

TRACES OF ISLAM IN US LEGAL FRAMEWORK: A CASE OF THOMAS JEFFERSON'S PERSONAL COPY OF HIS QUR'AN

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Abstract

Contrary to the thinking and perception of many Muslims that the United States of America is one of the evil empires ever existed on earth due to what is being exhibited by various US administrations in the past few decades of clear biases against Muslims and Muslim nations and many atrocities committed against them including vilification and demonization of Muslims around the world. It's still argued that America has attained this status of a Superpower due to its inclination towards justice and rule of law and its quest for human rights around the globe. Could there be any chance that the foundations of US justice system have relationship or commonality with Islam? This paper examines, compares and contrasts articles in US constitution to determine their similarities with Islam's holiest sources of law; the Qur'an and the practical example of Prophet Muhammad (*Sallallah 'Alayhi Wasallam*). This paper has revisited the famous copy of Qur'an owned by one of the America's Founding Fathers Mr. Thomas Jefferson who also happened to be the 3rd President of the United States of America (1800-1808). In doing so the paper is seeking to understand the extent of impact that Thomas Jefferson had as a result of his ownership of a copy of Qur'an during the critical time of the struggle of the American independence from their colonial powers back in the mid-eighteenth century until it attained its full independence in 1776. Related articles and literature on the subject have been articulated and reviewed. The paper confidently concludes with findings of similarities between certain core values of American justice framework with Islamic core values.

Keywords: Thomas Jefferson, US Leal Framework, American Declaration of Independence, US Constitution, Qur'an, Hadith, Charter of Madina, Founding Fathers.

1.0- Introduction

This paper aims at establishing whether or not the American Founding Fathers particularly Thomas Jefferson had an influence of Islam emanating from the teaching of Qur'an or the practical experience of Prophet Muhammad (*Peace be upon him*). The author impartially reviewed available information on both sides of the debate with critical analysis. The paper sets to achieve the following objectives:

- ✓ Studying and understanding the history and environment that surrounded Thomas Jefferson in his early days of struggle for an American Independence particularly those related to his ownership of a copy of Qur'an.
- ✓ Seeking to establish the amount and extent of influence that his reading of Qur'an might have had on him.
- ✓ Undertaking sample comparison between some Islamic texts in Qur'an, Hadith and Charter of Madina with Thomas Jefferson ideas and philosophy related to human dignity and life which were later on found their way into the US Declaration of Independence and US Constitution.
- ✓ Review related literature of both sides of debate of whether or not US Constitution is compatible with Islamic Sharia.

The findings have been presented in the following points:

1. Qur'an and the early days of American 'Declaration of Independence'
 - a. Narrative and analysis
 - b. 'Religious and racial inclusiveness' between Qur'an's and Thomas Jefferson's
 - c. Thomas Jefferson's Personality
2. Similarities between the two documents; American Declaration of Independence 1776 and Madina Charter
3. A different perspective
4. Conclusion and recommendations.

2.0- Literature Review

There are plenty of literature out there discussing the issue of Thomas Jefferson and his Qur'an and whether his reading of that Qur'an had any impact on his ideas and philosophy of life and humanity. Among these writers are:

A well-known US Historian Denise A. Spellberg (2018) who is a specialist in Middle Eastern Studies at the University of Texas, Austin; the author of "Thomas Jefferson's Qur'an: Islam and the Founders" is a staunch believer of Qur'an's positive impact on Thomas Jefferson ideas of life and humanity through the legacy he left behind in US Declaration of Independence, US Constitution and his Virginia Statute for Religious Freedom.

Another author of the same caliber is Michael Rieger (2017) who begun a series discussing the Founders' approach to Islam and religious freedom in his book: "Islam, Tolerance, and Thomas Jefferson" Michael Rieger went on to say that during the election of 1800, where supporters of then-President John Adams accused his opponent Thomas Jefferson of secretly being a Muslim. Why would his opponents accuse him of such 'Being a Muslim'? Definitely they must have had seen in him certain elements of Islam or influence in behavior, ideas and thought. Jefferson had envisioned in his mind that a Muslim one day could rule this country as he stated that a Muslim, with rights ensured to him by the Constitution, could indeed become the President of the United States (Rieger 2017).

While Sebastian R. Prange (2011) in his "Thomas Jefferson's Qur'an" picked from the forward of the translated Qur'an of Thomas Jefferson the words of its author George Sale (1734) who described the Prophet of Islam as "richly furnished with personal endowments, beautiful in person, of a subtle wit, agreeable behavior, showing liberality to the poor, courtesy to everyone, fortitude against his enemies, and, above all, a high reverence for the name of God" (Prange, 2011). This was the kind of imagination; Thomas Jefferson built in himself about Muhammad the Prophet of Islam as a result of his extensive reading from the Qur'an. In a nutshell, Sale stressed Muhammad's role as a "lawgiver" and the Qur'an as an example of a distinct legal tradition.

More recently John Tolan (2019) a French author, in his “Faces of Muhammad: Western Perceptions of the Prophet of Islam from the Middle Ages to Today” posed a fundamental question about Prophet Muhammad: Heretic and impostor or reformer and statesman? This is clearly the contradictory Western visions of Muhammad to which Tolan in this book subscribes to the later vision depicting the Prophet Muhammad as a successful reformer and statesman. Tolan (2019) summarized how Muhammad was viewed by other French historians and statesmen such as Voltaire¹ (1694 – 1778) and Napoleon Bonaparte² (1769–1821). Voltaire first saw Muhammad as an archetypal religious fanatic but later on claimed him as an enemy of superstition. While to Napoleon; Muhammad was simply a role model: a brilliant general, orator, and leader (Tolan, 2019). So Thomas Jefferson was not alone among western historians and statesmen during his time who would look upon the Prophet Muhammad (*Peace be upon him*) as a role model in humanity and civility. It comes as no surprise what is now known about Thomas Jefferson in his admiration of the personality of Muhammad.

3.0- Research Methodology

The adopted research methodology of this paper is descriptive analytical methodology as it describes historical events with regards to Thomas Jefferson’s reading from his personal copy of Qur’an objectively then analyzing them to get a closer understanding of the extent of influence that Jefferson might have had from Qur’an and whether or not this influence was reflected in any of the US legal framework such as the ‘Declaration of Independence’ and the US Constitution. Upon reviewing a number of related literatures; the researcher developed a ‘Conceptual Framework’ attempting to depict various inputs of who could have influenced Thomas Jefferson’s thinking and ideas.

The adopted conceptual framework has been conceived from the model of Hadith authentication and connectivity to prove the validity of a Hadith attributed to the Prophet Muhammad (*Peace be upon him*), also known as ‘Chain of Transmitters’. The author applied this method to prove the connectivity of Thomas Jefferson’s ideas and philosophy through a ‘chain of transmitters’ in this

² French general, first consul (1799–1804), and emperor of the French (1804–1814/15), one of the most celebrated personages in the history of the West (Jacques Godechot, 2019).

descending order: Prophet Muhammad (*Peace be upon him*) to Ibn Khaldun to John Locke and Montesquieu to Thomas Jefferson to US Declaration of Independence and US Constitution.

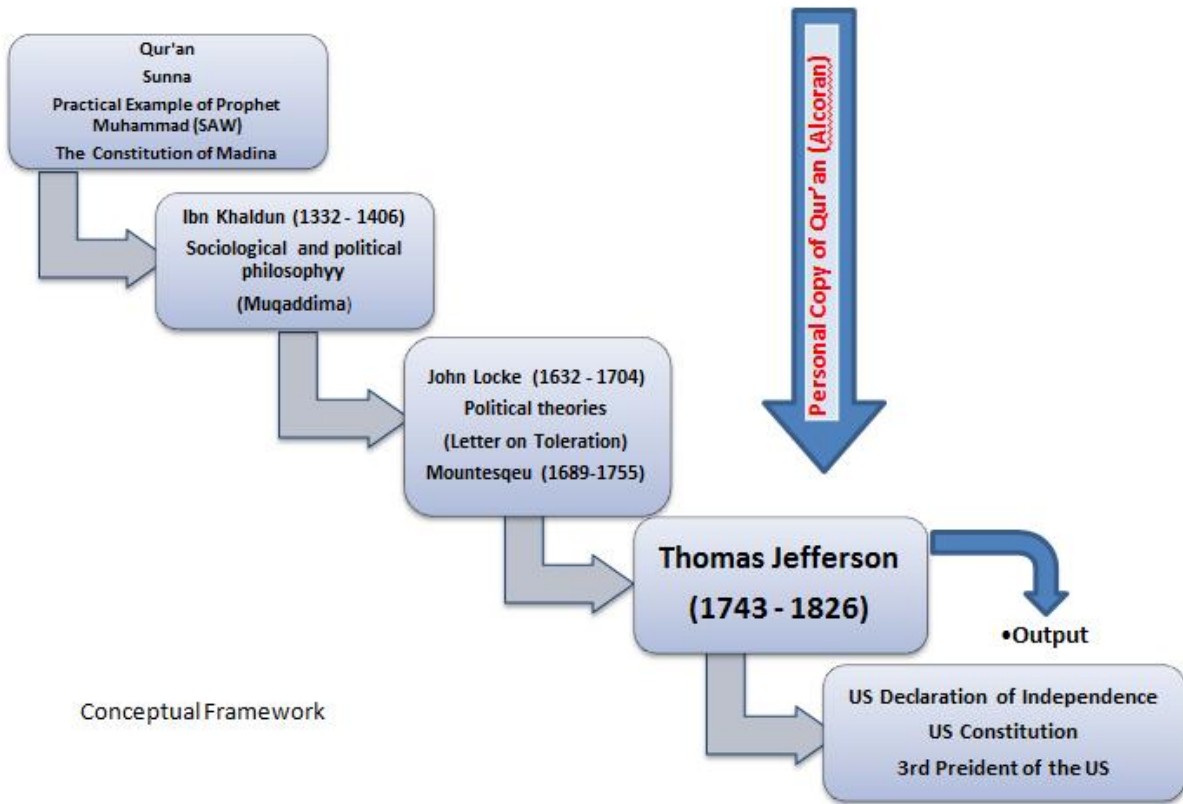


Figure 1: A Conceptual Framework depicting a Model of Islamic influence in US Legal Framework

Source: Author (July, 2019)

4.0- Findings

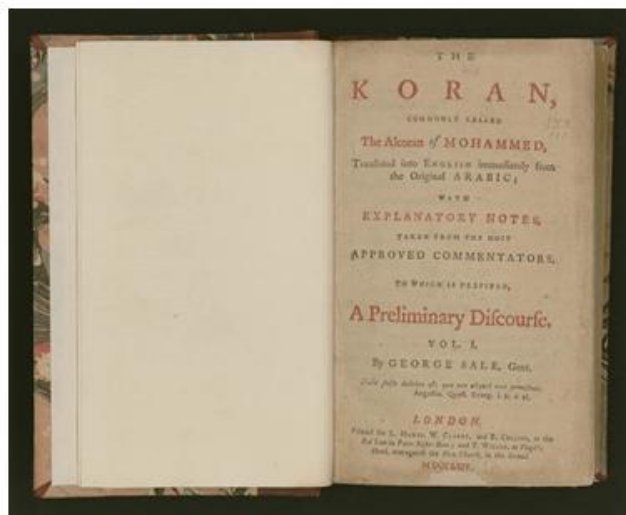
4.1- Qur'an and the early days of American 'Declaration of Independence'

a) Narrative and analysis

One of the US top historians Denise A. Spellberg (2018) has asserted that: "Islam has been part of American history for a long time. Knowing that this might shock many people; she confirmed her finding by exploring this little-known history in her book and went further to state that: Evidence exists that Jefferson had been thinking privately about Muslim inclusion in his new country since 1776.

It's now a historical fact that Thomas Jefferson at 22-years-old while still a law student in Williamsburg, Virginia, he bought a copy of Qur'an – some 11 years before drafting the Declaration of Independence. What could this mean? Is it OK to assume that the American Declaration of Independence which was shortly proceeded by the US Constitution that Thomas Jefferson might have infuse it with what he had learnt from the Qur'an he possessed? Considering his background as law student reading from Qur'an a book with many jurisprudential, legal and human rights issues; it is safe to assume that Thomas Jefferson must had been to some extent influenced and perhaps mesmerized by its content particularly when we consider the available evidence that he had been thinking privately about Muslim inclusion in his new country since 1776.

The presence of his private library Library of Congress, questions many researchers including (2011) want to know purchased this book, it, and why he young nation's knowledge.



The Copy of Qur'an which was owned by Thomas Jefferson

Jefferson's Qur'an in and later in the prompts the scholars and Sebastian R. Prange why Jefferson what use he made of included it in his repository of

This is what Thomas Jefferson said (1777) in his 'Letter on Toleration': "Neither Pagan nor Mahometan [Muslim] nor Jew ought to be excluded from the civil rights of the commonwealth because of his religion". Spellberg, (2018) added that: this statute became law of the United States of America in 1786. The principal of inclusiveness of all religions and races in a cosmopolitan society is strongly entrenched in Islamic culture through many instances from Qur'an and from the practical examples of Prophet Muhammad (*Sallallah 'Alayhi Wasallam*).

b) 'Religious and racial inclusiveness' between Qur'an's and Thomas Jefferson's

In Qur'an Surat al-Baqarah (2:256) Allah clearly declared that there shall be no compulsion in religion (لا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ). This verse very undoubtedly lays down the

foundation of inclusiveness within the Muslim cosmopolitan society in the sense that the Muslim authority or an Islamic state would put in place framework for a peaceful coexistence between Muslims and their Non-Muslim counterparts whereby they live side by side with mutual respect and assured rights and obligations of their religious dictates. This principle of inclusiveness is also found in several other verses such as:

- In Surat Yunus (10:41) “*If they reject you, then say my work to me and yours to you. You are free from the responsibility of what I do and I for what you do.*” (وَإِنْ كَذَّبُوكَ فَقُلْ لِي) (عَمَلِي وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بَرِيءٌ مِمَّا تَعْمَلُونَ).
- In same Surat Yunus again (10:99) “*If it had been the Lord's Will, all who are on earth would have believed. Will you then compel mankind against their will to believe?!*” (وَلَوْ) (شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعاً أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ).
- In Surat al-Kahf (18:29) “*Say, the Truth is from your Lord, let him who will believe, and let him who will reject.*” (وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا) (لِلظَّالِمِينَ نَاراً).
- In Surat Qaaf (50:45) “*And you are not the one to overawe them. Therefore, remind with this Quran those who reverence My warnings.*” (نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ) (فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ).

With regards to racial inclusiveness; a famous Qur’anic statute clearly states in Surat al-Hujuraat (49:13): “*Oh People; We have indeed created you in pair of male and female and made you in to nations and races so that you may know (and appreciate) one another, Indeed the best amongst you are God conscious*” (يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوباً وَقَبَائِلَ لِتَعَارَفُوا إِنَّ) (أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ).

These are some of the backbone Qur’anic instances on religious and racial inclusiveness in a multi religious and multi ethnic cosmopolitan society. These verses and others could have been most likely what influenced the thinking of Thomas Jefferson while participating with other America’s founding father in drafting their ‘Declaration of Independence’ and subsequently the ‘Bill of Rights’ which ultimately became the cornerstone of the US Constitution.

c) Thomas Jefferson's Personality

When Prange (2011) described Thomas Jefferson and his contribution to US independence he recognized him as 'one of the "founding fathers" of the United States, principal author of the 1776 Declaration of Independence and, from 1801 to 1809, the third president of the young republic'.

Historically, Thomas Jefferson and other Founding Fathers were heavily influenced by the natural rights theories of John Locke (1632 – 1704) and French philosopher Charles Secondat, Baron de Montesquieu (1689 – 1755) when drafting the Constitution, most notably in connection with the separation of powers (Michael W., 2007). John Locke wrote "Just governments are

founded on consent and protect the people in their liberty, and property"

the philosophy that had the mind and thinking of was struggling for the nation. Looking carefully philosophy; it highlights consent in running the secondly on the value of to: life, liberty and which were upheld by

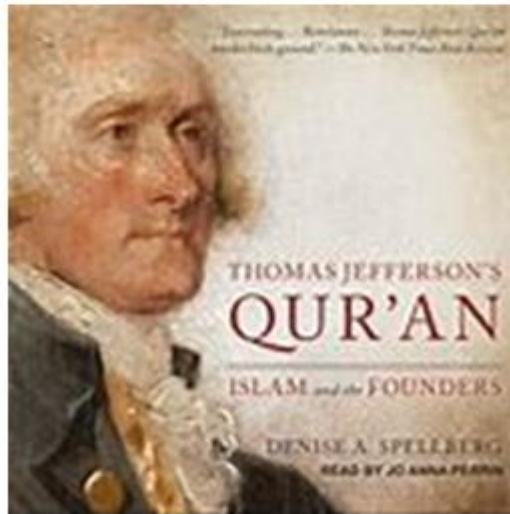


Figure 3: Thomas Jefferson as depicted by Denise Spellberg in her cover book

are designed solely to inherent rights to life, (Alex T, 2016). This was

been running deep into Thomas Jefferson as he independence of his into the content of this firstly on the value of affairs of people and protecting peoples' rights property. These values Thomas Jefferson found

their way to the US Declaration of Independence in 1776. America from then onward kept growing to become the greatest nation on earth due to these values and others.

What could be asserted here is that the Declaration of Independence of the USA was in reality no more than a discovery of all the major and basic principles given in the Qur'an more than 1200 years before that date; 1776. The Qur'anic values of consultation, freedom of conscience, liberty, protection of human rights, dignity and property could not had been said better that the following Qur'anic verses such as:

- In Surat Aal Emraan, (3:159), Allah told His messenger Prophet Muhammad (*Sallallah 'Alayhi Wasallam*) and those who will follow him: “ ...and consult them (the people). Once you make a decision, carry out your plan, and trust in God. God loves those who trust Him”. (وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ).
- In Surat al-Shura (42: 37 - 38) on great values of forgiveness, peaceful coexistence, shunning evil and conducting their affairs in consultation; Allah described the qualities of the true Muslims as: “Those who abstain from the major sins and from shameful acts; and (for those who) when they get angry, they forgive. They respond to their Lord by observing the Contact Prayers (*Salat*). Their affairs are decided after due **consultation** among themselves, and from our provisions to them they give (to charity) (وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشِ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ).
- In Surat al-An'aam (6:151) on sacredness and sanctity of life as well as cherishing the parental love; Allah directed his messenger: "Say, Come let me tell you what your Lord has really prohibited for you: You shall not set up idols besides Him. You shall honor your parents. You shall not kill your children from fear of poverty - we provide for you and for them. You shall not commit gross sins, obvious or hidden. **You shall not kill - God has made life sacred - except in the course of justice. These are His commandments to you that you may understand.**" (قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْهِمْ عَلَيْهِمُ إِلَّا تُشْرِكُوا بِهِ شَيْئًا) (وَالَّذِينَ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ وَلَا تَفْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَمْ وَصَاكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ).
- In Surat al-Baqarah (2:191) a strong prohibition on human rights violation even towards the opposition side who oppose Islam; this is what Allah said: “ ...Oppression is worse than murder...” (وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ).

The quoted verses above clearly juxtaposition Islam to the highest level of human dignity with complete set of values enough to make human dignified and respected. These were clearly the values philosophized by John Locke (1632–1704) who was among the most influential political philosophers of the modern period. Thomas Jefferson came under the direct influence of him.

It should be remembered that Thomas Jefferson aligned himself very closely with Muslim nations of North Africa during his times both before and after becoming the president of the United States of America. Muslim nations of North Africa such as Morocco, Tunis, Libya and Algeria during eighteenth and nineteenth centuries were big Muslim powers under the Ottoman Empire. Indeed, in 1786, Thomas Jefferson helped negotiate a treaty with Morocco, the United States' first treaty with a foreign power (Prange, 2011). He then worked out a normalization of relationship between the United States and each of the Muslim nations of Algeria, Tunis and Libya. A sign of his political maturity coupled with high diplomacy and inclination towards Muslim nations.

Ideas about America's religiously plural character were tested also in Jefferson's presidential foreign policy with the Islamic powers of North Africa. President Jefferson welcomed the first Muslim ambassador, who hailed from Tunis, to the White House in 1805. Because it was Ramadan, the president moved the state dinner from 3:30 p.m. to be "precisely at sunset,"; a recognition of the Tunisian ambassador's religious beliefs, if not quite America's first official celebration of Ramadan (Spellberg, 2018).

4.2- Similarities between the two documents; American Declaration of Independence 1776 and Madina Charter

As legislative documents, there are similarities between the Declaration of Independence, the United States Constitution, and the Qur'an (Zia Shah 2014). Some of these similarities include the human and moral values mentioned in the quoted Qur'anic verses above. **That's why it is not a surprise to hear the Ex-Chief justice of the Indian Supreme Court saying: "Islam had come into the world as a great liberating force. It spread the message of equality long before the American Declaration of Independence of 1776. By treating all men as equal it was a great leveler. That is why it spread from Spain to Indonesia" (Arif M, 2018).**

What did the Madina Charter contain? As a statesman, the Prophet (*Sallallah 'Alayhi Wasallam*) was keen to build a cosmopolitan society to reflect the diversified structure of Madanite community which was composed of Makkan Arabs, Madanites and jews who had long settled in Madina (Sunkar A., 2014). In this direction the Prophet (*Sallallah 'Alayhi Wasallam*) developed

a binding document that would build a national unity of his new community which stipulates the following:

This is a document from Muhammad the Prophet (*Sallallah 'Alayhi Wasallam*) to Muslims and believers from *Quraish* (Makkah) and *Yathrib* (Madinah) and to all those who shall follow them; that:

- i. They are one nation, no discrimination between them.
- ii. They are all equal in rights and responsibilities, joining hands against their enemies.
- iii. A believer shall neither be allowed to kill another believer nor shall he support a non-believer against a believer; believers are helpers to each other.
- iv. As for the Jews who shall abide by this document they shall be entitled for our protection.

The Declaration of Independence and the United States Constitution contain similar clauses on some topics. Zia Shah (2014) added: The Constitution of Madina states: “The Jews shall maintain their own religion and the Muslims theirs...The close friends of Jews are as themselves” and “those who followed them and joined them and struggled with them. They form one and the same community” in solidarity against their enemies.

Compare and contrast the following two sets of texts; one appeared in US Declaration of Independence as authored by Thomas Jefferson and the other one appeared in Qur'an as revealed by Allah to His Messenger the Prophet Muhammad (*Sallallah 'Alayhi Wasallam*)

Text one: *“the Jew, the Gentile, the Christian and Mahometan³, the Hindoo, and infidel of denomination” should be protected under the law.*

Text two: *“Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in God and the Last Day and do righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve” (Qur'an 2: 62).*

³ The term “Mahometan” comes from “Mahomet”, a common European spelling of “Muhammad” This is partially due to a mistaken belief that Muslims worshipped Muhammad himself, rather than regarding him as a prophet (Michael Rieger 2017).

Of course we cannot forget the most famous line of the Declaration of Independence, which also has the spirit of the Constitution of Madina:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights that among these are Life, Liberty and the pursuit of Happiness (Jerome A., 2013).

Part of the last sermon delivered by the Prophet Muhammad (*Sallallah 'Alayhi Wasallam*) reads:

“All mankind is from Adam and Eve. An Arab has no superiority over a non-Arab, nor does a non-Arab have any superiority over an Arab; a white has no superiority over a black, nor does a black have any superiority over a white; [none have superiority over another] except by piety and good action”.

Despite not knowing what Jefferson’s familiarity may have been with the Constitution of Madina, we can still see the influence of certain elements of its teaching within the Qur’an. Now this begs the question; did Jefferson find inspiration in this *Surah*? Perhaps yes. However, Jerome (2013) thought that it would be a stretch to suggest that the Constitution of Medina, the Qur’an and “Islamic principles” were the main motivating factors in Jefferson’s writing of some of America’s most legendary documents.

The Islamic teachings as found in Qur’an, the Sunna of the Prophet Muhammad (*Sallallah 'Alayhi Wasallam*) and as practiced by his successors came to uphold justice and other human and moral values; Islam and Muslim state spread its wings across east and west of the known world then within a very shortest period of time to become one of the largest empire in human history with the lifespan of more than twelve centuries before its demise in the early twentieth century. Similarly the United States of America in its Declaration of Independence of 1776 came to uphold the same life and human values kept growing from strength to strength within a very short period of time until it became a great nation on earth; a superpower indeed. This is an intervention of Allah on both states.

4.3- A different perspective

It is absolutely not true that that Jefferson purchased his Qur'an in the 1780's in response to conflict between the U.S. and the "Barbary states" of North Africa-today Morocco, Algeria, Tunisia and Libya as claimed by the right wing writers; who only see that Jefferson purchased and read the Qur'an just to better understand the enemy (Muslims) from inside; in keeping with the adage "know thy enemy."

Thomas Jefferson's inclination towards Islam and Muslims had made his opponents during his presidential campaign in 1800 to accuse him of secretly being a Muslim. To this; Michael Rieger (2017) asserted that it might come as a surprise to many that the first American presidential candidate accused of being a Muslim was not 'Barack Obama' but rather Thomas Jefferson. The likes of Samuel Huntington and his 'Clash of Civilization' theories would see that: increased communication and interaction between Islam and the West has exaggerated the perceived differences between the two societies (Huntington S., 1993), it is these 'perceived differences' which ultimately turn, according to Huntington (1993, 1998), into a clash of civilization between what he calls the Western culture and the Muslim culture. Huntington and his likes portray a negative interpretation and analysis of civilizational attitude among people. These negative interpretations of civilizations have wrongly picked by the oncoming US presidents such as George W Bush (2000-2008) and Donald Trump (2016-2020?) and translate them into their domestic and foreign policies.

More radical interpretation has been given by one Warren Throckmorton (2011) who claims that: the First Amendment provides no guarantees to practitioners of the Islamic faith, for the simple reason it wasn't written to protect the free exercise of Islam. It was written to protect the free exercise of the Christian faith. This is a sheer blindness of well proven historical fact and reality of the human message of Islam and its teachings found in both Qur'an and the practical examples of Prophet Muhammad (*Sallallah 'Alayhi Wasallam*). Warren Throckmorton (2011) had been largely influenced by his like; Bryan Fischer of the American Family Association (AFA)⁴, who

⁴ In 2015, Bryan Fischer was fired from AFA. He was described as the religious right leader who has been practically a real-life caricature of an evangelical radical. Fischer, a prominent voice for the American Family Association for many years, makes ugly and ridiculous comments about minority faiths on a nearly daily basis (Steve Benen, 2015).

believes that the First Amendment to the Constitution protects the free expression of Christians only. Adherents of non-Christian religions, on the other hand, may be tolerated but do not enjoy Constitutional protections for the free exercise of their faith.

5.0- Conclusion and Recommendations

The paper concludes by asserting that the United States of America has been built originally on the foundation and values of justice, liberty and valuation of human right and dignity. These are precisely the same values propounded by the teachings of both Qur'an and Hadith. Likewise the first Islamic state of Madina which was established by Prophet Muhammad SAW in 622 AD on these values and more was able to spread its wings in a span of less than fifty (50) years to become the largest and powerful state on earth covering three continents of Asia, Africa and Europe and continue ruling this large chunk of earth and territories for the next twelve centuries until the demise of Ottoman empire in 1924. America too once it took off on these values it grew so rapidly to become what it is today the largest and most powerful state on earth.

When Muslims and their Muslim state relaxed on these values their vast state weaken internally before it was overpowered by its external foes. The same will apply should the United States of America today relax or compromise on these values certainly internal decay will weaken it before it leads to its own disintegration.

Therefore the author would like to advise the following:

- America needs to understand its past and to reaffirm its commitment to its foundational values.
- America should continue championing human rights and dignity both abroad and at home fairly.
- America should work hard and diligently to clear and clean its tainted image as unfair broker in the Middle East.
- America needs to carefully study factors which led to the downfall of previous empires such as Roman Empire, Byzantine Empire, Ottoman Empire, British Empire etc.

Recommendation for further study:

Further study in this topic is recommended in two areas:

- Expanding and widening the study and exploration on similarities between Islamic sacred texts and US legal documents.
- Identifying the point of departure or detachment between US Foreign Policy and US Foundational Values; with an effort to underline key factors which led to this departure.

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