordingly, the



government takes away everything determined surplus in production and the sources of production.

4. The goods as well as persons are subject to State control:

That is to say that the State and not an individual owner has the right to decide what should be grown, where and what should not be grown in a particular locality. For example, areas are designated to the cultivation of sugar cane, growing of wheat or cotton. Accordingly, the Bolsheviks deprived peasants, traders and artisans by dictating to them what each will or will not do. Under this principle, all sorts of activities agricultural, industrial as well as trade and commerce should be carried on as prescribed by the State. The State determines what shall be grown or produced in each area and the peasants have no choice in this matter. The same is the case with other occupations and activities. As such everybody has thus been reduced to the level of a task labourer.

5. Manual labour:

The intellectual effort in itself has no value if divorced from manual labour. The basis of all production is manual labour. Anyone who does not undergo manual labour shall have no claim on the State and community. This principle has been used as a weapon against religion. As a priest did not indulge in manual labour, he was not entitled to have his needs fulfilled by the State. The result was that the priests were compelled to devote the whole or greater part of their time in manual labour. Otherwise, "no daily bread" would be coming to them.

6. Violence:

To ensure the successful working of these principles a policy of offence rather than of defence should be adopted. Accordingly, the Bolsheviks began intensive propaganda to convert other countries. The slogan of the Communist was to abolish property and to establish equality between rich and poor which did get some attention in certain countries. Later the Communists were exposed for exploiting the poor sections without telling them the truth and whole truth both in their own country and abroad.

(Ref: *Ibid*: pp. 15–17).

#### RELIGIOUS ATTITUDE

The Bolsheviks had no experience of any pure and rational religion. They identified all religions with the most corrupt version of Christianity. When Karl Marx wrote the words "Religion is the opium of the people" he was referring to the Christian religion. Ludwig Feuerbach had exposed the Christian religion in his book "Essence of Christianity" (1841). Actually, the Bolsheviks were tired of the monasteries enjoying large revenues which were

the nests of miracle mongering. It was concluded that in Tsarist Russia, Christianity was at its worst. So reaction against Christianity made Marx and Engels staunch materialists. They advocated that there is only one world — this world; no soul; no immortality; no life after death. Thus they conceived that the revolution should be based on defiant and militant atheism. They considered Christianity an evil that could not be mended.

The Bolsheviks then adopted the principle that religion is a matter for the free choice of each adult. It insisted that parents have no right to instil the principles of any religion into the heads of their children. Under this principle children are separated from their parents at an early age. They are brought up and educated under the supervision and control of the State. All reference to religion and religious doctrines is excluded from the prescribed curriculum. The result is that a child grows up completely in an environment indifferent to religion. By the time an individual becomes an adult and ready to make personal decisions, he or she is almost hostile even to the idea of religion. This attitude reflects in a system which ensures that coming generations will be confirmed atheists. The Holy Quran has alluded to this communist point of view as follows:

“Among men there are some who dispute about Allah without knowledge and follow every rebellious satan. Among men is he who disputes concerning Allah without knowledge and without guidance and without an illuminating Book. Turning his side disdainfully that he may lead men astray from the way of Allah. For him is disgrace in this world; and on the Day of Resurrection We shall make him taste of punishment of burning.”

(Holy Quran 22: 4:9–10).

Regardless of what the political situation is in Russia today, Allah has chosen Islam for mankind:

“Surely the true religion with Allah is Islam.” (3:20).

“And whosoever seeks a religion other than Islam, it shall not be accepted from him.” (3:86).

Mankind being one (2:2–4) all people are born inclined in nature (Fitrat) towards Islam, irrespective of country, race or creed. (30:31).

“God is One and humanity is one. This is Fitrat Allah or Dinal Fitrah — the religion which is rooted in the nature of man and to which he conforms and instinctively reacts. It is in this religion that a child is born, but his environment, the ideas and beliefs of his parents and the training he receives from them subsequently make him a Jew, a Magian or a Christian.” (Bukhari).

(F.N.: 2248, English Commentary, Rabwah, Pakistan).

Whereas a Communist looks at this world as the only world, being material and an end in itself, a Muslim fervently prays:

“And of them there are some who say Our Lord, grant us good in this world as well as good in the world to come, and save us from the torment of fire.”

(2:202).

F.N.: This Prayer is very comprehensive and the Holy Prophet very often made use of it. (Muslim).

(F.N.: 239; English Commentary).

Hazrat Mirza Ghulam Ahmad, the Holy Founder of the Ahmadiyya Movement in Islam has pronounced:

“Hear ye people and bear witness to it that God Almighty, the Creator of heavens and earth, has foretold me that He shall spread His own Ahmadiyya Movement in all parts of world and make triumphant over all religions by dint of reason and intuition. The days are approaching, rather at hand that Islam will be the only religion held in esteem by all. God shall bless this religion (Islam) and this Movement (Ahmadiyya) in an extraordinary manner. There shall be only one religion, Islam and one guide, the Holy Prophet Muhammad (Peace be on him) in this world. I was raised only to sow the seed for renovation of Islam and I have done it. Islam shall grow now and flourish and no one can check its growth.”

(Tazkiratul Shahadatain, English Translation p. 65).

#### DIGNITY OF LABOUR

Marxism has claimed to be the first creed which has conferred on workers' self respect and dignity. Actually Islam was the first to place great emphasis on the necessity for hard work and the dignity of labour. The Holy Prophet of Islam himself was an untiring worker throughout his life.

The Prophet Muhammad, peace be on him, was both a temporal and spiritual king, but he led the simple life of a worker. He never disliked any work no matter how humble and how hard. All his life he was a staunch supporter of the weak and the oppressed. He was simple in his appearance; but it was as though sunlight beamed in his countenance (Life of Muhammad by Sir William Muir).

The Holy Prophet of Islam wore simple clothing. Generally it consisted of a shirt and Izar (a piece of cloth wrapped around the waist, hanging to the ankles). Sometimes he wore just a shirt and trousers. (Bukhari). He had very simple habits. No work was too low for him. He repaired his shoes with his own hands. He milked the goats himself. He patched his clothes himself. He

would dust his home and assisted in the household duties. He would go shopping personally not only for his own household but also for his neighbours and friends. He shared labour work with others in the construction of a Mosque. He was working like others when a ditch was being dug around Medina to fortify it against heavy attack. He never despised any type of work and by his example taught that every type of work dignified a person. Once during a journey, the Holy Prophet's party arrived at their camping place. His companions immediately occupied themselves with their respective tasks in setting up camp for the night. Holy Prophet said "You have allotted no task for me. I shall go and collect fuel for cooking." His companions protested and said "O Messenger of Allah! why should you occupy yourself in that way when all of us are here to do whatever may be necessary." He said "No. No. It is my duty to share in whatever may have to be done", so he collected the fire-wood for cooking the food (Zurqani, Vol. 4, p. 306). He made it clear that every work was honourable. His companions followed his example and the most honourable of them did not hate even to work as a porter. It was dignity of labour that Holy Prophet referred to when he said that a road side labourer, a wood cutter or a drawer of water were as respectable members of the Muslim Social Order as were big merchants or high dignitaries. Again and again the Holy Prophet of Islam remarked that no one eats better food than that which he eats out of the work of his own hands. (Bukhari). Once he said, Allah did not raise a Prophet but he pastured goats. He was questioned whether he did it and replied: "Yes! I pastured them for the people of Mecca for sometime." (Bukhari). The Holy Prophet made it clear that it was better to work with the hands and earn wages rather than depending on other people for charity. He is reported to have said "If one of you should take his rope and bring a bundle of firewood on his back and then sell it with which Allah should save his honor, it is better for him than that he should beg of people whether they give him or do not give him" (Bukhari). As such, the humblest of work carried with it a sense of dignity. The Muslims who adopted the professions of goldsmith, tailor, carpenter, butcher, were all regarded as honourable members of society as much as other dignitaries of the Muslim Community. No service carried with it any indignity. So much so it was taught and practiced that a servant would eat at the same table along with his master. (Bukhari).

The Holy Quran is explicit on the dignity of labour. Equal stress is laid throughout the Holy Quran on faith and work to go hand in hand. Some verses from the Holy Quran are cited here:

1. "And man will have nothing but what he strives for."

(53:40).

The verse also signifies that one should earn one's livelihood by the sweat of one's brow."

(F.N.: 2888; English Commentary).

2. "So whoever does good works and is a believer, his endeavor will not be rejected and we shall surely record it." (21:95).
3. "And O my people, act according to your power." (11:94).

The verse also signifies that they should go on working with their own plans. The righteous would work as guided by their Faith. The result would show who was working in accordance with God's will and who was seeking to defy and frustrate His purpose.

(F.N.: 1343A; English Commentary).

The relations between a labourer and his employer were like two parties signing a contract on terms of equality. The employer as well as the employee (labourer) were considered parties and the employer was as much bound by the terms of the agreement as the labourer. It was explicitly mentioned by the Holy Prophet of Islam: "Muslims shall be bound by the conditions which they make." (Bukhari). If for one reason or another, the remuneration of a labourer was not paid, it was recommended that the amount should be invested in some business and the labourer would be entitled to its profit. It is related in a Hadees that an employer hired a labourer who after finishing the work left the town without his due payment. The employer invested his remuneration in a profitable business which yielded an abundant wealth. The labourer came back after a long time and desired to have his wages paid by the employer. The employer was pleased enough to give all the wealth generated by the wages to the former labourer who then became a rich man himself. (Bukhari). The principle was also laid down that every employer, every servant and every labourer was entitled to remuneration and further that such payment should be received and accepted by the employees. It is narrated that once a Collector appointed by the Holy Prophet was offered remuneration for his services. The Collector declined to accept the payment saying that he did not stand in need of that money. But the Holy Prophet of Islam asked him to accept the payment and he could give it away in charity if so desired. (Bukhari). It is thus clear that it was Islam, 1400 years ago, that attached dignity to labour; and, as such, a labourer was as dignified as any member of the community. What Marxism has done is simply to exploit the labourers. The labourers are in the lowest ebb of society in Russia as in any other country of the world.

#### RUSSIAN LIFE

Karl Marx, the leader of Communist thought exploited the wage-earning proletariat. Russia, as such, adopted the materialistic ideology. The system has apparently provided the people with jobs, food, housing, health services and salaries. But the disparity between the ruling-class and the working-class

still exists which the revolution had avowed to terminate. The Russian system has terribly failed in removing the disparity between classes and masses, because it is beyond human power to remove or level up inequalities in the countless circumstances of human life. Ordinary individuals feel very small and powerless in comparison to the people having control over the helm of affairs. The Russian system in itself is extremely inefficient. It does not satisfy individual wants and ambitions. Indoctrination is the general way of life and conformity is instilled into Russians from their birth. Workers being humans, cannot be controlled by merely treating them as machines.

In Ukraine, for example, a factory produced 1300 pairs of sun-glasses but they were so dark that nothing could be seen through them even when looking closely at the object. This report seems to sum up the problems of Soviet labour life. There is a lot of waste involved in production. This is a normal matter of routine for Russian factory workers.

The factory manufacturing the sun-glasses did not need to compete with any rival factory to capture a share of the market. It needed only to turn out so many items assigned to it under the yearly plan. If it did not turn out the required number there would be penalties and party reprimands. Sometimes when the supply of raw material arrived late, there would be only a few days to fulfil the monthly required number of items. The factory runs round the clock. There is no time to check and refine the product. The articles produced in like manner are generally sloppy and defective. This fulfils the Russian aim of production of material goods. However, the Russian people are careful in buying the goods made during the close of the month. It is taken for granted that such things are bound to be faulty.

It is not only the manufacturing industries that are subject to a required number of items plan. In fact, every aspect of Russian working life has its target. The restaurants have so many meals to serve. Painters have so many square metres of wall to cover. Taxi drivers have so many journeys to make. Sometimes empty trains rattle round the route to attain the monthly required mileage.

Poor performance in the manufacturing industry is a common problem in Russia. Workers do not work properly. They do not keep their working schedule. Sometimes they arrive late and frequently become absent from their duty. It was easy, previously, to fire such a person from the job. But now it is becoming costly. A replacement has to be hired and trained for the specific duty. It means that the target output for that month might suffer. Inasmuch as Lenin said "Only those who work should eat", the person fired from his job has also to seek employment somewhere else. A pool of temporary employment was created for minimum wages. These people could be used for extra casual labour such as repairing the streets, working on the farms etc. until they found a suitable job according to their qualification.

Again, once on the job, people take time off illegally to do shopping and other personal affairs. Such a productive time runs into the loss of millions of hours in Russia for which there is no remedy in sight. Sometimes money spent on training new persons for the job is considerable, but workers know that they can leave a job and find another job, though after a lapse of time. As such they become lazy and when bored they can quit one job to find another.

The average wage of a worker is still far below normal in Russia. However, basic commodities and services such as rent, fuel, transportation, medicine and food are inexpensive. Insofar as attitude towards the State is concerned, the workers do not care much about that. No one worries at considerable loss resulting from careless handling of water pipes, and millions of gallons of hot water pouring out of broken pipes. Fruit is sometimes rotting after being piled up with a shovel. And sometimes numerous bags of cement are left out in the rain. Thus Karl Marx's interest in production and means of production is manifesting incalculable waste at the hands of the working-class people. And the proletariat whom Marx exploited are experiencing a gulf between themselves and the ruling class with no bridging in sight. (Life in Russia, by Binyon).

Recently the Soviet Press has reported new details about Stalin's activities in that land where Communist equality should have prevailed. A magazine has revealed new details about Joseph V. Stalin's purges of the 1930s, including strong criticism of the late Soviet leader for killing or imprisoning military commanders before World War II. The disclosures appeared in an article in a recent issue of the weekly *Ogonek*, about a Soviet diplomat who openly defied Stalin. "You have murdered the most talented generals, brought up on the experience of the world and civil wars, who have reconstructed the Red Army according to the most novel technology, and have made her invincible" wrote the diplomat, Fedor F. Raskolnikov. He died in France in September 1939 under what Western scholars consider to be mysterious circumstances. The *Ogonek* article said Stalin "cut out" three out of the army's five marshals, three of the five first-rank Commanders, all 10 second-rank Commanders and scores of other officers. Raskolnikov wrote an open letter to Stalin two weeks before Nazi Germany started World War II by attacking Poland. Western historians say Stalin severely crippled the Soviet military and ignored warnings of Germany's June 22, 1941 invasion. *Ogonek*, quoting Raskolnikov's letters, also said that Stalin staged trials on false charges of old Bolsheviks, writers, scientists, scholars and artists.

(The Clarion Ledger, June 28, 1987).

Recently, an American Weekly, has published two pictures of Mr. Gorbachev and his wife with comments under the caption "Soviet Disappearing Act" the Weekly comments:

"When Raisa Gorbachev — wife of Soviet leader Mikhail Gorbachev

stepped off a plane in India recently, she was wearing a big, flashy ring (picture: arrow above.) But when a picture of the Gorbachevs' visit was printed in the Russian newspaper Pravda, Raisa was ringless (picture: below). Apparently, the newspaper's Communist editors do not like to show that Russian politicians spend the people's money on splashy jewelry for their wives."

(National Enquirer, July 7, 1987).

### **Centenary Issue of the Review of Religions**

Readers will be glad to know of the proposal to publish a special Centenary Edition of The Review of Religions in March 1989.

To make it worthy of the august occasion we invite suggestions concerning its size, contents and other relevant points.

Literary contributions are also solicited for consideration which, along with proposals, should reach us before 30th December 1987.

### **Cover Design**

Readers with an artistic touch are invited to submit a cover design for the Review of Religions.



# **The Prophecy Plot (3)**

**(Naeem Osman Memon)**

For nearly 2000 years evangelical Christianity has furthered the cause of the Church on the basis of several Old Testament prophecies alleged to have been fulfilled with the advent of Jesus Christ. A thorough examination of these prophecies, with reference to the books of the Hebrew scriptures, not only shocks a reader but also shatters the very premise upon which evangelical Christianity has been based. The candid results of one such critical study of the canonised prophecies is being presented in our present series, The Prophecy Plot.

## **The Son from Egypt**

**“Out of Egypt have I called  
my son.” (Matth: 2:15).**

The Gospel of Matthew alleges that when Jesus was born, an angel of the Lord appeared unto his foster father saying, “Arise and take the young child and his mother, and flee into Egypt and be thou there until I bring thee the word: for Herod will seek the young child to destroy him.” It then proceeds to state that when Joseph arose “he took the young child and his mother and departed into Egypt”. Joseph’s exile into Egypt, with his wife Mary and her son Jesus, the author of Matthew’s gospel alleges, was predestinated:

“That it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.”<sup>1</sup>

This passage, presented as a prophecy by the Gospel of Matthew has been borrowed from the Hebrew scriptures, the Book of Hosea,<sup>2</sup> alleged to have been written by an 8th century contemporary of prophet Isaiah, Hosea son of Berri. Ironically, when reference is made to the original scriptures of the Old

1. Matthew 2:12-15.

2. Hosea 11:1.

Testament, this particular passage in the Book of Hosea does not contain a prophecy of any description whatsoever. On the contrary, it refers to an event which according to Biblical evidences transpired some 733 years before the son of Berri began his ministry in the northern kingdom of Israel in Samaria.

### **Background to Hosea's Original Utterances**

Biblical evidences maintain that during its 86 years of unfortunate captivity in Egypt, the infant nation of Israel found itself heavily burdened by the oppression of the Egyptian Pharaohs. "The Egyptians made the children of Israel serve with rigour and they made their lives bitter with hard bondage."<sup>3</sup> But this captivity and oppression of the seed of Jacob, the scriptures maintain, was not destined to continue for much longer as the Almighty Lord appeared unto the great Israelite prophet Moses, son of Amran and announced:

**"I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters: for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians, and to bring them out of the land unto a good land. Now therefore, behold, the cry of the children of Israel is come unto me; and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt."**<sup>4</sup>

Moses, then a humble shepherd was hence commissioned to deliver the seed of Jacob from its bondage in Egypt but the task demanded of him by the Lord was well nigh superhuman.

The Egyptians had been accustomed to cheap labour for nearly a century and the seed of Jacob was their main source of labour supply. The sheer multiplicity of their numbers in Egypt enabled their despotic masters to undertake some huge and prestigious constructional projects and because of this extraordinary dependence upon the Hebrew labour, the Egyptians were not likely to let the Jewish people leave the land of their captivity:

**"I am sure that the king of Egypt will not let you go, no, not by a mighty hand."**<sup>5</sup>

But, the Almighty Lord had already determined in favour of His people and he assured Moses:

**"Certainly, I will be with thee. And I will stretch out my hand, and smite the Egyptians with all my wonders which I will do in the midst**

3. Exodus 1:13, 14.

4. Exodus 3:6-10.

5. Exodus 3:19.

**thereof: and after that he will let you go. And I will give this people favour in the sight of the Egyptians.”<sup>6</sup>**

The great Israelite deliverer Moses obeyed his Master’s command and proceeded to Egypt but his efforts to secure the release of his brethren intensified their persecution still further<sup>7</sup> whereupon he complained to his Lord:

**“Then the Lord said unto Moses, now shalt thou see what I do to Pharaoh. I am the Lord: And I have established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I have heard the groaning of the children of Israel whom the Egyptians keep in bondage; and I have remembered my covenant. Wherefore, say unto the children of Israel, I am the Lord and I will bring you out from under the burdens of the Egyptians, and I will rid you of their bondage, and I will redeem you with a stretched out arm and with great judgements. And I will take you for me a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringest you out from under the burdens of the Egyptians.”<sup>8</sup>**

The Almighty Lord finally fulfilled His promise to the house of Israel when He enabled His agent to wrought some supernatural miracles and eventually, Moses secured the release of some 600,000 Israelites whom he led:

**“through the way of the wilderness of the Red Sea: and the children of Israel went up harnessed out of Egypt.”<sup>9</sup>**

In the third month after their release from captivity Moses and his people reached the desert of Sinai where the Lord had commanded His agent to bring his people after their deliverance<sup>10</sup>:

**“Moses went up unto God and the Lord called him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles wings, and brought you unto myself. Now therefore, if you will obey my voice indeed, and keep my covenant, then shall ye be a peculiar treasure unto me above all people: for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation.”<sup>11</sup>**

It was at this juncture of the Israelite history that the Almighty Lord ordained the ‘Ten Commandments’ and enacted a moral code for the seed of

6. Exodus 3:12 & 20, 21.

7. Exodus 5:1–19.

8. Exodus 6:1–7.

9. Exodus 13:18.

10. Exodus 3:12.

11. Exodus 19:3–6.

Jacob. He required the Israelites to mould their lives in accordance with the law enacted on mount Sinai and this He demanded of them as a token of their appreciation for what He had done in bringing them out of nearly nine decades of captivity and bondage.

### **Israel During Hosea's Ministry**

Hosea, a minor Israelite prophet began his ministry in the northern kingdom of Israel during the reign of Jeroboam son of Joash. The infant Israel that had once come out of captivity in Egypt had now bloomed into a full blooded nation and the extraction and oppression of their ancestors was now lost in the annals of history and long forgotten.

The Israelite people were no longer appreciative of the wonders which the Almighty had wrought in bringing them out of their captivity. When Hosea began to prophesy in 758 BCE, the Hebrew nation had long discarded the commandments of the Lord enacted at mount Sinai. With the division of the Davidite empire, the northern kingdom began to witness the introduction of idolatry. Jeroboam son of Nebat, the first king of the ten tribe kingdom in Samaria:

**“said in his heart, Now shall the kingdom return to the house of David: If the people go up to sacrifice in the house of the Lord in Jerusalem, then shall the heart of this people turn again unto their lord and they shall kill me. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem; behold thy gods, O Israel, which brought thee out of Egypt.”<sup>12</sup>**

This grave offence of Jeroboam was encouraged by subsequent Israelite rulers of the northern kingdom, Nadab, Baasha, Elah and Zimiri.<sup>13</sup> Omri, the sixth king and founder of the third dynasty in Israel “did evil above all that were before him”<sup>14</sup> and his son Ahab went a step further. He reintroduced the worship of the Canaanite idols Baal and Asherah<sup>15</sup> until Israel was burdened with 450 prophets of Baal and 400 prophets of Asherah.<sup>16</sup>

Ahaziah son of Ahab continued to pay reverence to the heathen gods.<sup>17</sup> His brother Jehoram “put away the images of Baal, yet he cleaved to the sins of Jeroboam son of Nebat.”<sup>18</sup>

Jehu son of Jeshoshaphat, alleged to have been anointed as king on the

12. 1 Kings 12:26–28.

13. 1 Kings 15:26; 15:34; 16:3 & 16:9.

14. 1 Kings 16:25, 26.

15. 1 Kings 16:30–33.

16. 1 Kings 18:19.

17. 2 Kings 1:2.

18. 2 Kings 1:2.

command of the Lord by the Israelite prophet Elisha rid Israel of its Baal worshippers and yet “did not turn aside from the sins of Jeroboam son of Nebat.”<sup>19</sup> The worship of Jeroboam’s calves continued through the reign of Jehu’s successors Jehoahaz and Joash<sup>20</sup> and when Hosea began his ministry during the reign of Jeroboam son of Joash, idolatry was extensively practised in Israel and the seed of Jacob had totally abandoned the commandments of the Lord enacted at mount Sinai.<sup>21</sup>

### The Lord’s Lamentation

Hosea son of Berri, being a man of exceptional piety, criticised the conduct of his people and on the authority of his Master declared:

**“Hear the words of the Lord, ye the children of Israel: for the Lord hath a controversy with the inhabitants of the land because there is no truth, nor mercy, nor knowledge of God in the land. By swearing and lying, and killing and stealing and committing adultery they break out, and blood toucheth blood.”**<sup>22</sup>

The Almighty Lord, who spoke through His faithful witness Hosea lamented the moral laxity and the gross idolatry of the Israelite people:

**“my people ask counsel at their stocks and their staff declareth unto them: for the spirit of whoredom hath caused them to err and they have gone a whoring from under their God. They sacrifice upon the tops of the mountains, and burn incense upon the hills. They have set up kings but not by me: they have made princes, and I knew it not: of their silver and their gold they have made them idols. Thy calf, O Samaria, hath cast thee off; mine anger is kindled against them: how long will it be ere they attain innocency?”**<sup>23</sup>

In the midst of this long lamentation of the sin of Israel and the ingratitude of the seed of Jacob, the Almighty God recalled the days of Israel’s infancy when He manifested His special love for the infant nation by adopting Israel as “his son, even His first born.”<sup>24</sup> Hosea son of Berri recorded the Almighty Lord’s lamentation:

**“When Israel was a child, then I loved him, and called my son out of Egypt. As I called them, so they went from me, they sacrificed unto Baalim and burned incense to graven images. I taught Ephraim<sup>a</sup> also**

19. 2 Kings 10:39 & 10:18–28.

20. 2 Kings 13:2 & 2 Kings 13:11.

21. 2 Kings 24:24.

22. Hosea 4:1, 2.

23. Hosea 4:12, 13 & 8:4, 5.

24. Exodus 4:22 & 4:23.

a. Reference is made here to the ten tribes of Israel in Samaria. Ephraim being the dominant tribe in the kingdom, the ten tribes were often addressed as Ephraim. Hosea 13:1.

**to go, taking them by their arm; but they know not that I healed them. I drew them with the cords of a man, with bands of love: and I was by them as they take off the yoke of their jaws, and I laid meat unto them.’’<sup>25</sup>**

Hosea’s record of the Almighty’s lamentations indicates that these words were “spoken of the Lord by the prophet” in relation to the ideal Israel which:

**“by the prophet the Lord brought out of Egypt.’’<sup>26</sup>**

But this Israel, inspite of all the love and affection tendered upon it, disappointed the Lord through its iniquity and sin and the Almighty Lord decreed:

**“The sorrow of a travailing woman shall come upon him, he is an unwise son.’’<sup>27</sup>**

Hence, Matthew’s assertion that Joseph took Jesus and his mother and departed into Egypt:

**“that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.”**

is absolutely unfounded and has no scriptural authority whatsoever as such a prophecy was “neither spoken of the Lord nor was it ever recorded by any of His prophets.”

### **A Flight That Never Was**

The flight of Jesus’s family to Egypt, if one is to give any credence to the evidence of Luke, could have been a fragment of Matthew’s imagination and not a fact of history.

While Matthew places this alleged flight of the holy family to Egypt immediately after the departure of the “wise men from the east”,<sup>28</sup> the author of Luke makes the family tarry in Bethlehem until after the “purification days of Mary” had been accomplished and Jesus had been presented in the temple in Jerusalem.<sup>29</sup> He then traces their footsteps back to Nazareth in Galilee:

**“And when they had performed all that according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew and waxed strong in spirit, filled with wisdom and the grace of God was upon him.’’<sup>30</sup>**

25. Hosea 11:1-4.

26. Hosea 12:13.

27. Hosea 13:13.

28. Matthew 2:12-15.

29. Luke 2:22.

30. Luke 2:39, 40.

The author of Matthew also alleges that Joseph fled to Egypt to save his foster child from the wrath of the tyrant Herod the Great. But this massacre of the innocent children, from which Joseph and Mary are alleged to have fled with their infant son is not supported by the historical records compiled by any of the other three evangelists nor is there any mention of it in the other historical documents relating to that particular era when Jesus son of Mary is alleged to have been born in the city of Bethlehem in Judaea.<sup>31</sup>

### **Allah — Forgiver of Sins**

Allah says in the Holy Quran:

Ask forgiveness for thy frailties.

(47:20)

Ask forgiveness of Allah, surely, Allah is Most Forgiving, Merciful.

(4:107)

Glorify thy Lord with His Praise and seek forgiveness of Him. Surely He is Oft-Returning with compassion.

(110:4)

Whoso does evil or wrongs his soul, and then asks forgiveness of Allah will find Allah Most Forgiving, Ever Merciful.

(4:111)

31. Matthew 2:5.

# **A Brief Life Sketch of Prophet Moses**

**(Kenneth Moakan)**

As a Muslim, I do not feel that this subject is about a stranger; rather, it is a cardinal belief of Muslims to believe in and accept all the prophets of God, and as such, Moses being an honoured Prophet of God, to whom we, as Muslims, believe that God had revealed to him the Torah. He, therefore, commands our respect, adoration, affection and attention. He is held in very high reverence by more than 75% of the world's population.

Moses, who is believed to have been the pivotal centre around which Judaism revolves, occupies a unique position among the Founders of Religions. Unlike others who are also believed to have been the Founders of Religions and who are also being revered by those who claim to be their followers and the Muslims, Moses has the distinction of being also revered and held in high esteem by another religion, which is Christianity. So we find that Moses is held in the greatest of respects by the followers of three of the world's greatest religions.

Moses was born of Israelitish descent at a time when the rulers of the land were afraid about the growth and possible strength and might of the Children of Israel. They were also apprehensive because it was foretold that a Redeemer was expected to be born during that time in the House of Israel. The rulers of Egypt, the country in which Moses was born, being fearful that this numerical growth of the Israelites and the possibility of a Redeemer being born amongst the captive people, instituted a calculated and determined system of affliction upon the helpless Children of Israel, which they thought would suppress their growth, strength and hope of being redeemed and gaining their freedom from the serfdom into which they were being ruthlessly subjected.

Seeing that the task-masters affliction was ineffective in suppressing the Israelites, the Pharaoh gave orders to the Hebrew mid-wives that "If it be a son, then ye shall kill him: but if it be a daughter, then she shall live." (Ex. 1:16).

The Hebrew mid-wives, being afraid of God, did not do as they were commanded, rather they informed the Pharaoh:



“The Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the mid-wives come in unto them.”  
(Ex. 1:19).

Not getting the desired co-operation from the Hebrew mid-wives, the Pharaoh proclaimed:

“That every son that is born ye shall cast into the river, and every daughter ye shall save alive.”  
(Ex. 1:22).

It was at this critical juncture in the history of the Israelites that Moses was born in the House of Levi in the reign of Rameses II. His mother being fearful of the orders of the Pharaoh, hid him for some time and unable to keep him under such conditions built a receptacle mentioned in Exodus 2:3 as follows:

“And when she could no longer hide him, she took for him an ark of bullrushes, and daubed it with slime and with pitch, and put the child therein; and she laid it in the flags by the river’s brink.”

The Holy Quran confirms that Moses was cast into the river. It says:

“And we revealed to the mother of Moses saying, ‘suckle him; and when thou fearest for him, then cast him into the river and fear not, nor grieve; for we shall restore him to thee, and shall make him one of the messengers.’”  
(28:8).

The Holy Quran, like the Bible, states that the sister of Moses observed from afar what transpired after Moses was cast into the river. (Holy Quran 28:8 and Exodus 2:4). The Bible states that Moses was reared by the daughter of the Pharaoh:

“And he became her son.”  
(Ex. 2:10).

On the other hand, the Holy Quran declares:

“And Pharaoh’s wife said, ‘He will be a joy of the eye, for me and for thee. Kill him not. Haply he will be useful to us, or we may adopt him as a son.’”  
(28:10).

However, Moses was reared in the household of the Pharaoh and was loved very dearly by the Pharaoh, his family and the people at large for his conscientious treatment of all. He lived a princely life and was entrusted with responsible undertakings by the Pharaoh. When he attained full strength and maturity, God granted him wisdom and knowledge (Holy Quran 28:15). Being reared in the household of the most powerful monarch of the time, Moses must have perforce, had the best possible tutors in the then current

sciences, and from the Holy Quran we find that in his early youth he was among those who do good (28:15). From both the Holy Quran (28:16) and the Bible (Ex. 2:11–12) it is apparent that his physical stature and development was of a very high degree. The inference referred to here, is the death of an Egyptian which was caused as a result of a hit from Moses. Though the Holy Quran and the Bible are silent as to the reason of the fight between the Hebrew, whom Moses sought to assist and the Egyptian, we learn from the Jewish Encyclopedia under “Moses” that the Egyptian had raped an Israelite woman and it is apparent that the fight ensued as a result of that incident to which Moses involuntarily became a third party.

At some point in time, Moses came to know of his Israelitish descent and coupled with the incident which led to the death of the Egyptian, had to flee. He braved the fierce desert and travelled to Midian where he found refuge in the House of Jethro to whose daughter — Zipporah — he was married.

Jethro being an old man, sought the services of his son-in-law for a nominal period of eight years to a maximum of ten, on his own accord. Jethro initiated this, after witnessing the honesty and integrity of Moses and being a man of God in his own right, Jethro perceived in Moses a great religious figure.

Moses, as we had pointed out before, had the unique privilege of being associated with the most powerful monarch of the day, through whom he must have acquired temporal knowledge and gained physical strength and to be associated with the God-fearing and righteous Jethro from whom he must have acquired spiritual strength.

As agreed he tended the flocks of Jethro and fulfilled his obligations. With the culmination of the period of his contract, Moses was called by God Almighty to lead the Children of Israel out of the misery and bondage to which they were subjected to by the Pharaoh. The Israelites had lost their freedom and thus they became a subject race, to the extent that their very individuality was threatened with extinction; but God having covenanted with them, again fulfilled His part by raising Moses to deliver them out of their bondage and oppression which reached its zenith under the hands of the tyrannical Pharaohs.

With the help of his eloquent brother Aaron, Moses went into the dens of the Pharaoh and delivered the message of the Lord to the Children of Israel, who readily accepted him. Moses and Aaron also went to the Pharaoh and his chiefs to deliver to them the message of the Lord.

By signs, miracles and cogent arguments, Moses demanded the release of the Children of Israel out of their bondage and misery. Despite witnessing all these the Pharaoh refused to let the Children of Israel have their freedom. He treated the signs and miracles as a form of enchanted sorcery and challenged Moses to a duel with his chief magicians. The magicians were completely

overwhelmed with the signs and miracles which God showed at the hands of Moses, that they succumbed to the belief of the One True God.

This was a direct challenge to the audacity of the Pharaoh, who ordered that their hands and feet on alternate sides be cut off as a prelude to their crucifixion, which they gladly and willingly submitted to with the confidence of the sure knowledge that they will be returning to their Lord. A few moments before their conversion and ultimate crucifixion, they were materialistically minded, seeking only their reward with the Pharaoh, but faith, indeed, being a great power and the worker of wondrous miracles, caused them to spurn the overtures of their former masters, while only seeking the pleasure of God.

From the Bible it emerges that the people of Egypt were stricken with a plague of the first-born of both man and beast immediately before the Children of Israel under Moses left Egypt for the mass exodus. They were, therefore, commanded to observe a feast of unleavened bread. They were spared death from the plague and thus the Ordinance of the Passover was instituted amongst them.

From the Bible and the Holy Quran, there also emerge, that Moses took the Children of Israel by night out of the land of Egypt and as God had commanded, crossed the Red Sea at the time of the ebb-tide, while being hotly pursued by the Pharaoh and his hosts. When the Pharaoh attempted to overtake them, the tide's course began to change. The Pharaoh and his hosts were trapped as the high tide began to rise rapidly. This was all God's work, a miracle which He showed for His servant Moses.

The Holy Quran brings out the phenomenon, that when the Pharaoh observed that his efforts were dying before his very eyes and seeing death staring him in the face, expressed belief in the following words:

“I believe that there is no God but He in whom the Children of Israel believe, and I am of those who submit to Him.”

(10:91).

So God preserved his body, as the Holy Quran states:

“So this day we will save thee in thy body alone that thou mayest be a sign to those who come after thee.”

(10:93).

It is remarkable that after a lapse of over 3000 years the body of the Pharaoh has been discovered and is preserved. This statement of the Quran is in contrast to the Biblical account and the discovery of the preserved body of the Pharaoh proves the truth of the Holy Prophet Muhammad, on whom be peace, as a true Prophet of God and the Holy Quran as the very word of God.

Historians, however, are at variance as to the exact place from where Moses crossed the Red Sea into Canaan. Some are of the view, that he crossed from Goshen, while others assert that he passed by the Gulf of Timsah, while there are still others who think that he went further north and going around Zoan crossed near the Mediterranean Sea, but what is more probable, is that having left the capital of the Pharaoh, they went north-east to the gulf of Timsah and finding the net-work of gulfs barring their way, turned south and crossed near the town of Suez.

From available historical data, it seems probable that the Exodus took place around 1230 B.C. in the reign of Merenptah II (1234–1214 B.C.). After having successfully crossed the Red Sea from the tyranny of the Egyptians, the Children of Israel under Moses breathed a sigh of relief at their newly gained freedom. Being a subject race for some time, they became lethargic and in order to shed their indolence which crept over them during the long period of captivity, they were somehow made to live in the arid and barren wilderness, in order to become more attuned to the realities of life.

During this period, their arrogance waxed hot against Moses and his Lord for bringing them out of the bondage of the Pharaoh, into a life of trials and tribulations. They made some demands upon Moses which seemed utterly unreasonable; Moses prayed for them and God answered his prayers by providing them with adequate food and water.

During their sojourn, they had to fight the Amalekites over whom Moses and the Children of Israel were victorious. (Ex. 17:8–16).

God then gave Moses the Law, wherein it is believed is contained the Ten Commandments. An entire legal code and a judicial system was instituted. (Ex. 18:13–26). Some foods were made lawful, while some were prohibited. (Lev. 11:2–47). Moses, therefore, was thus a Law-giver unto the Children of Israel. The first five Books of the Bible — Genesis, Exodus, Leviticus, Numbers and Deuteronomy — though very much questionable, is ascribed to Moses. The Teachings of Moses, as contained in the aforementioned five books, can safely be summarised as purely monotheistic in nature.

Moses was informed about three manifestations of God's glory. We read:

“And he said, the Lord came from Sinai, and rose up from Seir unto them; He shined forth from mount Paran, and He came with ten thousand saints: from His right hand went a fiery law for them.”  
(Deut. 33:2).

The first of these three manifestations appeared from Sinai through Moses. We read in Exodus 19:20 the following:

“And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up.”

The other two manifestations of God's glory occurred through Jesus and the Holy Prophet Muhammad, on whom be peace.

It is, therefore, manifestly clear that Moses found great favour from his Lord and has thereby attained to a high station in the realm of spirituality. This is borne out in Deuteronomy 34:10 which says:

“And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.”

According to Deuteronomy 34:5–6 Moses lived 120 years and died in the land of Moab where he was buried:

“But no man knowest his sepulchre unto this day.”

In laying the Foundation Stone of the first Mosque to be built in Australia by the Ahmadiyya Movement in Islam, the Supreme Head of the Movement, Hazrat Ameerul Mominin Khalifatul Masih IV, while speaking about Moses, referred to a building erected during the time of Moses by his opponents, as mentioned in the Holy Quran to wit:

“And Pharaoh said, O chiefs, I know of no god for you other than myself. So burn me bricks of clay, O Haman, and build me a tower that I may, by climbing it, have a look at the God of Moses; for I think that he is a liar.”

(28:39).

Comparing it with the one built by Abraham and his son Ishmael at Mecca for the worship of the One True God and known as the Ka'aba, he said:

“No materialistic philosophy can ever explain how a poor and lonely Moses triumphed over the great Egyptian pharaoh who knew of no God other than himself. How indeed can this man Moses, born of lowly parents, ever think of defeating the mighty Pharaoh? Not a vestige of the tower built by the Pharaoh Minfattah now remains — a tower which was built with the sole purpose of exploring the existence of the God of Moses. Strangely, structures built fifteen generations before Minfattah still stand but the one he so arrogantly built to investigate the God of heaven is, today, conspicuous by its absolute absence; it has too completely mingled with dust to have ever been built at all.

“But regardless of where and when this building was built, how tall it was and when it was destroyed, one thing is certain — that a powerful King, with all the worldly might at his command, suffered an ignominious defeat at the hands of a humble man of God. The civilisation he represented has been obliterated. His culture has become a thing of the past. His arrogance suffered such a mortal

blow and his claim to Godhood was so entirely demolished that there is not one person today in the whole wide world who would like to be ascribed to him, let alone recognise his claim to Godhood. But Moses the servant of Allah is alive even today. He was humble yet he attained such an exalted station as could not have been conceived by the wildest imagination of the Pharaoh. The Mosaic claim is today acknowledged by the three greatest religions of the world. They remember him with deep respect and reverence. With the passage of time his eminence instead of waning will continue to grow and expand.

“It is in this context of such historic facts that the Holy Quran draws our attention to the conclusion that material values when compared with the spiritual are unreal and transient: they are shadows and not substantial things.”

Much more could have been written about the Prophet Moses, believed to have been the propounder of Judaism. I am fully conscious that I have not been able to do justice to the life of such a great one, as Moses was, but many a consideration stand in the way for an exhaustive treatment or even a fraction of a survey being attempted, which could not by any stretch of imagination, claim to be adequate or complete in any aspect. What I have done is only a brief sketch of one who combined in his personality the loftiest of ideals with the highest of achievements.

Moses occupies a unique position in the history of religions. He was one of those great and revered personalities who appear at periodic intervals and not only leave a deep impression on their own generation, but also give a direction of purpose, which continues to regulate the lives of coming generations for centuries thereafter.

Such was Moses, the Prophet of God, Redeemer of the Children of Israel and the mainstay of Judaism.

And our last prayer is:

“All praise belongs to Allah Lord of all worlds. Amen.”

# Faith in Prayer

(Mahmud Mujir Asghar)

The Messengers of God and their companions have always called upon their Creator in times of distress with full confidence that their prayers would be accepted. They were never disappointed. The Holy Quran provides many instances. The father of Abraham was an idolator who along with other idol worshippers severely rebuked Abraham for his worship of the One True God. He did not lose heart but prayed:

“And I will pray unto my Lord. Maybe that in praying to my Lord I shall not be disappointed.”

(19:14).

Zachariah, the father of John the Baptist, was very old and anxiously wanted a son although he knew his wife was old and barren. Nevertheless he prayed to God:

“When he called upon his Lord in a low voice he said, ‘My Lord, my bones have indeed become feeble and my head is all aflame with hoariness but never, my Lord, have I been unblessed in my prayer to Thee.’”

(19:4, 5).

Jacob grieved much over the loss of his son Joseph but continued praying for forty years. He said to his other sons:

“Despair not of the mercy of Allah; for none despairs of Allah’s mercy save the disbelieving people.”

(12:88).

Although there appeared to be no apparent hope that Joseph would ever turn up again his faith in prayer never wavered:

“Surely I perceive the scent of Joseph, even though you take me to be a dotard.”

(12:95).

At moments of great affliction the Prophets of God and their companions

never complained nor did they seek help and guidance from anyone other than God. We read how Job turned to God in his affliction:

“And remember our servant Job, when he cried unto his Lord:  
‘Satan has afflicted me with toil and torment.’”  
(38:42).

Here Satan can mean a cruel and tyrannical idol worshipper as was the case with the ruler of the land in which Job lived.

Similarly Jacob turned only to God in his grief:

“I only complain of my sorrow and my grief to Allah, and I know  
from Allah that which you know not.”  
(12:87).

It is also pertinent to mention that whenever an evil design was planned against a Prophet he always sought guidance and protection from God. When Abraham was threatened and almost thrown into the blazing fire he called on nobody except God:

“And he said, ‘I am going to my Lord. He will surely guide me.’”  
(37:100).

Similarly when Pharaoh and his hosts seemed to be about to catch up with Moses and the fleeing Israelites, his companions said “We are surely caught.” Moses replied:

“Never!” said he, ‘My Lord is with me; He will guide me to safety.’”  
(26:63).

The Holy Prophet Muhammad (peace be on him) and his companion Abu Bakr took refuge in a cave while migrating from Mecca due to severe persecution. Their pursuers reached the entrance of the cave. Abu Bakr feared they would be discovered but the Holy Prophet comforted him with the words:

“Grieve not, for Allah is with us.”  
(9:40).

The enemy decided not to enter the cave.

It should be remembered carefully that acceptance of prayers depends to a great extent on the acceptance of the appointed Prophet of the time and also that of his successors. Those persons should always pray for one another. God instructed the Holy Prophet:

“Take alms out of their wealth, so that thou mayest cleanse them  
and purify them thereby. And pray for them, thy prayer is indeed a



source of tranquillity for them. And Allah is All Hearing, All Knowing.”

(9:103).

It is for this reason that Ahmadi Muslims repeatedly request Hazrat Mirza Tahir Ahmad, fourth successor of Hazrat Mirza Ghulam Ahmad — the Promised Messiah, for his blessed prayers.

### Most Excellent of Prophets

What a noble man! What a comely man!  
 His breath smells like the breath of flowers.  
 God is visible in his face,  
 Such are his virtues, such is his case.  
 That is why he is loved.  
 Indeed his virtues demand that he should  
 be loved to the exclusion of all.  
 Easy to access, noble, bounteous, friend of  
 the God-fearing  
 He excels all in the field of virtue.  
 And he excels all in excellence and  
 Nobility, in glory and the beauty of the Soul.  
 Muhammad is the best of creatures,  
 The soul of the nobles, the elect of the Elect.  
 All noble virtues have found their limit  
 In him.  
 The blessings of all times have found  
 Their place in him.  
 By God, Muhammad is next to God.  
 He is the pride of the pious, the holies.  
 He is the pride of the men of virtue.  
 He excels all those who were honoured  
 Before him.  
 Indeed excellence is a matter of virtue,  
 Not of time.

(Hazrat Mirza Ghulam Ahmad)

## **Press Release**

**(Rashid Ahmad Chaudhary)**

### **Pakistan**

According to reports, the atrocities against the members of the Ahmadiyya Community in Pakistan continue un-abated.

In Sargodha, an Ahmadi scholar, Hafiz Muhammad Amjad Arif, was waylaid and beaten severely by three mullahs.

In Hazara, houses of various Ahmadi Muslims were raided amidst Eid-ul-Adhiya festival celebrations to make certain that the Ahmadis are effectively forbidden from the traditional rituals. It may be recalled that last year it was on this same festival when, in the middle of the celebrations, as many as ninety Ahmadis, including children, were arrested from the local Ahmadiyya mosque of Mardan, and the mosque itself was razed to the ground. On the first anniversary of the destruction of this main Ahmadiyya mosque, the mullahs held a meeting in which they passed a resolution that the mosque should not be returned to the Ahmadis; the site should be allotted to them, instead.

In Jhang, the main Ahmadiyya mosque was raided by the City Magistrate accompanied by a police party, and posters and charts containing verses from the Holy Quran were removed from the walls and taken away.

The Ahmadiyya Muslim Community have condemned these violations of basic human rights which have been going on against their Pakistani counterparts for more than three years. They have drawn the attention of world bodies concerned to put pressure on the General Zia regime to put an end to such hostilities.

### **Sargodha (Pakistan)**

According to a report reaching here, one Mr. Mubarak Ahmad Cheema, local leader of the "Khuddamul Ahmadiyya" (Ahmadiyya Muslim Youth Organization), Sargodha, was about to travel on a bus to undertake a journey when three hired mischief mongers, who were riding motor bikes, forcibly

dragged him from the bus. They snatched a book away from him, and alleged that he was trying to preach “Ahmadiyya tenets” to them which is a criminal offence under the anti-Ahmadiyya Ordinance XX of 1984. The trio tried to take him to the police station, by force, which resulted in the tearing of the Ahmadiyya leader’s clothes. Upon request, an eye-witness shopkeeper rescued Mubarak Cheema from the trouble makers. Next day the Ahmadi leader approached the Superintendent of Police, and related the incident expecting that necessary action would be taken against the assailants.

Ironically, a few days later the City Magistrate himself, along with a police contingent, raided Mubarak Cheema’s house and arrested him! A charge had been levied against him that he had written Kalima Tayyabah on the mosque from where the police party had earlier removed the Kalima inscription. The FIR (first information report) wrongly stated that Mubarak is the caretaker of Ahmadiyya mosque, and that he was arrested from the mosque. Mubarak Cheema, a well-educated and highly placed citizen in the local community was thus, surprisingly, sent to a cell normally used for condemned prisoners, and all efforts to obtain bail for him proved futile in the Magistrate’s court.

As the next alternate, an application for bail was filed in the Session Court, where the two prosecution lawyers vehemently argued that the bail application should be rejected. They argued that the offence committed by the accused was of a grave nature, and was likely to fall under Section 295 – C of the Pakistan Penal Code which carries the penalty of death. They also pressed the Session Judge that before taking any decision, the court should consult the Deputy Commissioner. The defence lawyer, on the other hand, pleaded that his client had committed no offence. He was arrested from his home and he was a respectable citizen. The Session Judge, Mr. Mohammad Abdul Azeem Khan Niazi, agreed with the defence counsel confirming that it was atrocious to arrest a person under such circumstances. The prosecuting lawyer stated that the accused was on bail in a previous case for re-writing the holy Kalima Tayyabah on the mosque which the police had earlier effaced. The Judge, however, remarked that if the accused effaced the holy Kalima, he is an offender. However, if he wrote the Kalima then he had committed no offence. Rather, he had done a righteous act. The Judge was also heard to express his disgust at the shameless practice of effacing the holy Kalima everywhere!

The “accused” has been released on bail of seven thousand rupees.

The Ahmadiyya Muslim Community, UK, while condemning the plot hatched by the anti-Ahmadiyya mullah faction in collusion with the regime, against respectable members of the Ahmadiyya Muslim Community, applaud the bold stand taken by the Session Judge in this case. In spite of the highly charged situation created by the anti-Ahmadiyya mullahs, and backed by the government authorities, the judge did not budge at all from fair mindedness and justice.

## LETTERS TO THE PRESS

*The Daily Telegraph 2.10.87*

### **Pakistan crackdown on Ahmadi Moslems**

SIR — An alarming report received by us recently reveals a new pattern of the concept of justice in Pakistan in the context of the legalised persecution of Ahmadi Muslims. Hitherto Ahmadi Moslems have been persecuted on petty and often ridiculous charges, tried under anti-Ahmadiyya ordinance No. XX of 1984, and sent to jail by the hundreds.

Now it is proposed that any Ahmadi who allegedly is in breach of the above mentioned ordinance should be tried under the provisions of a new law called Defamation of the Prophet which is punishable with death. The following incident should illustrate the point:

An Ahmadi Muslim had been prosecuted for displaying the words of the Kalima (“There is none worthy of worship except God, Muhammad is the Messenger of God”). He was refused bail, the “crime” being too grave to justify one.

An appeal against the rejection of the bail by the lower court was filed with the Punjab High Court. But when Ahmadi lawyers learnt that the judge dealing with the appeal was a highly biased person and inimically disposed towards Ahmadi Muslims, they decided to withdraw the appeal.

Examining this simple request to withdraw the appeal, Justice Rafiq Tariq of the Punjab High Court, went out of his way to remark: “This case involves the violation of the new law called Defamation of the Prophet and should be tried accordingly.” The High Court Judge was implying thereby that if an Ahmadi Muslim declares his Article of Faith, the Kalima, he is in fact defaming Prophet Muhammad and should be sentenced to death.

This is a serious development in the state of the judiciary in Pakistan, and it is feared that any further alleged violation of the ordinance (up to three years rigorous imprisonment and unspecified fine) may be twisted at will and turned into an offence under the Defamation of the Prophet legislation (death

penalty). This new situation should be of grave concern to all jurists in the world and send out an alarm signal, since it makes the life, property and honour of every Ahmadi in Pakistan even more insecure than hitherto. This also shows how the Government of Pakistan is using the machinery of the judiciary to exterminate the Ahmadiyya community in that country.

RASHID AHMAD CHAUDHRY  
Secretary, Ahmadiyya Muslim Association (UK)  
London SW18

*Yorkshire Post* 5.10.87

## **Persecution**

SIR — Recently the International Commission of Jurists, based at Geneva, brought out their comprehensive report regarding the situation of civil liberties in Pakistan in the aftermath of an eight-year period of General Zia's martial law rule.

The report has been jointly prepared by a special mission, assigned for the purpose, after a series of extensive meetings and interviews with federal ministers, chief justices, senior officials of the government, local lawyers and political workers to enquire into constitutional and legal rights of various sections of Pakistani society, including trade unions, women and religious minorities.

The fact-finding mission comprises law experts of international repute and standing. In their 157-page report, the commission have devoted one full section to the persecution of Ahmadi Muslims in Pakistan and the steps taken by the government to curtail their fundamental rights and to restrict their religious freedom.

The report is very critical of the amendments in the Pakistan Constitution drawn up in preparation for return to civilian rule. It has been observed that the amendments were manipulated to legitimise and extend the current rule of Gen Zia-ul-Haq. The report has negated Pakistan's claim that Ahmadis are not discriminated against in Pakistan. The report adds:

“They are suffering violence both to their person and their places of worship with no serious attempt being made to afford them protection. Indeed, members of the government have encouraged the feelings of hostility. The measures against the Ahmadis, which were introduced during martial law, have been added to since the restoration of civilian rule and it seems improbable that if these and other plans are implemented, Ahmadis

will be able to follow their faith without risking their life or prolonged imprisonment. Moreover, Ahmadis appear to be suffering extensive discrimination on account of their faith.”

The report also says: “The government appears to be either ignoring unprovoked attacks on Ahmadi places of worship or allowing public order to be used as a pretext for stopping acts of worship.” The report has mentioned various examples of persecution of the members of the Ahmadiyya community, the destruction of their properties and mosques, and the discrimination against them in jobs, educational institutions and other areas.

The commission have emphatically recommended that “The government should, therefore, reverse the measures which it has been taking against the Ahmadi community and take steps to ensure that they do not suffer unlawful discrimination or attacks on their person and places of worship.”

It remains to be seen whether the Government of Pakistan will take any action on these remarks.

— Yours faithfully,

RASHID AHMAD CHAUDHRY  
Press secretary, Ahmadiyya Muslim Association (UK),  
London SW18.

*Asian Times* 9.10.87

## **Creating hatred against the Ahmadis**

More than four thousand people gathered in the Wembley conference hall last weekend, their main aim was to create hatred against the Ahmadiyya Muslim community, which number about ten thousand in Great Britain. Most of the speakers and almost all the audience were from Pakistan.

The conference which lasted the whole day, negated the claim of Ahmadiyya Community that their members are being persecuted in Pakistan. Speaker after speaker criticised the religious beliefs of Ahmadis and ridiculed their leaders. Though the findings of all the police investigations and government enquiries do not even hint at the involvement of Hazrat Mirza Tahir Ahmad, the leader of the worldwide Ahmadiyya community, he was accused of kidnapping and killing a mullah called Aslam Qureshi.

The supreme head of the Ahmadiyya community left Pakistan in 1984 after the promulgation of anti-Ahmadiyya Ordinance by General Zia and is now living in London. This is the reason put forward for conducting the conference

in London. "We will chase him to the corners of the earth," many speakers declared. The conference passed several resolutions. Muslim countries specially Indonesia and Bangladesh were asked to declare Ahmadis as non-Muslim. Arab countries were asked to throw Ahmadis out of their territories.

It was also resolved that Pakistan should remove all Ahmadis from civil as well as military key posts. They demanded that Ahmadi literature should be proscribed, and their press in Pakistan closed for good. One of the speakers suggested that they should not be allowed to call themselves "Ahmadis". It was also suggested that lists of Ahmadis living in Britain should be prepared and that the Ahmadi teachers should not be allowed to teach in schools. An appeal was made for "Khatme-Nubuwwat Fund", and more than five thousand pounds were collected on the spot.

It was decided that a printing press should be installed in UK to produce literature against the Ahmadis. Jesus, son of Mary, was mentioned to be alive in heavens and would come back into the world to lead the Muslims, as against the Ahmadiyya point of view that Jesus was saved from the cross and died a natural death. The main speakers criticised the activities of the Ahmadiyya community both inside and outside Pakistan. The Ahmadis were dubbed as anti-Islam and anti-Pakistan. They were regarded as apostates and the punishment for apostasy according to mullahs is death penalty.

The Mullahs belonging to Khatme-Nubuwwat, according to their own claim, are safeguarding the honour of the holy Prophet of Islam, which they believe, is at stake because of the Ahmadis. Ahmadis deny this charge vehemently and declare that the respect which they show to the holy Prophet of Islam is unparalleled, and that the founder of Ahmadiyyat has stressed this point in almost all of his books, which are more than eighty in number.

The conference was organised with the sole purpose of uniting all Muslim sects against the Ahmadiyya sect in Islam to start a propaganda war against them in Britain. As regards the first objective, the conference seems to have failed badly, as was evident from the conduct of the participants shown at prayer time. They simply could not agree upon praying behind one Imam and more than fifteen groups were seen praying separately. How far they were able to create hatred against the Ahmadis in UK remains to be seen.

As regards the demands and resolutions, the speakers forgot that they were in Britain where the freedom of conscience and religion is allowed and practised. Perhaps that is the only reason such fanatic Mullahs were tolerated by Muslims in London.

Ahmed Sher  
Martindale Road  
Hounslow  
Middx.

# BEAUTY OF THE HOLY QURAN

(F. M. Quraishy)

The Holy Quran is the very Word of God, revealed through the Holy Prophet Muhammad (peace be on him), as was foretold by Moses in Deut. 18:18 and by Jesus in the gospel of St. John 16:13. Of all the Divine scriptures only the Holy Quran comprises the eternal and everlasting teachings for the good of mankind till the end of time. God has therefore promised to protect it from interpolations. The promise about the preservation of the Holy Quran (15:10) has been so remarkably fulfilled that this miracle alone is more than sufficient to establish its Divine origin. It should not be forgotten that the verse containing the promise was revealed at Mecca when the Prophet and his companions were in such a weak state that it was not at all difficult for the enemy to crush the new Faith. It constituted a challenge to his all powerful opponents that it could do its worst but they would not succeed because God the Almighty was its Guardian. History bears eloquent testimony to the fact that the Quran is today as it was more than fourteen hundred years ago. Sir William Muir, a hostile critic of Islam, admits this fact in his 'Introduction to the Life of Muhammad'. He writes:

“ . . . To compare their pure text with the various readings of our scriptures, is to compare things between which there is no analogy . . . ”

The great German Orientalist, Professor Noldeke writes:

“The efforts of European scholars to prove the existence of later interpolations in the Quran have failed.”

(Enc. Brit.).

The Holy Founder of Ahmadiyya Movement in Islam, Hazrat Mirza Ghulam Ahmad (peace be on him) loved the Holy Quran so much that he wrote in a couplet:

“My heart yearns every moment to kiss Thy Book and to perform a circuit around the Holy Quran, for it is my Kaaba.”

Inviting people to the Holy Quran, Hazrat Ahmad says:

“We are a witness and testify before the whole world that we have found in the Holy Quran the reality that leads to God. We have heard the voice of God and have witnessed the signs of the mighty



arm of Him, Who has revealed the Quran. We believe that He is the True God and is the Master of all the worlds. Our heart is filled with this certainty as the ocean is filled with water. We, therefore, call everyone to this faith and to this light on the basis of our insight. We have found the true light that dispels all darkness and which renders the heart cold to all that is beside God. This is the only way by following which a person emerges from the grip of passion and the darkness of the ego as a snake comes out of its skin.”

(Kitabul Bariyyah).

Replying to those who think that their scripture are the oldest and therefore the best, Hazrat Ahmad Mirza Ghulam writes:

“The Book that would have been revealed at the beginning of creation could not, according to reason, be a perfect Book. It would be like a teacher who teaches children the alphabets. It is obvious that for such elementary instruction, no great ability is needed. When human experience increased and man fell into many errors, detailed instruction became necessary especially when the darkness of error became widespread and human souls became involved in diverse type of intellectual and practical misguidance. At that time a superior and perfect teaching was needed and that came in the Holy Quran. In the beginning instruction of a high grade was not needed, for human souls were simple and no darkness or misguidance had settled on them. Superior teaching was needed in the book which appeared at the time of extreme misguidance and came for the reform of the people whose false doctrines had become confirmed and whose evil conduct had become a habit.”

(Chashma Marifat).

Again he says:

“The Holy Quran is a miracle the like of which never was and never will be. The door of its graces and blessings is always open, and it is bright and manifest in every age as it was in the time of the Holy Prophet (peace be on him). It should also be borne in mind that the speech of every one corresponds to his high resolve. The higher the resolve and determination and the purpose of the speaker, the same will be the case with his speech. Divine revelation also follows the same rule. The higher the resolve of the person to whom Divine revelation is vouchsafed, the higher will be the character of the revelation. As the circle of the resolve and capacity and determination of the Holy Prophet (peace be on him) was very wide, the revelation that came to him had the same high rank. No one else will ever attain the same degree of resolve and courage inasmuch as his message was not for any limited time or for any particular people, as was the case with the Prophets before him. It was said to him:

'Proclaim, O Prophet: I am the Messenger of Allah to you all' (7:159); and again: 'We have not sent you but as a mercy for all the worlds.' (21:108). Who can match him, the circle of whose advent and messenger-ship was so wide."

(Malfoozar).

Elsewhere he says:

"The Holy Quran is a Book which has proclaimed its own matchlessness and has claimed its own greatness, its wisdom, its truth, the beauty of its composition and its spiritual lights. It is not true that the Muslims have themselves put forward these excellences on behalf of the Quran. It sets out its own merits and excellences and puts forward its matchlessness and peerlessness as a challenge to the whole of creation and calls out loudly: Is there any contestant? Its verities and fine points are not confined to two or three which would leave room for doubt on the part of an ignorant person, but are like the surging ocean and are visible in every direction like the stars of heaven. There is no truth outside of it. There is no wisdom that is not comprised in it. There is no light that is not obtainable through following it. These things are not without proof and are not mere words. It is an established and clearly proved verity which has been shining through 1,300 years. We have set out this verity in great detail in this book and have expounded the fine points of the Quran at such length as to constitute a surging ocean for the satisfaction of a seeker after truth."

(Brahim-Ahmadiyya).

Advising his followers to strictly adhere to the Quranic teachings he says:

"Be alert all the time and do not take a single step contrary to Divine teaching and the guidance of the Quran. I tell you truly that anyone who evades the least one of the 700 commandments of the Quran shuts upon himself the door of salvation. The ways of true and perfect salvation have been opened by the Quran and all the rest is its reflection. Therefore, study the Quran with care and hold it very dear with a love that you have not for anything else. As God has said to me: 'All types of good are contained in the Quran.' This is wholly true. Those people are to be pitied who prefer anything else to it. The fountain-head of all your prosperity and salvation is the Holy Quran. There is no religious need of yours which is not filled by the Quran. On the Day of Judgment the Quran will confirm or deny your faith. There is no other book under heaven beside the Quran which can furnish you with salvation. God has been very Beneficent towards you that He has bestowed a Book like the Quran upon you. . . . value this favour that has been bestowed upon you; it is a very dear favour, it is great wealth."

(Kashti Nooh).

## What is Islam?

Islam literally means *Peace, surrender of one's Will*; and to be in amity and concord. The significance of the name Islam is the attainment of a life of perfect peace and eternal happiness through complete surrender to the Will of God. The Quran — the Holy Book of the Muslims — interprets it to be the religion whose teachings are in consonance with human nature. Islam, as the Quran has stated (5:4), is the completion of the religion inaugurated by God in the beginning of the world, on His sending the Quran through the Holy Prophet Muhammad (peace and blessings of God be on him). As a child is taught his alphabet, so God taught the religion to the world gradually and little by little, by sending His prophets at different times and to different peoples.

When the world reached that stage of understanding when it was ready for the final lesson, He sent the last and complete Book through the Holy Prophet Muhammad (peace and blessings of God be on him). This Book not only corrects the errors which had found their way into various religions, but preaches the truths which have not been preached before, on account of special circumstances of the society or the early stage of its development. At the same time it gathers together in itself the truths which were contained in any Divine revelation granted to any people for the guidance of men (The Quran 98:4). Lastly, it meets all the spiritual and moral requirements of an ever advancing humanity.

This is Islam which is wrongly called Muhammadanism.

According to Islam, the object of man's life is its complete unfoldment. Islam does not support the idea that man is born in sin. It teaches that everyone has within him the seed of perfect development and it rests solely with a person himself to make or mar his fortune. *We created man in the best make* says the Holy Quran (95:5).

The cardinal doctrine of Islam is the Unity of Godhead. *There is none worthy of worship but the one and only God, and Muhammad is His Prophet.* He is free from all defects, Holy and Transcendent. He is All Good, All Mercy and All Power. He has no partner. He neither begets nor is He begotten, because these are the traits of frail and weak humanity. Furthermore, Islam helps us to establish a permanent relationship with God and to realise Him during our earthly life as our Helper in all our affairs and undertakings. This unity of God is the first and foremost pillar of Islam and every other belief hangs upon it.

Islam requires belief in all the prophets, including Abraham, Moses, Jesus, Krishna, Buddha, Confucius and Zoroaster. We regard them all (and many more not mentioned here) as heavenly teachers born to reform and regenerate man and lead him to God. Adherents of some other religions may consider it an act of piety to use disrespectful words and heap abuse on the prophets of other religions, but if a Muslim were to show the slightest disrespect towards the founder of any faith, he does so at the cost of his own faith. He has to utter the respectful benediction *Alaihis-Salam* (peace be on him) after mentioning the name of every prophet. Thus Islam establishes peace between all religions.

## The REVIEW of RELIGIONS

The Review of Religions is the oldest magazine of its kind published in the English language in the Indo-Pakistan Sub-Continent. Its first issue was published in 1902 and it has been continuously published since.

It bears the distinction that it was initiated under the direction of Hazrat Mirza Ghulam Ahmad of Qadian, the Promised Messiah himself.

During more than eighty-five years the message of Islam has been conveyed through this magazine to hundreds of readers and many fortunate persons have recognised the truth of Islam and accepted it through studying it.

The articles published in it deal not only with the doctrines and teachings of Islam but also set forth a comparative appreciation of the teachings of other faiths.

One of its outstanding features is the refutations of the criticism of Islamic teachings by orientalists and non-muslim scholars.

It also presents solutions in the light of Islamic teachings of the problems with which the Islamic world is from time to time confronted.

A study of this magazine is indispensable for the appreciation of the doctrines of the Ahmadiyya Movement and the teachings of its holy Founder.

