

## **Contributions Of the Law and Order Towards the Proliferation of Muslim Ideologies in The United States of America**

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### **Abstract**

Law and order of the United States of America play tremendous role towards the proliferation of Muslims ideologies. Muslims benefits from the Law of the land that permits the believers to practice their religion and its tenets freely and Islam disallow the Muslims to go against the law of the land so far it allows them to practice their religion. It has been normal for the Muslims in America to enjoy the same opportunity of the protection and security that the Jews, Gentiles and the Christians enjoy in the States. This has been the case since 1786 when Thomas Jefferson recounted his satisfaction with the state of Virginia's landmark bill for establishing religious freedom that was passed by then. The friendly neighborhood that Islam encouraged made it applicable to American law. Houston Congress-man Al-Green supported Islam been a friendly religion, condemning atrocity of labelling Islam with terrorism, defending this course in the congress of America by saying: "I stand here to support Islam today, one of the great religions of the world. He said: to demean Islam by adding the world terrorist with it is an injustice to the religion" (Record, 2015). President Thomas Jefferson's recognition of the Ramadan iftar in 1805 proved that the American Founding Fathers appreciated the existence of Islam in their domain since then and it continued till today (Wang, 2017). This work will showcase many of the American Law and Order in favor of Islam and the Muslims. The result will clear America as a safe place for moderate and obedient Muslims.

**Keywords:** Proliferation, freedom, Tolerance, Community Structure.

### **Introduction**

Making religious liberty and separation of state and church the bedrock principles in the United States of America are proofs that the American founding fathers paved ways for other faith group like Muslims to proliferate and progress in the States with their ideologies. It was later incorporated into the bill of Rights as the first amendment to the US Constitution<sup>1</sup>.

American Muslims are proofing daily that all the Islamic ideologies, theoretical framework are enough as the proof that all the Islamic theories of application are practicable and perfect according to the teachings of the Quran and the Sunnah of Prophet Muhammed. Many of these theories are in line with the teachings of the bible that majority of the American Christians belief in. Such as freedom, property, ownership, etc. According to Jerry Falwel, as he said: "I

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<sup>1</sup> Eck, D.L. A New Religious America. HarperCollins World, 2002.

*repeatedly claimed that God is in favor of freedom, prosperity, ownership, competition, diligence, work and acquisition.”<sup>2</sup>*

Muslims believe that they should treat Muslims and non-Muslims in the community with correct attitude and better understanding of what the teachings of Islam says. One of the fundamental rules is its commitment to the rights of the individual and the group, in so far as beliefs and way of life are concerned, so long as there is no detriment to society in general or to the rights of other individuals, groups people or nations.<sup>3</sup>

### **Significant of the Contribution:**

America Founding fathers laid a solid foundation for Islam and the Muslims in America and the role of people like President Thomas Jefferson will never be forgotten, this has been keeping Islam and the Muslims to survive all the persecutions, Islamophobia and threats towards the Muslims and their ideologies.

Islamic ideologies and its Institutions stabilized the American and Western cultures to the level of been acceptable to group of nations, so far Islam is given chance to spread. Islamic tenets had effects in the life of the younger ones through the Islamic Schools that are reshaping their lives with values, reshaping their habits and behaviors, those that could have been on the street. This will serve as a wake-up call for the Muslims leaders in their domains to work hard on the sustainability of the Islamic values that attracted the American founding fathers to support Islam and made it among the religions that should not be persecuted, based on their understanding of the ‘freedom of religion’ that was amounted to freedom, tolerance and adequate prevention of religious persecution<sup>4</sup>.

### **Theory of Communicative Structure:**

Islam secured trust of the American founding fathers through it approaches to a healthy community building and its prompting articulation of reservations for the best way to resolve conflict resolution.

Based on the theoretical framework of David W. McMillan and David M Chars of George Peabody College of Vanderbilt University and their review of Doolittle and McDonald, that were able to develop a 40-item for Sense of Community Scale (SCS), this is also the scale called Critical dimension of Community Structure<sup>5</sup>. The belief was that the items will probe the theory of communicative behaviors and attitudes at the community or neighborhood level

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<sup>2</sup> Hunter, J.D. *Culture Wars: The Struggle to Control the Family, Art, Education, Law, and Politics in America*. Basic Books, 1992.

<sup>3</sup> AbuSulayman, A. "Towards an Islamic Theory of International Relations: New Directions for Islamic Methodology and Thought." *International Institute of Islamic Thought (IIIT)* 1 (1987).

<sup>4</sup> "Were the Founding Fathers ‘Tolerant’ of Islam? [Part Ii]." *Islam and other World Religion.*, 2013, <https://apologeticspress.org/were-the-founding-fathers-tolerant-of-islam-part-ii-4637/>.

<sup>5</sup> Tropman, J.E. "Critical Dimensions of Community Structure: A Reexamination of the Hadden-Borgatta Findings." *Urban Affairs Quarterly* 5, no. 2 (1969): 215-32. <https://doi.org/https://doi.org/10.1177/107808746900500206>.

of social organization<sup>6</sup>. The outcome of the theoretical framework work is a typical copy of the foundation of prophet Muhammad's first Islamic state 1500 years ago. A man that had been marked out from his early youth, even before his birth, by Supernatural signs and qualities<sup>7</sup>.

Contemporaries of Prophet Muhammad look on him as a good and upright man, he was ascribed as Al-Ameen or The trustworthy, in addition to the history that recognizes him as a moral and social reformer, a model of conduct and character<sup>8</sup>. This personality transparent in the Medina Charter, that provided a basic sense of community: a departure for a city-state between the Muslims and Jews in the medieval Muslim city of Medina<sup>9</sup> (Yildirim, 2006).

### **Theoretical Backing to the Critical Dimension of Social Community Structure (SCS)**

Americans theoretical backing proved Islamic teachings of the prophet in the first Islamic State in Medina as a guide to the modern factors, to differentiate between low, medium, and high SCS (sense of community scale) and the factors are keys to the connectivity of the global Organization, for its successful networking and the coexistence for their structural existence<sup>10</sup>. (Palla, Derényi, Farkas, & Vicsek, 2005).

According to Doolittle and McDonald, there are factors to Sense of Community Scale, the factors will help the community to achieve its goals to grow and develop in a peaceful and conducive environment. The factors are needed to create a friendly neighborhood, these are among the factors that changed the thought of the critics of Islam and the Muslims and they are:

#### **Factors needed for a friendly neighborhood:**

##### **1. Informal interaction with neighbors.**

Interaction with neighbors in a way, shows that they are in good relations and Quranic teachings are in support of this while the holy book proofs that there are common things between Jews, Christians (the people of the book), and the Muslims that solidify the line of communication that has been opened by Allah in the Quran which the Muslims go by as Allah says: *"Say (O Muhammad): O People of the scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say "Bear witness that we are Muslims." (Quran3:64)*

Based on this call by almighty God, a common ground of agreement that titled, "A common word between us and you" were launched on October 13th, 2007, by 8 leading Muslim

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<sup>6</sup> McMillan, D.W., and D.M. Chavis. "Sense of Community: A Definition and Theory." *Journal of Community Psychology* 14, no. 1 (1986): 6-23. [https://doi.org/https://psycnet.apa.org/doi/10.1002/1520-6629\(198601\)14:1%3C6::AID-JCOP2290140103%3E3.0.CO;2-I](https://doi.org/https://psycnet.apa.org/doi/10.1002/1520-6629(198601)14:1%3C6::AID-JCOP2290140103%3E3.0.CO;2-I).

<sup>7</sup> Watt, W.M. *Muhammad: Prophet and Statesman*. Vol. 409, London: Oxford University Press, 1961.

<sup>8</sup> *Ibid.*

<sup>9</sup> Yildirim, Y. "Peace and Conflict Resolution in the Medina Charter." *Peace Review: A Journal of Social Justice* 18, no. 1 (2006): 109-17. <https://doi.org/https://doi.org/10.1080/10402650500510750>.

<sup>10</sup>

Scholars and intellectuals (including Muftis of Egypt, Syria, Jordan, Oman, Bosnia, Russia, and Istanbul) the letter was signed and sent to leaders of the Christians including His Holiness Pope Benedict XVI. It was based on the teachings of both religions that laid emphasis on loving God and loving one's neighbor<sup>11</sup>. It provides a means of personal engagement with religious ways of life<sup>12</sup>.

## 2. Safety (Having a good place to live)

One of the common characteristics of a peaceful environment is for the lives of people to be saved from any unnecessary killing and attacks. This is an asset that can never be toyed with in America as the values are well protected with Law and orders. President Barack Obama in 2009 said: “ *We uphold our most cherished values, not only because doing so is right but because it strengthens our country and keep us safe.* ”<sup>13</sup> Quranic teaching says: “*Because of that We ordained for the children of Israel that if anyone killed a person not in relation of murder, or (and) to spread mischief in the land – it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind...*” (Quran 5:32)

United States of America asserts the importance of upholding the law of the land that provide safety of lives and properties within the States, locally and to provide the same support and backing globally to secure the world village<sup>14</sup>. With these it is enough to confirm that terrorizing innocent people and shedding their bloods constitutes a form of Injustice that cannot be tolerated by Islam. These are gross crimes and sinful acts<sup>15</sup>. This confirmed that better understanding of what Islam is all about will secure the life and property of non-Muslims that are neighbors to the Muslims. Islam has a rich tradition of highlighting the importance of Environmental Protection and it is a responsibility upon the Muslims to care for the safety and protection of their neighbors as Prophet Muhammad, on the authority of Abu Hurayrah (may Allah be pleased with him), that the Messenger of Allah (peace be upon him) said:

*"Let him who believes in Allah and the Last Day speak good or keep silent; and let him who believes in Allah and the Last Day be generous to his neighbor; and let him who believes in Allah and the Last Day be generous to his guest."* Related by Bukhari & Muslim (MAS, 2013)

Islam established that building the gaps between the rich and poor, is a must to create a healthy and Wealthy environment. It will increase the levels of safety measure within the neighborhoods as an important potential outcome that will result from neighborhood base social capital, and they would be intricately linked<sup>16</sup> as the prophet said : “*He is not a Believer*

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<sup>11</sup> Allison, A. A Common Word: Muslims and Christians on Loving God and Neighbor. London: Taylor & Francis, 2011.

<sup>12</sup> Jackson, Robert. "Understanding Religious Diversity in a Plural World: The Interpretive Approach." In International Handbook of the Religious, Moral and Spiritual Dimensions in Education, 2006.

<sup>13</sup> Boon, K., A.Z. Huq, and D.C. Lovelace. Assessing President Obama's National Security Strategy. New York: Oceana Publications, 2011.

<sup>14</sup> Obama, B. National Security Strategy of the United States. Darby: Diane Publishing, 2010.

<sup>15</sup> Wiktorowicz, Q., and J. Kaltner. "Killing in the Name of Islam: Al-Qaeda's Justification for September 11." Middle East Policy 10, no. 2 (2003): 76-92. <https://doi.org/https://doi.org/10.1111/1475-4967.00107>.

<sup>16</sup> Baum, Fran E, Anna M Ziersch, Guangyu Zhang, and Katy Osborne. "Do Perceived Neighbourhood Cohesion and Safety Contribute to Neighbourhood Differences in Health?". National Library of Medicine:

*the one that his neighbor is not safe from his harm”* recognizing where you live makes a difference to your health and the health of those that are around you as the nice and friendly neighborhood are evidence of the influence of where you stay.

### 3. Pro-urbanism (privacy and Anonymity)

Urban living environments are recognized as an important element for human well-Being and the life of all the creations of Allah depends on urbanism and the will to grow and progress. The city should be a relatively large, dense, and permanent settlement to heterogeneous individuals<sup>17</sup>. Using the recognition of the community growth, there are economic benefits that Muslims and non-Muslims are encouraged to pursue individually and collectively to develop their economic power.

Humanity requires all the inhabitants of that City to contribute to its development. Allah (SWT) says in the Quran chapter 49 verse 13 *“O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honorable thing about you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqun (pious)]. Verily, Allah is All-Knowing, All-Aware”*. The growth of the people and their environment in the world is one of the significances of civilization. Among the Commandments of Allah to his servants Believers is to be nice to others.

### 4. Harmonious Environment with Tolerance

Muslims are commanded to create harmonious environment in their societies. Prophet Muhammad (SAW) told Imam Ali (AS), Salman Al Farsi, Abu Zar Ghaffari and Niqdad ibn Aswad to go to the mosque and announce by saying: *“He is not a believer whose neighbor is unsafe from his mischief”*.

Looking at the relationship from two perspectives, the Muslims and non-Muslims living together in harmony, and the environment that needs to be built on foundation of love and unity. The community should be given what it requires to be healthy and peaceful. These factors are in line with Islamic tenets and theories that proof its suitability for all the Western democracies and its environment as the religion in general is always connected with the true citizenship as Thomas Hammar reminds that citizenship in the pre-modern past was closely connected to religion and modern citizenship as one of the results of secularism<sup>18</sup>.

On top of this, it is one of Allah’s recommendations to provide shelter and protection for any of the polytheists, idolaters and others when there is need for that. Both can have an agreement of mutual interest as it happened between Umayyad ibn Khalaf and Abdurrahman Ibn Awf for protecting mutual interest and Prophet Muhammed was aware of it. That was after the migration to Medina. It was on record that Abdurrahman said: *“I had an agreement with*

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National Center for Biotechnology Information 15, no. 4 (2009): 925-34.

<https://doi.org/https://doi.org/10.1016/j.healthplace.2009.02.013>.

<sup>17</sup> Wirth, L. "Urbanism as a Way of Life." *The American Journal of Sociology* 44 (1938): 1-24.

<https://doi.org/https://doi.org/10.1086/217913>.

<sup>18</sup> Hammar, T. *Democracy and the Nation State*. London: Routledge, 1990.

*Umayyah Ibn Khalaf that he would defend my family and property in Mecca and I would reciprocate the same in Madinah.*” Scholars of Islam agreed that this was the agreement interest that is permissible with even those that are at war. This type of agreement in the United State is bidding through the law of land that gives the right of religion and faith to each group irrespective of their religion. Having agreement of protection, security and safety between the people is legalized by Allah SWT even during the war.

It is the Islamic teaching of tolerance that the American leaders and their stake holders observed before create room for Islam to grow in America for the sake of protecting Islam and the Muslim. Allah says, *“And if any one of the mushrikun (polytheists, idolaters, pagans in the oneness of Allah) seeks your protection then grant him protection, so that he may hear the word of Allah (the Quran), and then escort him to where he can be secure, that is because they are men who know not”*. (Quran 9:6)

All these kinds of treatments that the Muslim Community in America melted out to their neighbors provide avenue for the community to grow beyond its expectation and they could play a role in the development of the cities and states in all areas of life, including the educational system.

#### 5. Localism: Opinions and a desire to participate in neighborhood affairs

Organizations such as ISGH and schools were registered to participate in the development of their community. It is an important factor for working towards the development of any environment. One of the concerns of the Islamic Society of Greater Houston is to double their efforts toward the community development. The Board of directors also realized the importance of togetherness in achieving goals, especially in the field of education where both the teachers and the parents need to be involved. This is the reason while the ISGH included in its policies and procedures that “religious teacher’s productivity and ability for smooth interaction with the community becomes the major factor that will influence ISGH decisions relating to the teacher’s retention and compensation. However, his or her, productivity will be measured based on some of these factors:

- i. Number of students attending religious teacher’s educational sessions.
- ii. proof of the teachers Outreach efforts related to Muslim and non-Muslim.
- iii. Population.
- iv. Regional, National, or International recognitions or awards.
- v. Initiative for solving community related issues. (ISGH, 2017)

The stronger the sense of community, the more influence the members will feel that they have on their immediate environment<sup>19</sup>. Islamic Society of Greater Houston that established Darul Arqam believe that their goals are to develop the community through the establishment of the school, and it can only be possible to achieve all the noble aims behind this with sense of togetherness that will benefit all at long. Usually people may have to be taught as if they are only benefiting others when partaking in any community efforts but what really happened is

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<sup>19</sup> McMillan, D.W., and D.M. Chavis. "Sense of Community: A Definition and Theory." *Journal of Community Psychology* 14, no. 1 (1986): 6-23. [https://doi.org/https://psycnet.apa.org/doi/10.1002/1520-6629\(198601\)14:1%3C6::AID-JCOP2290140103%3E3.0.CO;2-I](https://doi.org/https://psycnet.apa.org/doi/10.1002/1520-6629(198601)14:1%3C6::AID-JCOP2290140103%3E3.0.CO;2-I).

that they are being rallied together to defend their immediate interests and when they are successful and achieve a victory, they feel that the effort has been worthwhile<sup>20</sup>.

### **American founding fathers were fully prepared to make a place for both the Islamic faith and Muslims**

Americans are observing all these roles, it encouraged their founding fathers to project that the time will come when a Muslim becomes President of the United States of America. There was the first nation debate on this on July 30, 1788 about whether a Muslim or a Catholic or Jew might one day become President of the States (Spellberg, 2013). William Lancaster<sup>21</sup> said that, few centuries down the road, a Muslim would be elected to the highest office in the land, the presidency of the United States of America, since there is no such provision or restriction in the US constitution that excludes Muslim<sup>22</sup> or members of any other religious faith or background from serving as president. Lancaster stressed it by saying: *“This is most certain that Papists (Catholic) may occupy that chair and Mahometans (Muslim) may take it”* (Craig, 2018)

### **Founding Fathers are in Support of Universality Of Ideologies**

American founding fathers made the religious liberty and the separation of church and States a bedrock principle in the United States of America, without any favoritism<sup>23</sup>. It was incorporated into the Bill of Rights as the first amendment to the U.S constitution<sup>24</sup>. Moderate Islam secures world trust and recognition through its approaches on ideologies. It helps in building a healthy and harmonious community by having a lenient approach in dealing with conflicts.

Individuals and groups within the American societies benefited a lot from the system that welcomes all to establish their places of worship in any corner of the cities. Also, to grow economically without any limitation so far, they are law abiding citizens or immigrants. Some individuals or groups of some sub-nations of the embedded Islamic countries in the States are yet to benefit in the more fortunate segmented part. It means that the Muslims world need to be United more and work together to reap the benefit of the proliferation of the Islamic tenets in the Western world and the United States in particular.

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<sup>20</sup> Sanoff, H. Community Participation Methods in Design and Planning. New York: John Wiley & Sons, 2000.

<sup>21</sup> William Lancaster was a Switzerland County American Revolutionary Soldier. First married Mary "Polly" Webb the daughter of George and Anne Bickerton Webb about 1772.

William Lancaster was the second son of Robert Lancaster Sr. Born in 1720 Lancashire, England and died in 1785 Orange County Virginia and Mary Mallory born in 1725 England and died at St Thomas Parish, Orange County Virginia.

The record of William Lancaster was born on Nov 17, 1745 in Hanover County Virginia. He died on the 4<sup>th</sup> of November 1843 at the age of 96.

<sup>22</sup> Muslims that were alluded to in those years as “Turks” as been mentioned by President Obama in one of his comments (Izadi, 2016) .

<sup>23</sup> "Thomas Jefferson and the Fascinating History of Founding Fathers Defending Muslim Rights." 2016, <https://www.washingtonpost.com/news/the-fix/wp/2015/12/11/how-thomas-jefferson-and-other-founding-fathers-defended-muslim-rights/>.

<sup>24</sup> Eck, D.L. A New Religious America. HarperCollins World, 2002.

American founding fathers have been recognizing the presence of the Muslims in the nation as a pivotal part of the system since the beginning of the creation of the States of America<sup>25</sup>. Recognizing the presence of the Muslims, James Iredell, U.S. Supreme Court judge, appointed by George Washington (the first American President) articulated this point clearly in 1788 on the wording of the Constitution, saying: *“But it is objected that the people of America may perhaps choose representatives who have no religion at all and that pagans and Mahometans (Muslims) may be admitted into offices....”*<sup>26</sup>.

President Thomas Jefferson’s recognition of the month of Ramadan was historic, when he moved their dinner from 3:30pm to be precisely at sunset. This was done to recognize the first Muslim Ambassador who hailed from Tunis, Ambassador Sidi Soliman Mellimeh and his attendants to white house in 1805<sup>27</sup>. The dinner was delayed purposely to welcome the ambassador and to mark and observe the month of Ramadan iftar with him. It was the first of its kind in the history of the United States of America<sup>28</sup>.

It became the tradition at the white house to mark Ramadan with iftar dinner or Eid celebration since 1996 during the time of Hilary Clinton, the first lady when she hosted about 150 people for a reception for Eidul Fitr. President Clinton described the reception as a historic and overdue occasion, a precedent for Muslim religions celebrations at the white House. President W. Bush continued the tradition through-out his two terms in office, hosting an iftar dinner every year, especially after the 9/11 terrorist attacks when many Americans were against the Muslims. President Bush still hosted the iftar and he made it clear his speech that America was fighting against terrorism, not Islam. The annual White House iftar dinner became something else under President Barrack Obama tenures when it turned to a bigger Stir when President Obama used it to resurrect the story of Jefferson that started the tradition in 1805 with Mellimeh dinner<sup>29</sup>.

### **Muslims Community in the State of Texas is a model in supporting others.**

ISGH support efforts of Masjids like Maryam Islamic center in Houston Texas to partake with the Houston food bank to help and feed people and their families that are in need or those that are afflicted with hurricanes, irrespective of faith. ISGH divided its area of operations into six each with its own mosques designed primarily for Muslims who have work near a different

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<sup>25</sup> "Jefferson, the Constitution and the Quran; Why the Founding Fathers Defense of Muslims Is Really Important Today." Newsweek, 2017, <https://www.newsweek.com/jefferson-constitution-and-quran-why-founding-fathers-defense-muslims-matters-619541>.

<sup>26</sup> "Were the Founding Fathers “Tolerant” of Islam? [Part Ii]." Islam and other World Religion., 2013, <https://apologeticspress.org/were-the-founding-fathers-tolerant-of-islam-part-ii-4637/>.

<sup>27</sup> Peteet, J. "Islamophobia: A Christian Psychiatrist’s Perspective." Islamophobia and Psychiatry (2019): 247-254.

<sup>28</sup> Koku, P.S., and O. Jusoh. "On Commercialisation of Ramadan: Some Preliminary Evidence from the USA." International Journal of Islamic Marketing and Branding 1, no. 4 (2016): 356-65. <https://doi.org/https://doi.org/10.1504/IJIMB.2016.081314>.

<sup>29</sup> Wang, A. B. (2017, June 23, 2017). Jefferson white house Iftar in 1805. *Dawn*



zonal mosque then that nearest their home often attend Friday and other prayer services where it is most convenient.

The efforts were made so that Muslims can have one voice in their neighborhoods. One of the founders, Sheikh Kazi mentioned in an interview with him that ISGH since its inception never discriminated against any group of sects based on their school of thought or the sect they belong to; either Shia or Sunni. Each member is entitled to involvement in decision making with their contributions in building their community, developing community centers and the provision of social services<sup>30</sup>. To maintain their presence and identity as a minority group in a Christian country to preserve their religious and ethnic identities. In a country that is being categorized as an abode of peace or a place of treaty, whereby Muslims can and must participate to live and thrive. Muslims in their environment in numerous ways train their subjects to adapt to the new social manners in constructing their religious institutions. Society will require them to exercise a higher level of tolerance and empathy.

Imam Omar Suleiman of Dallas, the city that is four-hour drive, away of Houston Texas, he participated in a memorial service for five police men that were killed in a sniper attack in the city in sometime in July 2016. He helped to lead a special prayer for the city and well-being of the people of the city. President Barack Obama, his Vice President, Joe Biden and many dignitaries of American political power were present at the function and Sheikh Omar delivered strong messages to show that Islam is for peace and it is against any kind of injustice and Islam permits the Muslims to stand side by side of those that are going through any difficult time in life. He said: *“I was there for my city, my faith, and my country. I was there because I love Dallas. My faith requires me to speak out against hatred and injustice of all sorts. And I was there for my country, because this is not the path that I want to see my country go down”*.

Omar Suleiman represented the Muslim Ummah when he spoke the truth and represented not just black or white, non-Muslims or Muslims, but “all” humans with the best words. This kind of event is contributing to the development of mutual respect and tolerance in networking on education for peace, human rights, democracy and international understanding.

This was broadcasted to the whole community after series of killing massacres in the cities and many states of the United States, showing congregation, how Muslims and non-Muslims stood by the families of the victims in the US. (1) He said:

*“Bismillahi rahmani rahim. In the name of God, the Most Compassionate, the Most Merciful. May His peace and blessings be upon His prophets and messengers, and all those that follow on their blessed paths.*

*Today our city is heartbroken, our country is soul searching, and we as individuals are forever in need of Your guidance and protection. We ask You to look upon us today; to guide us to live our lives in ways that are most pleasing to You. We ask You to put peace in our hearts that we may spread it to all of those*

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<sup>30</sup> "Helen Rose Ebaugh and Janet Saltzman Chafetz. Religion and the New Immigrants: Continuities and Adaptations in Immigrant Congregations. Walnut Creek, CA: AltaMira Press, 2000.

*around us. We ask You to protect us from being people of injustice that we may purify the world of it, and as we ask You we recognize that it is up to us to say, “You did not create us for bigotry or vengeance. You did not create us to dominate or oppress one another. You did not create us for war. We are not the ones to judge who should live and who should die,,,,,”*

*We ask that Your love will comfort those who mourn their loved ones today; that their memory will flood their family with joy, that the children of our fallen officers and all of those who have lost their lives to senseless violence are molded in the love that we express today, not in the hatred that claimed the lives of their fathers. We ask that the voices of racism and xenophobia that seek to divide us are drown out by the course of voices that say, “You will not pit us against one another.”*

*We choose today to live by the hope that you’ve instilled within us not the fears that others manufacture amongst us, and with that we pray to You – the one God of Noah, Abraham, Moses, Jesus, Muhammad and us all – for one Dallas, one America, and one world. Amen. and for one God, one America, and One world.”*  
(Hasbullah, 2016)

This event of Imam Suleiman participating in functions like this showed what Islam is all about and this was shared with one of the scholars in Houston, in person of Sheikh Salah Assawi and he said that actions like this are required from the Muslims leaders to show the world that Islam is for peace and it is required from all to build the bond of good relationship and trust for all as the knowledge, managing and understanding of each other’s cultural traditions, beliefs and practices will contribute to an appreciation of shared values and aspiration of each other’s differences. The principle of tolerance should be reflected in all the activities and ways of approaching others, its evidence must appear in any given situation. Muslims are believed to be looking for opportunities to develop and explore all the available chances of achieving certain goals in their lives including the power of religious spirit.

### **Muslims and the non-Muslims standing side by side to resolve issues:**

President Donald Trump came, and he tried to actualize what he mentioned during his campaign trail in 2016. When he said that he would immediately terminate President Obama's two illegal executive amnesties, which was targeted towards “DACA” and amnesties that are protecting children of the illegal parents and their children that are called DREAMERS. Trump said: *“We want our children to be dreamers too.”* In some of his statements after becoming president he promised to work out something for the dreamers by saying *“We love dreamers, we wanted to work out something for the dreamers”*.

All the statements were political statements that can never be relied on. Trump issued an executive order rescinding DACA upon taking office and some of his Republican hard-liner conservatives also argue that DACA is unconstitutional and that the dreamers are illegal and threatened America jobs and culture. As President Obama was trying to build relationships between the dreamers and the American Society at large; having hope that the children will become pillars in building America in the future. President Trump is having opposite views of the story. President Trump in September 2017 set March 5th of 2018 as the last day of the DACA program. A Supreme Court ruling delayed that end date. Immigrant youth and allies gather to push congress and the White House to pass a new law granting them permanent protection as prescribed by Obama's administration.

Muslim leaders from all over the states gather on the 5th of March 2018 to support the immigrants especially with the number of Muslim dreamers that were also involved in the efforts of fighting for the justice for all without any discrimination. Muslims believe that fighting for justice is a responsibility that they must stand for. Allah says: *“O you who believe! Stand out firmly for Allah and be just witnesses and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety, and fear Allah. Verily, Allah is Well-Acquainted with what you do. Allah has promised those who believe (in the Oneness of Allah - Islamic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise)”*. (Quran 5:8-9)

The leaders were arrested in Washington DC on the 5th of March 2018 during the struggle of calling on lawmakers to support bipartisan legislation that will make life easier for dreamers through the DACA process. There is a believe that majority of those that are called American today also used to be foreigners at a stage in their life. A former member of the United States House of Representative, Tom Delay said in one of his visits Islamic Centers one *“If anyone asks you which country you from are, ask him or her where are they from”*. It is a well-known history that Donald Trump family were also migrated to United States of America where he was born. His father Frederick Trump came from Germany while his mother, Mary Anne Macleod came from the Hebridean Island of Leis, off the West Coast of Scotland.

Well, the peaceful protesters took to the streets of the nation's capital to advocate for the return of the immigration law. They were arrested and one of the Amanda' on the ground (Imam Talib Shareef of Muslim Alliance of North America” said; *“We are not weak in faith and we are here for mobilization”*. He said, quoting Malcolm X saying, *“We stand here in the spirit of Malcolm X with the people who are affected by these policies”* either Muslims or non-Muslims. Imam Mujahid Fletcher that participated from Houston Texas said, *“we don't want*

to live based off fear we want to live according to the principles of freedom of speech, and of religion.” He mentioned that what is happening to the dreamers has already happened to him when he migrated to the US with his parents as a child. Imam Dawud Walid, who is the executive director of the Michigan chapter of CAIR (Council on American-Islamic relations) participated in the rally and he and Imam Omar Suleiman were taken into custody together. Imam Walid when supporting the Dreamers said “This is their land and they should be allowed to stay here. Europeans and their children came here without papers and took this land from Native Americans and just as they can stay here, so can these (youth).”

Implementation of the spirit of togetherness can be seen through series of occasion where Muslims and non-Muslims have been working together. Merging the Western and Islamic disciplines will surely enlighten the people on how much could Western contribution that others will looking as if it is far from Islamic teachings Help us in understanding the Sunnah of Allah and the nature of his creatures in mankind and the universe, in a larger scale.

### **Texas Muslim Capitol Day (TMCD) and the Non-Muslims support**

It is an effort that was started in 2003 by CAIR (Council Affairs of Islamic Relation) of Texas in 2003. The Capitol Day was established mainly to cater concerns of the Muslims and the non-Muslims on how the capitol has been ruled. It was also introduced for bringing members of the Muslim communities across the State, including community leaders, men, women, and the young students to the capitol to see what State Government look like. The main goal for this is to Strengthen relationships and coalitions for the benefit of all-American Muslims.

2017 Texas Muslims Capitol Day (TMCD) was another historical day when over 1000 supporters from deferent Christian denominations created a human shield in supporting the participants that were attending the event on Jan 31, 2017. The supporters gathered to strengthen the Muslims to prevent the repetition of what happened in 2015 when they were met with antagonists that were over 24 in number, they came to interrupt the Muslims event. This time around, the supporters surrounded the participants by a massive human circle, made up of at least 1,000 people. They strived hard to make sure that the event was successful without any hitch. One of the supporters called Cathy Bingaman that used to be ESL teacher to many Muslim students also participated with some people from her church and she said: “I feel with political situation the way it is now; it is time for all of us to stand up and defend the constitution”.

The event was organized to show the importance of the presence of the Muslims in the country despite the daily abuse and threats against them. It came after a weekend of the demonstration and outcry against an executive order signed by President Trump of United States of America when he banned the entry of individuals into the United States from predominantly Muslim Countries. Moreover, Muslims in Texas have been feeling uncomfortable, especially, after the they denounced a poll sent by freshman State rep. Kyle Biederman, R. Fredericksburg , when he requested from mosques leaders and Muslim students associations to fill out a poll about their beliefs and he mentioned that one of the purposes of the poll was to present it in a meeting with home land security.

## Conclusion

Muslims should be ready to work with the non-Muslims of their environment, not to follow the pattern of those that continue to plague the Islam identities with extremism. Based on the teaching of Allah regarding shelters and protection provision for the idolaters that do not believe in God talk less of the people of the books. Allah (SWT) says:

"وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ"

“And if anyone of the *Mushrikun* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) seeks your protection then grant him protection, so that he may hear the Word of Allah (the *Qur'an*), and then escort him to where he can be secure, that is because they are men who know not” (Quran 9:6).

United States of America is now incomparable in term of soft heart in opening its doors to all kind of different nationalities through immigration, political asylum, and the recruitment of exceptional scholars and professionals. They are all working together to build its future and the future of all the nations that benefit from its Aids. Muslims should continue to benefit from the opportunities given by the States to create variety of social, political and educational organizations that will be working on promoting the agenda of creating a highly educated and sophisticated community. These community in their different localities must be working on having an Ummah that will be capable of articulating an enlightened self-interest groups that will be step-up to the revival of Islam and its values, defending and consolidating Islamic identities

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