

OPTIMIZATION OF AMERICAN INTERFAITH DIALOGUE
BASED ON QURAN AND PROPHETIC TRADITION

by

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(Under the Direction of Alan Godlas)

ABSTRACT

When national American interests, such as religious freedom and respect for all, are undermined by both "Islamophobic" Americans and "Isolationist" American-Muslims, then Interfaith Dialogue needs to be prioritized and optimized. Unfortunately, American Muslims face several theological, psychological, social, financial, and administrative challenges that limit interfaith dialogue. A literature review guides to Diana Eck's "pluralism" as most conducive environment to prioritize interfaith dialogue. Despite negative perceptions that Islam teaches isolation and exclusion, Quran and Prophetic tradition actually discourages "isolation" and encourages "pluralistic" interfaith dialogue per Diana Eck's definition. While a minority of "literalist" Muslims do practice "isolation," this study shows that majority of Muslims promote "pluralism," while utilizing 1400 years old "traditional" methodology. Furthermore, a quantitative analysis of Qur'ān shows that while there is no internal priority to proselytize non-Muslims, the priority for developing interfaith relations is just as high as mandatory acts of worship.

INDEX WORDS: Islam, Muslim, Minority, American Muslim, Qur'ān, Hadith,
Interreligious relations, Interfaith Dialogue, Priority, traditional, integration, Pluralism,
Literalist, Exclusionary, Isolationist, Religious Freedom, Acts of Worship.

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DEDICATION

Alḥamdulillāh! To my mother Malika - May God Bless Her.

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CHAPTER 1

CURRENT ISSUES IN AMERICAN-MUSLIM COMMUNITIES

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا^١

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ^٢ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ^٣

O’ humankind, indeed We have created you from a male and female, and made you into peoples (groups) and tribes (so) that you may know one another. Indeed the most noble of you in the sight of Allāh is the most righteous of you. Indeed, Allāh is (all) knowing and (all) acquainted.²

In this above English translation of *Qur’ān* (49:13), God (*Allāh*) is the source for encouraging all humans from all religions “to know” (*li-ta’ārafū*) one another; despite our differences in our gender, nation, tribes, color, or race. Yet, getting to really know each other has become a major challenge for most. According to President Bill Clinton who speaks from his experience at Government-level negotiations for peace, “too few people are committed to reconciliation through honest dialogue.”³

In the year 1893, the city of Chicago witnessed the first formal gathering of interreligious leaders under the “World’s Parliament of Religions” initiative, representing more than seven religions, including Bahai, Buddhism, Christianity, Hinduism, Jain, Judaism, and Islam.⁴ At the opening session of this conference, a crowd of seven-thousand cheered for two minutes to the conference’s opening salutation of the Hindu

¹ “The Noble Qurān,” 49:13, last accessed May 2, 2017, <https://quran.com/49/13>.

² Ibid., Translated by Sahih International.

³ Marc Rabbi Schneier and Imam Shamsi Ali, *Sons of Abraham* (Boston, MA: Beacon Press, 2013), xii.

⁴ *New World Encyclopedia*, s.v. “Inter-religious dialogue,” last accessed December 2nd, 2017, http://www.newworldencyclopedia.org/entry/Inter-religious_Dialogue.

representative; a salutation which famously began with, “Sisters and Brothers of America”.⁵ The primary purpose of this gathering was to create a global dialogue of various faiths.

So while interfaith dialogue in the United States has something of a history, with the “World’s Parliament of Religions” being a watershed moment, should American Muslims climb on the bandwagon? If so, why? What problems are American Muslims facing that interfaith dialogue can deal with? Can such engagement only be based on modern criteria or is there a traditional Islamic foundation in the Qur’an and sunnah for interfaith dialogue? If American Muslims should be involved in interfaith dialogue, beyond a traditional Islamic foundation, are there already established methods of interfaith dialogue?

Consequently, in attempting to answer these and related questions, in this thesis I argue the following: To counter growing Islamophobia as well as isolationist tendencies (within American Muslim communities), a study of approaches to interfaith dialogue demonstrates that, in spite of a number of challenges from within the American Muslim community, the optimal way forward is a pluralistic method based both on the model of Diana Eck and on Islamic tradition--rooted in the Qur’an and Ḥadīth--a method of dialogue aimed at cultivating respect for the other.

American Islamophobia

Although Islamophobia is now widely acknowledged in the United States, it is a danger to American Muslims that must be addressed and, as I will demonstrate in the course of this essay, American Muslims, by engaging in interfaith dialogue, can lessen

⁵ “Parliament of the World’s Religions,” last accessed May 2nd, 2018, https://en.wikipedia.org/wiki/Parliament_of_the_World's_Religions.

the threat of Islamophobia. In her research thesis titled, “Islamophobia in the post-911 United States: causes, manifestations, and solutions,” Andrea Cluck⁶ makes the following observations:

First, “Islamophobes exist as a substantial minority sentiment in the United States and that while certain manifestations of Islamophobia are decreasing, the rise of others indicate that the situation still needs to improve.”⁷ Second, Islamophobes effectively demonize Muslims by propagating their campaigns against Muslims around the following five polemical themes:

- a. “The perception that Muslims are violent;”
- b. “That they (Muslims) hate Jews and Christians;
- c. “That they oppose democracy;”
- d. “That they refuse to modernize;”
- e. “That Muslim men are misogynists;”⁸

Third, while there are other solutions to minimize Islamophobia, “Christian-Muslim interfaith dialogue is one way to combat Islamophobia in America. Although Muslims have become more active and have taken a stronger leadership role in Christian-Muslim interfaith dialogue in the years since 9/11, methodological shortcomings and the incomplete current approach to interfaith dialogue prevent it from being optimally effective as a tool in the fight against Islamophobia.”⁹

⁶ Ms. Cluck now uses the name “Andrea Elizabeth Annaba.”

⁷ Andrea Cluck, “Islamophobia in the post-911 United States: causes, manifestations, and solutions” (master’s thesis, University of Georgia, 2012), 54.

⁸ Ibid., 66.

⁹ Ibid., 154.

According to Kalin, “Islamophobia” as a term did not become popular until the 1990s.¹⁰ Thereafter, its meaning was combined to “acts of intolerance, discrimination, unfounded fear, and racism against Islam and Muslims”¹¹ Ekmeleddin Ihsanoglu, the Secretary General of the Organization of the Islamic Conference (OIC), states that:

Islamophobia has two causes: One is related to political attitude, and the other to the interpretation of history. The former stems from the reaction that has been directed toward Islam in the face of terrorist attacks, in particular 9/11 and the post-9/11 attacks in Europe, whose culprits’ religious affiliation happens to be Islam. Attributing the acts of these terrorists to their faith suggests a prejudice against Islam and Muslims since no similar association is attributed to terrorist attacks by criminals of any other faith.¹²

With the continuous rise of anti-Islamic prejudice,¹³ American Islamophobia results in marginalizing Muslims, and excludes them from participating in social, cultural, and academic development of America. This seems to be the goal of “professional Islamophobes” like Pamela Gellar and Robert Spencer. Islamophobes were successful in ensuring that American Muslims are excluded from developing a mosque near the World Trade Center in New York. The narratives continued to use “us” against “them” language, which divides America.

The best way to address religious or fear-based prejudices is to establish an open dialogue. Developing interfaith relationships with the other faith practitioners has been

¹⁰ İbrahim Kalin and John L. Esposito. *Islamophobia :The Challenge of Pluralism in the 21St Century* (New York, NY: Oxford University Press, 2011), 8.

¹¹ Ibid., 4.

¹² Ibid., ix.

¹³ Jane Idleman Smith, *Muslims, Christians, and the Challenge of Interfaith Dialogue* (New York, NY: Oxford University Press, 2007), 84.

known to make significant reduction in Islamophobic behavior.¹⁴ The rise of Islamophobia requires that American Muslims must do more to optimize interfaith dialogue within their communities so that Islamophobic tendencies are properly addressed with accurate information. Interfaith dialogue on one hand allows Non-Muslims to positively address their fear-based prejudices, and on the other hand, also motivates Muslims to actively participate in American peace and prosperity as full-citizens.

Dr. Marc Scarcelli is an Assistant Professor of Political Science at Cal Poly Pomona University, where he teaches courses on Terrorism, has expertise in international relations, ethnic conflict, guerrilla warfare, and civil war. During a Tedx Talks event titled “Dangers of Islamophobia,”¹⁵ Dr. Scarcelli argued that rise of Islamophobia among Americans directly hurts American National Security. Dr. Scarcelli argues that the more American Muslims are excluded from American society due to Islamophobic activities, the lesser American Muslims will participate in the peace and prosperity of America. Furthermore, Islamophobic activities like burning the Qur’ān, not only hurts and marginalizes Muslims in America, but it also helps political terrorists abroad in the recruitment of more terrorist against America. I will show in the coming chapters, that by making interfaith dialogue a priority, American Muslims will go a long way toward reducing Islamophobia as well as enhancing American national security.

¹⁴ Mohammed Abu-Nimer, “Anti-Americanism: Measurements, Dynamics, and Consequences,” in *Islamophobia :The Challenge of Pluralism in the 21St Century*, ed. Kalin, Ibrahim and John L. Esposito (New York, NY: Oxford University Press, 2011), 88.

¹⁵ “Dangers of Islamophobia,” YouTube video, 20:10, Dr. Marc Scarcelli TedxCPP independently organized TedEvent, posted by “TedxTalk,” May 22, 2016, <https://www.youtube.com/watch?v=ZASGOWgTYrk>.

American Muslims' Isolationism

In addition to Islamophobia, another problem facing many Muslims in America is their proclivity to value isolationism. Politically speaking, an isolationist person, group, or country seeks to only show interest in what is occurring inside one's own country, and does not show concern for what goes on elsewhere.¹⁶ Socially, a group of people may choose to distance or withdraw themselves from unfamiliar surrounding elements, either due to lack of respect for the other, or simply due to perceived harm or negativity from the other. There can be many reasons that explain why a certain group may intentionally choose to isolate itself from another. Similarly, several reasons can exist when indigenous or immigrant Muslims of America choose to not actively participate in their American communities. In Chapter 2, some of the factors that challenge active participation by American Muslims shall be discussed. However in this chapter, the practice of isolationism due to perceived religious and political differences, shall be discussed; along with some examples of the application of isolationism in America.

In "American Muslims: Bridging Faith and Freedom," Muqtedar Khan provides an interesting contrast between two different American-Muslim groups who participate differently in their social communities based on their religious and political leanings. His first category is "Muslims Democrats" as those who are concerned with American Democracy, and his second category is "Muslim Isolationists" as those who primarily focus on American foreign policy.¹⁷ Khan points out that, "while the two groups have common ground in preserving Islamic beliefs and rituals, they represent completely

¹⁶ "Isolationism," Cambridge Dictionary, last accessed April 28, 2018, <https://dictionary.cambridge.org/us/dictionary/english/isolationism>.

¹⁷ Muqtedar Khan, *American Muslims: Bridging Faith and Freedom* (Beltsville, MD: Amana Publication, 2002), 27.

different conceptions of the role of Muslims in America.”¹⁸ In Khan’s explanation, American-Muslim Isolationists generally show the following perceptions:

1. “Muslims isolationists see the US government as an evil empire dedicated to global domination. They have seen how US-led sanctions have gradually squeezed the life out of Iraq, killing thousands of thousands of Muslim children.”¹⁹

2. “Muslim isolationists are incensed with the U.S. for its utter disregard for Muslims lives and Muslim society, and the American media’s demonization of Islam and defamation of Muslims.”²⁰

3. “Muslim isolationists are unimpressed with America’s democracy or its values of freedom and pluralism. They see American society as immoral, sexually decadent, greedy and exploitive of the weak at home and abroad. For them democracy is an institution that legitimizes the basic instincts of humanity and thus is an affront to divine laws. Describing the American system as “*kufir*” (a system against the laws of Allah or the Islamic Shariah), they reject it totally.”²¹

4. Muslim isolationists assume that participation in American systems, “equals endorsement of the system.” So while isolationists fully reject participating in American

¹⁸ Ibid.

¹⁹ Ibid.

²⁰ Ibid., 28.

²¹ Ibid.

political system, they hypocritically continue to participate in the American economy by taking jobs and conducting business in American cities.²²

For an example of an isolationist Muslim group in existence today, Khan identifies the global movement called “*Hizb-ul-Tahreer*,” as a “fringe political movement that advocates a narrow and harsh interpretation of Islam.” He also informs that *Hizb-ul-Tahreer* movements around the world have been eliminated by many Muslim countries.²³

When isolationists apply their above mentioned negative perception to the entire American population, then establishing a two-way dialogue with them becomes almost impossible. There is no element of trust and no respect for the other to initiate an open dialogue. Since isolationists only respect like-minded isolationists, not even non-isolationist Muslims can establish a successful two-way dialogue. According to isolationist ideology, those Muslims participating in the American (*kufir*) systems can also be treated as infidels (*kafir*). Generally, isolationists are only interested in having triumphal conversations where they know their version of the truth will be eventually accepted as the only truth.

Muhammad Shafiq and Mohammed Abu Nimer cite a real incident in their text titled “Interfaith Dialogue: a guide for Muslims,” where a Muslim displays isolationist behavior to aggressively obstruct interfaith dialogue:

Once a Muslim man in a mosque was heard shouting that interfaith dialogue is *kufir* (disbelief) and that those Muslims who participated in it were acting like *kuffar* (disbelievers). His voice was full of hatred and disapproval. Everyone passed by him quietly, seeing that the atmosphere was not conducive to conversation. But one day, the imam asked him why

²² Ibid.

²³ Ibid.

he was so harshly opposed to this activity. In the ensuing discussion, misconceptions were revealed.²⁴

Another example where an isolationist Muslim displays extreme disrespect in America against non-Muslims and non-Muslims lands is cited by Hedieh Mirahmadi in her paper titled, “Navigating Islam in America.” Mirahmadi relays her experience as follows:

I will never forget that beautiful summer night, in the elegant Hollywood Hills eatery, where I first met a Saudi prince. Having grown up in a staunchly secular, yet culturally Muslim family, it was fascinating for me to meet an official member of the Saudi royal family. The title carries a mystique and an air of superiority, conferring on its holder the role of official representative of Islam, a topic I then knew very little about. He night progressed, with countless bottles of champagne and unimaginable priced bottles of wine, until I could no longer restrain myself from posing the question that had been on my mind all evening: “Sorry to ask this,” I turned to my gracious host and said, “but isn’t it forbidden to drink alcohol?” With a coy smile, and the utmost seriousness in his voice, Prince Ahmed responded, “Oh Hedieh, don’t you know? Allah doesn’t live here. This [America] is *dar al-harb* [land of war], and Allah doesn’t turn his gaze to this land.”²⁵

Not only does the prince identify America as an abode of war, thus making permissible all warlike actions against its residents; he further makes a false anthropomorphic claim that Allah does not gaze to American land, thus completely removing any reference of morality and humanity from the behavioral application towards the Muslims and non-Muslim residents of this land. The classification of non-Muslim lands as *dar al-harb* (land of war) is very problematic and it snatches away any

²⁴ Muhammad Shafiq and Mohammed Abu-Nimer, *Interfaith Dialogue: A Guide for Muslims* (Herndon, VA: International Institute of Islamic Thought, 2011), 8.

²⁵ Hedieh Mirahmadi, “Navigating Islam in America,” in *The Other Muslims: Moderate and Secular*, ed. Zayno Baran (New York, NY: Palgrave MacMillan, 2010), 17.

element of respect towards its residents, and thus makes impossible any honest two-way interfaith dialogue.

American Muslims' Exclusivism

Besides Islamophobia and isolationism, another problem facing American Muslims is a tendency of many American Muslims to be exclusivist. A group practices "exclusivism" when they believe that only their religious belief and practice is true, and the belief and practice of others (others' truths) is false. More importantly, exclusivists make it very clear to the other, that unless the other does not convert, then their "other" truth will lead them to hell, as there will be no salvation for them. This inflexibility or close mindedness to other potential truths makes it very challenging to hold a productive two-way dialogue with exclusivists. Most likely, getting an exclusivist to even agree to an interfaith meeting will be a challenge. It should be noted that one's view of other truths may evolve so that not all practitioners of a religion maintain the same viewpoint through their lifetime. Also, it is also possible to change how one views the truth of the other. For example, Kate McCarthy points out that:

"While it (exclusivism) dominated for much of Christian history, exclusivism is not widely held as the official position of the mainstream Christian churches in America, though it remains prominent in much of popular Christianity, and is affirmed by some conservative denominations, including the powerful Southern Baptist Convention in the United States."

²⁶

Concerning salvation exclusivism, salvation, as a theological concept, is not well known to most Muslims because Islam views it differently from other faiths. For example, from the perspective of Islamic law, a Jewish group may automatically qualify

²⁶ Kate McCarthy, *Interfaith Encounters in America* (Piscataway, NJ: Rutgers University Press, 2007), 25.

for salvation by belonging to the community of “God’s chosen children of Israel,” or in Christianity a person may automatically qualify for salvation by “baptizing in the name of Jesus.” In Islam, however, just by becoming a Muslim, one does not automatically qualify for salvation.²⁷

Muslims scholars share multiple opinions about the religious truth or salvation of others. While some scholars believe that other religious truths may also lead to heaven in the afterlife, there are certain groups within Islam which believe that only Muslims will eventually qualify for heaven in the afterlife. Dr. Khaled Abou El Fadl provides an example in the *Wahhabī* orientation of Islam, as a group that not only practices exclusivism of other religions,²⁸ but also eliminates other orders and sects within Islam.²⁹

Eschatological exclusivism becomes more complicated because here two groups maybe using the same scripture and the same revelation, but each group ends up with a very different religious opinion or ruling. Diverging opinions within the same faith are possible due to the utilization of different methodologies for interpreting the same scriptural text. For example, Wahhabi Muslims employ a more literal approach to interpret the scripture; and thus Wahabbis completely exclude Sufi Muslims from the realm of Islam.

A related form of exclusivism that is commonly found among American Muslims is to exclude Jews and Christians from the *umma* (nation) of

²⁷ If a group of Muslims were to be questioned if they qualify for salvation, they will most likely answer that they do not know because in Islam, a Muslim only qualifies for heaven in the afterlife by being rewarded the mercy of Allah, and thus a Muslim is motivated to maximize good deeds in this world, hoping that well intended quantity and/or quality of deeds will improve their chances of being rewarded Allah’s mercy.

²⁸ Khaled Abou El Fadl, “The Ugly Modern and the Modern Ugly,” in *Progressive Muslims*, ed. Omid Safi (Oxford: Oneworld Publications, 2003), 49.

²⁹ *Ibid.*, 53.

Islam. Chandra Muzaffar refuted this need to exclude Jews and Christians from *Umma* in the following passage, arguing for a reappraisal of the *Umma* so that it will be understood as “transcending communal divisions.” I think there is a lot of confusion about the term *Ummah*. The Qur’ān uses the term in different senses, which do not negate each other. For instance, it is used in the context of the *Ummah* of Medina, which included the Muslim *Ansārs* and *Muhajirīn* and various non-Muslims, including Jewish tribes who were brought together through the Covenant of Medina. A second sense in which the term *Ummah* is used is for those who accepted God and Muhammad as His messenger, as opposed to those who rejected one or both. A third sense in which it is used is to refer to the whole of humankind in general. In none of these senses does it necessarily convey the exclusivist notion of community that many Muslims understand it as. So, I would contend that one of the major challenges before Muslims today is to reappraise the whole notion of *Ummah*, to retrieve what I believe is its actual connotation as a group based on values and that transcends communal divisions. This notion of the *Ummah* is suggested in the Qur’ān but it has been subverted in the ways in which it has conventionally been understood and interpreted.³⁰

Muzaffar, in contrast to exclusivists, asserts that the true Quranic understanding of the *Ummah* goes beyond the narrow notion of religious-based communities.

In sum American Muslims are facing three significant problems: Islamophobia, Isolationism, and Exclusivism. These problems combine to lessen American Muslims’ respect for other nations and religions. Hence, as will be demonstrated, Interfaith

³⁰ Yoginder Sikand, “Chandra Muzaffar On Islamic Inclusivism And Muslim Exclusivism,” October 19, 2009. http://twocircles.net/2009oct19/interview_chandra_muzaffar_islamic_inclusivism_and_muslim_exclusivism.html.

dialogue will build respect for others and will therefore decrease Islamophobia and American Muslims' isolationism and exclusivism.

While in Chapter 1, significant strategic issues related to social injustice that interfaith dialogue tries to counter are introduced; in the next Chapter 2, a snapshot of American Muslims shall support the impression that American Muslims need to do more to recognize importance of interfaith dialogue as it does produce measurable positive results. Also American Muslims need to address the challenges that limit American Muslims from participating in this critical service, to not only their *Ummah* (nation) of Islam, but also to their homeland America.

Chapter 2 will also show that there are many well-intended Muslims who share their respect for others, but are unable to participate in interfaith dialogue because of how their community's administration is structured. Such American Muslims continue to face unresolved challenges because interfaith dialogue in their religious community has minimal importance. Some challenges discussed in next chapter are in themselves reducers of priority. Data provided in the next chapter will show that American Muslims are not doing enough to satisfy the demand of interfaith dialogue expected from them by their fellow citizens.

CHAPTER 2

INTERFAITH-DIALOGUE IS NEEDED BUT CHALLENGED

American Muslims' Recognition of the Need for Interfaith Dialogue and Challenges to Prioritizing It

Although the problems of Islamophobia, isolationism, and exclusivism are starting to cause American Muslims to recognize the need for interfaith dialogue, in this chapter, I argue that a number of challenges within the American Muslim community must still be addressed in order to begin committed and successful involvement in such dialogue.

On 4th April 2017, a student club at University of Georgia named “Young Americans for Freedom” invited a guest-speaker who had previously been on record during a public lecture stating that Islam is a:

very vile and very vicious enemy that we have allowed to come in this country because we ride around with bumper stickers that say “co-exist”. We already have a 5th column that is already infiltrating into our colleges, into our universities, into our high-schools, into our religious aspect, our cultural aspect, our financial, our political systems in this country. And that enemy represents something called Islam, and Islam is a totalitarian, theocratic, political ideology, it is not a religion. It has not been a religion since 622AD, and we need to have individuals that stand up and say that.”

³¹

³¹ “GOP Candidate Allen West: People with ‘Coexist’ Bumper Stickers want to ‘Give Away Our Country’,” *ThinkProgress*, last accessed April 12th, 2017, <https://thinkprogress.org/gop-candidate-allen-west-people-with-coexist-bumper-stickers-want-to-give-away-our-country-491732098b3f>.

This guest-speaker was Allen West, who was a former Republican member of the US House of Representatives, and a retired US Army Lieutenant Colonel with service in Iraq and Afghanistan War. Now in contrast, consider this headline “I’m a Christian and an Interfaith Educator. America Needs Islam.” This statement is from an online article authored by Elizabeth Welliver on 8th February 2017 which further states:

I am a Christian who was raised, and now choose, to profess Christ as Lord and Savior. I was born into a white middle-class family in suburban Maryland. I was part of the majority of Americans who received little education on Islam. I didn’t know that, in addition to sharing a common humanity, we also shared core teachings of our faith. It was not until I left home, at age 17 that I even met anyone who identified as Muslim. Now I work at Davidson College in the Chaplain’s office, as an Interfaith educator.³²

The above two contrasting examples provide us with a preview of the very diverging and opposing interfaith arena in the United States of America. Ironically both Mr. West and Ms. Welliver were exposed to Muslims, but perhaps, a negative perception was established by Mr. West when he faced Muslims on the battlefields of Iraq and Afghanistan. On the other end, a very positive perception was established by Ms. Jane after her cultural and educational exchange with Muslims in America.

Perception is more influenced by Politics

When Americans were asked in a 2002 PEW survey, that “How many Muslims in the US, if any, are anti-American?”; 11% Americans who leaned more Republican answered “Almost all or Most (Muslims)”, while Democratic leaning with the same

³² “I’m a Christian and an Interfaith Educator America Needs Islam,” *Sojourners*, last accessed April 12th, 2017, <https://sojo.net/articles/i-m-christian-and-interfaith-educator-america-needs-islam>.

answer were at 8%. However the same question posed in 2016 displayed a growing gap based on political preferences. In 2016, Republic leaning ones answered to the same at a higher 16%, while Democratic leaning ones answered at a lower 7%. So from 2002 to 2016, it is estimated that Republicans seem to have increased their negative perception of Muslims by 5%, and Democrats seem to have decreased their negative perception of Muslims by 1%.³³ Thus it may be established that politicians are playing a crucial role in defining perception of Muslims in the West.

Importance of Interfaith Dialogue in Reduction Negative Bias in America

According to the Gallup poll, 43% of Americans have “self reported harboring some degree of prejudice towards Muslims.”³⁴ Fortunately in a 2009 (PEW) research, 45% of Americans claimed that they personally know someone who is a Muslim, and PEW’s study concluded that “those people who know a Muslim are less likely to see Islam as encouraging of violence; similarly, those who are most familiar with Islam and Muslims are most likely to express favorable views of Muslims and to see similarities between Islam and their own religion”.³⁵ Every act of global terrorism makes it more difficult for Muslims to co-exist in peace in America. That is why community-level

³³ “Muslims and Islam: Key Findings in the US and around the world,” *PewResearchCenter*, last accessed April 12th 2017, <http://www.pewresearch.org/fact-tank/2017/02/27/muslims-and-islam-key-findings-in-the-u-s-and-around-the-world/>.

³⁴ “Perception of Muslims in the United States: A Review,” *Gallup*, last accessed April 12th 2017, http://www.gallup.com/opinion/gallup/187664/perceptions-muslims-united-states-review.aspx?g_source=islam&g_medium=search&g_campaign=tiles.

³⁵ Elizabeth Welliver. “Muslims widely seen as facing discrimination,” *PewResearchCenter*, February 8th, 2017, <http://www.pewforum.org/2009/09/09/muslims-widely-seen-as-facing-discrimination/>.

Interfaith activities play a significant role in educating general public and forming a more peaceful and inclusive solution for all Americans.

American Muslim leaders need to be more involved locally

Unfortunately Muslims are also to blame. Ten years after the tragic events of 9/11, when Muslims were burdened to educate the local community on the peaceful purpose of Islam, around “half of American Muslims (48%) claimed that their own religious leaders have not done enough to speak out against Islamic extremists.”³⁶ Sadly, there are still many Muslims in America who do not give enough importance to interfaith activities in their respective communities.

American Muslim Population and Demographics

American Muslims are growing but need to more integrate locally

According to PEW’s Research, in 2010, there were about 1.6 Billion Muslims in the world representing around 23% of the global population.³⁷ As a fastest growing major religion between the years 2015 and 2060, Islam is on course to increase globally by 70%, thus overtaking Christianity as the world’s largest religion.³⁸ In the United States, it is estimated that in 2015 around 3.3 million Muslims lived in America representing 1% of the US population.³⁹ It was also estimated in 2011 that 63% of

³⁶ Ibid., “Muslims and Islam: Key Findings in the US and around the world,”

³⁷ Ibid., “Muslims widely seen as facing discrimination,”

³⁸ Ibid., “Why Muslims are the world’s fastest-growing religious group,”

PewResearchCenter, last accessed April 12th 2017, <http://www.pewresearch.org/fact-tank/2017/04/06/why-muslims-are-the-worlds-fastest-growing-religious-group/>

³⁹ Ibid., “Muslims and Islam: Key Findings in the US and around the world,”

Muslims in America were immigrants.⁴⁰ This represents an increase in the share of Muslim immigrants from 5% in 1992, to 10% in 2012. An illustration of Muslims population concentration is provided in Appendix B.

American Muslims give high importance to Islamic practices, with 69% affirming the statement that “religion is very important in your life”.⁴¹ But American Muslims should improve their social network, since only 48% of Muslims affirm that “all or most of their close friends are also Muslims”. This means that only 52% of Muslims living in America have either few or no non-Muslim friends.

Mosques in America

American Mosque are growing, but represented mostly by South Asians and Arabs

As per the 2011 study conducted by the Council on American-Islamic Relations (CAIR), there are 2,106 total number of Mosques in America, which is a 74% increase from the year 2000.⁴² Over 76% of these mosques were established since 1980 thus listing them as recent developments.⁴³ Even newer mosques are now being targeted for development more towards the suburban regions.⁴⁴ A table of the CAIR report on mosque distribution within Unites States is available in Appendix A.

⁴⁰ Ibid.

⁴¹ Ibid.

⁴² Ihsan Bagby, *The American Mosque 2011 – Report 1*. (Islamic Society of North America, 2012), <http://www.cair.com/images/pdf/The-American-Mosque-2011-part-1.pdf>, 4. Mosques are defined as holding Friday congregation and regular prayers at a controlled space

⁴³ Ibid.

⁴⁴ Ibid.

Over 98% of Mosque leaders agree that “Muslims should be involved in American Institutions,” and 91% agree that “Muslims should be involved in politics”. Fortunately, “the vast majority of mosque leaders do not feel that overall American society is hostile to Islam.” This is a positive development since back in 2000 around 54% of Mosque leaders agreed that “American society is hostile to Islam”, whereas in 2011, only 25% of Mosque leaders agree to the same.⁴⁵

Mosques are mostly attended by South Asians at 33%, then Arabs at 27%, and then African Americans at 24%. White Americans only represented 1% of Mosque participants.⁴⁶ Additionally, average attendance in the year 2011 for Jum‘a Friday service was estimated at 353 persons, which was also an increase from 292 in the year 2000. However the 2011 conversion rate of 15.3 converts over the last 12 months has “remained steady over the past two decades”.⁴⁷

Imams & Mosque Administration

Most Imams are Arabs or South Asians with Limited American Experience

Only 34% of Imams are born in USA, and most of these American born Imams serve with African-American Mosques. At 13%, Egyptian Imams represent the highest number of foreign-born Imams serving American Mosques. Imams born in India and Pakistan are the second highest at 7% each. Around half (47%) of Imams arrived in America to fulfill the peaking demand for Mosques around year 2000.⁴⁸ This suggests

⁴⁵ Ibid.

⁴⁶ Ibid., 13.

⁴⁷ Ibid., 12.

⁴⁸ Ibid.

that most Imams are relatively new to American communication, multiculturalism, politics, and governance.

Imams in America are educated from abroad, but need more US trained Imams

While 45% of Imams at American Mosques have attended foreign schools to earn their BA, MA, or PhD, and 48% of Imams at American Mosques have at least a BA degree in Islamic Studies, only 3% of Imams have a MA or PhD from an American University in Islamic Studies. Graduates from Al Azhar University in Egypt represent at 29%; the highest number of Imams serving Mosques in America. The second highest share of Imams at 14%; comes from graduates from the Islamic University of Madinah in Saudi Arabia.⁴⁹

In a 2011 study conducted by Mohammad Abuelezz⁵⁰, 69.75% of surveyed Imams at American Mosques identified knowledge of Comparative Religions to be “Essential” and “Very Important”. Similarly, 68.4% of Imams identified knowledge of American culture and its history to be “Essential” and “Very Important”. Interestingly, 43.42% of Imams at American Mosques agree that knowledge of Psychology is either “Essential” or “Very Important”, while additional 34.21% of Imams identified Psychology as an “Important” knowledge as an Imam in the community. In terms of skills, 89.5% of Imams identified “Communication skills” as the “most important skill”;

⁴⁹ Ihsan Bagby, *The American Mosque 2011 – Report 2*. (Islamic Society of North America, 2012), <http://www.cair.com/images/pdf/The-American-Mosque-2011-part-2.pdf>, 13.

⁵⁰ Muhammad Abuelezz, “A Survey of American Imams: Duties, Qualifications, and Challenges – A Quantitative and Religious Analysis” (master’s thesis, University of Georgia, 2011), 100-108.

whereas in a separate question 84.2% of Imams noted that “Leadership skills” are the “most important skill” for Imams to learn in their roles in American Mosques.

The Role of Imams is underfunded

About 44% of Imams nationwide were paid full-time, and 9% of Imams were paid only part-time. However, a higher 49% percentage of Imams were volunteers who were not paid any amount. As a rule of thumb, it seems that those mosques with 200 or more congregants, and at least \$100,000 annual budget, have a higher chance (75%) of employing a full-time paid Imam.⁵¹ Abuelezz identified from a survey of 300 Imams that most significant issues faced by Imams were a) lack of health insurance, b) low salary, c) lack of retirement package, and d) lack of resources to perform their duties more efficiently.⁵²

Imam is not always a community leader

Mosque leadership is provided by either an Imam or a senior member of the Mosque management committee. There is no general formula on how American mosques are led and managed. Only 54% of Mosques report as having an Imam as their leader. Thereafter, 26% of Mosques are led by a non-Imam figure, and 19% of American Mosques do not even have an employed full-time Imam. Influence of Imams seems to be increasing in American Mosques, as in the past, only 41% of Mosques claimed an Imam as the Mosque leader.⁵³ Even more interesting is the significant increase in Imam’s

⁵¹ Ibid., Ihsan Bagby, *Report 2.*, 12.

⁵² Ibid., Muhammad Abuelezz, 100-108.

⁵³ Ibid., Ihsan Bagby, *Report 2.*, 15.

leadership in Mosques which have Jum‘a attendance of 500 or more.⁵⁴ CAIR concludes that “the role of Imam is becoming more professional as Imams are entrusted with greater responsibility.”⁵⁵

Mosque Leadership by Non-Imam

When Imam is not a leader, it is usually the President or Director of the management sub-committee that manages the Mosque. 52% of the non-Imam Mosque leaders have MAs and 16% have PhDs, so non-Imam managers are very qualified, but 87% of them are only volunteers since they earn their income from their own professional occupation.⁵⁶

Mosque Governance is mostly shared between Imam & Board

The final decision-making authority of the board in American Mosques has increased from 59% in 2000 to 69% in 2011. While Imams power as final decision-making authority has slightly diminished from 28% in year 2000 to 25% in 2011, it is confirmed that the Board at the Mosque, and not the Imam, has more influence in determining the vision of their respective Mosque.⁵⁷

It is possible that Imam may be identified as the Mosque leader, but even then the governance of the Mosque may be shared with Mosque’s Board. CAIR’s 2011 research identified that the governance of American Mosques follows the following structure:⁵⁸

⁵⁴ Ibid., Ihsan Bagby, *Report 2.*, 15.

⁵⁵ Ibid.

⁵⁶ Ibid., Ihsan Bagby, *Report 1.*, 16.

⁵⁷ Ibid., Ihsan Bagby, *Report 2.*, 16.

⁵⁸ Ibid., Ihsan Bagby, *Report 2.*, 17.

a. Strong Imam = 31%

Imam is 100% Mosque leader and is in charge of all aspects of the Mosque. However, as the Mosque congregation increases, the effectiveness of the Strong Imam model diminishes.

b. Shared Model = 47%

Imam is identified as leader in 74% of American Mosques that operate under a Shared model, where Imam leads religious and educational aspects, while the Board leads the administrative and operational aspects of the Mosque. This is the most common model and it is even more appreciated as the size of Mosque congregation increases.

c. Strong Board = 31%

Only 14% of American mosque following “Strong Board” model of governance identify its Imam as their leader. Regardless, under the Strong Board governance, Imam’s role is limited to only leading prayers and conducting classes, while the Board dominates all aspects. The Strong Board model seems to be unaffected by changes to the size of Mosque’s congregation.

Some of the primary administrative problems faced by Imams in American Mosques are, “Interference by Mosque Administrators, responsibilities that compete for his time, limitations on freedom of speech, and delays caused by mosque administrators in Imam’s gaining permanent US residency.”⁵⁹

⁵⁹ Ibid., Muhammad Abuelezz,122.

General Approach to Interpretation & Community Outreach

Under major findings of the Mosque Report, Ihsan Bagby reports on the interpretative approach or methodology of American Mosque leaders as follows:

The majority of mosque leaders (56%) adopt the more flexible approach of looking to interpretations of Qur’ān and Sunnah (the normative practice of Prophet Muhammad) that take into account the overall purposes of Islamic Law and modern circumstances. Only 11% of mosque leaders prefer the more traditional approach of the classical legal schools of thought—*madhhabs*. A little over 1% of all mosque leaders follow the *salafī* way.⁶⁰

Following Ihsan Bagby description of interpretation approach categories, it is difficult to identify how these match with the three approaches used in this paper; literal, traditional, and liberal/modernist. Best guess is that what Bagby calls the ‘purpose’ or ‘flexible’ approach is ‘liberal/modernist’ in this paper’s classification. Further, Bagby seems to divide traditional approach by those mosques who follow only one school of thought which he calls the conservative ‘*madhhab*’ approach, or those mosques which follow all schools of thoughts within its sect, and this one he call ‘great scholars’ approach. Finally when he refers to ‘Salafī’ approach, he is most likely referring to the ‘literalist’ *Wahhabī* and *Salafī* approach. Table 2.1 below shows the correlation of Ihsan Bagby’s research on scripture hermeneutic terminology⁶¹ with Amjad Mohammad’s base model.

⁶⁰ Ihsan Bagby, *The American Mosque 2011 – Report 1*. Ibid., 4 and 18-19.

⁶¹

Tabel 2.1 Percentage Distribution of Hermeneutic Approach in USA

%	Ihsan Bagby Categorization of Approach to Interpretation	Amjad Mohammad's Categories
56%	PURPOSE: Flexibility Influenced by Ruler's Law	MODERNISTS/LIBERALS
32%	GREAT SCHOLARS: Practice all four <i>Madhabs</i>	TRADITIONAL
11%	TRADITIONAL: Practice only one jurist school <i>Madhab</i>	
1%	<i>SALAFI</i> Includes <i>Wahhabis</i>	LITERALISTS

Mosque Leadership's Support for Political Participation

The highest support for political participation at 80% came from those mosques which had a mix South Asian and Arab attendance. Interestingly, Mosques which were ethnically mostly attended by African Americans offered the lowest support for political

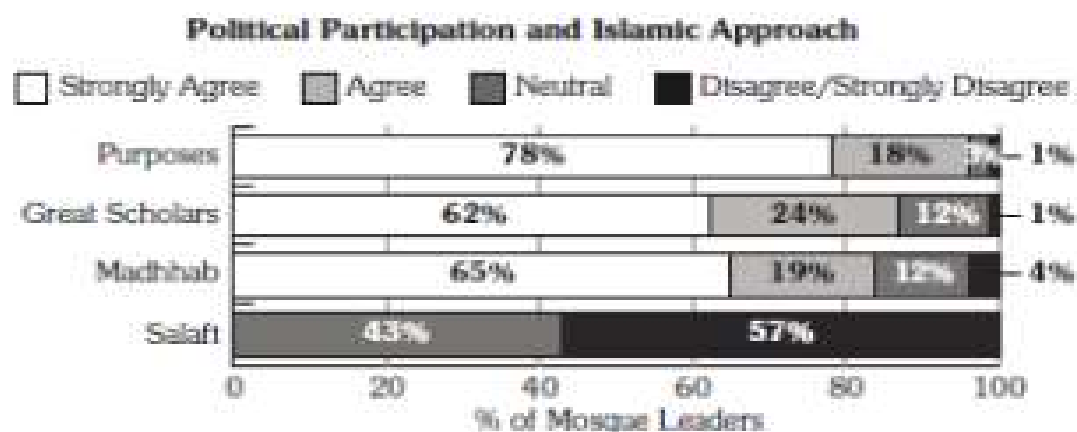


Figure 2.1: Political Participation and Islamic Approach

participation. CAIR believes this is because, “many of these mosque leaders joined Islam in the more radical days of the 1960s and 1970s when participation in mainstream politics was viewed as compromising, corrupting, and ineffective.”⁶² Also interesting to note in

⁶² Ibid., Ihsan Bagby, *Report 1.*, 21.

the picture below provided by CAIR is that Mosques which were managed by Salafi leadership were opposed to political participation.⁶³

Mosque Leadership's Support for Interfaith & Outreach Activities

Compared to year 2000 when “only 66% of Mosques participated in an interfaith program”, there was a general increase for interfaith support in year 2011 which reported that “79% of all mosques have been involved in an interfaith program in the past year.”

Additionally, CAIR reports that:

Almost two-thirds (63%) of Mosques indicated that they have hosted an open house for their non-Muslim neighbors in the past 12 months. Mosque leaders described various types of open houses: tours of the mosque with presentations on Islam, dinners for neighbors and invited guests especially during Ramadan, or special events (bazaar, health fair, etc.) in which the neighborhood is invited to the mosque. Most that are attended by one of the newer immigrant groups are the least likely to be involved in open houses and interfaith activities-60% of them did not have an open house and 49% of them have not participated in an interfaith event.”⁶⁴

Challenges Reducing Priority of Interfaith Relations

In spite of the significance of the problems of Islamophobia, isolationism, and exclusivism as discussed in chapter one, and the need for facing such problems through interfaith dialogue, five categories of factors commonly reduce the priority of engaging in interfaith dialogue for American Muslims.

Theological Factors

Qur‘ān and the authentic Prophetic tradition is the basis for Muslims to establish acceptable practices in their everyday lives. Unfortunately, there are some Muslims who

⁶³ Ibid., 22

⁶⁴ Ibid., Ihsan Bagby, *Report 2.*, 9.

misinterpret the *Qur'ān* and the Prophetic tradition out of context and end up doing a disservice to their own religion.

Other Muslims while correctly applying Qur'ān and Prophetic tradition will misunderstand the process and the goal of establishing the interfaith dialogue. For example, many Muslims will confuse Interfaith dialogue with *Da'wa*, which is an Arabic work generally understood by Muslims as an invitation to Non-Muslims via sharing with them the knowledge of Islam. However, even within *Da'wa*, Muslims cannot impose their opinion on non-Muslims. But interfaith dialogue is not *Da'wa*, because they both share different end-goals. While *Da'wa's* primary end-goal is to hope for conversion to Islam, Interfaith dialogue's end-goal is to hope for peaceful co-existence and prosperity.

This essential understanding of interfaith dialogue is reflect by other scholars in the field of interfaith development. Authors Mohammad Shafiq and Mohammed Abu Nimer⁶⁵ in their text, *Interfaith Dialogue – A guide for Muslim*, explain that:

The goal of dialogue is not to eliminate differences of opinion and conviction, but to gain an understanding and acceptance of those differences. Dialogue is not about seeking to defeat or silence others, but about learning, understanding, and increasing one's knowledge of them.⁶⁶

Unfortunately, there are many more misunderstandings about interfaith among Muslims around the world. These misconceptions are based on fear of losing one's own

⁶⁵ “Faculty Profile: Mohammed Abu Nimer,” School of International Service – American University, last accessed April 12th 2017, <http://www.american.edu/sis/faculty/abunimer.cfm>.

⁶⁶ Muhammad Shafiq and Mohammed Abu-Nimer, *Interfaith Dialogue – a guide for Muslims* (Herndon, VA: The International Institute of Islamic Thought, 2011), 1.

faith, or one's freedom of religious practice. Some of these misconceptions are reported by Shafiq and Abu Nimer as they were revealed to them:⁶⁷

- a. Interfaith dialogue is part of ecumenism and ecumenism is Christian
- b. The underlying purpose is to create one religion for everyone
- c. Saying: "Your faith is mine and there is no difference" is forbidden
- d. Interfaith dialogue is committed to creating new, blended, and diluted worship services common to all, and that Muslim participation were already involved in these worship services

These misconceptions can be addressed by providing Muslims a better awareness of the interfaith dialogue. The nature of these misconceptions point to an even more critical need and that is the need to conduct a continuous intra-faith in one's local community, before attempting to further develop local interfaith activities. Even within Muslims there is fear of intra-faith dialogue due to fear of having to experience a change or difference in one's own religious practice.

Psychological Factors

As we have seen earlier in this paper that majority of American mosque are currently being led by Imams and Boards that are run by individuals who are older in age, and migrants from South Asian and Middle Eastern countries which have undergone a significant colonial experience. Chandra Muzaffar, who is a professor at the Center for Civilizational Dialogue at the University of Malaysia has pointed in his interview with PBS two results of the colonial experience on Muslims today:

⁶⁷ Ibid., 8

Inferiority Complex

“Inferiority complex” is defined as “the conscious or unconscious feeling that one is not as good as others.”⁶⁸ According to Chandra Muzaffar:

The Muslim, like the Hindu, or the Christian, or the Buddhist who had been colonized sees himself as inferior to the West. You begin to judge everything that you have in terms of the West. So that becomes your yardstick. It becomes the ultimate criterion for determining whether something is good or bad.⁶⁹

The older immigrant generation with colonial experience sees Christianity as, not only the largest religion of the World, but also the religion practiced by the Colonial masters. Now as leaders of American Mosques, there is tendency by older individuals migrating from colonial experience to not face symbols of the West. Thus, they lower the priority of interfaith engagement because they see it as creating conflict with the West.

Tendency to be Passive

Another reaction to colonization is the tendency of migrants to be passive. Chandra states that due to the colonial experience, “we have come to accept the market and the way the market functions as a sort of God-given truth, if you like. You know that this is the only way in which it can function.”⁷⁰ This mentality is again reflected among the older leadership of American Mosques who have migrated from countries with colonial experience. Because they have come to terms with the symbols of the West,

⁶⁸ “Inferiority Complex.” *CheggStudy*, last accessed April 12th 2017,

<http://www.chegg.com/homework-help/definitions/inferiority-complex-13>

⁶⁹ “Islam and the West – Chandra Muzaffar,” *Frontline-PBS*, last accessed April 12th 2017, <http://www.pbs.org/wgbh/pages/frontline/shows/muslims/themes/west.html>

⁷⁰ *Ibid.*

when budgeting activities to be performed at their Mosques, priority is allocated to those activities that are perceived to be least in conflict with the West.

Social Factors

As common with psychological issues, the social factors that hinder prioritization of interfaith activities, seem to result from previously established fact that American Mosques are currently being led by older individuals who migrated to US from countries with lower socio-economic status. As such, the following are some of the social issues hindering interfaith development in American Mosques:

Poor Communication Skills

Curriculum in most religion teaching institutions in South Asia and Middle East does not stress upon English language training. As such, graduates of religious sciences, while highly trained, cannot fluently express their opinion nor clearly articulate their religious opinion in a way required for interfaith dialogue. Even board members who may be higher educated than the Imam, still face language fluency issues and thus tend to avoid conversing in public as required for an interfaith dialogue. Fortunately, with more Imams being trained in US, and younger members being involved in the Board, this issue should not be as critical issue in the near future.

Lack of Multi-Cultural Experience

For most Imams coming to US is their first exposure to the world outside of their country of birth. South Asian and Middle Eastern countries have high percentage of Muslims, so its possible that an Imam may have never encountered a person from a different country or practicing religion other than Islam. As such, foreign born Imams

are not properly trained to manage a multi-cultural and multi-religious experience. This lack of qualification possibly inclines them uncomfortable to support interfaith initiatives in their respective communities. Fortunately, as more locally trained Imams get employed by Mosques, and as more migrant Imams (majority of whom arrived around 2000) get used to the American experience, this social issue should be addressed in the near future.

New settlement experience

Immigration to a new country is both physical and emotionally draining. New immigrants need time to re-orient themselves and quickly prepare logistics for their children. They need to find themselves once again but in a completely new environment. During this transitional period, they may only seek advice from those with whom they can establish a common link back to their home countries. Smith elaborates this social case as:

Muslims who are recently arrived from overseas, most particularly those who may have come to America to escape political or economic oppression may be experiencing a tremendous sense of displacement and cultural shock. Already established Christian dialogue groups often respond with enthusiasm to the arrival of these Muslims into their communities, and rush to invite them to join their conversations. Many are not willing to make such a commitment. A number of factors may come into play in their reluctance.⁷¹

⁷¹ Jane Idleman Smith, *Muslims, Christians, and the Challenge of Interfaith Dialogue*. (New York, NY: Oxford University Press, 2007), 87.

Non-Encouraging New Mosque Administration

When new immigrants arrive in a new town, they usually have only one option for a Mosque that is nearby their residence. Since most of these Mosque administration are new themselves, they are more involved to provide ‘inwardly’ services than to manage community outreach and interfaith dialogue. Thus a new immigrant is not exposed to sufficient options by their local Mosque to participate in an interfaith dialogue.⁷²

Financial Factors

As most Mosque operations are funded by local donations there is a continuous demand on Mosque administrators to make the most of their limited income. CAIR’s 2011 study concluded the following on the financial situation of American Mosques:

Mosques are extremely understaffed. The median revenue for mosques is half the income for the congregations of our faith groups- \$70,000 for Mosques and \$150,000 for other faith groups. The fact that mosques have higher attendance rates than other faith groups indicates clearly that the giving rate of Muslims to Mosques is much lower than people of other faiths. In mosques it takes a Jum‘ah attendance of about 200 Muslims before a full-time Imam will likely be hired; in other faith groups it takes an attendance of about 100 people.⁷³

When finances are so tight that even the salary of the Imam becomes a burden on Mosque operation, then how can the Mosque administration afford to conduct interfaith activities. To host an interfaith event at the Mosque not only requires time commitment from multiple qualified male and female volunteers, but also requires financial resources to ensure that the visitors are provided a hospitable welcome.

⁷² Jane Idleman Smith, *Muslims, Christians, and the Challenge of Interfaith Dialogue*. (New York, NY: Oxford University Press, 2007), 87.

⁷³ Ibid. Ihsan Bagby, *Report 2.*, 24.

Administrative Factors

Dedicated Full-Time Interfaith & Community Outreach Officer

Most Board members do not understand the high importance of hosting and participating interfaith events in the local community. Outreaching the community and establishing positive relationships with local faith community members needs a full-time commitment. Research shows that Imam's operational bandwidth is already beyond capacity in leading worship, providing religious counsel to congregants, and holding educational weekday and weekend classes at the Mosque. In order to properly respond to the critical need to develop local interfaith, it is highly desired that Mosque not only budget to employ a full-time Imam, but also budget to employ a full-time Interfaith and Outreach Officer. Naturally this person would be well-acquainted with the American culture, and properly qualified to communicate and address the social demands of the community in a sensitive and effective manner. In fact, a properly trained and qualified person would know how to increase Mosque income so as to cover the cost of payroll, and not become a burden to Mosque's limited resources from donation.

Poor Budgeting Practices

To withstand the scrutiny of the Board, who are often also the paying members, Mosque budgets are intentionally initiated as very lean. Funds for interfaith events are not itemized in the annual budget, but shortly prior to the planned interfaith event, funds are raised through collection from private donation. This poor last minute fund-raising practice ensures that most interfaith events are terminated in their infancy as not enough

funds are collected in advance. If not terminated, due the low budget, the volunteers are forced to provide a poor-quality interfaith event, which results in de-motivating all parties from participating in future interfaith events.

Conflict with Board

As most Board members are identified as belonging to an older migrant population, the Imam and/or Mosque volunteers find it very difficult to convince the Board to make accommodations for interfaith activities. This conflict has also been reported by Abuelezz's study.

Lack of Dedicated Facility

As most interfaith activities involve congregation of both male and female, Muslim and non-Muslims, conservatives and liberals; Board members and conservative congregants are often very uncomfortable with sharing Mosque's sacred worship space for common use by individuals who may not be representing proper Mosque attire, or even the proper etiquette.

Poorly Defined Operational Structure

In the absence of strong and properly managed Mosque governance, most Mosques fail to hold successful events year after year when volunteers fail to listen to the plan proposed by the responsible manager. Managing employees and volunteers are two very different skills. Often volunteers are paying members and it becomes even more difficult to satisfy the role required by each influential volunteer.

Suggested Solutions for Increasing Openness to Interfaith Dialogues

- a. Train locally trained Imams with curriculum that includes not only religious sciences, interfaith studies, but also include elements to enhance communication skills, American culture and history, project management skills, and Emotional Intelligence awareness.

- b. Include funding for Interfaith activities in the annual operational budget of the Mosque, and seek ways to enhance income through enhanced marketing, increased network within local business community, and smarter utilization of Mosque's resources.

- c. Employ a dedicated full-time interfaith officer who is not only qualified to act as interfaith lead for the community, but also qualified to improve Mosque's marketing to raise and assist with raising funds to cover Mosque's payroll.

- d. Clearly define roles and responsibilities of all Mosque officers and staff, as well as all participating volunteers.

Following the introduction of three primary issues of Islamophobia, Isolation, and Exclusivism in Chapter 1; further challenges that limit interfaith dialogue are discussed in this Chapter 2. It is not within the scope of this study to directly resolve all of the mentioned challenges. However by mentioning them, it is hoped that both American non-Muslims and American Muslims shall recognize the need to respect others and increase priority of interfaith dialogue such that these challenges related to theological, psychological, social, financial, and administration factors are optimally resolved. It is

also concluded from this chapter that perhaps due to the listed challenges, American Muslims are not able to supply “enough” interfaith dialogue, yet there is expectation by not only 48% American Muslims, but also from high-level American politicians to prioritize and meet the demand for interfaith dialogue.

In the next Chapter 3, expert models of interfaith dialogue as well as interpretation methodologies are analyzed to determine which interfaith viewpoint and which interpretative methodology will best optimize interfaith dialogue by yielding maximum respect for the other.

CHAPTER 3

SOLUTIONS FROM CONTEMPORARY SCHOLARS

Our analysis of five different interpretative methodologies' (literalist, initial political literalist, mature political literalist, traditionalist, and liberal-modernist) views of the other's religion as seen through six different scholarly lenses (Alan Race's "religious views of other," Amjad Mohammad's Social participation model, Diana Eck's pluralism model, Qur'an-hadith, priority of interfaith dialogue, and communication style) demonstrates that a traditionalist Islamic interpretive methodology rooted in the Islamic sciences has best potential for prioritizing interfaith dialogue and optimizing its efficiency, because of its inclusionary, socially integrated, and pluralistic approach that is rooted in Qur'an and hadith, while utilizing a non-imposing style of communication.

While modern efforts on the part of various faiths to engage in interfaith dialogue and scholarly approaches to understand them may seem amorphous and lacking in unifying features, in fact, certain themes and characteristics have emerged in the course of our study and that of other scholars.

Although it is difficult to draw out the aims of the modern interreligious movement, which contains many disparate groups and individuals, certain common goals do seem to emerge. Most participants seek to respect the other's point of view, as well as to share their own. They tolerate and defend the other's right to exist as well as welcoming the benefits to the world rendered by the other religion. People involved in dialogue are rarely oriented toward change of core beliefs.⁷⁴

⁷⁴ *New World Encyclopedia*, s.v. "Inter-religious dialogue", last accessed December 2nd, 2017, http://www.newworldencyclopedia.org/entry/Inter-religious_Dialogue.

Unfortunately, it is only recently that the field of Interfaith dialogue has attracted serious academic interest under religious or theological studies. For this reason, there is still ambiguity with regards to common terminology within this field. Eboo Patel who is a founder and president of a growing group called the “Interfaith Youth Core”, partners with American universities to develop interfaith programs. He is considered one of the leading experts on interfaith dialogue and has been invited to serve on US President Obama’s inaugural Advisory Council of Faith-Based Neighborhood Partnerships. In his book, called “Building the interfaith youth movement, beyond dialogue to action”, Patel gives an overview of the challenges faced with using interreligious terminologies:

In the academic study of religion, no definition of the concepts “religion” or “faith” is agreed upon either, even less so “inter-religious” and “interfaith.” There is a tendency to find the word “interfaith” in more Protestant circles, and the word “inter-religious” in Roman Catholic ones. In this book, we follow the definition of “interfaith” offered earlier, (which is) bringing together people from diverse religious backgrounds to intentionally engage religion.⁷⁵

Interestingly enough, the Office for Ecumenical and Interreligious Affairs belonging to the Archdiocese of Chicago, defines the term “Interfaith” for relations within Abrahamic faiths (Judaism, Christianity, Islam), and the term “interreligious” inclusion of all other faiths like Hinduism and Buddhism.⁷⁶ Another puzzle is how should one define dialogue with atheists and agnostics. To avoid confusion, and for the purpose of this paper, the term “Interfaith relations” shall be generally utilized herein as the

⁷⁵ Eboo Patel & Patrice Brodeur, “Building the Interfaith Youth Movement, Beyond Dialogue to Action” (Oxford:UK: Rowman & Littlefield Publishers Inc., 2006), 5.

⁷⁶ “The Archdiocese of Chicago,” last accessed May 2nd, 2018, <https://eia.archchicago.org/interreligious-relations/what-are-interreligious-relations>

engagement of any two or more different faiths or traditions for an intended purpose of sharing insights of their beliefs and practices.⁷⁷

Views of Other Religions: Exclusion, Inclusion, and Pluralistic

In the absence of verifiable, observable, scientific evidence which can clearly support or negate one's theory on matters such as belief in God, life after death, or the concept of heaven and hell; each person, or group of people, practice what they personally perceive to be their version of the truth. Once one's own religious truth is defined, then how does one approach or view the religious truth of the other. If a group believes that only their religious truth will provide them salvation, or allow them to enter heaven; then what about the religious truth of the other group? Will others, who may have different beliefs and ritual, also qualify for salvation and avoid going to hell? Interfaith dialogue allows us to maintain or change our view of the other's truth claim.⁷⁸

How one initially perceives the religious views of others; influences the approach one takes in relating and communicating it with the "other". In 1982, Alan Race authored "Christian and Religious pluralism" and in it he promoted terminology of "Exclusivism", "Inclusivism", and "Pluralism" as three main worldviews of the "other" religion.⁷⁹ Table 3.1 below summarizes Alan Race's model-terminology for defining the views of "other" faiths:

⁷⁷ Jane Idleman Smith, *Muslims, Christians, and the Challenge of Interfaith Dialogue*. (New York, NY: Oxford University Press, 2007), 87.

⁷⁸ Kate McCarthy, *Interfaith Encounters in America* (Piscataway, NJ: Rutgers University Press, 2007), 24.

⁷⁹ Kate McCarthy, *Interfaith Encounters in America* (Piscataway, NJ: Rutgers University Press, 2007), 24.

Table 3.1: Alan Race’s model-terminology for viewing other’s religious truth

	View Our Truth As	View Other’s Truth As	Salvation from Other’s Truth
Exclusivism	True	False	Not Possible
Inclusivism	More True	Less True	Possible
Pluralism	All are Equal	All are Equal	Possible

Exclusivism-Inclusivism

As noted in chapter one, groups whose faith is exclusivist believe that only their religious belief and practice is true, while others beliefs and practices are false. In addition their perspective is that unless the other converts to the exclusivist’s faith, then their “other” truth will result in their going to hell, with the only chance for their salvation being conversion. As we have noted, because of such inflexibility, dialogue with exclusivists is extremely difficult.

In contrast, groups that employ inclusivism differentiate themselves from exclusivists by allowing other religious beliefs and practices to also be true. This inclusion of others’ truths however, may also come with a condition where one’s own truth is maintained to be more truthful or more perfect than the other. Additionally, in contrast to exclusivism, inclusivists do not believe that only their religious truth will lead humanity to salvation. Inclusivists commonly assert that others’ truths may also qualify humanity for salvation in their own ways.

Such inclusion is achieved by employing flexibility and redefining the parameters of entry into one’s own religion. For example, a non-Christian may still qualify for Christian salvation “by living in the right relation to God and neighbor within the

structures of their own religious paths.”⁸⁰ According to Kate McCarthy, Islam is also inclusivist but in a unique “sequentialist sense”.⁸¹ By referring to practitioners of Abrahamic traditions (*Ahl al-Kitāb*) as “People of the (divine) Book”, Muslims generally recognize that sequential truths were revealed in scriptures utilized by early Jews and then early Christians, but then Muslims claims that the truth was fulfilled and completed in the Qu’rān.

Pluralism

The third and last category within Alan Race’s model includes all religious truths and without a condition of any one truth being more superior than the other. Thus pluralism holds that not only all religious truths are equally true, but they all have equal access to salvation. Pluralism is defined as “a commitment to recognize and understand others across perceived or claimed lines of religious difference.”⁸² According to Rosemary Hicks, “Pluralism as understood in 2010 began to take shape in the 1970s and 1980s, and somewhat coinciding with the growth of multicultural philosophies in the United States.”⁸³

Pluralists hold that in contrast to exclusivism and inclusivism, intercultural or interfaith dialogue is optimized in a pluralistic community where all participants feel their

⁸⁰ Kate McCarthy, *Interfaith Encounters in America* (Piscataway, NJ: Rutgers University Press, 2007), 25.

⁸¹ *Ibid.*, 26.

⁸² Rosemary R. Hicks, “Religious Pluralism, Secularism, and Interfaith Endeavors,” in *The Cambridge Companion to American Islam*, ed. Julliane Hammer and Omid Safi (New York, NY: Cambridge Printing Press, 2013), 158.

⁸³ *Ibid.*, 159.

truth is equally valid and thus do not have a reason to hold back from sharing their truth.⁸⁴

However just like any model that proposes to be universal, pluralism is certainly not without scholarly criticism. One of the most rational criticism of pluralism argues that how does one believe in all others' truths to be valid without having an in depth knowledge of all truths in the first place. Therefore in application, one cannot begin an interfaith dialogue with a pluralistic mindset without having studied or experienced at some minimum level the truths of others.⁸⁵

Another argument against pluralism made by western scholars is that it is, "not actually conducive to real endorsement of religious difference, or even good dialogue."⁸⁶ Since pluralism employs attractive language of equality, some scholars may feel inclined to force themselves in its participation. Thus, in order to participate in pluralism and accommodate equality and salvation of all truths, one may have to lean towards drastic interpretation of one's own core beliefs, so much that the core religious identity of one's truth is no longer unique. Thus in the pluralistic process of maintaining one's truth as true, and also subscribing to the truths of other as equally true, there is a leaning towards assimilating one's truth with other truths.

For example, when Muslims shares with Christians that Muhammad is the last Prophet of God after Jesus, then how should the Christians "equalize" this information without redefining what Jesus means within Christianity. Similarly how should Muslims "equalize" the divinity of Jesus when he is revered in Islam as a non-divine Prophet upon

⁸⁴ Ibid., Kate McCarthy, 26.

⁸⁵ Ibid., 30.

⁸⁶ Ibid., 31.

whom the scripture of *Injil* was revealed. Any “equalization” of Jesus beyond his humanity would be to compromise the core attributes of Allah. It seems that equality of all truths in the literal definition of pluralism is more feasible when religions are not linked together.

Progressive Muslims and Pluralism

In America, more Muslim “Progressive” scholars define themselves as supporters of pluralism. However it does not seem that all religious scholars follow the same definition of pluralism as described earlier in the model proposed by Alan Race. For example, Dr. Hussain Amir is a popular ‘Progressive Muslim’ scholar who supports pluralism as a platform for interfaith dialogue and further explains that Islam would not have developed without active interfaith dialogue by the Prophet and his companions.⁸⁷

In his essay titled “Muslims, Pluralism, and Interfaith Dialogue” for Progressive Muslims, Dr. Amir Hussain explains his position on pluralism as, “when some people hear the term ‘pluralism’, they think of ‘anything goes’ moral relativism that seeks to mix all religions into one. My own perception of pluralism is shaped by scholars such as Cantwell Smith and Diana Eck.”⁸⁸

The Pluralism Project at Harvard University

Diana Eck is the founder and director of The Pluralism Project at Harvard University. In Dr. Eck’s post on Harvard University’s website titled, “From Diversity to Pluralism”, it is clear that Eck utilizes a different model for defining how one views

⁸⁷ Amir Hussain, “Muslims, Pluralism, and Interfaith Dialogue,” in *Progressive Muslims*, ed. Omid Safi (Oxford: Oneworld Publication, 2003), 252.

⁸⁸ *Ibid.*, 251.

another's truth. Instead of exclusivism, inclusivism, and pluralism proposed by Alan Race, Eck explains that, "from a historical perspective, the terms "exclusion," "assimilation," and "pluralism," suggest three different ways Americans have approached this widening culture and religious diversity."⁸⁹ While maintaining similarity with Alan Race in defining exclusion, Eck diverges by replacing inclusivism with assimilationism, and defines Assimilationists as "like those who envisioned America as a "melting pot," invited new immigrants to come, but to leave their differences and particularities behind as quickly as possible."⁹⁰ Then Dr. Eck summarizes pluralistic host's attitude as, "come and be yourself, contributing in your distinctive way to the "orchestra" of American civilization."⁹¹

⁸⁹ Diana Eck, "From Diversity to Pluralism," The Pluralism Project – Harvard University, 1997-2018, accessed on May 2nd, 2018, <http://pluralism.org/encounter/todays-challenges/from-diversity-to-pluralism>.

⁹⁰ Ibid.

⁹¹ Ibid.

Dr. Eck further elaborates 5 conditions to clarify the definition of pluralism.

1. “Real pluralism requires participation and engagement”⁹²; the opposite of isolation
2. Pluralism involves actively learning about the other; not just tolerating.
3. “Pluralism is the process of creating of creating a society through critical and self critical encounter with one another, acknowledging, rather than hiding, our deepest differences.”⁹³
4. “Pluralism in America is clearly based on the common ground rules of the First Amendment to the Constitution.”⁹⁴
5. “Pluralism involves the commitment to be at the table – with one’s beliefs”⁹⁵; not necessarily agreeing with everyone at the table.⁹⁶

Types Of Social Participation: Isolation, Integration, And Assimilation

How one views another religion is different from how one acts to socially participate with practitioners of another religion. These social participations can vary from one group to another, and may result on one extreme a complete isolation of oneself from host community, to another extreme where one is fully dissolved in host community such that one’s former identity is no longer apparent. This paper shall utilize three categories of social participation with the other.

⁹² Ibid.

⁹³ Ibid.

⁹⁴ Ibid.

⁹⁵ Ibid.

⁹⁶ Ibid.

Isolation

Isolation is exercised as a defensive mechanism where one feels uncomfortable to socially participate with its host community. One reason for isolating oneself may be to protect oneself from an activity performed by others which may be harmful to one's wellbeing, or not permissible in one's faith. Another potential reason for isolating oneself is due to fear of losing one's own identity, religious beliefs, or traditional values.

According to Yunis Qandil, who authored an essay titled "*Euro-Islamists and the struggle for dominance within Islam*," global-Islamists groups like '*Hizb ut-Tahrir*' practice as a form of Isolationism which requires "maintaining of distance between oneself and the rest of society, rejecting any cooperation with the 'infidel' state. This type of movement generally erects physical and mental barriers to avoid being affected by the larger society's immortality until that society can be radically reformed."⁹⁷ Additionally, Qandil states that Isolationism is "a subversive ideology that envisions a complete revolution in existing political realities to be extended to the entire globe."⁹⁸ One can imagine that isolationists will have negligible interest in establishing interfaith dialogue.

Integration

Those who integrate with their host communities have a much more favorable perception of the community than isolationists. In comparison with isolationists, integrationists have more desire to interface and socialize with others in community

⁹⁷ Yunis Qandil, "Euro-Islamists and the struggle for dominance within Islam," in *The Other Muslims – Moderate and Secular*, ed. Zeyno Baran (New York: Palgrave Macmillan, 2010), 38.

⁹⁸ Ibid.

regardless of their dissimilarity with one's own values. However a key point is that the ones integrating maintain their unique truths and values during the period of interaction with the other. There is no loss of self identity by anyone experiencing integration.

While integrating is generally considered as a positive social practice with its toleration of other faiths, Yunis Qandil warns that there is a hidden element in what he terms "Integrism."⁹⁹ "Danger comes from integrist groups, which claim to be renouncing violence as part of their effort to gain socio-political influence and power, and use a strategy of 'integration' to promote their fundamentalist ideology."¹⁰⁰ As per Qandil, the Egyptian based Muslim-Brotherhood is an example of a Islamist group which practices integrism in America and "has played the largest role in expanding politically motivated Islam in the West."¹⁰¹ Qandil further differentiates by stating that while *Hizb ut-Tahrir's* isolationism insists on establishing a Islamic state or a Caliphate, the Islamists Muslims Brotherhood's integrism displays flexibility "in their understanding of the state, focusing on the state's potential function – not its form."¹⁰² Interfaith dialogues will be supported by a politically motivated integrationism, but it is likely that the interactive dialogue will not have equal sharing of knowledge and experience from both sides.

⁹⁹ Although Qandil uses the term "integrism," because of its long particular usage to refer to a specific movement within the Catholic church, a movement that opposes "modernism," it is in the very least a problematic term (s.v. "Integrism," <https://en.wikipedia.org/wiki/Integrism> ; and Yunis Qandil, "Euro-Islamists and the struggle for dominance within Islam," in *The Other Muslims – Moderate and Secular*, ed. Zeyno Baran (New York: Palgrave Macmillan, 2010), 39.

¹⁰⁰ Ibid, 38.

¹⁰¹ Ibid, 38.

¹⁰² Ibid, 38.

Assimilation

Those who assimilate themselves in their new communities are not much concerned about losing their particular beliefs and religious practices. Assimilationists as hosts were defined earlier by Diana Eck as “like those who envisioned America as a “melting pot,” invited new immigrants to come, but to leave their differences and particularities behind as quickly as possible.”¹⁰³ In Amjad Mohammed’s opinion, during assimilation, “the minority community loses most of its former identity and largely accepts the identity and way of life of the dominant society, with the possibility that personal belief survives.”¹⁰⁴

Interface dialogue with Assimilationists is most likely to be free flowing without any hindrance, with either side being equally involved in the exchange. However, Amjad Mohammed warns the assimilation is not desired for most Muslims and that, “Assimilationists assumptions have not turned into social reality in the case of Muslim, particularly those from South Asia.”¹⁰⁵ Mohammed makes an interesting point that it is possible for a given community to experience all three categories of isolation, integration, and assimilation in parallel.¹⁰⁶ Additionally Mohammed provides a table in his book, “Muslims in Non-Muslim Lands,” which relates three hermeneutic approaches with three social behaviors while interfacing with the other. This paper shall use this Table 3.2. as a

¹⁰³ Diana Eck, “From Diversity to Pluralism,” The Pluralism Project – Harvard University, 1997-2018, accessed on May 2nd, 2018, <http://pluralism.org/encounter/todays-challenges/from-diversity-to-pluralism>.

¹⁰⁴ Amjad M. Muhammad, *Muslims in non-Muslim lands: a legal study with applications* (Cambridge, UK: The Islamic Texts Society, 2013), xiii.

¹⁰⁵ *Ibid.*, xii.

¹⁰⁶ *Ibid.*

baseline to later develop an interfaith dialogue model herein Chapter 3 of this paper, where literal, traditional, and liberal interpretative models will be analyzed.

Table 3.2: Amjad Mohammed’s Relationship Model

Social Position adopted with respect to Majority	Interpretative model adopted with respect to religious source texts
Isolation	Literal
Integration	Traditional
Assimilation	Liberal

Types of Scriptural Hermeneutics: Literalist, Traditional, and Liberal

Unique backgrounds generate unique goals and priorities

Muslims in America are neither monolithic nor static.¹⁰⁷ They represent a diverse variety of backgrounds and experiences that are constantly evolving. As minorities, different groups of Muslims have different perceptions of safety and insecurity, and thus they have prioritized their social efforts on different goals. To achieve these goals, various groups of Muslims have incorporated different strategies that, at least in theory, ensure their success and prosperity within their respective Judeo-Christian majority host-country. In brief, unique backgrounds result in unique priorities and goals, which manifest in unique strategies for everyday living.¹⁰⁸

For example the “indigenous”¹⁰⁹ African-American Muslims who have historically struggled hard for their equality in America would likely prioritize their

¹⁰⁷ Ibrahim Kalin and John Esposito, *Islamophobia: The Challenge of Pluralism in the 21st Century* (New York: Oxford University Press, 2011), viii.

¹⁰⁸ Jane Idleman Smith, *Muslims, Christians, and the Challenge of Interfaith Dialogue*. (New York, NY: Oxford University Press, 2007), 99.

¹⁰⁹ Muqtedar Khan, “Constructing the American Muslim Community.” in *Religion & Immigration*, ed. Yvonne Haddad, Jane Smith, and John Esposito (Walnut Creek, CA: AltaMira Press, 2003), 176.

community efforts on race relations.¹¹⁰ Similarly, Muslims who have recently migrated to America would likely prioritize their community efforts on immigration issues. This is not to say that either group would not actively participate for the other group's cause or priority, but that given limited time and resource, each group would be more active in causes that are more sensitive to their own respective group.

One's priorities are linked to one's religious approach of understanding scripture

It should also be noted that prioritizing for one's 'group' or tribe is not the example established in the tradition of Prophet Muḥammad, who taught that all Muslims are brothers and sisters of each other, and are bound by the common goals of the Muslim nation (*Ummah*). Unfortunately, not all Muslims practice Islam at higher levels of piety and patience in all their strategic and tactical affairs, and thus these differences within unique groups are expounded upon in the West.

The level of priority assigned to develop interfaith relations is one area where its theological and operational requirement varies significantly among different groups of Muslims in America. As large percentage of American Muslims are migrants from around 77 different Muslims countries, each Muslim group closely holds on to their respective cultural and religious beliefs that they originally experienced in their home countries.¹¹¹ Similarly, migrant Muslims do not go too far away from their initial

¹¹⁰ Ingrid Mattson, "How Muslims Use Islamic Paradigms to Define America." in *Religion & Immigration*, ed. Yvonne Haddad, Jane Smith, and John Esposito (Walnut Creek, CA: AltaMira Press, 2003), 206.

¹¹¹ Muqtedar Khan, "Constructing the American Muslim Community." in *Religion & Immigration*, ed. Yvonne Haddad, Jane Smith, and John Esposito (Walnut Creek, CA: AltaMira Press, 2003), 178.

hermeneutic methodology of interpreting Islam, which they first came to identify with in their countries of origin.

Khaled Abou El Fadl calls them ‘interpretive communities’ and defines them as “groups of people who share common hermeneutical methodologies, linguistic skills, and epistemological values and coalesce around a particular set of texts and determine the meaning and import of these texts.”¹¹²

This is why an analysis of Islamic interfaith dialogue must include the underlying motivation that is generally derived from their hermeneutic methodology of interpreting Islamic sources. For example as depicted by Table 3.2 earlier in this Chapter 3, those Muslims who follow the “literalist” interpretation of Islamic sources are more motivated to ‘isolate’ themselves from the host community, and thus their priority of developing interreligious relation is generally low and their strategy for interfaith dialogue is to obstruct and/or avoid dialogue.

Since Muslim consider Qur’ān and authenticated Prophetic Hadith as “primary sources” for defining the ‘Truth’ in Islam; all hermeneutic approaches or methodologies to understanding Islam must include an analysis that is cohesive of both the Qur’ān and the Hadith.¹¹³

Amjad Mohammed’s model relating religious viewpoints with social participation

Amjad Mohammed provides in his book “Muslims in non-Muslim Lands – a legal study with applications”, three main types of hermeneutic approaches termed as

¹¹² Khaled Abou El Fadl, “The Ugly Modern and the Modern Ugly,” in *Progressive Muslims*, ed. Omid Safi (Oxford: Oneworld Publications, 2003), 39.

¹¹³ *Ibid.*, 99.

“Literal,” “Traditional,” and “Modern/Liberal,” that define different types of scholarship in this Islamic word.¹¹⁴ These approaches utilized by scholars or individuals are linked with related social participation in Chapter 3’s Table 3.1, which this paper shall utilize as baseline to further develop an interfaith dialogue model.

Basing on the three global hermeneutic methodologies, it can be assumed that Muslims in America either actively or passively relate to one of the three main hermeneutic approaches or methodologies. Also even if an American Muslim is not aware of these categories, it is likely that a Muslim practitioner may display a leaning towards one of these three hermeneutic methodologies. This paper will try to identify which one these methodologies (literal, traditional, liberal/modernist) is best supportive of non-imposing interfaith dialogue in a pluralistic community, as defined by Diana Eck in Chapter 2.

Literalist Methodology

Literalists understand the text of Qur’ān and Hadīth by taking the direct and literal meaning of the text, while minimizing interpretation of the text. Faud Naeem joins fundamentalism and literalism in his essay titled “A traditional Islamic response to the rise of Modernism,” and states that:

Fundamentalism, or literal reformism, although it serves as an umbrella term comprising many different movements with different beliefs and aims, generally implies a rejection of traditional Islamic scholarship and especially its intellectual and spiritual traditions; it calls for a return to the Qur’an and the Hadīth, interpreting these primary sources of Islam in a

¹¹⁴ Ibid., 100.

purely literalist and exclusivist manner, often in opposition to the traditional understanding and interpretation of these sacred texts.¹¹⁵

In literal scholarship, interpretation of the text to get the deeper meaning of the scripture is not desired as only God knows the full meaning of the scriptural text. For evidence, literal scholars refer to a portion of a Quranic revelation which in translation states that, “And no one knows its (true) interpretation except Allāh.” (Qur’ān 3:7). Therefore, literal scholarship focuses more on the “face value” meaning of the text, instead of trying to investigate a deeper message from God.

Ironically, the beginning of the same revelation referred by Literalists states that there are two types of revelations in Qur’ān where each type requires different analytical treatment. “It is He (God) who has sent his Scripture down to you (Prophet). Some of its verses are definite in meaning- these are the cornerstone of the Scripture- and others are more ambiguous. The perverse of heart eagerly pursue the ambiguities in their attempt to make trouble and to pin down a specific meaning of their own.” (Qur’ān 3:7). Thus it can be argued against Literalism, that ambiguous revelations in Qur’ān cannot be understood at face value because these require a deeper level of scholarship and broad knowledge of context, linguistics, history, application, and tradition.

Literalists promote Isolationism and nullify Interfaith Dialogue

Interfaith-relation development is not a priority for Literalists because in their understanding of Islamic law, there are only two types of classifications for geographic

¹¹⁵ Fuad Naeem, “A traditional Islamic response to the rise of Modernism,” in *Islam, Fundamentalism and the Betrayal of Tradition*, ed. Joseph Lumbard (Bloomington, Indiana: World Wisdom Inc., 2004), 80.

land. Lands that are ruled by Muslims are classified as “*Dār al-Islām*” or “domain of peace”, while lands that are ruled by non-Muslims are classified as “*Dār al-Harb*” or “*domain of war*”¹¹⁶. Under this limited medieval classification, Literalists do not see a need to develop interfaith relations with citizens of such land that is classified as “*Dār al-Harb*”. Amjad Mohammed’s further notes that Literalists classify “*Dār al-Harb*” (domain of war) without utilizing any of the classically established methodologies from the four most popular traditional Sunni schools of jurisprudence (*Ḥanafī*, *Mālikī*, *Shaf‘ī*, *Ḥanbalī*)¹¹⁷.

Examples of Literalists Practitioners

Additionally the author identifies former puritanical *Wahhabī* Grand-Mufti of Saudi Arabia ‘Abdul Azīz bin Bāz (d. 1999CE) and his student Muḥammad bin Sāliḥ al-‘Uthaymin as two leading scholars following Literalist methodology.¹¹⁸ Ibn Sāliḥ Al-‘Uthaymin, following literal methodology, only allows Muslims to live in non-Muslim “*Dār al-Harb*” land, if the following two conditions are met:

1. The Muslim concerned feels safe in his adherence to the Islamic faith, which implies that he should refrain from creating bonds of friendship and love with infidels, which contradicts faith.
2. He is able to practice openly and without any impediments the essential religious ceremonies of Islam, including the prescribed almsgiving, fasting, performance of the pilgrimage to Mecca, etc.¹¹⁹

¹¹⁶ Amjad M. Mohammed, *Muslims in non-Muslim lands: a legal study with applications* (Cambridge, UK: The Islamic Texts Society, 2013), 34.

¹¹⁷ Ibid.

¹¹⁸ Ibid.

¹¹⁹ Wasif Shadid and Sjoerd van Koningsveld, “Loyalty to a non-Muslim Government: An Analysis of Islamic Normative Discussions and of the Views of some Contemporary Islamicist,” in *Political Participation and Identities of Muslims in non-Muslim States*,

Ingrid Mattson translates “Dār al-Ḥarb” as “abode of disbelief” and also captures this Literalism based “isolationist” social-behavior in her research titled, “How Muslims use Islamic paradigms to define America.”¹²⁰ where she mentions that:

For individual Muslims, however, travel to an abode of disbelief can legally be undertaken only when it is absolutely necessary, and the individual should return to Islamic territory as soon as possible. Those Muslim immigrants to America who are influenced by these medieval judicial concepts will obviously strongly resist integration, for America can be defined only in absolute negative terms.”¹²¹

By narrowly classifying America as “domain of war” or “abode of disbelief” and all Americans as “infidels,” Literalist scholars make it very difficult for lay American-Muslims to actively participate in America’s multi-faith communities and thus they promote isolationism. Unfortunately, many American Muslims in this group do not have a clear understanding of why their Literalist scholars guide them towards Isolationism.¹²² Perhaps they end up practicing isolationisms because it was considered the norm within their group. Not only do they now practice isolationism but they also minimize communication outside of their close circle of family and friends, thus removing any possibility of interfaith dialogue. Thus literalism is certainly not supportive of the pluralistic community as defined herein in Chapters 3.

ed. Wasif Shadid and Sjoerd van Koningsveld (Kampen, Netherlands: Kok Pharos, 1996), 101.

¹²⁰ Ingrid Mattson, “How Muslims Use Islamic Paradigms to Define America.” in *Religion & Immigration*, ed. Yvonne Haddad, Jane Smith, and John Esposito (Walnut Creek, CA: AltaMira Press, 2003), 203.

¹²¹ Ibid.

¹²² Ibid.

Example of Practitioners of Political Literalism

While initial Literalist scholars were not interested in politics (Al-Saud acted political role), later more Nationalist scholars like Syed Qutb (d. 1966CE) of the Egyptian “Muslim Brotherhood” movement, and ‘Abdul al-‘Alā al-Mawdudī (d. 1979) of the Pakistani “Jamā’at Islāmī” movement, formerly expanded from the literalist teachings of Abdul Wahab to also include a political function.¹²³ Like Abdul Wahab, both Qutb and Mawdudi had minimal knowledge of Islamic law and never completed any formal training in the well established and deep traditions of Islamic jurisprudence.¹²⁴

Newer Literalists maintained its predecessor’s stance on isolationism for Muslims in non-Muslims land, but also added a more active role for aligning both Muslim and non-Muslims to their definition of Truth. Any Muslim who did not agree with their puritanical ideas was considered an infidel and had to be fixed. Qutb did not follow Abdul Wahhab’s ideas until he was arrested and tortured as political prisoner. Before his imprisonment, Qutb was a moderate, a poet, and a teacher with administrative responsibilities. Khaled Abou El Fadl in his book “*The Great Theft: wresting Islam from the extremists*” explains Qutb’s thinking in as follows:

Qutb contended that the true believer must isolate themselves (*I’tizal*) from the rest of society, which is Muslim by name only but which is in reality heretical and foul. The true believers must withdraw and isolate themselves from society so that they will not be contaminated by the state of pre-Islamic ignorance (*jāhiliyya*) that prevails in society. But then after withdrawing and forming their own community, it is incumbent upon Muslims to expend every effort at founding the true Islamic state.”¹²⁵

¹²³ Khaled Abou El Fadl, *The Great Theft: Wrestling Islam from the Extremist* (New York, NY: Harper Collins, 2005), 80.

¹²⁴ *Ibid.*, 82.

¹²⁵ *Ibid.*, 83.

Political Literalists initially Isolate then Integrate while imposing their views

One can understand from Qutb's ideas noted above that though political Literalists may initially promote isolationism, but later may choose to also "integrate" in their respective communities, so that they may actively participate to achieve their political goals. Muslims who come to America with leanings toward political Literalists display higher priority for developing interfaith relations. But their primary purpose for developing interfaith relations is to proselytize non-Muslims, and not to for interfaith dialogue. They may think that they are participating in interfaith dialogue, but in reality they aggressively impose their own definition of the truth as Triumphalists. Hedieh Mirahmadi, the author of "Navigating Islam in America," states that, "thanks to their (Islamist's) relentless activism, over time Islamists took control of many existing mosques and Muslim charities."¹²⁶ Also, "While the Islamists are successful in taking over leadership of many major Islamic organizations and institutions, their views do not represent the vast majority of moderate, mainstream American-Muslim."¹²⁷

Therefore we can establish that American Muslims groups, which lean towards Literalist scholars, but without political inclination, tend to isolate themselves and their priority for interfaith dialogue is minimal. Political literalists who are in their early stage also isolate themselves with no interfaith dialogue. However as political literalists mature, they transform from isolationist to integrationist, but still approach interface dialogue with triumphalistic communication style.¹²⁸ According to *Ihsan Bagby's* report

¹²⁶ Hedieh Mirahmadi, "Navigating Islam in America," in *The Other Muslims*, ed. Zayno Baran (New York, NY: Palgrave MacMillan, 2010), 24.

¹²⁷ Ibid.

¹²⁸ Yunis Qandil, "Euro-Islamists and the Struggle for Dominance within Islam," in *The Other Muslims*, ed. by Zayno Baran (New York, NY: Palgrave MacMillan, 2010), 39.

on Mosques in 2001, both *Salafī* and *Wahabbī* forms of literalism is being practiced by about 1% of American-Mosques' leadership.¹²⁹

Traditionalists method for interpreting the scripture

Mirahmadi states that “The traditional Muslim, with the basic understanding of Islam as a way of life based on tolerance and respect, was and is the average worshipper in most mosques. Yet without major outside support, these common Muslims do not have the capacity to retain leadership control, and are thereby consigned to remain “average worshipper” for the foreseeable future.”¹³⁰ “Traditional Islamic leaders are so rare in the United States, and are so lacking in formal support, that they have little or no effect on the American Muslim scene.”¹³¹ As traditionalists are not part of a well organized political organization, “Unfortunately, traditional anti-Islamists Muslims have had little or no support to build an infrastructure in the United States. Though they formed the silent majority, they were not well organized; most have stayed out of national movements because they wanted to concentrate on work and family, and have no interest in community politics and power grabs.”¹³²

Traditional scholarship has been on declining trend as, they are not guided by a political agenda of a well established local or global political party.¹³³ According to Aftab Malik, “traditional Islam today is perceived by many Muslims to be irrelevant, as it

¹²⁹ Ibid. Ihsan Bagby, *Report 1.*, 4 and 18-20.

¹³⁰ Hedieh Mirahmadi, “Navigating Islam in America,” in *The Other Muslims*, ed. Zayno Baran (New York, NY: Palgrave McMillan, 2010), 25.

¹³¹ Ibid.

¹³² Ibid., 28.

¹³³ Ibid., 29.

does not answer questions pertinent to current times.”¹³⁴ The slow approach to learn deep sciences of traditionalism requires a lot of patience, discipline, and an analytical ability which does not make it easy to recruit new students. Traditional “*faqīh*” (a master of Islamic Jurisprudence specializing in at least one *madhhab* - school of jurisprudence) or “*fuqahā*” (plural of *faqīh*) scholars issue rulings about specific Islamic practices and apply *fiqh* (jurisprudence) laws based on their interpretation of the divine Sharia laws.

Traditional views on definition of minority-Muslims lands

In contrast to literalists methodology where land such as America was narrowly defined as only either *Dār al-harb* or *Dār al-kufr*; traditional scholarship works with at least six options to categorize relationship between Muslims and non-Muslims in non-Muslim ruled land.. Higher number of non-Muslim land categories provides traditionalists with greater flexibility to prescribe respect for others.. For example, traditionalist scholars may rule based on the category of *Dār al-Sulḥ* where Muslims are living in non-Muslim lands but Muslims have a peace treaty established with non-Muslim rulers such that their religious freedoms are secured. Other land-terminology options for minority-Muslim land residents is to consider for example *Dār al-shirk* (non-monotheistic state), *Dār al-Sulḥ* (peace-treaty state), or *Dār al-Muwāda‘a* (peace treaty state), *Dār al-Amān* (peaceful state), or *Dār al-hudna* (truce state).¹³⁵

¹³⁴ Aftab Malik, ed., *The State We Are In – Identity, Terror and the Law of Jihad* (Bristol: Amal Press 2006), 14, cited in Amjad M. Mohammed, “Muslims as Minorities in non-Muslim Lands with Specific Reference to the Hanafi Law School and Britain,” (MPhil Ph.D. dissertation, University of Bradford, 2012), 88.

¹³⁵ Amjad M. Mohammed, *Muslims in non-Muslim lands: a legal study with applications* (Cambridge, UK: The Islamic Texts Society, 2013), 141.

Therefore under traditional interpretation of Islamic sources of law, Muslims can comfortably live in as Muslim-minority as long as they can securely and comfortably practice their religious freedoms. Unfortunately, “colonialism formally dismantled the traditional institutions of civil society.”¹³⁶

We can deduce from Amjad Mohammad’s model in Table 3.1, that out of three scriptural interpretative methodologies of Literalism, Traditionalism, and Liberalism/Modernism, the best option for promoting respect for all and discouraging Islamophobia and Isolation is “Integration” (sourced from Race’s model but it most similar to Eck’s Pluralism) which is optimized under Traditionalism. The other choices in Mohammed’s mode (Literalism and Liberalism) end up either towards isolation or towards assimilation. Also neither Isolation nor Assimilation of one’s own belief and religious practice are recognized in Qur’ān and Ḥadīth. Mohammad’s model does not utilize “Pluralism”, however, the usage of the term ‘integration’ is most similar to the term ‘pluralism’ as defined by Dianca Eck. Thus traditionalism is also the optimal choice for supporting an effective and efficient interfaith dialogue. As per Mohammed, application of Traditional methodologies may result in a greater integration of Muslim minorities in Western societies.¹³⁷ Also according to Mohammed: the traditional adopts a middle path and argues for a rational system not subject to change but which has an inherent flexibility to allow it to be relevant for all times and all peoples. In addition, it is claimed that its robustness can be verified by the fact that it has

¹³⁶ Ibid., Khaled Abou El Fadl, “The Ugly Modern and the Modern Ugly, 46.

¹³⁷ Ibid. 45.

existed for 1400 years and is still going strong, and – to this day- continues to influence the lives of the majority of Sunni Muslims worldwide.¹³⁸

Liberal/Modernist Approach to Interpreting Scripture

The charge against liberal/modernist approach is that it spends lots of resource in trying to come up with ways to achieve a desired modern function. Unlike traditionalism where traditional methods are exercised to output a ruling, in modernism the desired ruling is already in mind, so tuning a certain interpretation is made more convenient. When modernists charge traditionalist as being too inflexible and outdated, the traditionalist respond that modernists like isolationists never took the time to study and benefit from the depth and breadth of the traditional scholarship.

In Mohammed’s model, the ‘Liberal/Modernistic’ approach may yield assimilation. However this may not always be true as there are “Progressive” scholars like Khaled Abou El Fadel, who are more liberal leaning as understood by the definition of ‘Progressives’, but also support traditionalism as best methodology to achieve pluralism.¹³⁹ According to Joseph Lumbard, “literal modernist Muslim thinkers and radical reformist activists are two sides of the same coin.”¹⁴⁰ Also per Joseph Lumbard:

Rather than contemplating and evaluating Western civilization through the Islamic intellectual tradition, modernists have embraced many tenets of Western thought out of a deep sense of inferiority – a sense which results from mistaking the power of Western nations for the truth of Western ideologies.¹⁴¹

¹³⁸ Ibid., Amjad Mohammed, 45.

¹³⁹ Ibid.

¹⁴⁰ Joseph Lumbard, “A traditional Islamic response to the rise of Modernism,” in *Islam, Fundamentalism and the Betrayal of Tradition*, ed. Joseph Lumbard, (Bloomington, Indiana: World Wisdom Inc., 2004), 69.

¹⁴¹ Ibid.

From Lumbard's notes it is understood why Amjad Mohammed's models 'Literal/Modernistic' approach to one most likely to lead towards assimilation, which is not per the definition of pluralistic community defined by Diane Eck. Muqtedar Khan has another view of modernity where, "the scars of modernity however are easy to see on the face of the Muslim World. Secularism and Nationalism, two of modernity's strong manifestation are now well entrenched in many parts of the Muslim world."¹⁴²

After analyzing three approaches to interpreting scripture, it can be established that only traditionalism leads to integration with the community and it has the closest definition that matches Diana Eck's definition of pluralistic community. Furthermore traditionalism has a long history of promoting discipline (*adab*); and thus most likely to promote non-triumphal interfaith dialogue with the other.

¹⁴² Muqtedar Khan, *American Muslims: Bridging Faith and Freedom* (Beltsville, MD: Amana Publications, 2002), 61.

Optimized Interfaith Dialogue Model

Table 3.3 provides a summary of this paper’s analysis linking hermeneutic approach to view of other’s religion to social participation, as well as priority of interface and level of imposition in communication style.

Table 3.3: Summary of Optimal Interface Dialogue with Hermeneutic Methodology

Hermeneutic Interpretation Methodology	Alan Race’s Religious Views of Other	Social Participation as Minority-Muslims	Diana Eck’s Model	Per Qu’rān & Hadith	Priority of Interfaith Dialogue	Communication Style
Literalist	Exclusion	Isolation	Exclusion	No	Low	None
Initial Political Literalist	Exclusion	Isolation	Exclusion	No	Low	None
Mature Political Literalist	Inclusion	Integration	Pluralism	Yes	High	Triumphal
Traditionalist	Inclusion	Integration	Pluralism	Yes	High	Non-Triumphal
Liberal/Modernist	Pluralism*	Assimilation	Assimilation	No	High	Non-Triumphal

It is evident from Table 3.3 that ‘Traditionalist’ is the only hermeneutic methodology or interpretative approach which will prioritize interfaith dialogue and optimize the efficiency of interfaith dialogues. ‘Liberal/Modernist’ approach also yields high-priority of interfaith dialogue, but it also yields to potential ‘Assimilation’ which is not in agreement with Diana Eck’s pluralistic model, and as we will see later in next chapter that assimilation is also not in agreement with Quranic revelations and Prophetic traditions. Even the mature second-stage ‘Political-Literalist’ qualifies for ‘High’ priority of interfaith dialogue as well as ‘Pluralism’, but unfortunately the *Da‘wā* mentality of this group comes with the baggage of ‘triumphal’ communication style. Other literalists were never in the running with their isolationary non-participation. In short, based on Table 3.3, we can clearly differentiate which hermeneutic methodologies fit the key

requirements for optimal interfaith dialogue. Specifically, the traditionalist' approach of the classical Muslim scholars is the only interpretative approach which will both maximize respect for other by prioritizing interfaith dialogue and resolve Islamophobia and Isolation by optimizing the efficiency of interfaith dialogues.

When examining existing Muslim approaches to interfaith dialogue, we have found that they can be classified into three general groupings: 1) those that both use a non-triumphal communication style and are pluralistic, 2) those that use an triumphal communication style but are pluralistic, and 3) those that are non-communicative and isolationist.

1. Non-Triumphant Communication and Pluralistic

This category is the most desirable for optimal interfaith dialogue where respect for others is maximized. Based on their belief and practice in regards to interfaith dialogue we can comfortably locate the following in this category:

- a. Progressives Muslims – who are defined as “a Muslim identity which genuinely engages with mainstream Western society and yet remains genuinely Muslim is not seen as contradictory.”¹⁴³ Scholars include Amir Hussain and Khaled Abou El Fadl.
- b. Eboo Patel – who is founder of Youth Core, a US based group based on mixing the concept of volunteering with the concept of religion.¹⁴⁴
- c. Gulen Foundation in Pennsylvania USA - Both traditionalist (Sufi) and modernist (reformist) movement stressing the importance of interfaith dialogue activities.¹⁴⁵

¹⁴³ Adis Duderija, “Emergence of Western Muslim Identity” in *Routledge Handbook of Islam in the West*, ed. Roberto Tottoli, (New York: Routledge, 2015), 208.

¹⁴⁴ Eboo Patel and Tim Scorere, *Embracing Interfaith Cooperation* (Denver, CO: Morehouse Education Resources, 2012), 39.

- d. Common Word Initiative – one of the most successful interfaith dialogue initiative between Christians and Muslims.¹⁴⁶
- e. Mohammed Abu-Nimer – Professor at American University’s (DC) School of International Service, and also Director of American University’s Peace-building and Development Institute. He has conducted interreligious conflict resolution training and interfaith dialogue workshops in conflict areas around the world.¹⁴⁷

2. Triumphant Communication and Pluralistic

- a. Ismail Faruqi – is a well known name in America for supporting interfaith relations. Though Faruqi denied that *Da‘wā* was an invitation to convert, Smith does states that, “*Da‘wā* for Faruqi symbolized the call for truth”¹⁴⁸ Also Smith elaborated about Faruqi that, “Anyone who heard al Faruqi speak, or read his writings, would recognize that his essential aim was to promote *Da‘wa* or the call to Islām.”¹⁴⁹
- b. Dr. Zakir Naik – a medical doctor and an Indian born Islamic preacher specializing in comparative religions, with impressive memory and sharp debating skills. Like Faruqi, his main objective is to convert everyone who comes to his large hall lectures.

¹⁴⁵ Peter Mandaville, “American Muslims and Global Islam,” in *The Oxford Handbook of American Islam*, ed. Yvonne Haddad and Jane Smith (New York: Oxford Printing Press, 2014), 481-482.

¹⁴⁶ “A Common Word,” last accessed May 2nd 2018, <http://www.acommonword.com/the-acw-document>.

¹⁴⁷ “School of International Service – Mohammed Abu Nimer,” American University, last accessed May 2nd, 2018, <https://www.american.edu/sis/faculty/abunimer.cfm>

¹⁴⁸ Jane Idleman Smith, *Muslims, Christians, and the Challenge of Interfaith Dialogue*. (New York, NY: Oxford University Press, 2007), 133.

¹⁴⁹ Ibid., Jane Idleman Smith, 125.

3. Non-Communicative & Isolationist

a. Hizb ut-Tahrir – founded in 1952 by Palestinian *Taqī ud-Din an-Nabahanī* (1909-1979). “Ironically, the *Wahhabī* movement, after which *Hizb ut-Tahrīr* is modeled, abolished the very Caliphate that *Hizb ut-Tahrir* wants to reinsate. In fact, Hizb ut-Tahrir employs the *Wahhabī* model of how to depose a government and clings to many other heretical beliefs held by *Wahhabis*.”¹⁵⁰

¹⁵⁰ Mateen Siddiqui, “The Doctrine of Hizb ut-Tahri,” in *The Challenge of Hizb ut-Tahrir: Deciphering and Combating Radical Islamist Ideology*. ed. Zeyno Baran, (Washington, DC: Nixon Center, 2004),1-3.

0									
8									
7									
6									
ASSIMILATION									
4									
3									LIBERALS
2									MODERNISTS
1									
9					ZAKIR NAIK				
8									PROGRESSIVES
7					ISMA'IL FARUQI				
6									TRADITIONALISTS
PLURALISM									
4					Political Literalist 2				COMMON WORD
3					SALAFI BASED				EBOO PATEL
2									GULEN USA
1									ABU NIMER
9					ZAKIR NAIK				
8									
7									
6									
INTEGRATION									
4					Political Literalists 2				
3					SALAFI BASED				
2									
1									
9									
8		Political Literalist 1							
7									
6		LITERALIST		LITERALIST					
ISOLATION									
4		HIZB UL TAHRIR							
3									
2		WAHHABI BASED							
1									
		NO Communication			TRIUMPHAL Communication				NON-TRIUMPHAL Communication

Figure 3.1: Map for Categorizing Different Interfaith Dialogue Efforts

In Figure 3.1 some interfaith dialogue efforts are given spaces depending on their unique characteristics. The x-axis is defined to compare three communication styles. First is “no-communication” as would be the case for Isolationist. Second x-axis category is “Triumphal Communication” as this would be case for those Muslims like Zakir Naik preaching to non-Muslims in an triumphal manner, or when second-stage political Literalist make *Da'wā* to a non-Muslim. Third x-axis category is a communication style which is “non-Triumphal communication” during an open dialogue. This is a key difference in effective interfaith dialogue and was identified as part of *Ihsāni* interfaith dialogue where all parties receive valuable information and in the most beautiful manner.

The Y-axis takes key terms from Diana Eck's pluralistic model. The first y-axis is represented of an “Isolationist” behavior where there is no interaction and no communication with the nearby community. The second y-axis is ‘Integration’ and taken from Alan Race's model of social interaction. The third y-axis is Pluralism and it is per Diana's Eck's definition and not per the definition of Alan Race. Alan Race's definition of “Integration” is closest to the Eck's definition of “Pluralism.” Finally the fourth y-axis is ‘Assimilation’ which also is sourced from Diana Eck's model.

Key Requirements for Optimal Interfaith Dialogue

As mentioned earlier, for optimizing Islamic interfaith dialogue the following key criteria were identified:

1. Pluralistic environment (Diana Eck's definition – not Alan Race's definition)
2. Agreement with Quranic revelations and Prophetic tradition
3. Non-Triumphal Communication style

What the map demonstrates is that from among the American Muslims stances to interfaith dialogue examined in the present study, the only hermeneutic methodology or interpretive approach which satisfies the above three conditions for optimizing interfaith dialogue (pluralistic environment, agreement with Quranic revelations and Prophetic tradition, and a non-Triumphal communication style) is the “traditionalist” approach of classical Muslim scholars. Thus if American Muslims wish to prioritize and maximize the efficacy of interfaith dialogue in America, they should utilize traditional Islamic hermeneutical methodologies.

With traditionalism identified as optimal interpretative methodology and Diana Eck's pluralism identified as optimal environment to respect all and minimize the problematic practice of Islamophobia and isolation, in the next chapter 4, Qur'ān and Prophetic tradition will be reviewed to see its compatibility with Isolation, Assimilation, Pluralism per Diana Eck, and non-Triumphal communication style. If Qur'ān and Prophetic Tradition compliment Pluralism and non-Triumphal communication style then we can establish that Qur'ān & Prophetic Traditions is in agreement with contemporary scholarship on interfaith relations and thus, American Muslims should optimize their interfaith dialogue by utilizing the herein proposed model.

CHAPTER 4

COMPARISON WITH QURAN & PROPHETIC TRADITION

Towards a Quranic and Prophetic Tradition-based, Islamic pluralistic approach to interfaith relations

Now that it is identified that to maximize respect for all and address the issues of Islamophobia and Isolation, an interfaith dialogue based on Diane Eck's pluralism should be prioritized by American Muslims. It has already been determined in previous chapter that traditional interpretive methodology is the best approach to compliment Diana Eck's pluralism. So in this Chapter evidence is sourced from Qur'ān and Prophetic tradition to check the compatibility of Islamic teachings towards Isolation, Assimilation, Pluralism (Eck's), and Triumphant communication style. It is one thing to say that Islam supports a certain practice, but in this chapter a quantitative methodology will be developed and exercised which will provide an estimate on how much priority Islam gives to the development of interfaith relations.

Muslims around the world believe in the Qur'ān as the primary book of guidance, which was revealed to Prophet Muḥammad in parts. There are multiple themes and moral lessons in Qur'ān encouraging Muslims to increase their piety (*Ṭaqwā*) to God (*Allāh*) and, with patience and positive discipline, establish good practices that emphasize social justice for all of God's creation including humans, animals, and plants. When Muhammad received his first revelation, he was living in the city of his birth Mecca. Mecca at the time of Muhammad's birth in 570CE was an active city due to continuous

activity of pagan pilgrims coming to pay their respects to their more than 360 Gods in and around the holy shrine of *Ka'aba*. Muhammad's challenging mission was to convince his ruling tribe of *Quraysh* to restore *Ka'aba* to its original purpose of supporting Abrahamic monotheism. While in Mecca during his first 12 years of Prophethood, Muhammad only practiced non-violent interfaith-dialogue with the pagans and polytheists of Mecca. Thus the intrinsic context in Quranic revelations especially in Mecca is to support the development of peaceful interfaith relations. A list of 14 Quranic revelations that generally support the development of interfaith relations are provided in provided in Appendix F herein..

Islamic Teachings Do Not Support Isolation and Assimilation

Qur'ān negates Isolationism

Since Muslims generally believe in Muhammad as that last Prophet with the commission of establishing social justice per Abrahamic monotheism, it is assumed that Muslims must operate in an environment where God (Allah) has already revealed divine scriptures to Messengers of God. As part of their faith, all Muslims must recognize in the revelation of 'Torah' to Prophet Moses (*Mūsā*) and 'Injīl' to Prophet Jesus (*Eīsā*).¹⁵¹ Thus respecting others and interacting with other faiths is embedded within Islamic tradition. Muhammad Shafiq and Mohammed Abu-Nimer in their book titled, "*Interfaith Dialogue – a guide for Muslims*," source Quranic revelation 49:13, "O' humankind, indeed We have created you from male and female, and made you into groups and tribes so that you may know one another"¹⁵² to make the point that:

¹⁵¹ Ibid., Amir Hussain, "Muslims, Pluralism, and Interfaith Dialogue," 253.

¹⁵² "The Noble Qur'ān," 49:13, last accessed May 2nd 2018, <https://quran.com/49/13>.
English Translation by Sahih International

The primary assumption of interfaith dialogue is that religious diversity and the multiplicity of spiritual paths to truth is of divine origin. The Qur'an supports this belief, declaring explicitly in the above verse that Allah, in His wisdom and with full intent, created different nations and tribes, each with its own spiritual path. But the Qur'an also asserts that Allah intended people to seek each other's acquaintance and learn from each other's differences (li Ta'ārafū).¹⁵³

Here Qur'ān celebrates the differences amongst all humans. Thus Muslims are encouraged by the Qur'ān to socially participate with all humans regardless of their race, color, ethnicity, social, or economic status. The Qur'ān even instructs Prophet Muhammad to invite the "People of the Book" who are the Jews and Christians following the Abrahamic faith, to come to a general agreement where we do not worship anyone besides Allāh , the Lord of Abraham."¹⁵⁴ Again, Muslims are clearly encouraged to connect with all humans regardless of their religion, and share with them Islam in the most beautiful manner.

Prophetic Tradition supports Interaction over Isolation

Though the Prophetic tradition recognizes the value of isolating oneself from the trials and tribulations present in community that are beyond one's management; in several *Ḥadīth* the Prophet gives higher praise to those who strive and work hard to fix injustices around them, rather than isolating themselves from the issues of the community. This is supported in a narration from *Abū Sa'id al-Khudrī* who reported:

¹⁵³ Ibid., Muhammad Shafiq and Mohammed Abu-Nimer, 50.

¹⁵⁴ "The Noble Qur'ān," 3:64, last accessed May 2nd 2018, <https://quran.com/3/64>.
English Translation by Sahih International

A man came to the Messenger of Allah (pbuh) and said, “Who is the best among men?” He (pbuh) replied, “A believer who strives in the way of Allah with his wealth and life.” A man asked again, “Who is the next to him (in excellence)?” He (pbuh) said, “Next to him is a man who is engaged in worshipping his Rubb (Lord) in a mountain valley, leaving the people secure from his mischief.”¹⁵⁵

The preference for those who are more interactive in their respective communities and work hard for the communal common good are preferred over those who simply isolate themselves. This idea is enforced in a narration from *Ibn ‘Umar* where the Messenger of Allah (pbuh) said, “The believer who mixes with people and bears their annoyance with patience will have greater reward than the believer who does not mix with people and does not put up with their annoyance.”¹⁵⁶

Prophet Muḥammad clearly discouraged his companions from isolating oneself from their community, even if one’s isolation was sought for higher religious purposes. This is evidenced by a narration from Abū Hurayrah, who reports that:

One of the Prophet’s Companions came upon a valley containing a rivulet of fresh water and was delighted by it. He reflected: “I wish to withdraw from people and settle in this valley; but I won’t do so without the permission of the Messenger of Allah (pbuh).” This was mentioned to the Messenger of Allah (pbuh) and he said (to the man), “Do not do that, for when any of you remains in Allah’s way, it is better for him than performing Salat (prayer) in his house for seventy years. Do you not wish that Allah should forgive you and admit you to Jannah (Heaven)? Fight in Allah’s way, for he who fights in Allah’s cause as long as the time

¹⁵⁵ “Riyad as-Salihin - The Book of Jihad,” Sunnah.com, last accessed April 27, 2018, <https://sunnah.com/riyadussaliheen/12>. Sunnah.com reference: Book 12, Hadith 5 [Al Bukhari and Muslim]

¹⁵⁶ “Sunnan ibn Majah – Tribulations,” Sunnah.com-Hadith, last accessed on April 27, 2018, <https://www.sunnah.com/urn/1341670>. Sunan Ibn Majah 4032. Sahih Grade

between two consecutive turns of milking a she-camel, will be surely admitted to Jannah (Heaven).”¹⁵⁷

Instead of isolation, Prophet Muḥammad supported an open and pluralistic community model which is indirectly reflected in a narration from ‘*Abdullah bin al-‘Ās* reported as, “A man asked the Messenger of Allah (pbuh): “Which act in Islam is the best?” He (pbuh) replied, “To give food (to the needy), and to greet everyone, whether you know or you do not.”¹⁵⁸

Qur’ān rejects Assimilation

After the process of assimilation, a person’s religious identity is no longer distinguishable from the identity that was held before initiating the process of assimilation. To maximize the benefit from the teachings of Islam, a Muslim is advised to fully believe in the teachings of Islam. It states in Quranic revelation 2:208, “O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan.”¹⁵⁹ Qur’ān also advises Muslims to safeguard their beliefs from assimilation with other religions or even assimilation to the degree of potential heresy. This instruction is provided in Quranic revelation 3:100, “O you who have believed, if

¹⁵⁷ “Riyad as-Salihin – The book of Jihad,” Sunnah.com, last accessed on April 27, 2018, <https://sunnah.com/urn/1608030>. Sunnah.com reference: Book 12, Hadith 13 [At-Tirmidhi] Hassan Grade.

¹⁵⁸ “Riyadh as-Salihin – The Books of Greeting,” Sunnah.com, last accessed April 27, 2018, <https://sunnah.com/urn/1608030>. Sunnah.com reference: Book 6, Hadith 1 [Al-Bukhari and Muslim]

¹⁵⁹ Ibid., “The Noble Qur’ān,” 2:208, English Translation by Sahih International.

you obey a party of those who were given the Scripture, they would turn you back, after you're your belief, [to being] unbelievers.”¹⁶⁰

Additionally, Qur'ān advises Muslims to ensure that they practice Islam throughout their lives, and clearly maintain their Islamic beliefs in entirety till their death. This message is repeated in almost every Friday sermon and it is sourced in Quranic revelation 3:102 which states, “O you who have believed, fear (or be conscious/aware of) Allah and He should be feared (made conscious/aware of), and do not die except as Muslims [in submission to Him].”¹⁶¹

It should be noted that all three Quranic revelations used above as evidence for Qur'ān's position against assimilation are all high-priority Quranic revelations. Such high-priority revelations shall be defined in more detail later in this Chapter 4.

Islamic Teachings Fully Support Diana Eck's Pluralism

Qur'ān supports Pluralism

Islamic scholarship in the west recognizes that Qur'ān not only supports interfaith dialogue but also promotes a 'pluralistic' community where one is encouraged to practice their views without the fear of limiting one's religious freedoms. According to Amir Hussain, “issues of pluralism and interfaith dialogue are of crucial importance to Muslims particularly to those of us who live in countries where Islam is already (or will become very soon) the second largest religious traditions in a number of European and North American countries.”¹⁶²

¹⁶⁰ Ibid., “The Noble Qur'ān,” 3:100, English Translation by Sahih International.

¹⁶¹ Ibid., “The Noble Qur'ān,” 3:102, English Translation by Sahih International.

¹⁶² Ibid., Amir Hussain, 252.

Shafiq and Abu-Nimer elaborate on the concept of Pluralism as deemed “worthy of respect” in Qur’ān, and for evidence they refer to the following three revelations in Qur’ān :

- a. 10:99 - “And [thus it is] had thy Sustainer so willed, all those who live on earth would surely have attained to faith, all of them: dost thou, think that thou couldst compel people to believe?”¹⁶³
- b. 5:48 – “Unto everyone of you have We appointed a [different] law and way of life. And if God had so willed, He could surely have made you all one single community, but [He willed it otherwise] in order to test you by means of what He has vouchsafed unto, you. Vie, then, with one another in doing good works! Unto God you all must return; and then He will make you truly understand all that on which you were wont to differ.”¹⁶⁴
- c. 18:29 – “And say: ‘the truth [had now come] from your Sustainer: let, then, him who wills, believe in it, and let him who wills, reject it.”¹⁶⁵

Prophetic Support for Interfaith Relations and Pluralism

It can be argued that first recorded instance of interfaith communication (not dialogue) in Muḥammad’s life is when he received his first Quranic revelations in 609CE from angel Gabriel (*Jibrīl*) asking him to read or recite (*Iqra*) in the name of Allah. Since then his entire Prophetic career has been a series of communications with both words and

¹⁶³ Ibid., “The Noble Qur’ān,” 10:99, English Translation by Sahih International

¹⁶⁴ Ibid., “The Noble Qur’ān,” 5:48, English Translation by Sahih International

¹⁶⁵ Ibid., “The Noble Qur’ān,” 18:29, English Translation by Sahih International

actions, about the true spirit of Islam. Prophetic career of Muhammad is filled with development of interfaith relations and practice of interfaith dialogue.

Amir Hussain states that, “Islam would not have developed had it not been for interfaith dialogue.”¹⁶⁶ Also Hussain notes that, “Muhammad, then, from the beginning of his first revelation to the end of his life was actively engaged in interfaith dialogue.”¹⁶⁷ Muhammad’s first interfaith dialogue with a human must have been with his first wife’s cousin Waraqah ibn Nawful who was a Christian monk, who according to Islamic traditions had anticipated the coming of an Arabian prophet.¹⁶⁸ Later Muhammad used interfaith dialogue to spread his message of Abrahamic monotheism to members of his polytheistic tribe and community; regardless of their economical or social status. In times of persecution from the Meccans, Muhammad also encouraged his companions to seek interfaith dialogue with different nations. Shafiq and Abu-Nimer use the dialogue between Ja‘far ibn Abū Tālib and the Christian King of Negus as an example of interfaith dialogue encouraged by Prophet Muhammad for his companions. On the same event in Negus, Amir Hussain notes that, “this is a very early example in Islam of the importance of pluralism and interfaith dialogue.”¹⁶⁹

Another popular event worth noting is the high quality of discipline shown by Prophet Muhammad in receiving Christian delegations from Najrān. Not only did Muhammad share his knowledge, answer their questions, but also allowed the Christian delegation to comfortably pray inside his own mosque in Medina. Further upon the

¹⁶⁶ Ibid., Amir Hussain, 252.

¹⁶⁷ Ibid., 253.

¹⁶⁸ Meraj Mohiuddin, *Revelation: the story of Prophet Muhammad* (Scottsdale, AZ: Whiteboard Press, 2016), 95.

¹⁶⁹ Ibid., Amir Hussain, 254.

delegation's request, he dispatched one his most honest companions Abū 'Ubaydah bin al-Jarraḥ to travel and remain with the delegation to further address any future questions.¹⁷⁰ Thus one may argue that Abū 'Ubaydah bin al-Jarraḥ was the first Interfaith Relations Officer commissioned by Muḥammad for the primary dedicated purpose of Interfaith dialogue.

In support for pluralistic model in Prophetic tradition, Shafiq and Abu-Nimer reference the establishment of the first pluralistic nation (*Ummah*) in Medina, following Muhammad's migration from Mecca to Medina. Muhammad's constitution for the *Ummah* was based on providing equality in 'freedom of religion' and 'social justice' to all members of the *Ummah* regardless of their religious orientation.¹⁷¹ Additionally Shafiq and Abu-Nimer point to a Ḥadīth that shows the significance of interfaith dialogue for global peace. They reflect upon Muḥammad as saying, "Souls are like recruited troops. Those who get to know one another will develop mutual understanding, and those who are strangers to each other are more likely to dispute."¹⁷²

Islamic Teachings Encourage Non-Triumphal Dialogue

One more key ingredient for interfaith dialogue that respects all is the practice of *Iḥsān* (derived from Ḥadith Jibrīl in Appendix C) which seeks to provide a high-quality product or service that is not only a good in value but also beautiful in its experience. To achieve *Iḥsān* during interfaith dialogue one has to pay attention to one's manners (*adab*) as well as one's communication style. Differentiation has been made between an

¹⁷⁰ "The Story of People of Najran," Sunnah.com, last accessed on May 2nd, 2018, <https://sunnah.com/bukhari/64/404>. (Sahih Bukari 4381)

¹⁷¹ Ibid., Muhammad Shafiq and Mohammed Abu-Nimer, 89-91.

¹⁷² Ibid., 1-2.

interfaith communication style which maximizes imposing of one's views on the other (Debate, *Da'wa*), versus an interfaith communication style which minimizes triumphalism of one's views on the other.

Interfaith dialogue is neither debating with other others, nor is it *Da'wā* (inviting others to proselytize), so one must be very careful not to enter interfaith-dialogue communication with a mindset of proselytizing the other. Such a mindset will likely produce a communication style which, consciously or unconsciously, will maximize imposition of one's truth on the other, and will reduce the attraction and effectiveness of the exchange. So while a *da'wā* mindset will likely produce a communication style where imposition of one's views are maximized, an *Ihsāni* mindset based on *Qur'ān* and *Ḥadīth*, will likely produce a more attractive and effective communication style where imposition of one's views on the other are minimized. Since *Qur'ān* instructs against any compulsion in Islam, non-imposing communication style is a key ingredient for an *Ihsānī* interfaith dialogue based on *Qur'ān* and Prophetic tradition.

Interfaith Dialogue versus Debate & Da'wā

According to Muhammad Shafiq and Mohammed Abu-Nimer, "In the *Qur'ān*, the closest word for dialogue is "*Yuḥāwir*" (18:34; 18:37; 58:1), which denotes a conversation between two or more people."¹⁷³ Also, the goal of interfaith dialogue is to, "eliminate differences of opinion and conviction, but to gain an understanding and

¹⁷³ *Ibid.*, 1.

acceptance of those differences. Dialogue is not about seeking to defeat or silence others, but about learning, understanding, and increasing one's knowledge of them."¹⁷⁴

Abu Nimer, Amal Khoury, and Emily Welty in their book titled "*Unit in Diversity*," make a clear distinction between "dialogue" and "debate." In a dialogue the goal is to "inquire, learn," and "unfold shared meaning." However in a debate the goal is to "tell, sell, persuade," and to "gain agreement on one meaning."¹⁷⁵ Therefore, those Muslim scholars or preachers like Zakir Naik, who communicate with non-Muslims in a debating fashion, are not really involved in an interfaith dialogue.

Many Muslims also confuse Interfaith dialogue with "*Da'wah*," which is an Arabic word generally understood by Muslims as an invitation to Non-Muslims to Islam via sharing with them the knowledge of Islam. However, even within *Da'wa*, the Prophetic tradition does not make it permissible to on Muslims to 'impose' their religious belief upon non-Muslims. But interfaith dialogue is not *Da'wa*, because they both share different end-goals. While *Da'wa*'s primary end-goal is to hope for conversion to Islam, Interfaith dialogue's end-goal is to hope for religious freedoms, social justice, peaceful co-existence, and prosperity via shared understanding. Some Muslims in America may intend to hold interfaith dialogue, but during the meeting the dialogue ceases, and *Da'wah* is initiated with one's own truth imposing communication on the other.

¹⁷⁴ Ibid.

¹⁷⁵ Abu Nimer, Amal Khoury, and Emily Welty, *Unity in Diversity* (Washington, DC: United States Institute of Peace, 2007), 8.

Support for non-Triumphal communication in Qur'ān

Qur'ān warns all Muslims in revelation 2:256 of Surah Baqara that, “there shall be no compulsion in (the acceptance/propagation) of religion.”¹⁷⁶ This revelation ensures that only polite and respectful exchange occurs between Muslims and Non-Muslims. Also another Quranic revelation reminds Muslims that their function is to only share knowledge with others in good manners, and at no time Muslims should take on a commanding and controlling role, such as in triumphal communication style, during an interfaith dialogue. This is supported in Quranic revelation 88:21-22, “So remind, [O Muhammad]; you are only a reminder. You are not over them a controller.”¹⁷⁷

It should also be noted that out of all 78 Quranic high-priority revelations (listed in Appendix E and explained in next section) not a single revelation commanded Muslims to propagate Islam or approach non-Muslims to proselyte into Islam. Thus non-Triumphal communication during an interfaith dialogue enhances both the effectiveness and efficiency of an interfaith dialogue. Triumphal communication not only respects others but also aligns with the pluralistic model of Diana Eck, and also abides by Islamic teachings.

Priority of Interfaith Relations versus Acts of Worship

Now that we have established that Qur'ān and Prophetic tradition not only reject problematic Isolation and Assimilation, but also motivate Muslims to respect all by leading pluralistic initiatives as defined by Diana Eck. However what is still unknown is the degree of importance, or priority of developing interfaith relationpriority does Islam

¹⁷⁶ Ibid., “The Noble Qur'ān,” 2:256, English Translation by Sahih International

¹⁷⁷ Ibid., “The Noble Qur'ān,” 88:21-22, English Translation by Sahih International

give to developing interfaith relations in non-Muslims countries. In this section, a quantitative methodology will be developed and exercised that should provide some estimate of the degree of priority given to developing interfaith relations in America.

While it has been established that both Qur'ān and the Prophetic tradition support development of interfaith relations, but an even more critical question for American-Muslim leadership is how much more important is the cause for developing interfaith relation in comparison to the mandatory acts of Islamic worship. In chapter 2 of this paper, it was reviewed that American-Muslim Imams and their Mosque administrations are continuously challenged by very limited resources. Since mandatory acts of worship are of the highest priority in Islam, how much priority should American Muslims dedicate to developing interfaith relations in surrounding communities without compromising mandatory acts of worship at the Mosque? .

If Qur'ānic revelations requiring interfaith relations development exist at the same high-level of priority as for example, other mandatory acts of worship, then American-Muslim leadership must plan for strategically structuring interfaith relations within their administration. The answer to the research question may identify or eliminate the first potential possibility for why American-Muslim leaders are not motivated to prioritize interfaith affairs within their administration. Though Qur'ān includes multiple revelations with teachings that encourage interfaith engagement (listed in Appendix F), the determination of a higher priority revelation in comparison to other revelations that require mandatory acts from Muslims is quite a challenging task. To accomplish the purpose of this study, it is proposed that a methodology be established with certain limitations and assumptions to develop a customized testable platform for this research.

Quantitative Methodology & Assumptions

First of all, the justification for treating some Qur'ānic revelations differently is sourced from the Qur'ānic revelation 3:7 as listed below in Table 4.1.. Though it is realized that revelation 3:7 may not be addressing the categories of varying priority, but nevertheless based on context, there is prior Islamic scholarship to give certain revelations more importance than other revelations.

Table 4.1 Quranic revelation allowing for treating verses differently

3:7	<p>هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ طَفَّاهَا الَّذِينَ فِي قُلُوبِهِمْ رِيعٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ</p>
	<p>It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] Precise - they are the Foundation of the Book - and others Unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]. And no one knows its [true] interpretation except Allāh . But those firm in knowledge say, "We believe in it. All [of it] is from our Lord." And no one will be reminded except those of understanding.</p>

If in a Qur'ānic revelation, Allāh is understood to issue a clear and specific command directed to Muslims, then all Muslims, including American-Muslim leadership, must be motivated to obey and make it their highest priority to immediately act and fully execute Allāh's command. In contrast, if a Qur'ānic revelation does not contain a clear command, and is not directed to Muslims specifically, then these revelations are assumed

as lower priority, as these revelations become exposed to various interpretations that may confuse average Muslims. The basis of this assumption is that Allāh (God), the Most Wise, will not issue critical and high-priority commands in a vague and confusing manner.

For the purpose of this study, it is assumed that a high-priority revelation shall contain commands with ‘specificity’ and ‘clarity’. Therefore this study shall only review Qur’ānic revelations that contain keywords identifying the following:

Specificity of Command

A high-priority command must contain a specific target, who must act on the command. This is important because a Quranic revelation may contain a command but it may only be mandatory on the Prophet and optional for general Muslims. For example in Table 4.2 Surah Al-Mudhathir 74:1-3 is stated as follows:

Table 4.2 Example of High Priority Revelation Without Imperative Command

74:1	<i>O You who covers himself [with a garment]</i>	يَا أَيُّهَا الْمُدَّثِّرُ
74:2	Arise and Warn	فُمْ فَأَنْذِرْ
74:3	And Your Lord Glorify	وَرَبَّكَ فَكَبِّرْ

If revelation 74:2 “Arise and Warn” is reviewed by itself, then though it contains a clear command that is in the form of second-person, singular, masculine, imperative-verb, but it is not clearly specified as to whom must act on this command from Allāh . Even if revelation 74:1 is included which specifies the intended recipient of command,

“O you who covers himself”(which most scholars agree that it indicates to the Prophet Muhammad), when average Muslim reads this revelation it is difficult to realize if the embedded command is mandatory command only for the Prophet, or for every Muslim. It should be noted that Prophets are understood to be qualified and guided by Allāh (God) to effectively “warn” people, but unlearned Muslims may not have the required qualification to establish an effective interreligious dialogue in a pluralistic society.

Stages of Islām, Īmān, and Iḥsān

For the purpose of this research, the study shall only review specificity of commands that are directed to targets identified by root words: to submit "اسلم", or to believe "امن", or to beautify/do good "حسن". The study shall assume that all forms of these root words are directly applicable and similar in qualitative meaning. So whatever is applied to one derivative is also assumed to apply to another derivative, as both derivatives are using the same root word in Arabic. For example, ‘Īmān’ إيمان (Belief), ‘Mu’min’ مؤمن (Believer), and ‘Yā Ayyuh-al Lazīna Āmanū’ يا أيها الذين آمنوا (O you who have believed) all are derivatives of the same root word “امن”, thus whatever or whichever qualities and qualifications are applied to ‘Īmān’ in *Ḥadīth Jibrīl* shall also be assumed to apply to ‘Mu’min’ and ‘O you who have believed’. There is precedence for this assumption in Islamic scholarship.

The limitation to focus only on three root words as mentioned above, is based on three categories of Islamic practitioners listed in the authentic tradition of the Prophet Muhammad (pbuh), known as “*Ḥadīth Jibrīl*”. The complete text of *Hadith Jibril* is outlined in Appendix C herein.

In *Hadith Jibrīl* three levels of Islamic belief and practice are defined, and from these definitions we may arrive at three levels of Islamic Practitioners; a) Muslim (one who submits), b) *Mu'mim* (one who believes), c) *Muhsin* (one who beautifies/does good). As per Qur'ān, it may be assumed that “*Muslim*” is the lowest level of Islamic practice, then “*Mu'min*”, and then “*Muhsin*”, which is the highest level of Islamic practice. Qur'ān supports this grading by the following verses in Table 4.3:

Table 4.3 Quranic Verse Relating *Islām* and *Īmān*

49:14	<p>قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ ۗ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ</p>
	<p>The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts. And if you obey Allāh and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allāh is Forgiving and Merciful."</p>

Using the above mentioned revelation (49:14) as source, we may deduce that the lowest level of Islamic practitioner is Muslim, followed by *Mu'min*. As such, *Mu'min*'s qualification must include all qualities of Muslim and beyond. Now to determine the position of *Muhsin* in relation to *Mu'min*, another revelation 5:93 is sourced below as follows in Table 4.4:

Table 4.4 Quranic verse relating *Īmān*, *Ihsān* and *Ṭaqwā*

5:93	<p>لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ</p>
	<p>There is not upon those who believe and do righteousness [any] blame concerning what they have eaten [in the past] if they [now] fear Allāh and believe and do righteous deeds, and then fear Allāh and believe, and then fear Allāh and do good (beautify); and Allāh loves the doers of good (beautifiers).</p>

In revelation 5:93, Qur’ān defines a process that starts from a state of potential sin and ends with a state of *Muhsin*; which is the state that Allāh loves. In this process, the state of *Mu’min* seems to undergo iterative improvement via “*Taqwa*” (consciousness/fear) and ends at a state of *Muhsin*. As such, we may conclude that the *Muhsin* is a higher category in relation to *Mu’min*, and must contain all qualities of *Mu’min*. Additionally using *Hadith Jibril* again, we may deduce that *Muhsin* and *Mu’min* perform similar acts, but that *Muhsin* performs these acts in a more “beautiful” manner that is loved by Allāh.

Also based on this *Hadith Jibril*, *Ibn Taymiyyah*¹⁷⁸, a well known medieval Sunni Muslim theologian, further elaborates these three categories in his *Kitāb al-Īmān*¹⁷⁹ that states:

¹⁷⁸ Taqī al-Dīn Aḥmad ibn Taymiyyah (d. 1328 CE), member of Hanbali school of Jurisprudence, and a member of Qadiriyya Sūfī order.

¹⁷⁹ Salman Al-Ani and Shadia Tel, *Kitāb Al-Imān – Book of Faith by Ibn Taymiyyah*, translated and edited by Salman Al-Ani and Shadia Tel (Bloomington, IN: Iman Publishing House, 1999), 350.

Hence the truth of the matter was made clear by our Prophet (pbuh) in Gabriel's ḥadith, where he divided religion and its people into three categories, the lowest of these being Islām, the middle being Imān, and the highest being Iḥsān. Therefore, whoever reached the highest category must have passed through the other two. To clarify, *Muḥsin*, man of Iḥsān, is a believer, and the believer is a Muslim, but the Muslim may not be a believer or a man of *Iḥsān*. (Thus) the Qur'ān classified the Islāmic community into three categories..

Herein *Ibn Taymiyyah*, not only provides us with the three categories, but also provides us with the sequence for reaching the highest level of *Iḥsān*. Ironically, during the review of data for this research, it was realized that there are at least 5 occurrences in Qur'ān where Allāh links His love for the *Muḥsin*. The same statement "Allāh loves the doers of good/beautifiers (*Muḥsin*)" was not replicated for either Muslim or Mu'min state.

Limiting of command target to possessors of *Īman* (Believers)

Since the purpose of this analysis is to identify high-priority revelations that are related to the development of interfaith relations, the specificity is further limited to only include "يَا أَيُّهَا الَّذِينَ آمَنُوا" meaning "O you have believed" or "O You Believers". This is due to general agreement of Muslim scholars that the revelations that were revealed directed to "O You who have believed" were most likely revealed in Medina. In comparison, those revelations which were directed to "O you humankind" are assumed to have been revealed in Mecca before the migration. Since it was in Medina where Prophet Muhammad first started to formally exercise interreligious relations, therefore this study focuses on revelations that were revealed after migration.

Clarity of Command:

In addition to specified audience, a high-priority revelation must contain a clear command. This is important because there are many revelation where it seems that there is command, but once Arabic grammar rules are applied, it turns out that the revelation is more of a definition and teaching than a command.

The following is an example of Low-Priority Revelations as it contains teaching and definitions, but does not contain a clear command in Table 4.5:

Table 4.5 Example of Quranic Revelations with Low-Priority Commands

2:1	Alif, Lam, Meem.	ال م
2:2	This is the Book about which there is no doubt, a guidance for those Conscious of Allāh -	ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ
2:3	Who believe in the unseen, establish prayer, and spend out of what We have provided for them,	الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ
2:4	And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith].	وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ
2:5	Those are upon [right] guidance from their Lord , and it is those who are the successful .	أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Other examples of Low-Priority Qur'ānic revelations are listed in Appendix D herein.

High-Priority Revelations with Specific and Clear Command:

In this research, following previous arguments, the review of the Qur’ān shall only focus on revelations that are specific to all forms امن root with a clear imperative-verb command requiring action. For example, a high-priority revelation is provided in Table 4.6.

Table 4.6 Example of Quranic Revelation With High-Priority Command

22:77	يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَعِبُدُوا رَبَّكُمْ وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾
Hajj	<i>O you who have believed</i> , <u>bow</u> and <u>prostrate</u> and <u>worship</u> your Lord and <u>do good</u> - that you may succeed.

In the Qur’ānic revelation above (22:77), it is understood that Allāh clearly calls out the specificity of command (italicized) to “*O you who have believed*”, and then also clearly commands the required action using imperative verbs (underlined).

Based on the arguments presented herein, it shall be assumed that this revelation structure is the highest priority of command. Therefore as depicted in the example above, this study shall focus only on such Qur’ānic revelation that are specific to Mu’mins and those that have a clear command represented by an Imperative Verb form. After all high-priority revelations are collected, a comparison shall be made to determine any similarity, difference, and frequency of repeated commanding themes. It is assumed that Qur’ān does not repeat commands unless it is deemed critical. As such, revelations with commands that have a higher frequency shall be considered higher in priority. After all high-priority revelations and their respective frequencies are collected, an effort will be made to try to compare high-priority revelations with interreligious themes with other high-priority revelations with commands invoking mandatory acts of worship.

Verification Test of Methodology

Since the author is not aware of prior application of this methodology to determine priority between revelations, it is desired to test and verify this methodology by cross referencing with mandatory acts defined in Ḥadith Jibrīl. To verify this methodology all high-priority revelations shall be compared against the mandatory acts defined in Ḥadith Jibrīl, as these acts are required and mandatory for Muslims. If all acts outlined in Hadith Jibril as definitions of *Islām*, *Īmān*, and *Iḥsān* are fully covered in the collected high-priority revelations then the study shall assume that there is some level of verification of this methodology.

For example, if a high-priority revelation does not contain a command to believe, or to pray, or to fast, or to make pilgrimage, or to believe in Messenger, Prophets, Angels, Last Day, then this methodology will be considered invalid for this research purpose.

Data Collection & Analysis

The “word by word” tool of the online website “Qur’ān.com” was utilized in identifying all revelations that came under the following three roots: to submit “اسلم”, or to believe “امن”, or to beautify/do good “حسن”. This resulted in three lists with all Qur’ānic revelations that contain any word under various forms of the three defined roots. Thereafter, each list was reviewed by the author to filter any revelation that contained targeted specification and clear commands in the form of imperative verbs. Also available from the online “Qur’ān.com” website, Sahih International’s English translation of the Qur’ān was used throughout this study to maintain consistency.

Based on the assumptions and limitations defined in the Methodology section, this study has identified 78 occurrences of high-priority Qur'ānic revelations specified to the Mu'min category. A complete listing of these revelations is outlined with both Arabic text and English translation under Appendix E. The search did not find similar commanding structure for the Muslim and the Muhsin category.

Results

The 78 high-priority Qur'ānic revelations were analyzed by the author for similarities, differences, and frequency. Category A focused on commands to the Believer addressing topical themes of Islam's mandatory five-pillars (A1), and Iman's mandatory articles of faith (A2). Category B focused on commands to the Believer addressing interfaith relations, including commands that require Muslims to take preventive measures that maintain the practice of own religion (B1). Commands that required the necessity of defending one's religion without transgressing against attackers are categorized as "B2", and commands that encourage good communication and good manners related to Non-Muslims are addressed in Category "B3", finally commands that encourage Muslims to proselytize non-Muslims into Islam are addressed in Category "B4: Out of the 78 High-Priority revelations, those that did not qualify for either Category A or B were categorized as X as they address topics outside of the scope of this study. To determine bias between themes, the frequency of these themes were identified for comparison. Result of this analysis is summarized in Table 4.7

Table 4.7 Themes and Frequency of High-Priority Commands .

Cat.	Themes of High-Priority Commands directed from Allāh to Believer (Mu'min) – Categorized by Participants of Dialogue resulting from Literal Command	Freq.
A	For Action/Dialogue between Allāh & Believers (Mu'min)	17
A1	ISLAM's 5 Mandatory Pillars (Belief, Prayers, Fasting, Charity, Hajj)	12
A2	IMAN's Mandatory Articles of Faith (Believe in Allāh , Messengers, Angels, Prophets, Books, Final Day, Judgment)	5
B	For Actions/Dialogue between Believers (Mu'min) & Non-Muslim	23
B1	Take Preventive Measures to Maintain Practice of Own Religion	12
B2	Defend without Transgressing against Attackers	6
B3	Employ good manners or communication related to Non-Muslims	5
B4	Proselytize non-Muslims into Islam	0

The following conclusions may be deduced from the results of this research:

1. The methodology utilized by this study is verified as all mandatory acts of Islam ad Iman defined under Hadith Jibril (Appendix C) have been addressed in the 78 High-priority commands collected. For example, all 5 pillars of Islam including prayers, fasting, charity, and pilgrimage are covered under high-priority commands. Additionally, all mandatory articles of faith requiring belief in Allāh , all Messengers, all Prophets, all revealed scriptures, the last day and judgement are also covered under the 78 High-priority commands. Also, the category of *Ihsān* where one “serves Allāh as though one could see Him” is generally covered, as by definition there is no new act required in *Ihsān*; but it is of required of Muhsin to beautify or improve upon the acts required in both *Imān* and *Ihsān* categories.

2. In the Category B, between Believers and Non-Believers, out of 78 High-Priority revelations, 12 revelations (B1 category) are focused on ensuring that the Believer (*Mu'min*) protects his/her freedom of religion, and 6 revelations (B2) are to motivate Believer (*Mu'min*) to defend his/her freedom of religion physically; but this is only permissible when one is attacked, and when responding without transgressing.
3. Out of 78 high-priority commands, not a single revelation requires the Believer to propagate Islam or to seek proselytization as depicted by zero count in B4 category.
4. Around 29.5% of the high-priority commands are focused on addressing interfaith relations, with emphasis on protecting one's freedom of religion. While around only 21.8% of the high-priority commands are focused on mandatory acts of Islam (Belief, Prayers, Fasting, Charity, *Hajj* Pilgrimage) and mandatory articles of faith. Therefore, Qur'anic revelations with high-priority revelations have slightly higher frequency than high-priority revelations with acts of mandatory worship and faith.

Conclusion of Quantitative Model

Protecting religious freedoms seems to have very high priority and proselytizing or propagating Islam to non-Muslims has no priority. Since frequency of high-priority revelations related to matters of interfaith relations are around slightly higher than the mandatory acts of worship, one can quantitatively estimate that developing interfaith relations is slightly more critical than mandatory acts of worship and faith. However, this would only make sense when religious freedoms of Muslim minorities are so scarce that minority-Muslims would have to seek a secure land where Muslims can freely practice mandatory acts of worship like prayers, without fear of persecution. Precedence in the

Prophetic tradition may be referenced to the early days of Medina, when upon returning from the Battle of the Trench, the Prophet Muḥammad did not rest and commanded the companions to depart Medina immediately to address the treasonous situation with *Banū Qurayzah*. The urgency of commanding departure from Medina was so critical that Muḥammad instructed his companions to delay the mandatory *‘Asr* prayers until after arriving at the fortress of *Banū Qurayzah*. So the priority in first addressing interfaith relations can be realized in emergency situations, however considering potential errors in model and contextual reality of high-priority revelations, it is safer to assume that for minority-Muslims in America establishing interfaith relations is just as a high priority as performing acts of mandatory worship. A ruling from a traditional jurist is necessary before acting on this result.

Optimizing Pluralistic Dialogue Via Non-Triumphal Communication Style

In the initial chapters it was realized that by prioritizing interfaith dialogue the strategic issues of Islamophobia and Isolation can be resolved. It was also established in Chapter 3 that Traditionalism, with its 1400 years old Qur’ān and Hadith based scholarship, is the best-equipped interpretation-methodology to address the issues of Islamophobia and Isolation, by respecting all and by practicing values that are most in common with Diana Eck’s pluralism. In this chapter 4, it has been established that Qur’ān and Prophetic tradition reject isolation and assimilation, just as Diana Eck’s pluralism rejects isolation and assimilation. Furthermore, Qur’ān and Prophetic tradition agree with the pluralistic community proposed by Diana Eck as the most optimizing environment for prioritizing interfaith dialogue and respecting others. Furthermore,

Qur'ān and Prophetic tradition promotes non-triumphal communication style as it also nicely compliments Diane Eck's pluralism.

A Pluralistic community as defined by Diana Eck seems to be the most desired environment for optimizing interfaith dialogue. Plus, according to Muslim scholars like Amir Hussain, Amjad Mohammed, Mohammed Shafiq, and Mohammed Abu-Nimer, pluralism mirrors the formula of interfaith dialogue as prescribed by Quranic revelations and modeled by Muḥammad's tradition. Thus, exclusionist-isolation and assimilating-inclusion is not a practice considered optimal for interfaith dialogue.

Optimizing Pluralistic Dialogue Via Non-Triumphant Communication Style

A Pluralistic community as defined by Diana Eck seems to be the most desired environment for optimizing interfaith dialogue. Plus, according to Muslim scholars like Amir Hussain, Amjad Mohammed, Muhammad Shafiq, and Mohammed Abu-Nimer, pluralism mirrors the formula of interfaith dialogue as prescribed by Quranic revelations and modeled by Muḥammad's tradition. Thus, exclusionist-isolation and assimilating-inclusion is not a practice considered optimal for interfaith dialogue.

CHAPTER 4

CONCLUSION

To grow as fast as Islam is growing, it is expected that the fast changes in American demographics will pose number of challenges for American Muslims. Demonization of Muslims has been a successful strategy in the past, and its likely to be accelerated in the coming days and years. It is critical for American Muslims to make local alliances based on transparent knowledge exchange and service for the common good. Interface dialogue is the best tool to void the negative implications of Islamophobia and Isolation and it is in the best interest of American citizens. However, considering the steep demand for interfaith dialogue across the country, it is necessary to ensure that all interfaith dialogues are optimized to experience not only a valuable exchange but also a pleasant experience. The objective of this study was to find best practices that optimize interfaith dialogue while at the same time negate negative perceptions about Muslims related to interfaith perceptions. The lessons learned during this study are the following:

1. American National Interests, which are based on respect and equality for all, are being undermined by both American Islamophobes and Literalistic American-Muslims who practice Isolation and Exclusivism.

2. Interfaith Dialogue is effective in minimizing Islamophobia and Isolationary practices, but nationwide application of Interfaith Dialogue is limited due to challenges faced by American Muslims related to theological, psychological, social, financial, and administrative factors. While fellow Americans continue to expect higher efficiency in the supply of interfaith dialogue, these hindering challenges will not be resolved until American Muslims recognize the need to prioritize interfaith dialogue.

3. Three best practices are identified below which are in agreement with both industry experts as well as per Islamic teachings sourced from Qur’ān and Prophetic Tradition:

a. Qur’ān & Hadith based Traditionalism

The best interpretative methodology is “Traditionalism,” as it has most flexibility in dealing with non-Muslim lands, and it has 1400 year-long history of Qur’ān and Hadith based scholarship. Its multiple categorizations of non-Muslim ruled-lands avoid the traps of isolation and exclusion; which are commonly experienced by “Literalists.”

Traditionalism seeks to promote the same community values that are sought by Alan Race’s “Integration” model and by Diana Eck’s Pluralism. Therefore, “Traditionalism” is best situated to optimize interfaith dialogue among American Muslims.

b. Diana Eck’s Pluralism

Diane Eck’s Pluralism seeks to work with differences rather than demanding that all religions are equal. Diana Eck’s model recognizes that both Assimilation and Isolation are not supportive of an optimal interfaith dialogue. Her pluralism provides the most

supportive environment where interfaith dialogue can be prioritized to address the issues of Islamophobia and Isolation. Additionally, as Qur'ān and Prophetic tradition also reject Isolation and Assimilation, Diana Eck's pluralism is in agreement with the Islamic teachings sourced from Qur'ān and Prophetic Tradition.

c. Non-Triumphal Communication Style

Interfaith Dialogue is neither a platform for “*Da'wa*” nor for “Debate. Its end goal is not to proselytize the other; nor is it to force one's opinions on the other. Pluralism defined by Diana Eck requires an open communication space where practitioners feel comfortable in coming back on the table to discuss perceived differences. Similarly Qur'ān and Prophetic tradition promotes a dialogue which is not only of good value to all parties, but also attractive and beautiful in its experience. Therefore it is necessary that interfaith dialogue models optimize themselves by adding an element that measures their Non-Triumphal communication.

4. Priority from Qur'ān & Hadith:

Besides supporting interfaith dialogue in a pluralistic community, and enforcing non-triumphal communication, Qur'ān also seems to demand higher priority for developing interfaith relations. American Muslims who think that they have sufficiently completed their duties by praying at Mosque, will be surprised to note as per this study's quantitative analysis, the priority for developing interfaith relations with others is just as critical as completing daily acts of worship.

5. Literalistic interpretation methodology does result in exclusionary viewing of the other and isolationist and exclusivist social behavior, thus confirming negative perception of Americans Muslims. But literal interpretation is only practiced at about 1% of American Mosques. However, Traditionalist and Modernists are actively involved in the pluralistic community and are part of the American social fabric; thus voiding negative perception of American Muslims. Also, traditional interpretation may be practiced in around 11% to 31% of American Mosques. And modernist interpretations are practiced at around 56% of American Mosques.

6. American Muslims needs to be better educated about the advantages and disadvantages of different interpretative methodologies. Future study should investigate the issues that limit the practice of traditional interpretation methodology to be applied more widely across America.

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APPENDIX A

AMERICAN MUSLIM POPULATION BY STATE AND CITY¹⁸⁰

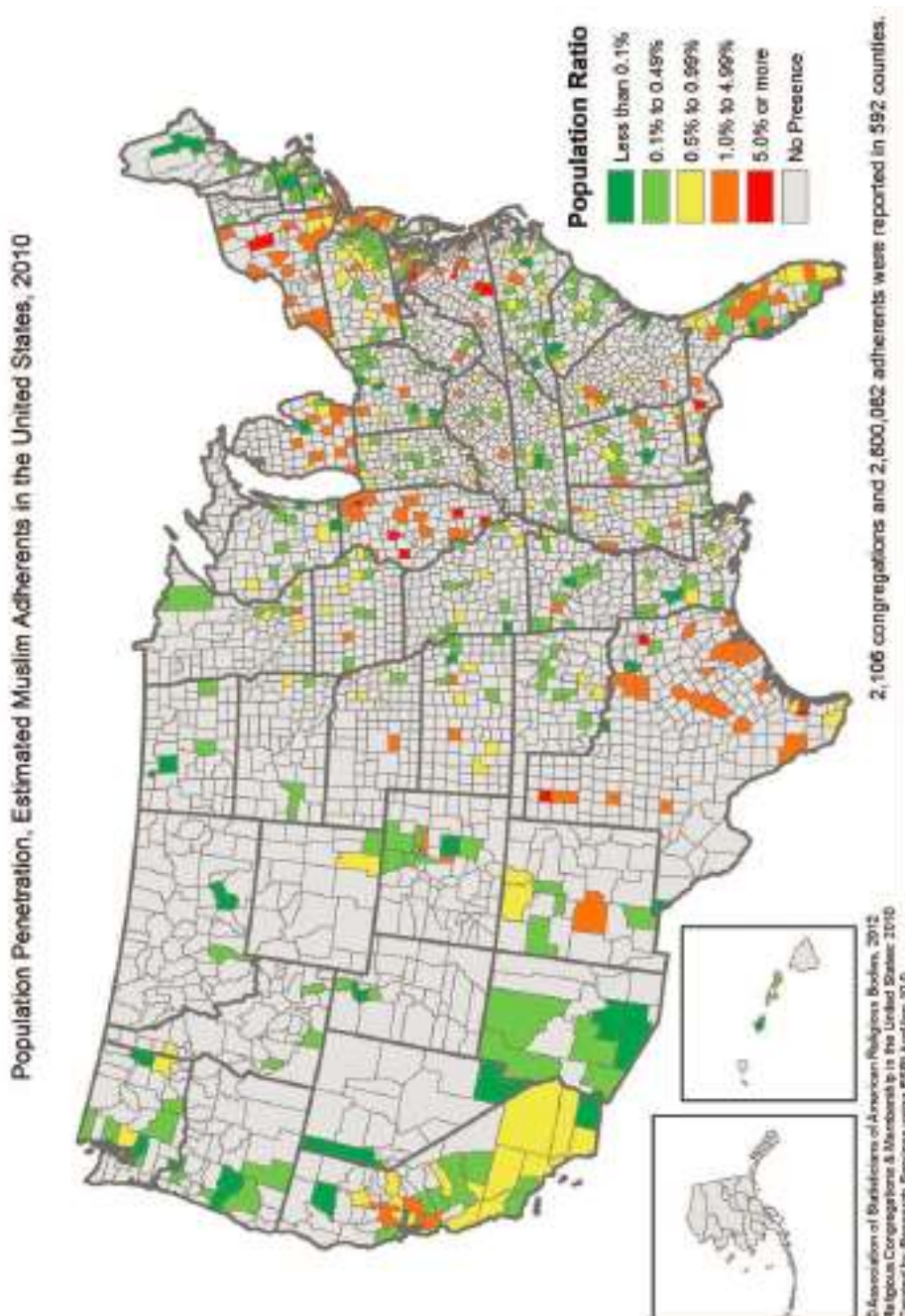
States with the Largest Number of Mosques			Metropolitan Areas (Metropolitan Statistical Area-MSA) with the Largest Number of Mosques		
Rank	State	# of Mosques	Rank	MSA	# of Mosques
1	New York	257	1	Greater New York City	192
2	California	246	2	Southern California	120
3	Texas	166	3	Greater Chicago	90
4	Florida	118	4	Greater Philadelphia	63
5	Illinois	109	5	Greater Detroit	62
5	New Jersey	109	5	San Francisco-Bay Area	62
7	Pennsylvania	99	7	Greater Atlanta	55
8	Michigan	77	8	Northern New Jersey	53
9	Georgia	69	9	Greater Houston	42
10	Virginia	62	10	Greater Dallas/Fort Worth	39

Mosque Count by State					
State	# of Mosques	State	# of Mosques	State	# of Mosques
Alabama	31	Kentucky	27	North Dakota	3
Alaska	3	Louisiana	27	Ohio	60
Arkansas	13	Massachusetts	39	Oklahoma	17
Arizona	29	Maine	5	Oregon	12
California	246	Maryland	54	Pennsylvania	99
Colorado	17	Michigan	77	Rhode Island	6
Connecticut	36	Minnesota	45	South Carolina	21
District of Columbia	7	Missouri	39	South Dakota	5
Delaware	5	Mississippi	16	Tennessee	38
Florida	118	Montana	2	Texas	166
Georgia	69	Nebraska	8	Utah	9
Hawaii	2	New Hampshire	3	Vermont	1
Idaho	6	New Jersey	109	Virginia	62
Illinois	109	New Mexico	10	Washington	37
Indiana	33	Nevada	7	West Virginia	7
Iowa	17	New York	257	Wisconsin	23
Kansas	21	North Carolina	50	Wyoming	3

¹⁸⁰ Ihsan Bagby, *The American Mosque 2011 – Report 1*. (Islamic Society of North America, 2012), <http://www.cair.com/images/pdf/The-American-Mosque-2011-part-1.pdf>, 6.

APPENDIX B

MUSLIM POPULATION CONCENTRATION IN USA¹⁸¹



¹⁸¹ Ihsan Bagby, *The American Mosque 2011 – Report 1*. (Islamic Society of North America, 2012), <http://www.cair.com/images/pdf/The-American-Mosque-2011-part-1.pdf>, 28.

APPENDIX C

HADITH JIBRIL

<p>Hadith Jibril per Sahih Muslim (40 Hadith Nawawi)</p>	
<p>On the authority of `Umar (ra) who said: While we were one day sitting with the Messenger of Allāh (ﷺ) there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him. He sat down close by the Prophet (ﷺ) rested his knees against the knees of the Prophet (ﷺ) and placed his palms over his thighs, and said: "<u>O Muhammad! Inform me about 'ISLAM'</u>." The Messenger of Allāh (ﷺ) replied: "Islam is that you should testify that there is no deity worthy of worship except Allāh and that Muhammad is His Messenger (ﷺ), that you should perform salah (ritual prayer), pay the zakah, fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Ka'bah at Makkah), if you can find a way to it (or find the means for making the journey to it)." He said: "You have spoken the truth." We were astonished at his thus questioning him (ﷺ) and then telling him that he was right, but he went on to say, "<u>Inform me about 'IMAN'</u>" (faith)." He (the Prophet) answered, "It is that you believe in Allāh and His angels and His Books and His Messengers and in the Last Day, and in fate (qadar), both in its good and in its evil aspects." He said, "You have spoken the truth." Then he (the man) said, "<u>Inform me about 'IHSAN'</u>". He (the Prophet) answered, "It is that you should serve Allāh as though you could see Him,</p>	<p>عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضًا قَالَ: " بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ. حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتَقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا. قَالَ: صَدَقْتَ. فَعَجَبْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ! قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ. قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ. قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ.</p>

for though you cannot see Him yet He sees you." He said, "**Inform me about the Hour.**" He (the Prophet) said, "About that the one questioned knows no more than the questioner." So he said, "Well, inform me about its signs." He said, "They are that the slave-girl will give birth to her mistress and that you will see the barefooted ones, the naked, the destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings." Thereupon the man went off. I waited a while, and then he (the Prophet) said, "O `Umar, do you know who that questioner was?" I replied, "Allāh and His Messenger know better." He said, "**That was Jibril. He came to teach you your religion.**" [Muslim]¹⁸²

قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.

قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ.

قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ.

قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟ قَالَ: أَنْ تَلِدَ الْأُمَمَةُ رَبَّتَهَا،

وَأَنْ تَرَى الْحُقَاقَةَ الْغُرَاءَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ

فِي الْبُنْيَانِ. ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا،

ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟

قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.

قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ".

[رَوَاهُ مُسْلِمٌ]

Reference : 40 Hadith
Nawawi 2

English translation : Hadith 2

¹⁸² "Hadith Jibril," Sunnah.com, last accessed May 2nd, 2018, sunnah.com/nawawi40/.

APPENDIX D

LOW-PRIORITY REVELATIONS WITHOUT SPECIFIC COMMANDS

5:93	<p>لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ</p>
	<p>There is not upon those who believe and do righteousness [any] blame concerning what they have eaten [in the past] if they [now] fear Allāh and believe and do righteous deeds, and then fear Allāh and believe, and then fear Allāh and do good; and Allāh loves the doers of good.</p>
24:62	<p>إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْتَأْذِنُوهُ ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِنَ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفَرَ لَهُمُ اللَّهُ ۚ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ</p>
Nur	<p>The believers are only those who believe in Allāh and His Messenger and, when they are [meeting] with him for a matter of common interest, do not depart until they have asked his permission. Indeed, those who ask your permission, [O Muhammad] - those are the ones who believe in Allāh and His Messenger. So when they ask your permission for something of their affairs, then give permission to whom you will among them and ask forgiveness for them of Allāh . Indeed, Allāh is Forgiving and Merciful.</p>
33:23	<p>مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ۖ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ ۖ وَمَا بَدَّلُوا تَبْدِيلًا</p>
Ahzab	<p>Among the believers are men true to what they promised Allāh . Among them is he who has fulfilled his vow [to the death], and among them is he who awaits [his chance]. And they did not alter [the terms of their commitment] by any alteration -</p>

APPENDIX E

HIGH-PRIORITY COMMAND SPECIFIC TO BELIEVERS

No	Surah: Verse	Qur'ānic Arabic Text w/English Translation	Cat
1	2:104	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا لِلْكَافِرِينَ عَذَابٌ أَلِيمٌ	B3
	Baqara	O you who have believed, say not [to Allāh 's Messenger], "Ra'ina" but say, "Unthurna" and listen. And for the disbelievers is a painful punishment.	
2	2:153	يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ	A1
		O you who have believed, seek help through patience and prayer. Indeed, Allāh is with the patient.	
3	2:172	يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ	X
		O you who have believed, eat from the good things which We have provided for you and be grateful to Allāh if it is [indeed] Him that you worship.	
4	2:208	يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ	X
		O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.	
5	2:254	يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَنْ يَأْتِيَكُمْ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٍ وَلَا شَفَاعَةٍ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ	A1
		O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers - they are the wrongdoers.	
6	2:264	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانَ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ	A1
		O you who have believed, do not invalidate your charities with	

		reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allāh and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. And Allāh does not guide the disbelieving people.	
7	2:267	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِأَخِيهِ إِلَّا أَنْ تَعْمِصُوا فِيهِ ۗ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ</p>	A1
		O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective there from, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allāh is Free of need and Praiseworthy.	
8	2:278	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ</p>	X
		O you who have believed, fear Allāh and give up what remains [due to you] of interest, if you should be believers.	
9	2:282	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ ۚ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ۚ وَلَا يَأْب كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ ۚ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا بِيخْسٍ مِنْهُ شَيْئًا ۚ فَإِن كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ ۚ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ ۚ فَإِن لَّمْ يَكُنَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشَّاهِدَاءِ أَن تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَىٰ ۚ وَلَا يَأْب الشَّاهِدَاءُ إِذَا مَا دُعُوا ۚ وَلَا تَسْأَمُوا أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۚ ذَٰلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمٌ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا ۚ إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا ۗ وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ ۚ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ ۚ وَإِن تَفَعَّلُوا فَإِنَّهُ فَسُوقٌ بِكُمْ ۗ وَاتَّقُوا اللَّهَ ۗ وَيَعْلَمُكُمُ اللَّهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ</p>	X
		O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allāh has taught him. So let him write and let the one who has the obligation dictate. And let him fear Allāh, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses from among your men. And if there are not two men [available], then a man and two women from those whom you	

		accept as witnesses - so that if one of the women errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allāh and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is [grave] disobedience in you. And fear Allāh . And Allāh teaches you. And Allāh is Knowing of all things.	
10	3:100	يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ	B1
		O you who have believed, if you obey a party of those who were given the Scripture, they would turn you back, after your belief, [to being] unbelievers	
11	3:102	يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ	X
		O you who have believed, fear Allāh as He should be feared and do not die except as Muslims [in submission to Him].	
12	3:118	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنْتُمْ تَعْقِلُونَ	B1
		O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason.	
13	3:130	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ	X
		O you who have believed, do not consume usury, doubled and multiplied, but fear Allāh that you may be successful.	
14	3:149	يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُم عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ	B1

		O you who have believed, if you obey those who disbelieve, they will turn you back on your heels, and you will [then] become losers.	
15	3:156	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ	B1
		O you who have believed, do not be like those who disbelieved and said about their brothers when they traveled through the land or went out to fight, "If they had been with us, they would not have died or have been killed," so Allāh makes that [misconception] a regret within their hearts. And it is Allāh who gives life and causes death, and Allāh is Seeing of what you do.	
16	3:200	يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ	X
		O you who have believed, persevere and endure and remain stationed and fear Allāh that you may be successful.	
17	4:19	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا	X
		O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make difficulties for them in order to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allāh makes therein much good.	
18	4:29	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَن تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا	X
		O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allāh is to you ever Merciful.	
19	4:43	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَى أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُورًا غَفُورًا	A1

		O you who have believed, do not approach prayer while you are intoxicated until you know what you are saying or in a state of janabah, except those passing through [a place of prayer], until you have washed [your whole body]. And if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and find no water, then seek clean earth and wipe over your faces and your hands [with it]. Indeed, Allāh is ever Pardoning and Forgiving.	
20	4:59	يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا	A2
		O you who have believed, obey Allāh and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allāh and the Messenger, if you should believe in Allāh and the Last Day. That is the best [way] and best in result.	
21	4:71	يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَانفِرُوا ثُبَاتٍ أَوْ انفِرُوا جَمِيعًا	X
		O you who have believed, take your precaution and [either] go forth in companies or go forth all together.	
22	4:94	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَتَّبِعُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِندَ اللَّهِ مَغَانِمُ كَثِيرَةٌ ۚ كَذَلِكَ كُنتُمْ مِّن قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا ۚ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا	B3
		O you who have believed, when you go forth [to fight] in the cause of Allāh , investigate; and do not say to one who gives you [a greeting of] peace "You are not a believer," aspiring for the goods of worldly life; for with Allāh are many acquisitions. You [yourselves] were like that before; then Allāh conferred His favor upon you, so investigate. Indeed Allāh is ever, with what you do, Acquainted.	
23	4:135	يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا ۚ وَإِن تَلَوُوا أَوْ تَعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا	X
		O you who have believed, be persistently standing firm in justice, witnesses for Allāh, even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allāh is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it],	

		then indeed Allāh is ever, with what you do, Acquainted.	
24	4:136	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَى رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِنْ قَبْلُ وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا</p>	A2
		O you who have believed, believe in Allāh and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allāh, His angels, His books, His messengers, and the Last Day has certainly gone far astray.	
25	4:144	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَلَا تَعْلَمُونَ أَنَّ تَجْعَلُونَ اللَّهَ عَدُوًّا لَكُمْ وَمَنْ يُكْفِر بِاللَّهِ فَإِنَّهُ يَبْدُلْ اللَّهُ مَوَدَّةَ الَّذِينَ هُمْ يَكْفُرُونَ بِهَاتِهِ لِمَنْ هُوَ عَدُوٌّ لِمَنْ هُوَ عَدُوٌّ لِلَّهِ وَاللَّهُ شَدِيدُ الْعِقَابِ</p>	B1
		O you who have believed, do not take the disbelievers as allies instead of the believers. Do you wish to give Allāh against yourselves a clear case?	
26	5:1	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ</p>	X
		O you who have believed, fulfill [all] contracts. Lawful for you are the animals of grazing livestock except for that which is recited to you [in this Qur'an] - hunting not being permitted while you are in the state of ihram. Indeed, Allāh ordains what He intends.	
27	5:2	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَجْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أَمِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَنْ صَدَّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ</p>	A1
		O you who have believed, do not violate the rites of Allāh or [the sanctity of] the sacred month or [neglect the marking of] the sacrificial animals and garlanding [them] or [violate the safety of] those coming to the Sacred House seeking bounty from their Lord and [His] approval. But when you come out of ihram, then [you may] hunt. And do not let the hatred of a people for having obstructed you from al-Masjid al-Haram lead you to transgress. And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allāh; indeed, Allāh is severe in penalty.	

28	5:6	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ</p>	A1
		<p>O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allāh does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.</p>	
29	5:8	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَا نِ قَوْمٍ عَلَىٰ آلَا تَعْدِلُوا ۚ اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ</p>	X
		<p>O you who have believed, be persistently standing firm for Allāh, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allāh; indeed, Allāh is Acquainted with what you do.</p>	
30	5:11	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ ۖ وَاتَّقُوا اللَّهَ ۚ وَعَلَىٰ اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ</p>	X
		<p>O you who have believed, remember the favor of Allāh upon you when a people determined to extend their hands [in aggression] against you, but He withheld their hands from you; and fear Allāh. And upon Allāh let the believers rely.</p>	
31	5:35	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ</p>	B2
		<p>O you who have believed, fear Allāh and seek the means [of nearness] to Him and strive in His cause that you may succeed.</p>	
32	5:51	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَاِنَّهُ مِنْهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ</p>	B1
		<p>O you who have believed, do not take the Jews and the</p>	

		Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allāh guides not the wrongdoing people.	
33	5:54	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ</p>	B2
		O you who have believed, whoever of you should revert from his religion - Allāh will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allāh and do not fear the blame of a critic. That is the favor of Allāh; He bestows it upon whom He wills. And Allāh is all-Encompassing and Knowing.	
34	5:57	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَافِرَ أَوْلِيَاءَ ۗ وَاتَّقُوا اللَّهَ إِنَّ كُنتُم مَّؤْمِنِينَ</p>	B2
		O you who have believed, take not those who have taken your religion in ridicule and amusement among the ones who were given the Scripture before you nor the disbelievers as allies. And fear Allāh, if you should [truly] be believers.	
35	5:87	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرَمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ</p>	X
		O you who have believed, do not prohibit the good things which Allāh has made lawful to you and do not transgress. Indeed, Allāh does not like transgressors.	
36	5:95	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنتُمْ حُرْمٌ ۗ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمَّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلٌ ذَلِكُمْ صِيَامًا لَّيَذُوقَنَّ وَعِبَالُ أَمْرِهِ ۗ عَفَا اللَّهُ عَمَّا سَلَفَ ۗ وَمَنْ عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ ۗ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ</p>	A1
		O you who have believed, do not kill game while you are in the state of ihram. And whoever of you kills it intentionally - the penalty is an equivalent from sacrificial animals to what he killed, as judged by two just men among you as an offering [to Allāh] delivered to the Ka'bah, or an expiation: the feeding of needy people or the equivalent of that in fasting, that he may taste the consequence of his deed. Allāh has pardoned what is past; but whoever returns [to violation], then Allāh will take retribution from him. And Allāh is Exalted in Might and Owner of Retribution.	

37	5:101	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن تَبَدَّلَ لَكُمْ تَسْوُكُمْ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنزَّلَ الْقُرْآنُ تُبَدَّلَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ	X
		O you who have believed, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the Qur'an is being revealed, they will be shown to you. Allāh has pardoned that which is past; and Allāh is Forgiving and Forbearing.	
38	8:15	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا زَحَفَا فَلَا تُولُوهُمُ الْآدْبَارَ	B2
		O you who have believed, when you meet those who disbelieve advancing [for battle], do not turn to them your backs [in flight].	
39	8:20	يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ	A2
		O you who have believed, obey Allāh and His Messenger and do not turn from him while you hear [his order].	
40	8:24	يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَعَلِمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ	A2
		O you who have believed, respond to Allāh and to the Messenger when he calls you to that which gives you life. And know that Allāh intervenes between a man and his heart and that to Him you will be gathered.	
41	8:27	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ	A2
		O you who have believed, do not betray Allāh and the Messenger or betray your trusts while you know [the consequence].	
42	8:29	يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ	X
		O you who have believed, if you fear Allāh, He will grant you a criterion and will remove from you your misdeeds and forgive you. And Allāh is the possessor of great bounty.	
43	8:45	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ	B2
		O you who have believed, when you encounter a company [from the enemy forces], stand firm and remember Allāh much that you may be successful.	

44	9:23	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْإِيمَانِ ۗ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ	B1
	Tawbah	O you who have believed, do not take your fathers or your brothers as allies if they have preferred disbelief over belief. And whoever does so among you - then it is those who are the wrongdoers.	
45	9:28	يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا ۖ وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنِ شَاءَ ۗ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ	B1
		O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-Haram after this, their [final] year. And if you fear privation, Allāh will enrich you from His bounty if He wills. Indeed, Allāh is Knowing and Wise.	
46	9:38	يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ اثَّاقَلْتُمْ إِلَى الْأَرْضِ ۗ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۗ فَمَا مَتَاعُ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ	A2
		O you who have believed, what is [the matter] with you that, when you are told to go forth in the cause of Allāh, you adhere heavily to the earth? Are you satisfied with the life of this world rather than the Hereafter? But what is the enjoyment of worldly life compared to the Hereafter except a [very] little.	
47	9:119	يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ	X
		O you who have believed, fear Allāh and be with those who are true.	
48	9:123	يَا أَيُّهَا الَّذِينَ آمَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلْيَجِدُوا فِيكُمْ غِلظَةً ۗ وَعَلَّمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ	B2
		O you who have believed, fight those adjacent to you of the disbelievers and let them find in you harshness. And know that Allāh is with the righteous.	
49	22:77	يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا وَعِبُدُوا رَبَّكُمْ وَأَفْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾	A1
	Hajj	O you who have believed, bow and prostrate and worship your Lord and do good - that you may succeed.	
50	24:21	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ ۗ وَمَنْ يَتَّبِعْ خُطَوَاتِ	X

		الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ۗ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ	
		O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan - indeed, he enjoins immorality and wrongdoing. And if not for the favor of Allāh upon you and His mercy, not one of you would have been pure, ever, but Allāh purifies whom He wills, and Allāh is Hearing and Knowing.	
51	24:27	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَىٰ أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ	X
		O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded.	
52	33:9	يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَّمْ تَرَوْهَا ۗ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا	X
	Al-Ahzab	O you who have believed, remember the favor of Allāh upon you when armies came to [attack] you and We sent upon them a wind and armies [of angels] you did not see. And ever is Allāh , of what you do, Seeing	
53	33:41	يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا	X
		O you who have believed, remember Allāh with much remembrance	
54	33:49	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَتَّعُوهُنَّ وَسِرَّخُوهُنَّ سِرَّاحًا جَمِيلًا	X
		O You who have believed, when you marry believing women and then divorce them before you have touched them, then there is not for you any waiting period to count concerning them. So provide for them and give them a gracious release.	
55	33:53	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَىٰ طَعَامٍ غَيْرِ نَظِيرِينَ إِنَاءَهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْذِنِينَ لِحَدِيثٍ ۗ إِنَّ ذَٰلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ ۗ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ ۗ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ۗ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ ۗ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تُنكِحُوا أَرْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا ۗ إِنَّ ذَٰلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا	X
		O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its	

		readiness. But when you are invited, then enter; and when you have eaten, disperse without seeking to remain for conversation. Indeed, that [behavior] was troubling the Prophet, and he is shy of [dismissing] you. But Allāh is not shy of the truth. And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts. And it is not [conceivable or lawful] for you to harm the Messenger of Allāh or to marry his wives after him, ever. Indeed, that would be in the sight of Allāh an enormity.	
56	33:56	إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا	B1
		Indeed, Allāh confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allāh to confer] blessing upon him and ask [Allāh to grant him] peace.	
57	33:69	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا ۗ وَكَانَ عِنْدَ اللَّهِ وَجِيهًا	B3
		O you who have believed, be not like those who abused Moses; then Allāh cleared him of what they said. And he, in the sight of Allāh, was distinguished.	
58	33:70	يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا	X
		O you who have believed, fear Allāh and speak words of appropriate justice.	
59	47:7	يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ	X
	Muham mad	O you who have believed, if you support Allāh, He will support you and plant firmly your feet.	
60	47:33	يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ	B1
		O you who have believed, obey Allāh and obey the Messenger and do not invalidate your deeds.	
61	49:1	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيْ اللَّهِ وَرَسُولِهِ ۗ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ	X
	Hujurat	O you who have believed, do not put [yourselves] before Allāh and His Messenger but fear Allāh. Indeed, Allāh is Hearing and Knowing.	
62	49:2	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ	X

		بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالِكُمْ وَأَنتُمْ لَا تَشْعُرُونَ	
		O you who have believed, do not raise your voices above the voice of the Prophet or be loud to him in speech like the loudness of some of you to others, lest your deeds become worthless while you perceive not.	
63	49:6	يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِجَهَالَةٍ فَتُصِيبُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ	B3
		O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.	
64	49:11	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْألقَابِ بئسَ الأسمُ الفسوقُ بعدَ الأيمانِ ؕ وَمَن لَّمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ	X
		O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers.	
65	49:12	يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا ؕ أَجِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرَهُنَّموهُ ؕ وَاتَّقُوا اللَّهَ ؕ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ	X
		O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allāh ; indeed, Allāh is Accepting of repentance and Merciful.	
66	57:28	يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كَفْلَيْنِ مِّن رَّحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ ؕ وَاللَّهُ غَفُورٌ رَّحِيمٌ	A1
	Al-Hadid	O you who have believed, fear Allāh and believe in His Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and Allāh is Forgiving and Merciful.	
67	58:9	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْإِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ	X

		الرَّسُولَ وَتَنَاجَوْا بِالْبِرِّ وَالتَّقْوَىٰ ۖ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ	
Mujadila		O you who have believed, when you converse privately, do not converse about sin and aggression and disobedience to the Messenger but converse about righteousness and piety. And fear Allāh, to whom you will be gathered.	
68	58:11	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ	X
		O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allāh will make space for you. And when you are told, "Arise," then arise; Allāh will raise those who have believed among you and those who were given knowledge, by degrees. And Allāh is Acquainted with what you do.	
69	58:12	يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَأْتَيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ۚ ذَلِكَ خَيْرٌ لَّكُمْ وَأَطْهَرٌ ۚ فَإِنْ لَمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ	A1
		O you who have believed, when you [wish to] privately consult the Messenger, present before your consultation a charity. That is better for you and purer. But if you find not [the means] - then indeed, Allāh is Forgiving and Merciful.	
70	59:18	يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَانْتَظِرْ نَفْسَ مَا قَدَّمْتَ لِغَدٍ ۖ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ	X
Hashr		O you who have believed, fear Allāh . And let every soul look to what it has put forth for tomorrow - and fear Allāh . Indeed, Allāh is Acquainted with what you do.	
71	60:1	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُوْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي ۚ تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ ۚ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ	B1
		O you who have believed, do not take My enemies and your enemies as allies, extending to them affection while they have disbelieved in what came to you of the truth, having driven out the Prophet and yourselves [only] because you believe in Allāh , your Lord. If you have come out for jihad in My cause and seeking means to My approval, [take them not as friends]. You confide to them affection, but I am most knowing of what you have concealed and what you have declared. And whoever does	

		it among you has certainly strayed from the soundness of the way.	
72	60:10	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۗ إِنَّ اللَّهَ عَلِيمٌ بِإِيمَانِهِنَّ ۗ فَإِنْ عَلَّمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۚ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآتُوهُنَّ مَا أَنْفَقُوا ۗ وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكَحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ ۗ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ ۗ وَسَأَلُوا مَا أَنْفَقْتُمْ ۗ وَلَيْسَأَلُوا مَا أَنْفَقُوا ۗ ذَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ</p>	B1
		O you who have believed, when the believing women come to you as emigrants, examine them. Allāh is most knowing as to their faith. And if you know them to be believers, then do not return them to the disbelievers; they are not lawful [wives] for them, nor are they lawful [husbands] for them. But give the disbelievers what they have spent. And there is no blame upon you if you marry them when you have given them their due compensation. And hold not to marriage bonds with disbelieving women, but ask for what you have spent and let them ask for what they have spent. That is the Judgement of Allāh ; He judges between you. And Allāh is Knowing and Wise.	
73	60:13	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ</p>	B1
		O you who have believed, do not make allies of a people with whom Allāh has become angry. They have despaired of [reward in] the Hereafter just as the disbelievers have despaired of [meeting] the inhabitants of the graves.	
74	61:14	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ۗ فَأَمَّتْ طَائِفَةٌ مِّنْ بَنِي إِسْرَائِيلَ وَكَفَرَتِ طَائِفَةٌ ۗ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ</p>	B3
		O you who have believed, be supporters of Allāh , as when Jesus, the son of Mary, said to the disciples, "Who are my supporters for Allāh ?" The disciples said, "We are supporters of Allāh ." And a faction of the Children of Israel believed and a faction disbelieved. So We supported those who believed against their enemy, and they became dominant.	
75	62:9	<p>يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۗ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ</p>	A1
	Jumu'ah	O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the	

		remembrance of Allāh and leave trade. That is better for you, if you only knew.	
76	63:9	يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ ۗ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ	X
	Munafiqun	O you who have believed, let not your wealth and your children divert you from remembrance of Allāh . And whoever does that - then those are the losers.	
77	64:14	يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَرْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ ۗ وَإِنْ تَعَفَوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ	X
	Taghabun	O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allāh is Forgiving and Merciful.	
78	66:8	يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَصُوحًا عَسَىٰ رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ آمَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَاعْفُرْ لَنَا ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ	X
	Tahrim	O you who have believed, repent to Allāh with sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow [on] the Day when Allāh will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right; they will say, "Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent."	

APPENDIX F

QURANIC TEXT SUPPORTING INTERFAITH RELATIONS

No	Verse No	Qur'anic Text with English Translation	Cat
1	2:256	<p>لَا إِكْرَاهَ فِي الدِّينِ ۖ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ</p> <p>There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allāh has grasped the most trustworthy handhold with no break in it. And Allāh is Hearing and Knowing.</p>	
2	3:20	<p>فَإِنْ حَاجُّوكَ فَقُلْ أَسَلَّمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ ۗ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ أَسَلَّمْتُمْ ۚ فَإِنْ أَسَلَّمُوا فَقَدْ اهْتَدَوْا ۗ وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ ۗ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ</p> <p>So if they argue with you, say, "I have submitted myself to Allāh [in Islam], and [so have] those who follow me." And say to those who were given the Scripture and [to] the unlearned, "Have you submitted yourselves?" And if they submit [in Islam], they are rightly guided; but if they turn away - then upon you is only the [duty of] notification. And Allāh is Seeing of [His] servants.</p>	
3	3:64	<p>قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ ۚ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ</p> <p>Say, "O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allāh and not associate anything with Him and not take one another as lords instead of Allāh ." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]."</p>	
4	3:103-104	<p>وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا ۗ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ</p> <p>وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ</p> <p>103: And hold firmly to the rope of Allāh all together and do not</p>	

		<p>become divided. And remember the favor of Allāh upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allāh make clear to you His verses that you may be guided.</p> <p>104: And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.</p>	
4	5:48	<p>وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ ۖ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ ۗ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۗ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ۗ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۗ فَاسْتَبِقُوا الْخَيْرَاتِ ۗ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ</p>	
		<p>And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allāh has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allāh willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allāh is your return all together, and He will [then] inform you concerning that over which you used to differ.</p>	
5	10:26	<p>لِّلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ۗ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ ۗ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۗ هُمْ فِيهَا خَالِدُونَ</p>	
		<p>For them who have done good is the best [reward] and extra. No darkness will cover their faces, nor humiliation. Those are companions of Paradise; they will abide therein eternally</p>	
6	10:99	<p>وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا ۗ أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّىٰ يَكُونُوا مُؤْمِنِينَ</p>	
		<p>And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?</p>	
7	11:118	<p>وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۗ وَلَا يَزَالُونَ مُخْتَلِفِينَ</p>	
		<p>And if your Lord had willed, He could have made mankind one community; but they will not cease to differ</p>	

8	16:125	<p>ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ</p>	
		<p>Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.</p>	
9	23:96	<p>ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ</p>	
		<p>Repel, by [means of] what is best, [their] evil. We are most knowing of what they describe.</p>	
10	29:46	<p>وَلَا تَجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَقُولُوا آمَنَّا بِالَّذِي أُنزِلَ إِلَيْنَا وَأُنزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ</p>	
		<p>And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them, and say, "We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him."</p>	
11	41:33-35	<p>وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ وَمَا يُلَاقَاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَاقَاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ</p>	
		<p>33: And who is better in speech than one who invites to Allāh and does righteousness and says, "Indeed, I am of the Muslims." 34: And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. 35: But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].</p>	
12	49:14	<p>قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ</p>	
		<p>The bedouins say, "We have believed." Say, "You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not</p>	

		yet entered your hearts. And if you obey Allāh and His Messenger, He will not deprive you from your deeds of anything. Indeed, Allāh is Forgiving and Merciful."	
13	49:13	يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتَقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ	
	Hujrat	O mankind (humankind), indeed We have created you from male and female and made you peoples (groups) and tribes that you may know one another. Indeed, the most noble of you in the sight of Allāh is the most righteous of you. Indeed, Allāh is Knowing and Acquainted.	
14	109:6	لَكُمْ دِينُكُمْ وَلِيَ دِينِ	
		For you is your religion, and for me is my religion	

APPENDIX G

HERMENEUTIC METHODOLOGY & PLURALISM SUMMARY

Hermeneutic Interpretation Methodology	Race's Religious Views of Other	Social Participation as Minority-Muslims	Diana Eck's Model	Per Qu'rān & Ḥadīth	Priority of Interfaith Dialogue	Communication Style
Literalist	Exclusion	Isolation	Exclusion	No	Low	None
Initial Political Literalist	Exclusion	Isolation	Exclusion	No	Low	None
Mature Political Literalist	Inclusion	Integration	Pluralism	Yes	High	Imposing
Traditionalist	Inclusion	Integration	Pluralism	Yes	High	Non-Imposing
Liberal/ Modernist	Pluralism *	Assimilation	Assimilation	No	High	Non-Imposing

