



**All materials will be available on the web: <http://www.one.org/faith>**

**Materials in this toolkit:**

Letter of Endorsement of ONE Sadaqa from Dr. Ingrid Mattson, President of Islamic Society of North America

ONE Sadaqa Preface: Islam and the Ethic of Human Concern and Social Action, Imam Zaid Shakir, Zaytuna Institute & Academy

ONE Sadaqa Masjid Guide, Imam Johari Abdul-Malik, Director of Outreach for the Dar Al Hijrah Islamic Center

ONE Sadaqa Guide: School, Home and Community Based Programs, Imam Johari Abdul-Malik, Director of Outreach for the Dar Al Hijrah Islamic Center

ONE Sadaqa Closing Reflection, Imam Mohamed Hagmagid, Vice President of Islamic Society of North America and Executive Director, All Dulles Area Muslim Society (ADAMS) Center

**Other materials:**

ONE Interfaith Campaign video: <http://www.one.org/faith>

Materials on Global Poverty and Health: <http://www.one.org/issues>

ONE Sadaqa Post Card: <http://www.one.org/faith>



## The Islamic Society of North America

As-Salamu alaykum wa Ramadan Mubarak,

On behalf of the Islamic Society of North America, we pray that Allah continues to bless you and your family in this sacred month of Ramadan. Ramadan is a time when Muslims are intensely aware of their dependence on Allah the Most Merciful and they feel a deep connection with those who are hungry in our neighborhoods and around the world.

ISNA members and ISNA affiliates join hands with all national Islamic organizations in expressing our commitment to the goal of ending poverty and hunger by standing in full support of the goals of the ONE Sadaqa campaign.

As Muslims rededicate themselves to the ideals of service and helping those in need. We encourage all Muslims to host and organize iftar gatherings where they can generate discussions and take action in the struggle against poverty with the themes of hope and empowerment in mind.

ONE is encouraging individuals and communities of all faiths to host a prayer service, a small group discussion and/or a youth group focused around these issues. ONE is working with a diverse array of faith-based groups, including Bread for the World, Hindu American Foundation, Islamic Relief and the Union for Reform Judaism as well as interfaith alliances such as the Alliance to End Hunger and MAZON towards the realization of this goal.

ONE Sadaqa is a part of ONE Sabbath, an interfaith project to rally all faith traditions to address the challenges of extreme poverty and global diseases such as AIDS, tuberculosis and malaria. We believe that together as ONE, we can save lives and build hope in Africa, Asia and the world's poorest countries, making a better world for us all.

We encourage you to go to the website and lend your voice to ONE, an advocacy organization that focuses on building the public and political will to end global hunger and poverty. Online resources for ONE Sadaqa will be available at <http://www.one.org/faith>. People can become members of ONE by going to this website and signing up for ONE Sadaqa.

May Allah accept your prayers, fasting and for your stand for the needy.

As-Salamu 'alaykum wa Ramadan Mubarak,

Dr. Ingrid Mattson, President  
Islamic Society of North America

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## Islam and the Ethic of Human Concern and Social Action

Although Islam advances a philosophy for life and existence, predicated on a clear epistemological foundation, it has never been an empty philosophy. It is a religion that calls for human concern and social action. These twin precepts are at the very heart of both the Qur'anic message and the prophetic tradition. Therefore, the essence of faith involves belief coupled with action. In the Qur'an, the faithful are frequently described as *those who believe and perform righteous deeds*. (2:25, 2:82, 2:277, 4:57, 22:56, 30:15, 103:3) The Prophet Muhammad, peace upon him, mentioned, "Faith has seventy some odd branches. The loftiest of them is to proclaim, 'There is no deity but God.' The lowest of them is to remove the harmful object from the pathway. And shyness is a branch of faith."<sup>1</sup> Here faith is mentioned as containing an action that involves service to others; namely, removing a source of harm.

Concerning human concern and social action, we read in the Qur'an, *He has made no progress on the steep path; and what will make you know what the steep path is? It is freeing the slave, and providing food in a time of famine; to the orphan who is related and to the dust-covered indigent person. Only then will he be among those who truly believe; those who counsel patient, who counsel mercy.* (90:11-17) Likewise, *Every soul will be redeemable by the deeds it has done, except the Companions of the Right Hand. [They will be] in Gardens questioning each other, and [asking] the sinners, "What has led you to the Inferno?" They will respond, "We were not among those who prayed, nor did we feed the indigent."* (74:38-44) He further states, *Those in whose wealth is a well-defined right, owed to those forced to beg, and to those deprived.* (70:24-25) It is worth noting that these verses occur at the beginning of the revelatory period. God is forging in the minds of the new believers a firm social consciousness that will be a defining feature of Islam.

As for the prophetic tradition, it contains many exhortations that urge concern and sacrifice for others. The Prophet, peace upon him, mentioned, "God will continue to help the servant as long as the servant is helping his brother."<sup>2</sup> He also said, "One who cares for an orphan, whether related to him or unrelated, will be with me in Paradise like these two [adjacent fingers]." He would also constantly encourage his companions to show great concern for the neighbors. He mentioned for example, "When you cook a stew add extra water in order to give some to your [needy] neighbors."<sup>3</sup>

This spirit of sharing with needy neighbors is especially pertinent today as we are living in a global village where increasingly large numbers of our "neighbors" are in need. Yet we go on enjoying our "stew," never thinking to add more "water" in order that we may share with those less fortunate than ourselves. For Muslims - as is the case for all decent

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<sup>1</sup> Abu Dawud al-Sajistani, *Sunan Abu Dawud* (Riyadh: Dar al-Salaam, 1420/1999), 661, no. 4676.

<sup>2</sup> Abu al-Husayn Muslim bin al-Hajjaj, *Sahih Muslim* (Beirut: Dar Ihya' al-Turath al-'Arabi, 1420/2000), 1142, no. 2699.

<sup>3</sup> Muslim, 1116, no. 2625.

human beings - this is an untenable situation. Millions of people are being relegated to abject poverty, in many instances because of nothing they have done. In fact, most of their suffering can be laid at the steps of the excesses of the minority of us living in the so-called “developed” world.

Hegemonic, globalized economic practices have led to the plunder of “developing” nations’ resources and the destruction of their markets, leading to economic marginalization of hundreds of millions of unsuspecting, innocent individuals. We must act to both change our destructive ways and to ease their suffering.

Again as Muslims, these calls should only be echoes of what we already hear in the teachings of our religion. However, sadly when given the opportunity, we find our coreligionists contributing to the consumerism, environmental destruction, greed and shortsightedness that are destroying our planet.

It is time for us to play our part in helping to bring about a truly brave new world, one characterized by the lofty moral and ethical teaching advanced by our religion. We have alluded to some of those teaching above. Those teachings, urging concern for those less fortunate than ourselves, are reinforced by the way we live those teachings on an ongoing basis. Now is the time for more of us to translate those teachings into action. Let us join hands with all who are committed to eradicating the hunger, disease, deprivation, inequality and hardship that threatens to eventually eradicate us.

Now is the time to move beyond inaction and excuses. May Allah Bless us to be provided with the motivation, strength, and courage to do just that.

Sincerely, Imam Zaid Shakir, Zaytuna Institute & Academy

Have your masjid or community agree to dedicate one Jumah prayer to the issues of poverty and disease. We have prepared a sample khutbah for your use. Your email can also use the Qur'anic references outlined the introduction prepared by Imam Zaid Shakir.

Each participating masjid will be encouraged to set-up a table in the lobby areas with materials about ONE Sadaqa and the ONE campaign. The materials should include the elements of the tool kit with a special emphasis on the "Take Action" in Your Home and Community guide for community dinners.

A sample jumah "ONE Sadaqa" Khutbah (sermon) has been prepared for your use. Some useful ayah (verses) have been provided for you use. These ayah (verses) can be used as the basis for a short comment in the khutbah/ jumah or evening khatira between the pairs of rakah.

Encourage your masjid, organization or community group to place the One Sadaqa Campaign materials on the organization's website.

The evening programs of the masjid could be modified to include the ONE program. If the affair is an interfaith event, during the discussions each faith can share from their own traditions the values and actions that deal with the obligation to end poverty and disease.

### **Khatira**

After the isha prayers a short talk can be given to highlight the issue of global poverty and disease. The speaker can borrow from the khutbah or reflections provided or can speak on the topic, as they like.

### **Monthly Potluck Dinner or Other Community Functions**

Community members can request or assist the masjid in dedicating part of the evening to the issue of poverty and disease in the world. The video can be shown in the masjid, an information table set-up, special prayers can be offered. Attendees should be encouraged through announcements and emails to make a special prayer to end poverty and disease in the world and to dedicate themselves and their resources to the cause.

### **Khutbah**

The Imam can be asked to address the issue of poverty eradication in the Khutbah. The khutbah can also mention the institutionalization of zakat as a system to redistribute wealth to the needy. The masjid can have an information table and ONE Sadaqa – Sabbath materials can be distributed after the Khutbah.

**ONE Sadaqa Khutbah**

All Praise is do to Allah, We praise Allah, We seek Allah's guidance, We seek Allah's forgiveness. I bear witness that there is nothing worthy of worship except Allah and Allah alone and I bear witness that Muhammad (pbuh) is Allah's last servant and messenger. We ask Allah mercy on the prophet Muhammad (pbuh), on his family, on his companions and on all those who follow his upright example until the Day of Judgment.

Oh Allah, allow us to live a life of mercy, kindness, love, sacrifice, gratitude, caring, and sharing with others. Fill our community and our world with deeds of righteousness for the feeding of our souls and for the caring for our needy both near and far. Ameen

**Inform**

Allah teaches us in the Qur'an that we are called upon to care for the weak and the hurting whether they are or are not part of the body of believers (the Ummah);

1. Have you seen him who denies the Recompense?
2. That is he who repulses the orphan (harshly),
3. And urges not the feeding of *AlMiskîn* (the poor),
4. So woe unto those performers of *Salât* (prayers) (hypocrites),
5. Who delay their *Salât* (prayer) from their stated fixed times,
6. Those who do good deeds only to be seen (of men),
7. And refuse al-ma'un (neighborly assistance)

Imam Shafee ra said that if there were no other revealed surah of the Quran except this one it would have been enough to guide all of mankind to the straight path it would have been Surat Al-Asr.

*By the token of time through the ages*

*Surely mankind is at loss*

*Except for those who have Iman (spiritual faith connection/relationship with Allah)*

*and do deeds of taqwa (Surat Al'Asr.....)*

One of the characteristics of the Quran is repetition. When ever Allah, The Almighty, repeats something it means that it is important. In that regard the phrase Innal latheena Aminu was amalus salihat (Arabic) meaning 'verily those who have faith – Iman- and follow

it with deeds of righteousness is repeated over 25 times throughout the Quran. The reward for these people is described as the ultimate reward – paradise, the good in this world, the good in the hereafter and Allah describes that they are the 'best of creatures'.

Allah describes;

*'...Those who pray to be seen of men and neglect the feeding of the poor or providing basic neighborly needs' (Suratul Maun –Neighborly Assistance)*

The prophet Muhammad (pbuh), as, said, *'that Gabriel (as) impressed upon me the rights of my neighbor until I thought he would inherit from me'*. In another hadith the prophet Muhammad (pbuh), as, said *'None of you will be Muslim until you believe and none of you will believe until you want for your brother what you want for yourself'*.

Perhaps, one might think that this limited to Muslims yet in another authentic narration he, pbuh, said, *'None of you are Muslim if you go to bed with your stomach full and your neighbor is hungry'*. When the companions asked who is our neighbor? He (A.S.) pointed and said those who live 40 this way and 40 that way.....(in pointed all directions).

The Quran and the hadith of the prophet Muhammad (pbuh) connected belief Allah with the act of caring for the needs of the poor.

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## Second khutbah

All praise is due to Allah, we ask Allah's peace and blessing upon the prophet Muhammad (pbuh). I would just like to share with you some statistics about global poverty and health.

- In 2007, HIV/ AIDS killed nearly 2.1 million, 1.7 million people died from Tuberculosis and malaria killed another 1 million people. These global pandemics disproportionately affect the world's poorest people and Africa is the hardest hit. The good news is that these diseases are preventable and treatable using proven, cost-effective strategies. Antiretroviral medication to treat people living with HIV/ AIDS as little as \$140 per patient per year. Malaria can be all but eliminated through four highly successful interventions: insecticide-treated bed nets (\$6) and anti-malarial treatment (\$2 per dose), as well as indoor residual spraying and preventable treatment for pregnant women.
- Despite proven potential of expanding education, 72 million children remain out of school around the world; 33 million of them in Africa. The good news is that important progress has been made through initiatives such as the World Bank's Education for All Fast Track Initiative (FTI). For example, six African FTI countries increased enrollments by 40% within four years of their endorsement.
- Every year, 10 million children die before their fifth birthday, most of them from preventable or treatable causes such as measles, diarrhea, malnutrition and other ailments. Approximately, 500,000 mothers die each year from complications during child birth, and tens of millions more suffer from pregnancy related illnesses and injuries. The good news is that simple, cost-effective solutions exist. Access to clean water, vaccinations and a basic healthcare package can lower the risk of childhood death by two-thirds.
- One billion people across the world lack access to clean water and 2.6 billion do not have access to basic sanitation. A growing body of evidence reveals that investing in water and sanitation could reap widespread developmental benefits in health improvements, more time for work and school and high economic returns.

Our Sadaqa by the grace of Allah can have great power and effect for our lives and the lives of others. I would like to share with you a short story...

Many years ago, a young man and woman had planned to be married in a big masjid and had planned a big reception with meal provided by their favorite restaurant. The wedding day came and at the last minute the bride-to-be had a change of heart. The Masjid was notified, the family and guests turned away in wonder. The groom spoke indirectly to the bride and they agreed that the food from the caterer would be given to a "soup kitchen" in the community that they both knew. As Allah would have it, a few weeks later they did get married in a small and simple ceremony with the Imam and small group family and friends. After twenty years of marriage the couple shared their story with a group of mostly young

people. A wise elder sister said, I think it was Sadaqa that has placed so much blessing in your marriage.

The couple had never thought about the Sadaqa they had given that day. The Prophet Muhammad (pbuh) said, 'you will not have truly given until you give from that which you love'. They had given from what they loved it because it was *for them* the best think they could do. While they were hurting they thought of others who are suffering even more. Their story illustrates that iman is a connection with Allah and the deeds of righteousness (surat al-Asr) can flow from them naturally when one has faith, even in a state of personal hardship. But reward of pure Sadaqa benefits those who receive it and those who give it. It only requires that we have the will to care.

## **Challenge**

The prophet Muhammad (pbuh) said, 'If you see an evil act (Three Actions) stop it with you hand, and if you cannot stop it with your hand, use your voice – speak out on the issue, and if you cannot use your voice then put your heart on it – pray, hate it in your heart, but that is the weakest of faith'.

Today I am challenging you to commit yourself to help the cause of ending poverty and disease around the world during this season of . Here are some ways that you can help;

1. Today, we are not fundraising. We are asking you to search your soul and find a way that YOU can commit to doing to end poverty and disease in our world.
2. Register at the website of the ONE Sadaqa Campaign
3. Call or email to a friend and tell them that this issue is important.
4. Host a breakfast, lunch or dinner at your home, Masjid, school or community center dedicated to raising awareness of global poverty.
5. Contact your elected officials to let them know that you want action taken on poverty and disease eradication in our global village
6. Make dua that Allah make our deeds are acceptable and effective

**Closing supplication (Dua)**

Oh Allah,

Guide us among those whom you have guided.

Protect us among those whom you have protected

Take as a friend among those whom you have taken as a friend.

Ya-Rahman

Show mercy to us for you are the best of those who show mercy

Have mercy on us and make us merciful to those in need around us.

Ya-Razaaq

Show your bounty upon us and those in need around the world – for You are the source of all of our sustenance

Ya-Jami

You are the Gathering- Help Your people to work together to address the challenge of poverty and disease in our world today.

Ya-ThalJallaeewaliqram

Help us to do as your Prophet has taught us to even a small deed done consistently is good.

Ya-Allah

Accept this commitment from us

Oh Allah make our efforts successful in this life and in the hereafter

Oh Allah, bless Muhammad (pbuh) Rasoulihi Kareem and his family, and his companions and those who follow him until the day of judgment, amen,

Aqemah Salat:

Recite in the first rakah

**ONE Sadaqa Guide: School, Home and Community Based Programs**

“Take Action” in Your School, Home and Community Guide for small groups and families has been prepared to help generate discussion about poverty issues and to suggest ways in which we can take action on a local and global level.

Pledge to:

1. Host a ONE Sadaqa at your home, masjid or community center.
2. Email your friends the postcard and the link to the ONE Sadaqa campaign so that they will understand the concept prior to attending.
3. Prepare a table with the global banquet display.
4. Have guests arrive before the time of lunch/dinner and have them visit the “Banquet Table”.
5. Call the adhan and offer prayers.
6. Offer some refreshments, finger food or appetizers
7. Share the ONE interfaith video (7 minutes) with the group.
8. Read Imam Zaid Shakir’s reflection on global poverty.
9. Have dinner together and discuss in small groups:
  - a. How does your faith tradition raise your awareness of those that are hungry in a world of plenty?
  - b. How does our faith and moral convictions call us to action around the issues of poverty and disease in our world?
  - c. Share verses from the Quran and Hadith around the issues of poverty and our collective responsibility.
10. Ask the group to visit the ONE.org website, register and join the campaign.
11. Afterwards: blog about the experience or send an email to friends, family and other leaders in our community to advocate for the eradication of hunger and disease in our community and our world.

### **Global Hunger (Oxfam America) Banquet**

Set a table with signs for each plate. The table will symbolize the world. The table will illustrate what people eat in the developed world (15%), developing world (35%) and in the underdeveloped world (50%). The plates will have the type of meal that people at differing levels of wealth or poverty consume for dinner. The number of plates of each type illustrates the proportion of poverty in the world. The plates could be color-coded for poverty and the host can list some of the nations with the corresponding color-coded.

The dinner for that night should be set-up buffet style and the diners must pass the global hunger banquet before they collect their food. Each table place should have materials for the ONE Sadaqa Campaign.

In the Name of Allah, The Most Merciful and the Source of mercy and peace. In reflecting on the spiritual foundations of Sadaqa, I will offer a few thoughts based on Suratul Maun of the Quran.

“Small kindnesses, Almsgiving. 1. Seeing though one who denies the Judgment (to come)? 2. Then such is the (man) who repulses the orphan (with harshness), 3. And encourages not the feeding of the indigent. 4. So woe to the worshippers 5. Who are neglectful of their prayers, 6. Those who (want but) to be seen (of men), 7. But refuse (to supply even) neighborly needs.’ (Surah 107)

This surah was revealed to the society with a mix of beliefs and values, much like our own, where Muslims were a minority and the majority of society is of another belief. Therefore the Quran came to connect faith with the social responsibility and moral values. The Arabs of that time have seen the Quran challenging the status quo of neglecting the poor and the needy as well as calling for advocacy on behalf of those who are less fortunate in society. The Quran therefore connects the life to come with the physical world. The action of the individual determines his or her life to come, specifically in terms of how they dealt with their fellow human beings.

This surah also connects rituals and acts of worship such as prayer with the concept of giving and sharing because one of the aspects of Islam in terms of belief system is that the relationship with God is absolutely connected with the relationship of His creations. As the Prophet, peace be upon him, explained to us that people are the dependants of Allah and the best among them are the ore beneficial to His creation. There fore we are being judged in our moral character with how we relate to the suffering of others. This One Sadaqa campaign brings back out moral responsibility as Muslims to call upon ourselves first and our communities as well as the community at large to respond to call of Allah to serve humanity through education and promoting awareness on issue s of poverty and hunger. As you see in Suratul Ma’un, the Quran has used the word **hadda-yahaddu** which means more than ‘to encourage’; rather, it means to advocate, or to petition on behalf of those who are in need. In the matter of fact, God Almighty has told us in the Quran that He holds people accountable for not fulfilling their duty of encouraging and advocating the feeding of the poor. “Nor do you encourage one another to feed the poor!” (The Dawn 89:18); “And would not encourage the feeding of the indigent!” (The Reality 69:34).

This surah has used the word Ma’un, which means the sharing of resources. Ibn Kathir’s commentary says the word Ma’un means the tools people use to maintain a living. Thus implying our advocacy should not only be to feed the needy but to teach them how to grow their own food and to share their tools with others and enable them to service. This concept is similar to the adage “Give a man a fish and he will eat for a day, or teach a man to fish and he will eat for a lifetime.”

Umar ibn Al-Khattab (May God be pleased with him), the companion of the Prophet Muhammad (peace and blessings of God be upon him) and khalifah, governed at a time

were there was a severe drought. He used his authority and understanding of the spirit of the Law and gave amnesty to those who transgressed the law during the time of drought or of hunger as they were considered to be in survival mode. Umar (May Allah be pleased with him) felt that the society had a responsibility to the less fortunate and therefore held the society accountable for their actions rather than the individuals.

One of the major problems that humanity is facing today is the inability to share provisions and natural resources. The Quran indicates, in many verses, that God, Almighty, has put enough resources on the planet earth that if humanity were indeed to share it, no person would go hungry. All of the above verses indicate that God created this earth in a way that there is enough for every single human being. Now it is our responsibility of humanity to find a way to take care of one and the other and to provide for one and other. Yasin 36:47 explains how Allah condemns those who use the excuse that Allah could have provided the food for those He wants to feed. They use this excuse as a means to remove the responsibility of helping others from their own selves. God also gives parables and examples of people who have failed to do their responsibility. God, for example, blesses the man described in Surah Kahf with two gardens full of fruits, crops, and flowing water. He engages in a dialogue with a man less fortunate than himself and refuses to share his recourse thereby leading to the loss of the bounty God had bestowed upon him.

Today as Muslims, we must celebrate the bounties of God Almighty. Each time we sit at the dinner table, take a bite to eat, or take a sip of water, we must remember those who are struggling daily to make ends meet. We should join together with the community of faith to stand up and speak on behalf of those who are suffering from hunger or malnutrition. The Prophet of God (May God be please with him) joined the alliances of justice prior to his Prophethood. He expressed that if he were to be called again to the same alliances in Islam he would have responded again. Therefore we understand from this that we are being called as Muslims to join this alliance to help our fellow human beings who are suffering. It is a must and an obligation on us to fulfill these obligations.

- Imam Mohamed Magid, Vice President of Islamic Society of North America and Executive Director, All Dulles Area Muslim Society (ADAMS) Center