

# THE HOLY PEN

A FORTNIGHTLY PUBLICATION BY MAJLIS SULTAN-UL-QALAM, USA



“THE WORK OF THE  
SWORD WE HAVE  
PERFORMED WITH  
OUR PEN.”  
HADHRAT MIRZA  
GHULAM AHMAD OF  
QADIAN<sup>AS</sup>

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## FIRST READ — STOP MALIGNING TUNKU’S LEGACY

ANEES AHMAD - WATERLOO, NY

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News of Malaysian Muslims bloodying a cow's head to protest the proposed construction of a Hindu temple made me shudder. The behavior maligns the Tunku's legacy as well as Islamic teaching.

The Tunku, we know, repeatedly voiced his support for a secular Malaysia. While he did believe Islam to be the State religion, he never meant this doctrine to assume an iconoclastic shape. Article's 3 and 11 of the Malaysian Constitution support this view.



The Tunku aside, Islam condemns intolerant attitudes towards religion. The Qur'an declares a sweeping protection of freedom of religion [2:257], going so far as to order Muslims to protect other houses of worship, in the event of an attack, before attending to any mosque [22:41].

Malaysian Muslims, that is those who do truly represent the country and the religion, must therefore live up to their name and stop fanaticism from threatening their very identity.

Read original letter [here](#)

## ISLAM ENDORSES SUSTAINABILITY

ANEES AHMAD - WATERLOO, NY

THE FINGER LAKE TIMES

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Of the eight United Nations Millennium Goals, environmental sustainability commands every demographics' attention. Indeed, without a vibrant and healthy earth, what hope exists for lasting success in any other endeavor? So what does Islam say about going green?

Islam presents a world order that is divided into two parts: rights man owes his Maker (Haququllah) and rights man owes his fellow man (Haququl Ibaad). Islam underscores the importance of both these spheres of human activity to address today's environmental problems.

One striking feature of the Qur'an is that one-eighth of its verses reference science in order to emphasize man's duties to his Maker and fellow man. The Qur'an, on more than thirty occasions, prohibits exceeding boundaries that may put stress on the ecosystem. These same verses note that abuse of nature can earn God's displeasure. Thus, the importance of Haququllah and Haququl Ibaad is emphasized to promote an environmentally conscious lifestyle.

Today, more than one billion people do not have access to clean water. With only one percent of drinking water readily accessible, the problem is becoming increasingly severe. Regarding water conservation, Prophet Muhammad prohibited wastage of water, even if it be from a flowing river (Ibn Majah). He viewed the withholding of water a violation of Haququllah and Haququl Ibaad: "No one can refuse surplus water without sinning against Allah and against man" (Mishkat). **Continued on page 2**

**THE HOLY PEN**

**CHAIRMAN, MSQ USA: AMJAD MAHMOOD KHAN**

**EDITOR: AHMAD NAWAZ CHAUDHRY**

[MSQ@MKAUSA.ORG](mailto:MSQ@MKAUSA.ORG)



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ANEES AHMAD - WATERLOO, NY

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His actions mirrored his rhetoric: despite being the ruler of Arabia, one pot of water sufficed for bathing (Bukhari). Moreover, on settling in Medina, he authorized purchase of the only available well, for an exorbitant sum, and thereafter made it public property (Sirat).

Muhammad approached land usage and conservation in the same manner. In Medina he began a systematic land conservation effort, a practice observed to this day. Inviolable zones, known as hima and haraam, ensured that certain areas' resources be protected or utilized extremely carefully. Hima regions addressed wildlife and forestry maintenance, prohibiting habitat destruction, hunting, or grazing. Haraam regions housed water reservoirs with the State controlling its usage. Muhammad further ordered the planting of trees and date groves. As trees provide benefit for the public and animal kingdom, Muhammad recognized planting of trees a charitable act (Bukhari). He had the same view of land cultivation (al-Munawi). The Qur'an echoed Muhammad's views; "...Eat of the fruit thereof when they bear fruit, and pay His due on the day of the harvest and exceed not the bounds. Surely, Allah loves not those who exceed the bounds." (6:142). Muhammad further ordered the protection of land even during wartime: "Do not cut down fruitful trees; do not destroy land or housing in use ... do not flood palm trees nor burn them down ..." (Muwatta).

Various Muslim empires obeyed Muhammad's directives, exhibiting a deep respect for the environment. One of the most striking examples of Islam's effect on environmentalism is Ibn Khaldun's monumental work Muqaddimah. In Muqaddimah, Ibn Khaldun convincingly presented environmentalism, among other things, as a key factor in the rise and fall of nations. As such he was one of history's earliest environmental determinists. Muqaddimah has remained an integral component of academics' and analysts' approaches to understanding history and civilization.

While Muhammad instituted a green revolution in the past, what relevance does his example hold for today? The fact is that Muhammad understood, and demonstrated, environmentalism to be a holistic issue – nature and man being interdependent. Abuse of any component of nature would be disastrous for man's material and spiritual progress. The green revolution, therefore, must address our material and spiritual interests if it is to have a lasting impact.

## QURANIC PROMISE OF THE INTELLECTUAL DEFENSE OF PROPHET MUHAMMAD (SA)

"He it is Who has sent His Messenger with guidance and the religion of truth, that He may make it prevail over every other religion, even though the idolaters may resent it." (Holy Qur'an, Sura Al-Tauba, Verse 33).

"We will, certainly, suffice thee against those who mock." (Holy Qur'an, Sura Al-Hijr, Verse 96).

"And if they reject thee, verily, God's Messengers have been rejected before thee; and unto Allah all matters are brought back for decision." (Holy Qur'an, Sura Al-Fatir, Verse 5).

"Alas for my servants! There comes not a Messenger to them but they mock at him." (Holy Qur'an, Sura Ya Sin, Verse 31).

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