

SDG 1: End poverty in all its forms everywhere		
Sacred Texts	Literature, statements	Argument
<p>Quran: “Spend (in the Cause of Allah) from the provisions that We have given you before death should come to any of you and then he should say, "O my Lord, why did You not relieve me awhile that I should have given in charity and become of the righteous." But Allah does not at all relieve a person when his term comes to an end, and Allah is well aware of what you all do.” (63:10)</p> <p>“The charity of those who expend their wealth in the Way of Allah may be likened to a grain of corn, which produces seven ears and each ear yields a hundred grains. Likewise Allah develops manifold the charity of anyone He pleases, for He is All-Embracing, All-Wise.” (2:261)</p> <p>Hadith (sayings of the Prophet Muhammad [pbuh]): “The Messenger of Allah</p>	<p>Ending extreme poverty: A moral and spiritual Imperative: http://www.islamic-relief.org/ending-extreme-poverty-a-moral-and-spiritual-imperative/</p> <p>“Zakat is the only way to effectively fight poverty”- Arab News http://www.arabnews.com/news/531401</p> <p>Guner, Osman, <i>Poverty in Traditional Islamic Thought: Is it Virtue or Captivity?</i> Studies in Islam and the Middle East [SIME], Vol. 2, no. 1, (2005) http://w.majalla.org/papers/2005/01/osman01.pdf</p> <p>‘Quran Quotes on The Poor’ - Huffington Post Religion by Yasmine Hafiz 08/03/2013: http://www.huffingtonpost.com/2013/08/03/quran-quotes-poor-poverty-needy_n_3691284.html</p>	<p>Islam emphasises sharing of one’s wealth and helping those that have fewer resources. It is therefore important to work with those that are marginalised by society, such as women and orphans, to end poverty. Global One provides those with limited access to the market with livelihood opportunities to fight the cycle of poverty. Global One is therefore working in rural areas and urban slums to work towards achieving SDG 1 by:</p> <p>1. Providing Livelihood Opportunities to End Poverty:</p> <p>Global One is working with women from low income areas to help them build their careers and improve the lives of their families. In the slum community of Mirpur in Dhaka, Bangladesh, 10 women with business acumen and entrepreneurial potential are participating in a start-up scheme that aims to make women in communities become self-sufficient and able to support themselves and their families, whilst offering employment opportunities to other members of the community. This opportunity not only addresses the basic need for vocational and skills training in order to improve employment prospects for poor women, but also introduces an innovative way of working towards SDG 1.</p> <p>2. Orphan Sponsorship Programme to End the Vicious Cycle of Poverty:</p> <p>Global One is running an orphan sponsorship programme in slum communities in Dhaka, Bangladesh and Nairobi, Kenya. Due to poverty and poor health many children in rural Bangladesh and Kenya become orphaned at a young age and become the responsibility of close family and the community, who struggle to provide for them often resulting in severe neglect. The financial burden this places, along with an inability to get an</p>

<p>(SAW) said that Allah The Glorious and Exalted Says: Spend (on charity), O son of Adam, and I shall spend on you.” Hadith Qudsi 11</p>		<p>education traps these children in a cycle of poverty that limits their prospects for the rest of their lives. We know that by providing financial support that allows them to attend school, eat nutritious meals and receive timely medical care, we can break this cycle of poverty and give these children hope for a better future.</p>
--	--	--

SDG 2: End hunger, achieve food security and improved nutrition and promote sustainable agriculture		
Sacred Texts	Literature, statements	Argument
<p>Qur’an: “O you who believe! Eat of the good things that We have provided for you and be grateful to Allah, if it is Him that you worship” (2:172)</p> <p>"Then let mankind look at his food. How We poured down water in torrents. Then We broke open the Earth, splitting [it with sprouts]. And caused to grow within it grain. And grapes and herbage. And olives and palm trees. And gardens of dense shrubbery. And fruit and grass—[As] enjoyment for you and your grazing livestock.” (80:24-32)</p> <p>Hadith (sayings of the Prophet Muhammad [pbuh]):</p>	<p>ARC Islamic Farming- A Toolkit for Conservation Agriculture by Dr Husna Ahmad OBE- http://www.arcworld.org/downloads/Islamic-Farming-Toolkit.pdf</p> <p>Shittu, Sulayman Adeniran, <i>The Qur’anic sustainable remedy to the global food crisis: Nigeria as a case study</i>- Journal of Agricultural Biotechnology and Sustainable Development Vol. 4(3), pp. 27-36, June 2012 http://www.academicjournals.org/journal/JABSD/article-full-text-pdf/20A1DFC1855</p> <p>Journal of Novel Applied Sciences, <i>A review of</i></p>	<p>Islam places emphasis on conservation agriculture and minimum wastage. Considering the lack of women with ownership of agricultural land, there needs to be an increase in the participation of Muslim women as smallholder farmers. Alongside this, we need to encourage a faith based approach to community involvement in nutritional and food security education, keeping in mind cultural sensitivities. Therefore, a faith based approach to sustainable agricultural production as a means to accomplish food and economic security will be most successful. Global One is working towards achieving SDG 2 by:</p> <p>1. Promoting Sustainable Agriculture through Islamic Farming</p> <p>Global One is working to achieve a food secure world by engaging and empowering faith communities through culturally sensitive agricultural education. Global One produced an Islamic Farming toolkit that focuses on conservation agriculture and draws on practical farming techniques from an Islamic perspective. A pilot project was delivered in Kenya in which a total of 45 farmers (13 men and 32 women) were trained in Islamic Farming and conservation agriculture. The project has increased yields by 49% and a local supermarket has agreed to sell future surplus to create another income for the farmers. This project is to be replicated in Nigeria and up-scaled in Kenya.</p>

<p>Narrated Anas bin Malik: Allah's Apostle said, "There is none amongst the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it, but is regarded as a charitable gift for him." Sahih Bukhari 513</p>	<p><i>mentioned Industries in Quran and religious references</i>, 2014 Journal-2014-3-10/1105-1108: http://jnasci.org/wp-content/uploads/2014/10/1105-1108.pdf</p> <p>Eskandari and Jalali, 2013, <i>Agriculture Landscape in the Holy Quran</i>, International Journal of Agriculture and Crop Sciences: http://ijagcs.com/wp-content/uploads/2013/02/232-235.pdf</p>	<p>2. Working with Women to Achieve Food Security</p> <p>Global One believes that women play a vital role in building food security for all. According to the UN, women comprise 43% of the global agricultural labour force. In households where women are in greater control of the food brought in, it has been shown that nutritional deficiency among household members decreases significantly. Women in agriculture provide support to their families and communities by increasing food and economic security. In Kenya, Global One conducted training on Islamic Farming for 20 female orphans from Umul-Kheir Orphanage. A school farm was prepared, fenced and equipped with drip irrigation for the girls and is managed by them. They have planted cowpeas, watermelon, tomatoes, onions, maize, and bananas in their farm.</p>
---	--	---

SDG 3: Ensure healthy lives and promote well-being for all at all ages		
Sacred Texts	Literature, statements	Argument
<p>Qur'an: "And from the fruits of date palm and grapes you get wholesome drink and nutrition: Behold in this is a sign for those who are wise" (16:67)</p> <p>"There emerges from their bellies a drink, varying in colors, in which there is healing for people. Indeed in that is a sign for a people who give thought. ." (16:69)</p>	<p>Stacey, A, (2008) <i>Health in Islam: Diet and Nutrition</i>: http://www.islamreligion.com/articles/1878/viewall/health-in-islam/</p> <p>Koenig, H.G & Shohaib, S, (2014) <i>Health and Well-being in Islamic Societies, Background, Research, and Applications</i>, Springer Islam and Health: http://www.muslimhealthnetw</p>	<p>Keeping in mind a mother's status in Islam, there is a need to ensure women have access to health services, particularly for maternal health emergencies. Islam also emphasises the importance of cleanliness, which is why it is essential to promote good water, hygiene and sanitation (WASH) practices in communities which will help curb the spread of diseases. To work towards achieving SDG 3, Global One is:</p> <p>1. Improving Maternal Health:</p> <p>Global One is providing medical supplies and equipment to three health centres, out of which two are in Kano State and one in Adamawa State in Nigeria. In addition to this, Global One is also financially supporting nurses and doctors to work at the clinics full-time for a period of six months. This will enhance the quality and quantity of maternal health services in Nigeria.</p>

<p>“And it is He Who produces gardens trellised and untrellised, and date palms, and crops of different shape and taste (its fruits and its seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen...” (6:141)</p> <p>Hadith (sayings of the Prophet Muhammad [pbuh]): “Truly in the body there is a morsel of flesh which, if it be sound, all the body is sound and which, if it be diseased, all of it is diseased. Truly it is the heart.” (Al-Bukhari, Muslim)</p>	<p>ork.org/islamandhealth.shtml</p> <p>“Medical Sciences in the Islamic Civilization”- Muslim Heritage: http://www.muslimheritage.com/article/medical-sciences-islamic-civilization</p>	<p>During the six month period, Global One will also run an interfaith maternal health campaign in the surrounding areas to encourage the communities to use the new services. This project is intended to be used as a blueprint for further projects in West Africa to emphasise the importance of using a faith-based approach to bring about changes in attitudes and behaviour towards seeking healthcare.</p> <p>Global One runs a maternal and child healthcare project in Kenya in the two counties using a faith based approach [Christian and Muslim]. 25 faith leaders have been trained in each county to raise awareness on Maternal and Child Healthcare through community dialogues and sermons during congregational prayers. Community Health Workers, coordinated in both counties by Community Health Committees, have also been trained following the government’s strategy guidelines to increase the demand for maternal and child health. As a result of the involvement of faith leaders and the two established health units, the demand for maternal and child health has seen a steep increase.</p> <p>Global One is working in Southern Punjab, Pakistan to improve maternal health services in two clinics by providing equipment and awareness raising sessions regarding maternal health and menstrual hygiene management.</p> <p>2. Raising Awareness regarding WASH:</p> <p>Global One delivered a WASH education project in Bangladesh and Kenya involving the UN initiative Raising Clean Hands aimed at reducing water-borne disease cases and transmission. This project has now been up-scaled to a WASH education project from a faith-based approach in 4 countries: India, Pakistan, Indonesia and Bangladesh. The project aims to train religious scholars and teachers to deliver WASH education sessions from an Islamic perspective. In Bangladesh and Indonesia, WASH education sessions will also be conducted by a partner organisation from the Christian perspective. This interfaith WASH education initiative will highlight the importance of the faith-based approach in bringing about behavioural change.</p>
--	--	--

SDG 5: Achieve gender equality and empower all women and girls		
Sacred Texts	Literature, statements	Argument
<p>Qur'an: "O mankind: Reverence your Guardian Lord Who created you from a single person created of like nature his mate and from them twain scattered (like seeds) countless men and women; reverence Allah through Whom you demand your mutual (rights) and (reverence) the wombs (that bore you): for Allah ever watches over you. (Qur'an 4:1)</p> <p>"I shall not lose sight of the labor of any of you who labors in My way, be it man or woman; each of you is equal to the other" (3:195)</p>	<p>Prophet Muhammad's [pbuh] Last Sermon: "Treat your women well and be kind to them, for they are your partners and committed helpers." http://www.introductiontoislam.org/prophetlastsermon.shtml</p> <p>Gender Equality in Islam by Muslim Women's League September 1995: http://www.mwlusa.org/topics/equality/gender.html</p> <p>The Status of Women in Islam by Dr Jamal Badawi: "In terms of religious obligations, such as the Daily Prayers, Fasting, Poor-due, and Pilgrimage, woman is no different from man. In some cases indeed, woman has certain advantages over man. For example, the woman is exempted from the daily prayers and from fasting during her menstrual periods and forty days after childbirth.</p>	<p>Being a Muslim women led organisation, gender equality and empowering women is at the core of Global One's values. Islam emphasises gender equality and grants women immense respect. Global One is working towards achieving SDG 5 by:</p> <p>1. Promoting Leadership among Women</p> <p>Global One is the European Secretariat for the World Muslim Leadership Forum (WMLF) which is a platform for Muslim leaders from diverse backgrounds to collaborate and work together to tackle issues faced at a global level. Under the umbrella of WMLF, Global One has a full programme ready for Muslim women on leadership so that they too are able to excel in their respective fields and are equipped to tackle any barriers they may face.</p> <p>Global One has also established a Women's WASH network in Indonesia and Bangladesh to bring women to the forefront of community leadership to bring WASH education and training to their communities. Global One is in the process of expanding these WASH networks to Kenya, Yemen and Nigeria.</p> <p>2. Increasing Women's Access to Livelihoods</p> <p>Global One is delivering entrepreneurship training to 50 women in Dhaka's slum community to equip them with the skills and knowledge to enter Bangladesh's flagship garment industry, and, by doing so, promote the self-reliance and socioeconomic empowerment of marginalised women. During these workshops, women receive basic training on skills such as sewing, tailoring and screen printing. Furthermore, these women also learn about important aspects of running a business, such as marketing, product design and human resource management. This</p>

	<p>She is also exempted from fasting during her pregnancy and when she is nursing her baby if there is any threat to her health or her baby's.”</p> <p>http://www.islamswomen.com/articles/status_of_women_in_islam.php</p>	<p>empowers them to be able to compete with others in the market.</p> <p>3. Working with Women in Refugee Camps</p> <p>Global One is working in partnership with three local organisations on a research project that will highlight the need for a faith-based and culturally sensitive approach to WASH in camps amongst refugee and IDP women in Lebanon and Syria. Global One will investigate the perceptions, attitudes and types of practices which exist amongst refugee communities in relation to WASH from a gender and faith lens. Through extensive analysis we shall establish the need amongst women in refugee camps for specific types of facilities, products and aid.</p> <p>4. Improving Women’s Access to Healthcare</p> <p>Global One in partnership with local organisations is providing medical supplies and equipment to three health centres, out of which two are in Kano State and one in Adamawa State in Nigeria. In addition to this, Global One is also financially supporting nurses and doctors to work at the clinics full-time for a period of six months. This will enhance the quality and quantity of maternal health services in Nigeria. During the six month period, Global One will also run an interfaith maternal health campaign in the surrounding areas to encourage the communities to use the new services. This project is intended to be used as a blueprint for further projects in West Africa to emphasise the importance of using a faith-based approach to bring about changes in attitudes and behaviour towards seeking healthcare.</p> <p>Global One with a partner organization is delivering a DFID funded project on maternal and child healthcare in Kenya in the two counties using a faith based approach. 25 faith leaders have been trained in each county to raise awareness on Maternal and Child Healthcare through community dialogues and sermons during congregational prayers [from a Christian and Muslim perspective]. Community Health Workers, coordinated in both counties by Community Health Committees, have also been trained following the government’s strategy guidelines to increase the demand for maternal and</p>
--	--	---

		<p>child health. As a result of the involvement of faith leaders and the two established health units, the demand for maternal and child health has seen a steep increase.</p> <p>Global One is also working in Southern Punjab, Pakistan to improve maternal health services in two clinics by providing equipment and awareness raising sessions regarding maternal health and menstrual hygiene management.</p>
--	--	--

SDG 10: Reduce inequality within and among countries		
Sacred Texts	Literature, statements	Argument
<p>Qur'an: “He raised the heaven and established the balance, so that you would not transgress the balance. Give just weight – do not skimp in the balance. He laid out the earth for all living creatures.” (55: 7-10)</p> <p>Hadith (sayings of the Prophet Muhammad [pbuh]): Our beloved Prophet Muhammad (pbuh) said: “The son of Adam does not fill any vessel worse than his stomach. It is sufficient for the son of Adam to eat a few mouthfuls, to keep him going. If he must do that (fill his stomach), then let him fill one third with food, one third with drink and one third with air.” Narrated by al-</p>	<p>Prophet Muhammad’s [pbuh] Last Sermon: “All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over white except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.” http://www.introductiontoislam</p>	<p>Global One has a presence across a range of developing countries in Africa and Asia with the aim to reduce inequality at a National level.. Global One is working towards achieving SDG 10 by:</p> <ol style="list-style-type: none"> 1. Capacity Building of Development Organisations: Alongside our projects on the ground Global One offers capacity-building to other faith based organisations globally. Global One is currently capacity building NGOs in the developing countries. 2. Working with Local Farmers: Our Islamic Farming projects in Kenya, Somaliland, Ghana and imminently in Nigeria look to empower local farmers. There is huge potential for increased productivity especially in irrigated areas but this needs concerted effort in capacity building the emerging farming community. The Islamic Farming toolkit produced by ARC and Global One aims to provide training in order to address this gap. This approach will improve employment opportunities in the farming sector for both farmers and impoverished workers, as well as providing nourishment for the farmers and their families. This also improves the economic situation of the communities leading to stability and peace.

<p>Tirmidhi (1381), Ibn Maajah (3349)</p> <p>According to a report given by Muslim from Anas, the Prophet (pbuh) said: "By the One in Whose hand is my soul, no servant truly believes until he likes for his neighbour (or he said: his brother) what he likes for himself."</p>	<p>.org/prophetlastsermon.shtml</p> <p>Kamali, M, Hashim, (2002) <i>Freedom, Equality and Justice in Islam</i>, Islamic Texts Society, pp.134: "The Qur'an is emphatic on the objectivity of justice, so much so that it defies any level of relativity and compromise in its basic conception. A perusal of the Qur'anic evidence on justice leaves one in no doubt that justice is integral to the basic outlook and philosophy of Islam, within or beyond the Shari'ah itself. It is therefore not incorrect to say that the Shari'ah is committed to justice as one of its cardinal goals and objectives, to the extent that the veracity of the Shari'ah itself can be measured by its effectiveness in administering justice."</p> <p>Hossein, M, Mohsen, A, Shahidinasab, M, Gaeemias, M and Hasanzadeh, A. <i>Human development, poverty and income inequality from an Islam point of view and its implications for Islamic countries</i>, African Journal of Business Management Vol. 5(13), pp.</p>	
---	--	--

	5224-5231, 4 July, 2011 http://www.academicjournals.org/journal/AJBM/article-full-text-pdf/6E8A60C21977	
--	--	--

SDG 16: Promote peaceful and inclusive societies for sustainable development, provide access to justice for all		
Sacred Texts	Literature, statements	Argument
<p>Qur'an: "But seek the abode of the Hereafter in that which Allah has given you, and do not neglect your portion of worldly life, and be kind even as Allah has been kind to you, and seek not corruption in the earth." (8:77)</p> <p>"Oh you who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both..." (4:135)</p> <p>"Whoever slays a soul, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men." (5:32)</p>	<p>Justice in Islam (2006): http://www.islamreligion.com/articles/376/justice-in-islam/</p> <p>NewStatesman, "Islam Encourages Social Justice" by Ajmal Masroor 2007: http://www.newstatesman.com/blogs/the-faith-column/2007/05/peace-justice-islam-god</p> <p>Malik, A. Ahmad, Sheikh, M, Razaqi, M. Zia-ul-Haq, <i>Role of Islam towards Peace and Progress</i>, Research J. Humanities and Social Sciences 2012; 3(4) 443-449</p> <p>Madour, T. M, <i>Islam and Religious Freedom: Role of Interfaith Dialogue in Promoting Global Peace</i> 2010 BYU L. Rev. 885 (2010)</p>	<p>Islam promotes peace and harmony, particularly between different cultures and faiths. Global One does not discriminate based on culture, gender, ethnicity, race or faith when working with communities. Global One works towards building inter-faith harmony and is working on achieving SDG 16 by:</p> <p>1. Working on Healthcare from a Faith and Interfaith Approach:</p> <p>Global One is working on a maternal health project in Garissa county in Kenya which has a predominantly Muslim population, training faith leaders as Community Health Workers. The project is also being implemented in Machakos county in Kenya which has a predominantly Christian population. The aim is to promote peaceful and inclusive societies and cohesion between different faith communities with cultural and faith-sensitive development projects.</p> <p>Global One is working on producing WASH and menstrual hygiene management education toolkits from a faith-based approach. The WASH education project will be implemented in 4 countries: India, Pakistan, Bangladesh and Indonesia. The aim of the project is to use a faith-based approach to bring about behavioural change in WASH practices. In Bangladesh and Indonesia, a partner organisation will deliver the same project from the Christian faith approach. The project will showcase the success of using a faith-based approach (Islam in this case) and will be replicated with Christian and Hindu communities with projects based on their</p>

<p>Hadith (sayings of the Prophet Muhammad [pbuh]): According to a report given by Muslim from Anas, the Prophet (pbuh) said: "By the One in Whose hand is my soul, no servant truly believes until he likes for his neighbour (or he said: his brother) what he likes for himself."</p>	<p>http://digitalcommons.law.byu.edu/cgi/viewcontent.cgi?article=2535&context=lawreview</p>	<p>respective faiths. We hope to place this project under the umbrella of GIWA as our CEO is on the GIWA Board.</p>
---	--	---