

# 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 — ANTI-BLASPHEMY LAWS ANTI-ISLAM

QASIM RASHID - RICHMOND, VA

PRINTED IN THE SAN FRANCISCO CHRONICLE

NOVEMBER 25, 2009

Your recent article "Islamic countries seeking treaty to ban blasphemy" (Nov. 20) correctly states that the tenets of freedom of speech directly conflict with anti-blasphemy laws

What Americans may not know, and Muslims proposing anti-blasphemy laws fail to understand, is that the tenets of Islam directly conflict with anti-blasphemy laws.

The Quran states, "There is no compulsion in religion" [2:256], categorically rejecting any attempts to coerce a person's beliefs by law or threat.

The holy founder of Islam, Muhammad, championed freedom of religion, even for those who vehemently rejected Islam. He and his companions endured 13



years of brutal verbal and physical persecution in Mecca before migrating to Medina, a city some 240 miles away.

Even upon Muhammad's peaceful victory as the de facto ruler of Mecca some 10 years later, he absolutely forbade that any person of any faith should be restricted in their practice, even if that practice should offend Muslims and Islam.

Rather than blame the West, Muslims should reflect within and reform themselves.

A true reformation will be the best retort to those who insult Islam.

Anti-blasphemy laws simply reaffirm every critic's point when they question Islam's stability

Read original letter [here](#).

## MURDER IS NOT WHAT JIHAD IS

SARDAR ANEES AHMAD - WATERLOO, NY

FINGER LAKES TIMES

PRINTED NOVEMBER 20, 2009

The Fort Hood shootings have sent shockwaves throughout the country. In a letter to The Boston Globe, I urged everyone to support the victims and their families and felt investigating other topics were inappropriate. Discussion has, however, begun over the motives of the culprit, Major Nidal Hassan. So it is with the aim of addressing questions others have raised, fully aware of the situation's seriousness, that I address allegations of Islam, in particular the philosophy of jihad, playing any role in this tragedy.

As I explained in a 9/19/08 editorial for the Finger Lakes Times, jihad must be understood from its source – how does the Qur'an define jihad and what was Prophet Muhammad's understanding of jihad? Jihad is derived from the root juhud, meaning to "strive to the utmost in a noble way." Per the Qur'an's directives, jihad can be undertaken against oneself, society, or a visible enemy. The jihad against oneself and society is the process of continuously refining one's character and being a model for society to emulate. Socrates advocated a similar principle when he stated that an examined life is alone worth living.

**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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## INTERESTING READS

[Was the recent murder of a college professor another act of Islamic terrorism?](#)

[Somalis Stage Massive Demonstration Against Islamist Militant Group](#)

[Ulema term suicide bombing un-Islamic](#)

[The Islamic Divide at Work: Advice for French Bosses](#)

[Islam in the Land of the Rising Sun](#)

## MURDER IS NOT WHAT JIHAD IS (CONT.)

SARDAR ANEES AHMAD - WATERLOO, NY

FINGER LAKES TIMES

PRINTED NOVEMBER 20, 2009

Jihad can be waged against an enemy, but who is an enemy? Is every non-Muslim, every American soldier, or every American an enemy? No, nothing could be farther from the truth. In the previous article discussing jihad, I cited various Quranic verses and examples of Muhammad's conduct to prove that Islam in no way defines jihad as extremists do. An enemy against whom jihad can be waged is one who threatens

society's religious freedom. Jihad against an enemy, as the Qur'an (22:40-42) and Muhammad defined it, is waged to establish religious freedom, not to harm innocent people. Far from being an agent of extremism jihad as Islam, not extremists, defines it cannot even be considered a dirty word.

That extremists could even think their warped worldview legitimate and thereafter threaten anyone who disagrees exposes their arrogance and complete disagreement with past prophets' examples. The Qur'an declares, "whosoever killed a person — unless it be for killing a person or for creating disorder in the land — it shall be as if he had killed all mankind" (5:33). Mirza Tahir Ahmad, the 4th Caliph of the Ahmadiyya Muslim Community, observed that thousands of years of religious history has established, "that the bearers of the divine message are the oppressed, not the oppressors."

During the Fort Hood memorial service, President Obama declared, "no faith justifies these murderous and craven acts ... the

same extremists who killed nearly 3,000 Americans continue to endanger America, our allies, and innocent Afghans and Pakistanis." This statement was meaningful to me. My

grandfather, a history professor, was murdered, his chest found riddled with bullets, in 1974 simply because extremists considered his beliefs un-Islamic. In 1985, his brother, an eye surgeon who often performed procedures at low cost or free of charge, died from repeated stabs to the neck. Again, extremists considered his beliefs un-Islamic. I cite these examples so the reader not feel as though I am urging understanding while I myself have not tasted the consequences of extremism.

So I urge the reader to examine this tragedy with a thoughtful eye. The Fort Hood tragedy coincided with Scott Roeder, who killed Dr. George Tiller in church, confessing he did so because Tiller was an abortion provider. This summer, Sgt. John M. Russell killed five comrades at a clinic on a U.S. base in Iraq. Their faith, or lack thereof, justified their heinous acts as much as Hassan's did his.



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