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Next Meeting at Darus Salam:

Date: **Sunday 7th May 2006**

Time: **3.00 p.m.**

Topic: **Heart and Lung Diseases**
by **Dr. Ali Zamir Khan**

Regular activities:

Darus-i Quran and Hadith:

Every Friday at 2.30 p.m.

Meetings of the Executive:

First Sunday of every month at 2.00 p.m.

Meeting of the Jama'at:

First Sunday of every month at 3.00 p.m.

Religious freedom in Islam

Compiled by **Dr Zahid Aziz**

Questions regarding the freedom of religion under Islam arose again recently when a man who had converted from Islam to Christianity in Afghanistan was put on trial for apostasy and could have faced the death sentence if the law had been allowed to take its course. I have compiled the following article on the general issue of religious freedom in Islam including a discussion of apostasy. This was also sent to my M.P., Dr Nick Palmer.

This article is intended to show that Islam recognises complete freedom of religion and belief for every human being, and that, consistently with this principle, it does not prescribe any punishment

whatsoever for a person who leaves the religion of Islam to adopt some other faith.

No Compulsion in Religion

The Holy Quran altogether excludes compulsion from the sphere of religion. It lays down in the clearest words:

“There is no compulsion in religion — the right way is indeed clearly distinct from error.”— 2:256

In fact, the Holy Quran is full of statements showing that belief in this or that religion is a person's own concern, and that he is given the choice of adopting one way or another. If he accepts the truth, it is for his own good, and that, if he sticks to error, it is to his own detriment. Some quotations to this effect are given below:

“The Truth is from your Lord; so let him who please believe and let him who please disbelieve.” — 18:29

“We have truly shown him the way; he may be thankful or unthankful.” — 76:3

“Clear proofs have indeed come to you from your Lord: so whoever sees, it is for his own good; and whoever is blind, it is to his own harm.” — 6:104

“If you do good, you do good for your own souls. And if you do evil, it is for them.” — 17:7

The duty of the Messenger of Allah, and, following him, the duty of every Muslim is only to deliver the message of truth and no more. The Holy Quran contains several passages of the following kind addressing the Prophet Muhammad:

“If they accept Islam, then indeed they follow the right way; and if they turn back, your duty is only to deliver the message.” — 3:20

“Say (to people): Obey Allah and obey the Messenger. But if you turn away, he is responsible for the duty imposed on him, and you are responsible for the duty imposed on you. And if you obey him, you go aright. And the Messenger’s duty is only to deliver (the message) plainly.” — 24:54

“O people, the truth has indeed come to you from your Lord; so whoever goes aright, goes aright only for the good of his own soul; and whoever errs, errs only to its detriment. And I am not a custodian over you.” — 10:108

The Quran tells us that it is in the natural order of things that while some people believe others do not, and no human being can or should apply compulsion to others in this regard. The Holy Prophet Muhammad is instructed as follows:

“And if your Lord had pleased, all those who are in the earth would have believed, all of them. Will you then force people till they are believers?” — 10:99

Why war was allowed

Muslims are allowed in certain circumstances to wage war. Every student of Islamic history knows that the Holy Prophet and his companions were subjected to the severest persecution, as Islam began to gain ground at Makka; over a hundred of them fled to Abyssinia, but persecution at home

grew still more relentless. Ultimately, the Muslims along with the Holy Prophet had to take refuge in Madina, but they were not left alone even there, and the sword was taken up by the enemy to annihilate Islam and the Muslims. It was at that juncture that the Quran permitted them to fight:

“Permission (to fight) is given to those on whom war is made, because they are oppressed. And Allah is able to assist them — those who are driven from their homes without a just cause except that they say: Our Lord is Allah.” — 22:39, 40

Thus the object of allowing the Muslims to fight was not to compel the unbelievers to accept Islam, for it was against all the broad principles in which they had hitherto been brought up. No, it was to establish religious freedom, to stop all religious persecution, to protect the houses of worship of *all religions*, mosques among them. The above passage continues as follows:

“And if Allah did not repel some people by others, then cloisters and churches and synagogues and mosques in which Allah’s name is much remembered, would have been pulled down.” — 22:40

Thus Muslims are permitted to undertake war not only to stop their own persecution and to save their own mosques, but to save churches and synagogues as well; in fact, to establish perfect religious freedom. They are allowed to fight only those who fight against them, and to stop when the persecution ceases:

“And fight in the way of Allah against those who fight against you, but be not aggressive. Surely Allah loves not the aggressors.” — 2:190

“But if they desist, then surely Allah is Forgiving, Merciful. And fight them until there is no persecution, and religion is only for Allah.” — 2:192–193

“And fight them until there is no more persecution, and all religions are for Allah.” — 8:39

There should be no persecution on the score of religion and everyone must be at liberty to hold any belief he likes. The words *religion is only for Allah* or *all religions are for Allah* carry the significance that religion is a matter between man and his God, a matter of conscience, in which nobody has a right to interfere.

If the enemy offered peace, peace was to be accepted:

“And if they incline to peace, you must also incline to it, and trust in Allah.” — 8:61

The Holy Prophet made treaties of peace with his enemies; one such treaty brought about the famous truce of Hudaibiyah, the terms of which were disadvantageous to the Muslims. According to the terms of this treaty “if an unbeliever, being converted to Islam, went over to the Muslims, he was to be returned, but if a Muslim went over to the unbelievers, he was not to be given back to the Muslims”. This clause of the treaty cuts at the root of all allegations of the use of force by the Holy Prophet.

Offering security to enemy who wishes to learn about Islam

During a state of war with the Arab idolaters, the Holy Quran directed Muslims:

“If anyone of the idolaters seek your protection, protect him till he hears the word of Allah, then convey him to his place of safety. This is because they are a people who have no knowledge.” — 9:6

The explanation of this verse, as given in a classical Arabic commentary of the Quran written over a thousand years ago, is as follows:

“ ‘Then convey him to his place of safety’ means return him, after he has heard the word of Allah, if he refuses to accept Islam and is not admonished by the word of God that is read to him, to his place of safety, that is to say, to a place where he is safe from you and your followers, until he reaches his abode and joins his people, the idolaters.” (*Tafsir Ibn Jarir*)

George Sale, who produced the first English translation of the Quran directly from Arabic in the 18th century, and was a hostile critic of Islam, explains the meaning of this verse as follows in his footnote on this verse:

“You shall give him a safe conduct that he may return home again securely in case he shall not think fit to embrace Muhammadanism.”

What greater tolerance could there be than this, that an enemy soldier, on his request, is to be granted protection while he learns about Islam, and if he chooses not to accept it, Muslims must conduct him securely to his place of origin, where he is *safe from*

Muslims and rejoins the very enemies whom the Muslims are fighting!

Relations of friendship with others

It is sometimes asserted that the Quran forbids relations of friendship with the followers of other religions. The fact is that, wherever there is prohibition against making friends with other people, it relates only to the people who were at war with the Muslims, and this is plainly stated in the Quran:

“Allah does not forbid you as regards those who do not fight you for religion, nor drive you forth from your homes, that you show them kindness and deal with them justly. Surely Allah loves the doers of justice. Allah forbids you only as regards those who fight you for religion, and drive you forth from your homes and help (others) in your expulsion, that you make friends of them; and whoever makes friends of them, these are the wrongdoers.” — 60:8, 9

No punishment for apostasy

It is generally thought that Islam provides a death sentence for those who desert the religion of Islam. Anyone who takes the trouble to read the Quran will see that there is not the least ground for such a supposition. The Quran speaks repeatedly of people going back to unbelief after believing, but never once does it say that they should be killed or punished. In one place the Quran refers to the war being made upon Muslims by their opponents based in Makka and says:

“They will not cease fighting you until they turn you back from your religion, if they can. And whoever of you turns back from his religion, then he dies while an unbeliever — these it is whose works go for nothing in this world and the Hereafter.” — 2:217

This verse clearly speaks of a person as continuing to live after turning away from the religion of Islam until he dies while still an unbeliever. The Quran also says:

“O you who believe, should anyone of you turn back from his religion, then Allah will bring a people whom He loves and who love Him.” — 5:54

“Those who disbelieve after their believing, then increase in disbelief, their repentance is not accepted, and these are they that go astray.” — 3:90

The Quran also speaks of a plan of a group of Jews living in Madina to adopt Islam first and then desert it, thus creating the impression that Islam was not a religion worth having:

“And a party of the People of the Book say: Avow belief in that which has been revealed to those who believe, in the first part of the day, and disbelieve in the latter part of it, perhaps they may turn back.” — 3:72

Such a scheme, that they would first announce belief in Islam and then renounce it a little later, could never have been conceived by them while living at Madina, where the Government was Muslim, if apostasy, according to the Quranic law, were punishable with death.

In the *Encyclopaedia of Islam*, which is a production of a number of non-Muslim Western orientalists, it is stated at the beginning of the article *Murtadd* (‘Apostate’) written by Willi Heffening:

“In the Quran the apostate is threatened with punishment in the next world only.” (vol. 3, p. 736 of the old edition; vol. 7, p. 635 of the new edition)

Apostasy during war

The misconception that apostasy is to be punished with death seems to have arisen from the fact that people who, after becoming apostates, joined the enemy, were treated as enemies, or that, where an apostate took the life of a Muslim, he was put to death, not for changing his religion, but for committing murder.

The Holy Quran mentions a number of kinds of people who leave the cause of Islam during war (4:88–91), and instructs Muslims how to deal with each kind of case. Those who openly join the enemy, with whom the Muslims were at war, and fight against Muslims, should be fought in the same way as the enemy. Some other groups are mentioned as follows:

“those who join a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people. ... *So if they withdraw from you and do not fight you, and offer you peace, then Allah allows you no way against them.*” — 4:90

Thus even in case of war, if anyone leaves the Muslim side but joins another non-Muslim people that the Muslims are at peace with, or he does not

fight at all, then Muslims cannot harm him in any way.

Apostasy in Hadith and classical Islamic jurisprudence (*fiqh*)

The view that apostasy is punishable with death is derived by classical Islamic jurisprudence from various reports in books of Hadith. It should be noted that rulings in the books of jurisprudence are judgments arrived at by human beings and therefore cannot be treated as infallible.

However, even a careful study of Hadith leads to the conclusion that apostasy was not punishable unless combined with other circumstances which called for punishment of offenders, such as joining with the enemies with whom Muslims were at war. In any event, a Hadith report cannot be used to overturn principles clearly laid down in the Quran. A report such as “Whoever changes his religion, kill him” must be regarded as being subject to the principle that the change must be accompanied by some capital crime committed against the Muslim community.

The books of *Fiqh* seem to recognise that mere change of religion is not punishable in Islam, but consider that the apostate thereby necessarily places himself in a state of war with the Muslims and thus should be killed as a combatant. On this ground the famous book of jurisprudence, *Hidaya*, rules that a woman apostate cannot be put to death for the reason that she is not able to fight in war against Muslims. It also contains the following statements: “The killing for apostasy is obligatory in order to prevent the mischief of war, and it is not a punishment for the act of unbelief”, and: “For mere unbelief does not legalize the killing of a man”. The jurists have committed a clear error, and contravened the Holy Quran, by considering that a Muslim who leaves the religion of Islam has necessarily joined those who are at war with Muslims.

If the Holy Quran and the practical actions of the Holy Prophet Muhammad are regarded as the supreme authorities for determining the teachings of Islam, then it is undeniable that Islam grants complete freedom to everyone to adopt whatever religion they wish, and does not allow Muslims to apply any punishment whatsoever to someone who leaves Islam.

Reference works:

This article, while being my writing, besides using the Holy Quran directly, draws upon and borrows from the following authoritative source material by Maulana Muhammad Ali:

1. *The English Translation of the Holy Quran with commentary* (in particular the section *Liberal View of Other Religions* in the Introduction).
2. The book *The Religion of Islam*, chapter *Jihad*.
3. *Bayan-ul-Quran*, the Urdu commentary of the Holy Quran, under relevant verses.

Lady Evelyn Zainab Cobbold

Funeral of a Scottish lady aristocrat conducted by Maulana Tufail in 1963

Lady Evelyn Murray Zainab Cobbold (1867–1963), daughter of the 7th Earl of Dunmore, was a convert to Islam, and in April 1933 performed the Pilgrimage to Mecca at the age of 66, being probably the first British woman convert to Islam to perform this rite. In 1934 she published an account of this in her book *Pilgrimage to Mecca*. She had an estate in the highlands of Scotland, known as Glencarron, located about 60 miles to the east of Inverness, nearer the west coast of Scotland (Inverness itself being on the east coast). An account by her of why she accepted Islam can be found on many Islamic websites, which have taken it from the Woking Muslim Mission publication *Islam, Our Choice*.

Lady Cobbold died in January 1963 and we find in the Lahore Ahmadiyya Urdu journal *Paigham Sulh* of 13 February 1963 an interesting account of her funeral and burial at her Scottish estate and the arrangements in this connection by the Woking Muslim Mission. It is written by Maulana Yaqub Khan, who was Head of the Woking Muslim Mission at the time, and the Imam was Maulana Shaikh Muhammad Tufail. The report was sent to Lahore from the Woking Mission. Maulana Yaqub Khan's article is translated below. We have added a few explanatory footnotes to it.

Lady Cobbold — the Islamic funeral of a Scottish convert to Islam

*An Islamic grave on top of a Scottish hill,
Headstone inscribed with
"Allah is the light of the heavens and the earth"*

It was on the 26th January 1963 that at 8 p.m. there was a telephone call, asking to speak to the Imam. I answered it and found that the caller was a British woman who informed me that Lady Evelyn Cobbold had died at her ancestral home in Inverness. The caller said that as Lady Cobbold was

a Muslim she had phoned the Islamic Cultural Centre in London to ask for help in organising the funeral, and they had given the contact of an undertaker. I said that the undertaker would not be able to conduct the *janaza* prayer and that prayer is the crux of the funeral. She said: This is why I have phoned you, because I know that for the funeral prayer an imam is required, not an undertaker. Undertakers can be obtained in Inverness, she said, but as I received no help from the Islamic Cultural Centre, this is why I am calling you.

I asked her if the deceased Lady had left any instructions. She replied that the Lady had expressed the wish that when her body is laid in the grave her face should face Makka. Hearing this, I was deeply moved by the Lady's strong attachment to the religion of Islam. I said that, however difficult it might be, someone from here must go to her funeral. Inverness is very far from here, like the distance between Lahore and Karachi, and even on the fast trains here it takes 16 hours. On top of that, the winter and snow here is making the whole country like Siberia.¹ After some thought, I said that in order for the face to be towards Makka the grave would have to be aligned in a certain direction. If the grave were to be dug as they are usually dug here, this instruction cannot be fulfilled. She understood this point. I asked her to phone again the following day, when we would have worked out what to do. Shaikh Muhammad Tufail had gone to London, and when I mentioned this to him the next day, he agreed to go. So when the woman phoned again, Shaikh Tufail obtained all the details from her about where to go and when to reach there etc.

Shaikh Tufail travelled in the sleeping carriage of the train from London on Wednesday night and arrived in Inverness at 8 a.m. the following morning. A man had come to meet him at the railway station. From there they had to travel 60 miles by car through the mountains. Lady Cobbold was the eldest daughter of the Earl of Dunmore of Scotland, and her estate was located 60 miles from Inverness, called Glencarron. The estate is so large that within its grounds it took nearly an hour even by car to reach the hunting lodge.²

The estate is in a mountainous area. The deceased Lady had chosen a high hill in the middle of the estate and instructed that she be buried at its peak. When Shaikh Tufail reached the lodge he found that there were 30 to 40 people gathered

¹ As the older U.K. readers may recall, the winter of 1962–63 in Britain was exceptionally cold and severe.

² This hunting lodge is now a holiday home available for renting. See: www.cottageguide.co.uk/glencarronlodge

there, including landed gentry from that area. Earlier I had sent him a telegram from Woking with instructions about the direction of alignment of the grave. The grave was dug accordingly and was ready when the coffin was brought there from the lodge. She had further instructed, as Shaikh Tufail discovered upon reaching there, that:

1. No Christian minister should be brought to her funeral.
2. The funeral prayer must be in Arabic, with certain specified verses of the Quran being recited.
3. The face must be towards Makka.
4. The following should be inscribed on the gravestone in Arabic: *Allahu nur-us-samawati wal ard*. (“Allah is the light of the heavens and the earth” — the Quran, 24:35)

Accordingly Shaikh Tufail said the funeral prayer, and uttered it loudly so that the gathering may be aware that it was in Arabic. He also recited verses from the Quran and other prayers in Arabic.

This Lady was a woman of great power and autonomy, and was a typical example of that class of the aristocracy of Scotland who are fiercely proud of their blood, descent and Scottish nationality, and consider the English to be inferior. Accordingly, just as Lady Cobbold fully demonstrated in her will that she was a Muslim, she also maintained in it the Scottish aristocratic tradition that the coffin was to be followed by a bag piper playing lamentful tunes.

This was the ceremony with which this 95 year old Scottish Muslim Lady was laid to rest, on the afternoon of 31st January 1963, on top of a hill within the grounds of her huge and beautiful estate.

Every Muslim will envy her good fortune and raise hands in prayer for her that Allah may grant her high places in heaven also, just as she chose a high hilltop for her last resting place on earth. Glory be to Allah, what love for Islam! On the one hand there is the far off Scotland and an independent-minded, woman of authority — yet Islam possesses such great power as to capture her, and it is a capture by which Islam has planted on top of a high mountain in Scotland, in the midst of a gathering of the aristocracy and the nobility, the declaration:

Allahu nur-us-samawati wal ard

(“Allah is the light of the heavens and the earth.”)

Lady Cobbold was the first British woman to have the privilege of performing the *Hajj*. She has

left a book of her experiences entitled *Pilgrimage to Mecca*. She also wrote another book entitled *Kenya, A Land of Illusion*. The newspapers of London, such as *The Times* and the *Daily Telegraph*, published her obituary. In the book *Islam Our Choice*, her photograph and story of acceptance of Islam are printed on page 171. We have also learnt that she once visited the Woking Mosque during the time of Maulana Sadr-ud-Din. She had great interest in, and was skilled in, stag hunting. All the newspapers have mentioned this in particular. Shaikh Tufail also said that on a nearby mountain there is a forest of some two hundred deer that he saw.

In 1934 she performed the *Hajj*.¹ She could speak Arabic quite well. In the lodge Shaikh Tufail saw her library and found that it contained many books on Arab Sufi-ism as well as a copy of the 1917 edition of Maulana Muhammad Ali’s English translation of the Quran. She was widowed in 1929 and never re-married.

On 1st February 1963 the Scottish public read with amazement and wonder the following headlines in the Aberdeen daily *Press and Journal*:

**“Moslem Burial on Lonely Highland Hillside,
Lady Cobbold was Mecca Pilgrim”**

Begum Hamida Rahman

It is with the deepest regret that we report the death of the venerable *Begum* Hamida Rahman in Lahore at the age of 96 years. *Inna li-llahi wa inna ilai-hi raji’oon*. She was a daughter of the late Dr Basharat Ahmad (d. 1943), one of the most illustrious scholars of the Lahore Ahmadiyya Movement and author of the encyclopaedic tome *Mujaddid-i Azam*, Urdu biography of Hazrat Mirza Ghulam Ahmad.

Dr Hamid Rahman of San Diego, U.S.A., one of her two sons, has composed the following note about her life at our request.

“Hamida Rahman, popularly known as Hamida *Khala* (auntie), passed away in Lahore on April 4, 2006. She was the youngest daughter of Dr. Basharat Ahmad, a companion of Hazrat Mirza sahib and a pillar of the Lahore Ahmadiyya Movement in its early formative years. Perhaps, it is not entirely correct to say that Hamida *Khala* was the youngest of Dr. Basharat Ahmad’s eight children because she did have a twin sister, Mahmuda, who arrived in this world a few minutes after her. The

¹ The correct date when Lady Cobbold performed the *Hajj* is April 1933.

two sisters were identical twins and it was difficult to tell them apart. Oftentimes visitors addressed each of them as Hamida-Mahmuda not knowing which one they were talking to. The sisters lost their mother in their early teens and they had to take over the care and running of their father's household at this early age. The spirit of service was ingrained in their nature and the two sisters developed a reputation for nursing any member of the family that fell ill. With six older siblings who were all married with children and an even larger extended family, the sisters were busy all the time giving care and comfort to whoever was in need.

The two sisters got married in April 1941 within days of each other. Hamida *Khala* was married to Professor Abdur Rahman, a teacher in Aitchison Chief's College, Lahore. Professor Rahman went on to become the founding principal of Abbottabad Public School. Both at Lahore and later in Abbottabad, Hamida *Khala's* house was a bustling center of family activities. Guests, family and non-family, were always welcome and received the special care and hospitality of the Rahman couple. Professor Rahman died in a tragic road accident in 1978. Hamida *Khala* then moved to Lahore and set up house in Ahmad Block near Darus Salam. In 1984, her eldest son, Kalim, lost his wife and Hamida *Khala* moved to Dubai to care for her son's house and his two children. Later on she divided her time between Kalim's household in Rawalpindi and her daughter Sabiha's in Lahore. Since 2002, she had been living exclusively with her daughter and son-in-law Brigadier Muhammad Saeed who both lovingly cared for her till the end.

Hamida *Khala* was active in Jama'at activities right from her childhood. When she came to stay with her daughter in Darus Salam, Lahore, all the ladies of the Jama'at looked up to her as a spiritual, motherly figure. She attended the Annual Gathering in December 2005 in her wheel chair. Soon after that, she was taken ill and has now passed away. *Inna li-llahi wa inna ilai-hi raji'oon*. When Hamida *Khala's* illustrious father, Dr. Basharat Ahmad, died in 1943, Syed Asad-ullah Shah, a well known saint of our community, remarked: "One pillar has fallen today but he has established eight pillars in his place," a reference to the eight children of Dr. Basharat Ahmad.

Hamida *Khala* is survived by her sons, Kalim and Hamid, her daughter, Sabiha, eight grandchildren and one great-grandchild. "

We would like to add that a most valuable literary service performed by Mrs Hamida Rahman, especially from the U.K. Jama'at point of view, was the compilation of the Urdu articles of her sister, the

late *Begum Razia Faruqi*, in book form under the title *Kuchh Yadain, Kuchh Batain* (meaning 'Some Memories, Some Talk'), published in 2003. The articles were written between 1979 and 1984, and as Razia Faruqi lived in the U.K. at the time, in many of the articles she reports on meetings, functions and activities of the U.K. Jama'at. Other articles are about Islam, the Ahmadiyya Movement, and some prominent figures in the history of our Jama'at.

We pray that Allah grants His mercy and protection to Hamida *Khala* and joins her with His righteous servants and our elders who passed away before. We offer our most heartfelt condolences to her sons Mr Kalim-ur-Rahman and Dr Hamid Rahman, her daughter Mrs Sabiha Saeed (wife of Brigadier Muhammad Saeed), and other relations.

In memory of Muhammad Anwar

As this paper is being compiled, we are passing the 20th anniversary of the death by martyrdom of Mr Muhammad Anwar, our Imam in the U.K. from 1981 to 1986, who met his demise at the hands of a gunman in Guyana, South America, on 9th April 1986. *Inna li-llahi wa inna ilai-hi raji'oon*. Mr Anwar had travelled there from London to attend a convention of our Movement which was also being attended by delegates from many other countries. The assassin had gone into Guyana for the set purpose of seeking out and killing some prominent delegate to the Ahmadiyya Convention, and he achieved his dastardly and inhuman objective by committing the brutal murder of the perfectly innocent Muhammad Anwar. The culprits who carry out such crimes, and the fanatical leaders who incite them to do so, misguidedly believe that they are serving the cause of Islam by murdering someone who, in their view, is an enemy of Islam. But what they are actually succeeding in doing is to deal a deadly blow to Islam. On the one hand, their crimes blacken the image of Islam as a religion that preaches wanton violence and promises heavenly reward to the perpetrators. On the other hand, their actions are weakening those who are striving to enhance the honour and prestige of Islam in the world by correcting such distortions.

Mr Muhammad Anwar came to the U.K. as our Imam in 1981, with his wife Bano, leaving his teaching career in Pakistan to devote himself to this Movement. He served during a crucial time in the early period of the U.K. Jama'at when it was being established. It was during that time that the *Darus*



Above and right: Mr Anwar pictured at meetings at *Darus Salaam*, London, in the early 1980s.



For more photos and commemorative articles, please visit: www.aaiil.org

Salaam building was purchased and became our U.K. Centre. He undertook many hardships in the path of working for our Movement, an example that has been continued by his wife since then till now.

A person becomes a martyr in Islam more by how he led his *life* than by how he met his death. The Holy Quran says:

“Surely Allah has bought from the believers their person and their property — theirs in return is the Garden” (9:111),

but goes on to add:

“Those who turn to Allah, who serve Him, who praise Him, who fast, who bow down, who prostrate themselves, who enjoin what is good and forbid what is evil, and who keep to the limits prescribed by Allah — and give good news to the believers” (9:112).

To be a martyr in Islam, a person must display these qualities in his life and be serving the cause of the faith through sacrifice of material interests. We in the U.K. Jama‘at, and many other people in the world who knew him well, are witness to the fact

that Mr Anwar exemplified exactly these great qualities in his life. Allah’s mention and His praise were ever on his lips. His prayers were sincere, humble and charged with spiritual life. He bore all sorts of hardships cheerfully, without the slightest complaint, in his daily *jihad* in the way of Allah.

The Holy Quran also tells us that martyrs continue to live after their physical death. It says:

“Do not speak of those who are slain in Allah’s way as dead. Rather, they are alive but you do not perceive” (2:154),

“Do not think of those who are killed in Allah’s way as dead. Rather, they are alive, being provided sustenance from their Lord, rejoicing in what Allah has given them out of His grace” (3:168).

These words indicate, of course, the highest level of spiritual life being granted to them. But they are also alive in the sense that their cause continues to live because of their sacrifice. They and their lives are so closely identified with the cause, because they lived and died for it, that in a sense they *are* the cause that they represented. As the cause is not dead but lives on, so do they.