

CONFRONTING INJUSTICE

PURPOSE

Show how Islamic and Jewish scriptures provide evidence on the need to confront injustice

PARTICIPANT OBJECTIVES

To establish that caring for the other is of paramount importance for both faiths To expose participants to text To demonstrate the commonalities based on the commitment of both faiths for social justice and caring for the “other”

PROCESS

Welcome by co-leaders and host

Welcome Introduction, sharing of good and welfare, purpose is to study text to demonstrate the necessity to stand up to injustice and to protect the stranger

Pass out text for participants to read and have a different person read each one.

Prophet Muhammad (PBUH):

“None of you truly believes until he loves for his brother what he loves for himself” [Sahih al-Bukhari and Sahih Muslim]

Hillel Maxim

“What is hateful to yourself, do not do to your neighbors”

From the Torah

“You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt.” [Exodus 22:21]

“It is to share your bread with the hungry; And to take the wretched poor into your home; When you see the naked, to clothe him, And not to ignore your own kin.” [Isaiah 58:7]

From the Qur’an and Sunnah:

“Those who have been driven from their homelands against all right for no other reason than their saying ‘Our Sustainer is God!’ For, if God had not enabled people to defend themselves against one another, all] monasteries and churches and synagogues and mosques-in [all of] which God’s name is abundantly extolled-would surely have been destroyed [ere now]. And God will most certainly succor him who succours His cause: for, verily, God is most powerful, almighty.” [The Qur’an, Surrah Al- Hajj, 22:40]

Prophet Muhammad [PBUH] on People of the Book:

“He who wrongs a Jew or Christian will have myself as his accuser on the Day of Judgment.”
[Al- Bukhari]

From the Constitution of Madinah that Prophet Muhammad created to regulate the relationship between people of the Book around Madinah, where Islam was growing: *“Whoever judges the signatories of this scripture would be entitled to our help and would not be subject to any injustice, nor should the Muslims cooperate against them. The children of Ouf (a Jewish tribe) are a community of believers. The people of the scriptures are allowed to follow their religion as much as the Muslims are allowed to follow theirs, and so are their allies except the one who commits injustice or sin, for he does not harm but himself...The signatories of the document are entitled to mutual advice, sincerity and assistance rather than fighting each other...”*

DIALOGUE

- Which of these do you relate most to? Why?
- How familiar do you think the public is with these texts?
- What can be done to communicate the shared principle of caring for the other?