

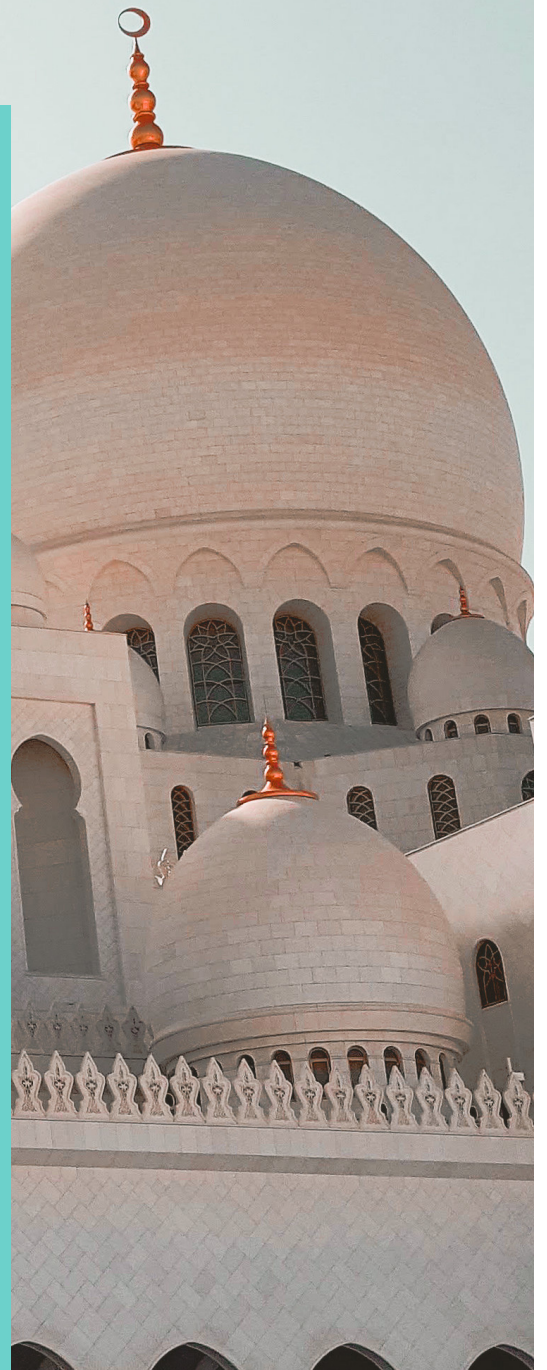
MUSLIMS FOR PROGRESSIVE VALUES

Freedom of Religion and Belief in Islam

A TOOLKIT



MUSLIMS FOR
PROGRESSIVE VALUES



Preface

Muslims for Progressive Values was founded with the purpose of creating a Muslim American community on the basis of the values of the Qur'an – the right to think freely and critically, and to be able to express these thoughts in any form without being ostracized. Needless to say, as Muslims countering the patriarchy and the human rights abuses done in the name of Islam, the accusation of being an apostate, and the subsequent death threats, become a fact of life.

Over the years, we also discovered that many Muslim-majority countries, when reviewed by the United Nation's Universal Periodical Review (UPR), justified apostasy and blasphemy laws as religious or "Shari'a" law. For years these governments essentially got away with murder until Muslims for Progressive Values started filing shadow reports, undermining their religious justifications as inherently un-Islamic.

It is the result of these broad experiences on this issue that we hope this toolkit will be useful for those who are discriminated against or accused of being an apostate and blasphemous because of their religious or non-beliefs.

Ani Zonneveld

Founder & President of Muslims for Progressive Values
November 1, 2022



What is consistent in much of the Muslim world and Muslim communities in the West, is the oppression of thought, of the right to think freely, and to express these thoughts, whether intellectually or artistically, an oppression that is conveniently disguised in the name of Islam.

Ani Zonneveld

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Part I

Background

Freedom of Religion and Belief is defined in Article 18 of the Universal Declaration of Human Rights as “the right to hold and manifest any religion or belief, without compulsion, including the right to change or renounce one’s religion or belief, as well as the right not to hold a belief or religion.” This right includes:

- Freedom to adopt, change or renounce a religion or belief
- Freedom from coercion
- Manifest one's religion or belief
- Freedom to worship
- Places of worship
- Religious symbols
- Observance of holidays
- Appointing clergy
- Teaching and disseminating materials
- The right of parents to ensure the religious and moral education of their children
- Registration
- The right to communicate with individuals and communities on religious matters
- Establish and maintain charitable institutions and receive funding
- Conscientious objection

International standards from Special Rapporteur on freedom of religion or belief from OHCHR

The language from the declaration was eventually incorporated into the International Covenant on Civil and Political Rights, a multilateral treaty with 173 parties who, in signing on, agreed to uphold the various human and political rights protected in the covenant.

Yet, to this day, various signatories refuse to comply with or outright violate the various rights outlined in the treaty. The countries that violate the treaty rarely fall into a singular category, with violations ranging from forced atheism to a death penalty for apostasy. For the sake of this toolkit, our focus will rest on the relationship and ideals of freedom of religion and belief in Islam and Muslim majority countries and communities.

We do this not to reinforce the often Islamophobic stereotypes that exist around conversations on freedom of religion and belief and Islam, but rather to debunk the notion that these ideals cannot exist within a Muslim majority country, let alone a Muslim community. Indeed, we hope to demonstrate that a country, community, leader, or individual cannot identify themselves as “Islamic” unless protecting freedom of religion and belief is core to their values.

It was this desire that led us to organize a forum entitled “**Addressing Apostasy and Blasphemy Laws in Muslim Societies**” held on Capitol Hill in September 14, 2022. During the forum, a panel of experts and grassroots activists, led by MPV’s founder Ani Zonneveld, explored the presence of Freedom of Religion and Belief in Islamic Jurisprudence, as well as how these values are visible or violated in laws and constitutions across the present day Muslim world. This report seeks to build off the success of the forum by encouraging a robust discussion on religious freedom protections in Islam and educating the general public on the historical precedent and protections of these freedoms in classical Islamic jurisprudence.

Part II

FoRB in the Qur'an

In order to understand what makes up the principles of the religion of Islam, we must turn to *fiqh*, or Islamic jurisprudence, which refers to the human understanding of Islam's religious texts: the Qur'an, the Sunnah, and the Hadith. As the word of God, the Qur'an is the most important of these sources so we begin our study of religious freedom in Islam with this holy text.

The way in which the Qur'an addresses religious freedom can be interpreted to protect a variety of these freedoms. For the sake of this toolkit, we seek to address the Quranic understanding of two specific freedoms – the freedom to practice one's religion as they see fit, and the freedom to choose one's religion. In today's modern context, each of these freedoms is continuously violated by state authorities and state sanctioned religious groups so it is important to identify verses of the Qur'an that address both of these freedoms.

The Qur'an protects religious freedom at the most basic level in establishing one of the tenants of Islam – *la ikarah fi al-din* (established in Qur'an 2:256), which denotes an individual's right to freedom from coercion of any kind and from any institution.

The Qur'an repeatedly emphasizes this freedom in a number of verses including:

Qur'an 18:29 "Let he who wishes to believe, do so; and let he who wishes to disbelieve, do so."

Qur'an 2:256 "There is no compulsion in religion. The Right Way stands clearly distinguished from the wrong."

Qur'an 109:2-6 "I do not worship what you worship. Nor do you worship what I worship. Nor do I serve what you serve. Nor do you serve what I serve. You have your way, and I have my way."

Qur'an 64:12 "Pay heed, then, unto God and pay heed unto the Apostle; and if you turn away, [know that] Our Apostle's only duty is a clear delivery of this message."

Qur'an 10:99 "Had your Lord so willed, all those who are on the earth would have believed. Will you, then, force people into believing?"

Qur'an 11:28 "He said: "O my people! See ye if (it be that) I have a Clear Sign from my Lord, and that He hath sent Mercy unto me from His own presence, but that the Mercy hath been obscured from your sight? Shall we compel you to accept it when ye are averse to it?"

Qur'an 88:21-22 "So continue to remind all, O Prophet, for your duty is only to remind. You are not there to compel them to believe."

In these declarations, the Qur'an simultaneously defends and enshrines a number of freedoms to individuals, included amongst these are freedom from forced conversions, freedom of belief, freedom to choose one's religion or non-religion, and freedom from religious compulsion.

In fact, the Qur'an was not only a defender of religious freedoms, but a number of verses also condemn violence, especially those done in the name of religion and between groups of believers. Instead of condoning sectarian disputes, the Qur'an calls on Muslims who are fighting to make peace and refers to both as believers. Nowhere does inter-fighting, which is *kufur*, result in the exclusion of one group from the religion.

"Whoever kills a soul unless for a soul or for corruption (done) in the land – it is as if he had slain mankind entirely."

Qur'an 5:32

"Hence, if two groups of believers fall to fighting, make peace between them"

Qur'an 49:9

A Note

As the word of God, the Qur'an is the first source to which Muslims should turn for guidance. However, because the Qur'an is intentionally vague on a number of subjects, in an attempt to encourage critical thinking and independent reasoning, many Muslims turn to the Hadith for additional guidance. In the following section, we will address the presence of religious freedom in various Hadith attributed to Prophet Muhammad (PBUH), but it is vital to note that the Hadith does not supersede the Qur'an. Rather, the Hadith only serves to support and reinforce what the Qur'an has already stated to be the truth. Therefore any Hadith that are cited to justify religious oppression and the suffocation of religious freedom is superseded by the religious freedom that the Qur'an mandates. Any Hadith, like the ones below, only serve to reinforce the message that the various Qur'anic verses offer to Muslims as guidance, never do they supersede it, regardless of the differences or similarity in the message.

Part III

FoRB in the Hadith and Sunnah

As we'll see in this section and in Part IV, Prophet Muhammad (PBUH) was devoted to the notion of Freedom of Religion and Belief, in more ways than one. It is easy to speculate about the reasons behind the Prophet's unwavering commitment to religious freedom and an individual's right to choose their religion, but it makes sense that for someone who was persecuted so cruelly because of his religious beliefs, that he would never wish to infringe upon an individual's rights in the way he saw his rights violated. We see examples of this tolerance and commitment in the Hadith, the words of Prophet Muhammad as recorded by his companions and his wives, the Sunnah, the actions and way of the Prophet, and in the various covenants he entered into with other religious and political leaders during his lifetime.

The significance of the lessons can not be understated so we will begin by looking directly at Prophet Muhammad's words and actions before moving onto the Covenants in the next section.

1

A Hadith (Sahih Muslim 96) narrated by Abu Bukhari

tells of a post battle conversation that Prophet Muhammad (PBUH) had with one of his companions. As it is narrated, the companion had caught someone from the opposing army during the battle and the captive quickly converted to Islam. Suspecting the man's conversion to be done out of fear, the companion killed him. Upon learning what his companion had done, the Prophet harshly reprimanded him, asking his companion if he had cut open the man's heart so as to ascertain whether his heart had uttered the declaration of faith or not.

2

According to Bukhari (Sahih, 9, 92, Hadith 424)

after *Hijra*, a man came to Medina and converted to Islam while he was there. Shortly after his conversion to Islam, he changed his mind about his conversion to Islam. The man went to Prophet Muhammad (PBUH) and informed the Prophet that he wanted to leave Islam and return to his former religion. The Prophet accepted this declaration from the man, letting him go free and return home, without judgement, condemnation, violence, or penalty.

3

Ibn Ishaq relates in the first biography of the Prophet,

that in 615, a group of Muslims left Mecca to escape persecution of the Qurasyh, eventually finding refuge in Ethiopia. After arriving there, one of the Companions and one of the four monotheistic *hanifs*, Ubayd-Allah bin Jahsh left Islam and became a Christian. News of the Companion's conversion to Christianity eventually reached Mecca. However, upon hearing the news, the Prophet (PBUH) did nothing, refusing to order him to be punished. Ubayd-Allah died in Ethiopia, having lived out the remainder of his life a Christian.

4

According to companions who were present in Mecca

during the conquest of Mecca by the Muslims in 629 AD, the arrival of the Muslims into the town was both peaceful and orderly. Upon retaking his old home, Prophet Muhammad (PBUH) said to the Qurasyh, his former oppressors, "Go, you are free men". In doing so, the Prophet declined the opportunity to force the Qurasyh to accept Islam and instead allowed them to practice the freedom to choose their own religion.

5

A Hadith narrated by Abu Dawud, 3052 (Sahih, Saheeh Abi Dawud)

Prophet Muhammad (PBUH) said: "If any Muslim wrongs a *mu'ahid* (a non-Muslim living under Muslim rule), detracts from his rights, burdens him with more work than he is able to do or take something from him without his consent, I will plead for him (the *mu'ahid*) on the Day of Resurrection.

6

Prophet Muhammad's (PBUH) successors followed his example

as is demonstrated in a recorded story of Caliph Umar's interaction with a Christian woman. It is reported that an elderly Christian woman came to see the caliph Umar and then refused his invitation to embrace Islam. He became anxious that she might have perceived his invitation as compulsion. "O my Lord," he said, expressing his remorse, "I have not intended to compel her, as I know that there must be no compulsion in religion ... [R]ighteousness has been explained and distinguished from misguidance."

Part IV

The Covenants

Throughout his lifetime, Prophet Muhammad (PBUH) assumed a number of roles in addition to that of a religious leader and included amongst them was his role as a political leader not just for Muslims, but for the people of Medina, a community consisting of a number of different religious tribes. Within his adopted home state and across the Arab peninsula, Prophet Muhammad (PBUH) forged a number of treaties with various religious groups, from the Jews of Medina to the Christians of Najran, demonstrating the integration of religious freedom into the Sunnah and therefore Islamic jurisprudence.

In this section, we review a select number of the numerous covenants that Prophet Muhammad (PBUH) dictated and signed in his lifetime, reviewing the content of these covenants, along with the implications that these covenants had for the Muslims at the time of the Prophet and also for how modern Muslims should promote and protect religious freedom today.

COVENANT	The Constitution of Medina
DATE	Written between 622 CE and 624 CE.
DETAILS	<ul style="list-style-type: none">• Drafted by the Prophet upon his arrival in Medina.• Established the collective responsibility of 9 tribes from different religious groups to protect one another.• Established Medina as a multi-religious state.• Stated that Non-Muslims have the same political and cultural rights as Muslims.• Non-Muslim tribes operated under their own religious laws.
COVENANT	The Ashtiname of Muhammad
DATE	Dictated and ratified by the Prophet and written by Ali in 628 CE.
DETAILS	<ul style="list-style-type: none">• Given to the monks of St. Catherine's Monastery in Mount Sinai.• Forbade the destruction and plunder of churches.• Alluded to the permissibility of interfaith marriage between Christians and Muslims.• Forbade the coercion of Christians to practice any other religion than their chosen one.• The agreement stated that it would hold "until the end of time"

COVENANT	The Treaty of Maqna
DATE	.Produced in the later part of Prophet Muhammad's (PBUH) life.
DETAILS	<ul style="list-style-type: none"> • Demonstrated a continuation of interfaith relations between Muslims and Jews after the conflict between the Muslims and three of the Jewish tribes in Medina. • Informed the Jews, "Yours is the safeguard of God and that of his Messenger with regard to your persons, belief, and property." • Stated that Jews and Muslims were equal citizens of the various nations that they inhabited together.
COVENANT	The Treaty of Najran
DATE	Written in 631 AD.
DETAILS	<ul style="list-style-type: none"> • Between a Christian delegation from Najran and the Muslims. • In the treaty, Prophet Muhammad stated, "The Muslims must not abandon the Christians, neglect them, and leave them without help and assistance since I have made this pact with them on behalf of Allah". • The treaty also guaranteed security of the lives, religion, and property of the Christians and protected their freedom of religion.
COVENANT	The Covenant with the Assyrian Christians
DATE	Dictated by the Prophet, written by Moavijah Ben Sofian in 4 AH.
DETAILS	<ul style="list-style-type: none"> • Stated that any Muslim found to "be unjust or unkind to a Christian" was disobeying the Prophet of God. • Gave rights of religious freedom of Christian women married to a Muslim man to practice Christianity. • Forbid Muslims from forcing Christian women to accept Islam. • Encouraged Muslims to help and assist Christian leaders. • Commanded Muslims to help Christians build churches.

LESSONS FROM THE COVENANTS	MUSLIMS MUST EMBODY RELIGIOUS FREEDOM FOR ALL	COMPULSION / FORCED CONVERSION IS NEVER PERMITTED	MERE TOLERANCE OF NON-MUSLIMS IS NOT SUFFICIENT
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Part V

History of Takfir

So how did we get from the Covenants of Prophet Muhammad (PBUH) to today's world? To better understand how religious tolerance was dispelled by a select group of Muslim authoritarians, we will look specifically at how these individuals began regulating Muslims ability to practice their religion as they see fit, a fundamental aspect of religious freedom.

The regulation of an individual's freedom to practice one's religion as they see fit in the Muslim world is often attributed to the deployment of the word *takfir*. *Takfir*, or the practice of labeling Muslims as nonbelievers or apostates to legitimize violence and oppression against them, is perhaps the most prolific way that Muslims today go against the word of the Qur'an.

It is important to note that the word, which refers to the practice of declaring a fellow Muslim guilty of apostasy and is therefore no longer a Muslim, is never mentioned in the Qur'an. Nor did the word exist at the time of the revelation of the Qur'an nor throughout the lifetime of Prophet Muhammad (PBUH). In fact, the first recorded use of the word was nearly 100 years after the death of Prophet Muhammad (PBUH).

The roots of the word – *kufr* and *kafir* – which means vice/ingratitude and denier respectively, are both present in the Qur'an but the definition and interpretations of the word vary across the text.

For example, it is generally acknowledged that there are two types of *kufr*. The first type sees the disparaging of the fundamental teachings of Islam.

The second type sees the commission of vice, whether it be theft, ingratitude, or murder. According to Quranic verses where the term *kufr* is employed, sinning is not means for excommunication nor does it denote falling out of the religion.

For example, 27:40 of the Qur'an states:

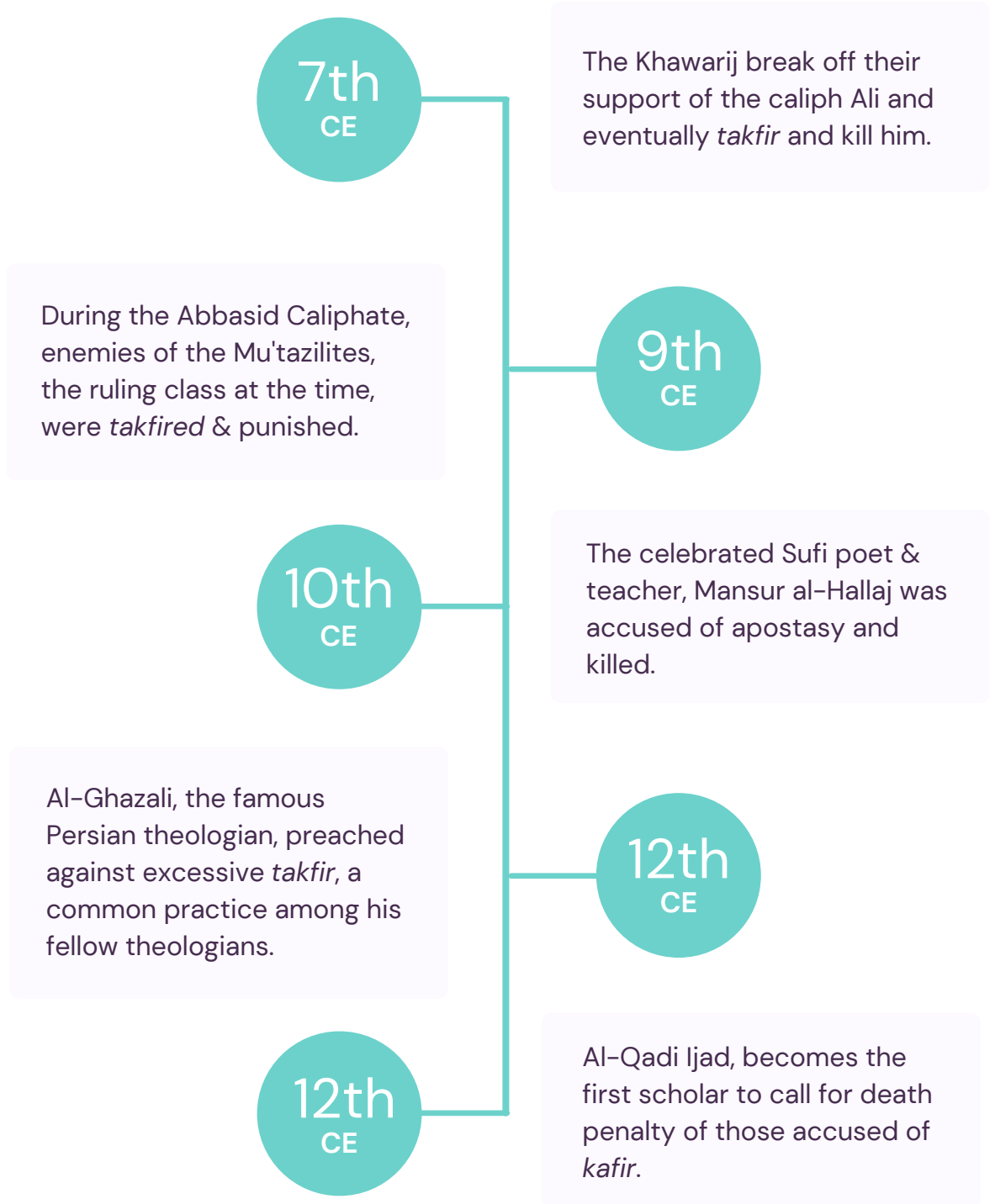
However, he who is grateful [to God] is but grateful for his own good; and he who is ungrateful [*kufr*] [should know that], verily, my Sustainer is self-sufficient, most generous in giving!"

In this context, *kufr* is defined as ungrateful, hardly equivalent to leaving or falling out from a religion.

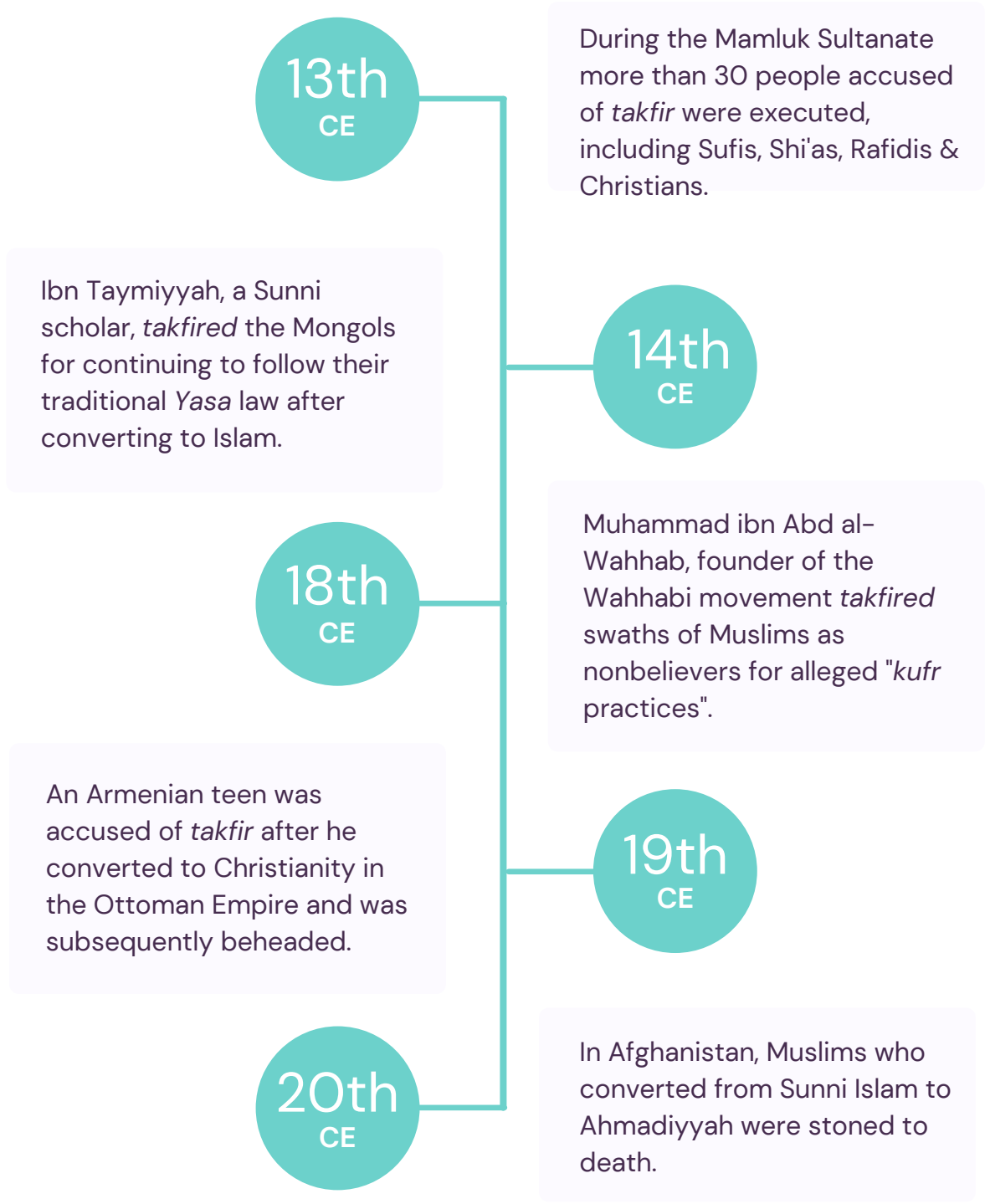
Kafir, the second term which serves as the root of "*takfir*" is a pre-Islamic term that refers to farmers burying seeds. In its modern application, it refers to an individual who hides or covers the truth.

The various interpretations of both of these words and the way in which these words are used in the Qur'an has nothing to do with excommunication nor do they represent a falling out of a religion. Yet, *takfir*, and its root *kafir*, are used today to justify tremendous acts of violence against progressive Muslims and non-Sunni Muslims. If this is not from the Qur'an, where did the assertion and punishment for apostasy originate? To answer this question, we must go back to the early days of Islamic history.

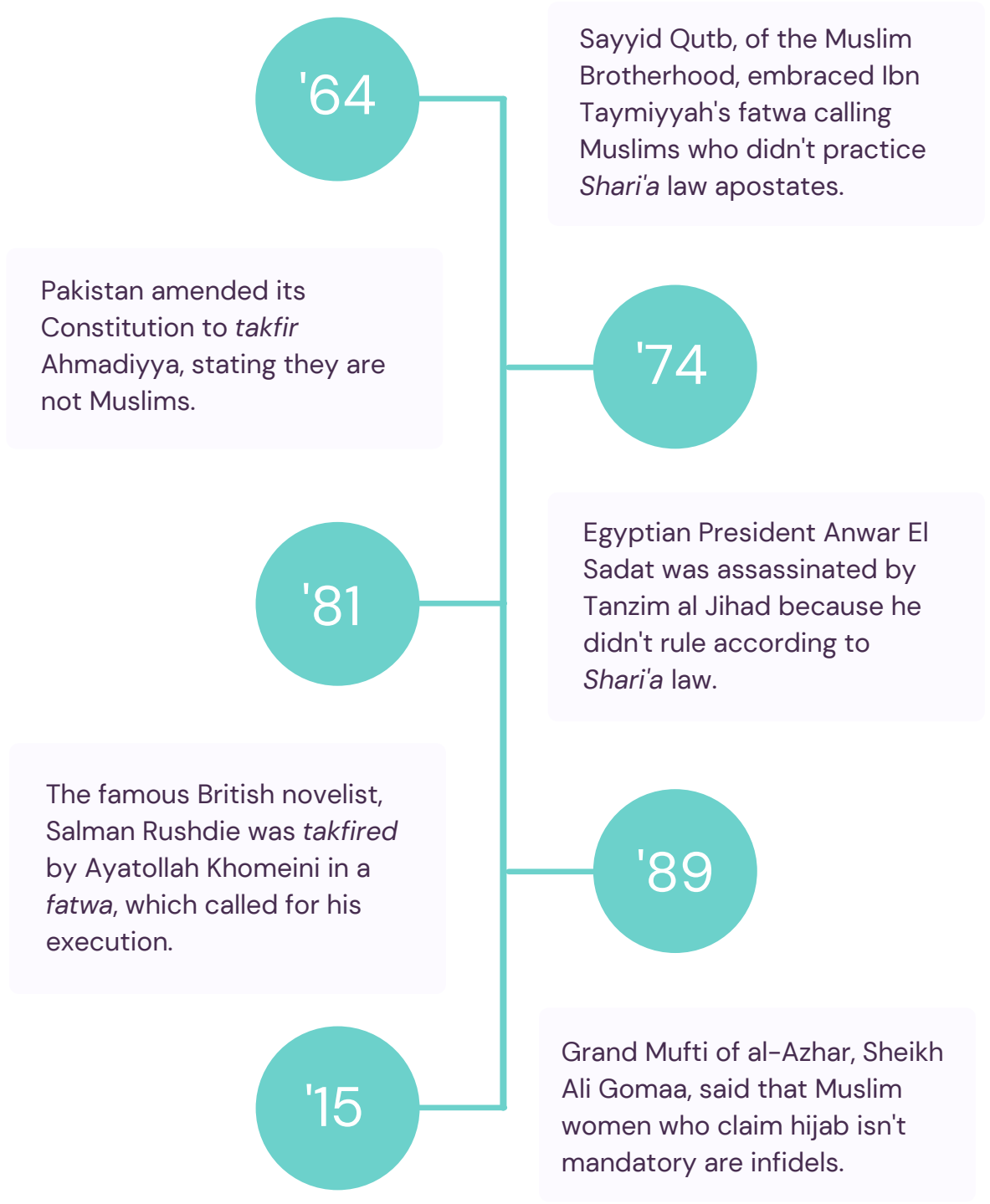
Takfir Timeline



Takfir Timeline



Takfir Timeline



Part VI

Tools to Use

To promote religious freedom, it is vital to understand the history which accounts for any oppression of these rights within a society, but also the various tools that we have at our disposal. In this section, we identify four pathways in which we can promote religious freedom and demand accountability at various levels to protect these human rights.

INDIVIDUAL LEVEL

- Practice empathy based counterspeech to reduce exclusionary behavior.
- Bring back civil discourse between individuals from different faith groups.
- Call on public figures, especially religious leaders, to condemn attacks and hate speech by their co-religionists, directed at other faith groups and individuals.
- Organize interfaith forums and religious services to encourage discourse across faith groups.
- Be prepared to share the impact the language has on other people and society as a whole.
- Share information about individuals' legal rights if their religious freedom is violated.



SOCIAL MEDIA

- Hold platforms accountable.
- Be specific about what is offensive when you report a post.
- Support policies that regulate social media.
- Call on individuals to share in empathy for other groups- "your post is hurtful to — because —".
- Create a code of conduct that guides and instructs the management of your social media page to influence social media behavior.
- Alert organizations committed to fighting hate online about patterns and individual instances of hate speech.
- Boost messages that promote inclusion and freedom of religion and belief.

ORGANIZATION LEVEL

- Establish broad alliances as a way to establish diverse channels of action and influence.
- Any intervention designed to promote Freedom of Religion and Belief must be locally and culturally relevant.
- Partner with secular and sectarian organizations, in addition to majority faith based organizations to avoid accusations of sectarianism.
- Encourage the adoption of codes of conduct around hate speech, which provide for suspension and other sanctions if an individual within the organization breaches the code.
- Develop narratives of inclusion amongst different stakeholders.



ACCOUNTABILITY OF MOSQUES & IMAMS

- Reach out directly to religious institutions and leaders to express your concerns and demand accountability.
- Compose and publish Op-Eds to highlight how specific religious institutions or religious leaders are sowing hate and division in society.
- Educate the general public about the issue through public relations and social media campaigns, and civil society collaborations.
- Highlight particular instances within the public sphere of cases where religious leaders are perpetuating violations of freedom of religion and belief and freedom of expression, promoting violent rhetoric and hate speech to their congregations.



MUSLIM LED GOVERNMENT

- Repeal anti-apostasy, anti-blasphemy, and anti-heresy laws, policies, practices, and *fatwas* that institutionalize the discrimination and persecution of individuals.
- Hold legal institutions and state authorities accountable to ensure they uphold and enforce the rule of law without selective bias of religion or ethnicity.
- Support and engage in civil society campaigns that advocate for egalitarian, inclusive, non violent, and critical interpretations of theological literature.
- Devise and implement social protection measures to ensure that religious minorities are granted fair, safe, and equal access to social services and education.
- Gather statistical data on acts of violence committed in state jurisdiction including those of religious motivations.

Part VII

Counterspeech

Counterspeech is a direct response to hate or harmful speech that seeks to undermine the efficacy of the speech and thought process of the speaker. The term and the deployment of the term is in direct contrast to censorship, a more well-known tactic used to counter hate or harmful speech, which often alienates the speaker and the group with whom the speaker is associated with.

In assessing its efficacy, counterspeech rests on the theory that a particular response to hate speech will offer the individual speaker the chance to evaluate different ideas and perspectives. As a result, counterspeech offers individuals the chance to reevaluate their beliefs. It is believed that using counterspeech can have a greater impact on de-radicalization, and peaceful conflict resolution.

Counterspeech is deployed through one of eight different tactics, which have varying degrees of efficacy and best practices according to the situation in which it is being used.

01

Presenting
Facts

02

Pointing out
contradictions

03

Warning of
later
consequences

04

Establishing
affiliation

05

Denouncing
harmful
speech

06

Humor and
sarcasm

07

Positive tone

08

Hostile
language

Studies have shown that individuals who witness the use of counterspeech online are less likely to express themselves hatefully or harmfully online in the future.

Successful Counterspeech on Twitter | Wright et. al. | 2017

Examples of Counterspeech

<p>Presenting facts to correct misstatements</p> <p>"Actually Prophet Muhammad (PBUH) never punished an individual for leaving Islam."</p>	<p>Pointing out contradictions</p> <p>"So if you believe Islam promotes religious freedom, how can you think apostasy laws are okay?"</p>
<p>Warning of later consequences</p> <p>"I've heard of a lot of lawyers taking pro-bono cases to sue individuals who have made statements similar to the one you just made because it classifies as hate speech."</p>	<p>Establishing affiliation</p> <p>"My sister in law is a Shi'a and seeing people write such hateful things about people like her breaks my heart."</p>
<p>Denouncing hateful or harmful speech</p> <p>"He's not preaching Islam. All he is doing is preaching hate and violence."</p>	<p>Humor</p> <p>"Yeah, because forcing someone to accept Islam through violence is really going to get you a place in heaven."</p>
<p>Positive Tone</p> <p>"It is so sad to watch people write such violent and hateful things about the Ahmadiyya community. They're just trying to live their lives and practice what they believe in."</p>	<p>Hostile Language</p> <p>"Are you ACTUALLY serious? Wow you clearly have no idea what you're talking about and are just looking to spread hate and filth on every corner of the earth!"</p>

Counterspeech

Case Study: Progressive Muslims & Sectarian Minorities

Presenting Facts

“Just because their interpretation of Islam is different from yours, doesn’t mean you have any right to declare them non-Muslim.”

Pointing out contradictions

“You think they’re breaking the rules but you’re calling them *kafirs*, when the Prophet (PBUH) specifically commanded us not to accuse a Muslim of being non-Muslim?”

Warning of consequences

“That kind of hate speech is what sows division in the Muslim community, which is exactly what Prophet Muhammad (PBUH) warned against.”

Establishing affiliation

“You really think it’s okay to talk about your fellow Muslim like that? What do you think non-Muslims think when they hear a Muslim talking about another Muslim that way?”

Denouncing harmful speech

“That kind of speech, whether it’s directed at a fellow Muslim or not, has absolutely no place in Islam. Islam is a religion of peace, not hate, which is what you’re spewing.”

Humor and sarcasm

“Oh so you’re allowed to decide whether someone is being a good Muslim or not? What is this the Day of Judgement?”

Positive tone

“At the end of the day, we’re all trying to do our best to be the best Muslim we can be and follow what we believe that God commanded us to believe.”

Positive tone

“Honestly, that kind of rhetoric is embarrassing to the entire Muslim community. The way you’re speaking now is so unacceptable!”

Counterspeech

Case Study: Defending Non-Muslims

Presenting Facts

“The way your speaking right now is in contradiction to the way Prophet Muhammad (PBUH) spoke and acted towards non-Muslims”.

Pointing out contradictions

“So Prophet Muhammad (PBUH) commanded Muslims to help Christians build churches and you think it’s okay to vandalize a church??”

Warning of consequences

“It’s not going to be possible for this community to remain peaceful and cohesive if you keep talking about your non-Muslim neighbors that way.”

Establishing affiliation

“When you were younger, wasn't one of your best friends Jewish? What did they ever do to you to think it’s acceptable to denigrate an entire religion?”

Denouncing harmful speech

“You might think that what you are saying is only words and that it won’t have an impact but you are actually using hate speech, which is incredibly unIslamic”

Humor and sarcasm

“So God commanded Prophet Muhammad (PBUH) not to compel people to believe but you think you have the right to force people to believe?”

Positive tone

“I wish that we could all live the way Prophet (PBUH) lived his life, living in peace alongside people from another faith or non-faith, and not despite their religion, but because of it.”

Positive tone

“Wow, I cannot believe you would ever say something like that about a Jewish person, not to mention another human being. You’re such a bigot!”

Part VIII

Reflections

"Everyone has the right to freedom of thought, conscience, and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance."

Universal Declaration of Human Rights

Inspired by this excerpt from the Universal Declaration of Human Rights, we at Muslims for Progressive Values believe that freedom of personhood and conscience are not only essential to all human societies but integral to the Qur'anic view of humanity, and therefore any government or individual which deems itself Islamic. In this realm, we believe that citizens of the world have every right to freely negotiate their faith without fear of threat, punishment, or torture, and to live a life with dignity and with freedom of conscience as the Qur'an demands.

Accordingly, we affirm that the separation of state and religion is the only way to achieve the Islamic ideal of freedom from compulsion in matters of faith, especially if we wish to see purposeful and inclusive sustainable development and peaceful and harmonious communities across our global society.

One of the core aspects of MPV's mission is education on the various progressive issues we have identified as key to the Progressive Muslim movement. Without accessible and easily understood content though, education of the general public, (Muslim and non-Muslim), is impossible. This toolkit was created in an effort to educate individuals on the compatibility of Islam and religious freedom in a way that is both concise and easily understood. It is our hope that after reviewing the toolkit, you will have a better understanding of the ways in which Islam is not only compatible with religious freedom but actively promotes and encourages religious freedom for all people, regardless of religious, sectarian, or non-religious identity.

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As a nonprofit, Muslims for Progressive Values relies solely on support from grants and individual donors and supporters of our initiatives. If you would like to support the work that Muslims for Progressive Values does to ensure that educational toolkits similar to this one can be produced in the future, we encourage you to make a one time donation or set up a monthly donation to our organization.

Monthly and one time support can be given to Muslims for Progressive Values at:


mpvusa.org/donate


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