

4th Annual Passover in a Mosque
By Muslim-Jewish Solidarity Committee



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Commentary / Readings

The Sarajevo Haggadah

Contributed by [Muslim-Jewish Solidarity Committee](#)

Source:

The Sarajevo Haggadah

A remarkable story of interfaith solidarity and care:

The Sarajevo Haggadah is considered the most elaborately decorated codex remaining from Spanish Jewry's Golden Age. It is named after the capital of Bosnia-Herzegovina, Sarajevo where it is kept in the National Museum.

The 14th century text is remarkable not only for its exquisite design, master-craftsmanship and rare drawings from pre-Inquisition Spain, but also for its own exodus story. It traveled through many different cultures and different people took care of it and helped it survive. In the 14th-century, the Haggadah escaped the Spanish Inquisition together with Jews expelled from the Iberian Peninsula and was brought by refugees to Venice. It was again spared; this time from burning after it was labeled not heretical (17th century Latin inscription on its final page attests to its approval by the Church). In the next three centuries, it travelled from Venice to the crossroad city of Sarajevo, at that point a home to a thriving Jewish community since the Ottoman times.

During World War II and the Nazi occupation of Sarajevo, the Haggadah was again under threat. After Nazis unsuccessfully tried to take the Haggadah from the Sarajevo museum, the museum's chief librarian, who was an Islamic scholar, tucked the Haggadah under his garb and took it to the Mosque on the outskirts of the city where it survived the war. Afterwards, the book was back in the museum by 1992 when the city came under heavy shelling during the Bosnian war. Another Muslim librarian risked his life to retrieve the manuscript from the burning building and put it in a bank vault. Today, the Sarajevo Haggadah is back at the National Museum and represents a symbol of Exodus, survival and co-existence.

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Introduction

Introduction

Contributed by [Muslim-Jewish Solidarity Committee](#)

Source:

Welcome to the Muslim-Jewish Solidarity Committee's 4th Annual Passover in a Mosque!

Whether you've been celebrating Passover your whole life or this is the first time you attend a Seder, we are so happy you are able to join us tonight! We are here together as one to share, learn, and be curious. We will experience some of the readings and rituals of the traditional Passover Haggadah, explore some moments it intersects with Islam, and reflect on our own stories and struggles.

Coming together as a diverse community is vital for building solidarity and working towards a just world. Thank you for being a leader and setting an example for others to follow. May all people join us on this journey!

"Come, come, whoever you are.

Wonderer, worshipper, lover of leaving;

It doesn't matter.

Ours is not a caravan of despair.

Come, even if you have broken your vow

a thousand times

Come, yet again, come, come."

- Rumi

Thank you to the Islamic Society of Mid Manhattan for welcoming and hosting us, and to the Foundation for Ethnic Understanding for being such a generous supporter of MJSC, we could not have done this without you!

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Introduction

The Symbols of Passover

Contributed by [Muslim-Jewish Solidarity Committee](#)

Source:

Elijah's Cup- In Jewish tradition, Elijah is the harbinger of the Messiah, or the Messianic era, a time of peace, solidarity, friendship, and wholeness. Elijah's cup is filled and left untouched, waiting for his arrival.

Miriam's Cup- A recent addition to the Passover table, Miriam's Cup is filled with water and serves as a symbol of Miriam's Well, which was the source of water for the Israelites in the desert.

Matzah- The Israelites left Egypt in a haste and did not have time to let their bread dough rise, that is why during Passover we eat matzah, unleavened flatbread.

The Seder Plate

Maror and Bitter Herbs- Horseradish and lettuce. Their bitter taste reminds us of the bitterness of slavery and the life of hard labor the Israelites experienced in Egypt.

Karpas- Passover is also called Hag HaAviv, the Spring holiday. Karpas, from the Greek word Karpos, which means raw vegetable, is eaten to celebrate the newness, the hope, the possibility that spring brings. Many Jewish communities use parsley for Karpas.

Egg- The hard boiled egg is a symbol of the *korban chagigah*, festival sacrifice, that was offered in the Temple. It is also a symbol of rebirth and spring.

Shank bone- We use a lamb bone to represent the special sacrifice made in the days of the Temple for the Passover holiday, it is there as a reminder but does not play an active role during the seder.

Charoset- A sweet past made of fruit and nuts. It symbolizes the mortar that the Israelite slaves used to construct buildings for Pharaoh.

Conclusion

Thank You!

Contributed by [Muslim-Jewish Solidarity Committee](#)

Source:

We're so thrilled you took part in our 4th Annual Passover in a Mosque! We thank you for opening your heart and taking a stand for solidarity and unity, for being curious and joining us to celebrate and learn together. It might not be a long exodus journey but these small steps that each of us takes will bring immense sustainable change.

We stand up to hate by sharing our experiences, getting to know each other so we are not strangers to one another, and embracing diversity with love.

"You shall not oppress a stranger, since you yourselves know the feelings of a stranger, for you also were strangers in the land of Egypt."

- Exodus 23:9

"Be in this world as if you were a stranger or a traveler along a path."

- Hadith 40, narrated by Bukhari

Kadesh

Kadesh- Bless

Contributed by [Muslim-Jewish Solidarity Committee](#)

Source:

Jewish celebrations usually include wine as a symbol of joy.

Wine sanctifies an occasion and makes it holy.

During the Passover Seder we drink four cups of wine, why four?

In the Book of Exodus, God convinced the Jews to leave Egypt using four statements:

I shall take you out
I shall rescue you
I shall redeem you
I shall bring you

We toast each of these statements with a cup of wine.

Pour and raise your first cup of wine/grape juice. This cup is dedicated to the renewal of spring, to the renewal of ourselves.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.

We praise God, Ruler of Everything, who creates the fruit of the vine.

Drink your first cup of wine/grape juice!

Nirtzah

One Love by Bob Marley

Contributed by [Muslim-Jewish Solidarity Committee](#)

Source:

One love! One heart!
Let's get together and feel all right.
Hear the children cryin' (One love!)
Hear the children cryin' (One heart!),
Sayin' give thanks and praise to the Lord and I will feel all right,
Sayin' let's get together and feel all right.

Let them all pass all their dirty remarks (One love!)
There is one question I'd really love to ask (One heart!)
Is there a place for the hopeless sinners,
Who has hurt all mankind just to save his own beliefs?

One love! What about the one heart? One heart!
What about, people? Let's get together and feel all right
As it was in the beginning (One love!)
So shall it be in the end (One heart!),
All right! Give thanks and praise to the Lord and I will feel all right,
Let's get together and feel all right, one more thing!

Let's get together to fight this Holy Armagiddyon (One love!),
So when the Man comes there will be no, no doom (One song!).
Have pity on those whose chances grows t'inner;
There ain't no hiding place from the Father of Creation.

Sayin', One love! What about the one heart? (One heart!)
What about the ? Let's get together and feel all right.
I'm pleadin' to mankind! (One love!)
Oh, Lord! (One heart) Whoa!

Give thanks and praise to the Lord and I will feel all right,
Let's get together and feel all right.
Give thanks and praise to the Lord and I will feel all right,
Let's get together and feel all right.

Karpas

Karpas

Contributed by [Muslim-Jewish Solidarity Committee](#)

Source:

Passover is also called Hag HaAviv, the Spring holiday. We celebrate the newness, the hope, the possibility that spring brings. We pray for renewal, as our spring renews us and the world in which we live. We dip the Karpas in salt water to remember the tears that our ancestors shed as slaves.

Before eating dip the Karpas (we'll be using parsley) in salt water and recite:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree ha-adama.

We praise God, Ruler of Everything, who creates the fruits of the earth.

Hallel

Imagination & Gratitude

Contributed by [Muslim-Jewish Solidarity Committee](#)

Source:

Hallel

We praise, glorify, extol the Holy of One of Blessings, through whom all things are possible.

We sing a song of praise and thanks, from the South African tradition:

Mamaliyeh, mamaliyeh (2x)

Sibonga, weh, na mamaliyeh (2x)

Halleluyah!

Alla- hu -Alla!

Elijah's Cup

Now that we have experienced freedom with our minds and our bodies, we are ready to consider the world as it may yet be. In Jewish tradition, Elijah is the harbinger of the Messiah, or the Messianic era, a time of peace, solidarity, friendship, and wholeness. It is traditional at this point to open the doors of our home for Elijah. When we do, we also open our hearts to the possibility to hope, to the possibility of a better world to come.

Fourth Cup of Wine

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן:

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ree hagafen.

A toast: in the Presence of the Divine, we raise this cup of blessing, savoring the taste of transformation, from vine to wine.

Drink the fourth and final glass of wine/grape juice!

Ishu zawatak? What are you carrying?

Matzah u Maror – Matzah and Bitter Herbs

This moment allows each person to place themselves back in time and replay a scene: The Jews are wandering the desert, they come upon some locals. The locals all speak Arabic but the Jews are speaking Hebrew, the language that they kept through generations of enslavement. It's clear from the exchange that both groups can understand each other, but the Jews here choose to exert their Judaism proudly, for *perhaps the first time in their lives, because they are free.*

In many families, this tradition is also time to have fun and get creative. People will often make up their own crazy or funny answers to the questions while going around the table. Let's try this out and come up with our own responses to learn about each other.

Activity

Partner with someone you don't know and answer the following questions in turn:

MinWen Jaye? Where are you coming from?

LaWeyin Rayeh? Where are you going/What is your hope?

Ishu Zawatak? What do you carry with you?

Tzafun

Tzafun- Hidden

Contributed by [Muslim-Jewish Solidarity Committee](#)

Source:

Earlier, during the Yachatz section, we hid a piece of matzah called the afikoman. Now it is time for the children to find it. We remember that the children lead us on our way to redemption, to finding the hidden parts that make us whole again.

– Four Questions

Pause, Question, and Reflect

Contributed by [Muslim-Jewish Solidarity Committee](#)

Source:

The four questions are traditionally read by the youngest child and are meant to inspire us to pause, question, and reflect. We question our actions and hope to honor those who came before us by learning from their experiences.

מה נשתנה הלילה הזה מכל הלילות

Ma nishtana halaila hazeh mikol haleilot?

Why is this night different from all other nights?

שבכל הלילות אנו אוכלין חמץ ומצה הלילה הזה כלו מצה

Shebichol haleilot anu ochlin chameitz u-matzah. Halaila hazeh kulo matzah.

On all other nights we eat both leavened bread and matzah. Tonight we only eat matzah.

שבכל הלילות אנו אוכלין שאר ירקות הלילה הזה מרור

Shebichol haleilot anu ochlin shi'ar yirakot haleila hazeh maror.

On all other nights we eat all kinds of vegetables, but tonight we eat bitter herbs.

שבכל הלילות אין אנו מטבילין אפילו פעם אחת הלילה הזה שתי פעמים

Shebichol haleilot ain anu matbilin afilu pa-am echat. Halaila hazeh shtei fi-amim.

On all other nights we aren't expected to dip our vegetables one time. Tonight we do it twice.

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין. הלילה הזה כלנו מסבין

Shebichol haleilot anu ochlin bein yoshvin uvein m'subin. Halaila hazeh kulanu m'subin.

Maror

Maror and Koreich

Contributed by [Muslim-Jewish Solidarity Committee](#)

Source:

We will now eat bitter herbs which represent the bitterness of slavery. We add sweetness to our sorrow by then eating a sandwich of bitter herbs and charoset. We recite:

ברוך אתה יי אלהינו מלך העולם, אשר קדשנו במצוותיו וצונו על אכילת מרור

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat maror.

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to eat bitter herbs.

The hard boiled egg on the Seder plate reminds us of the wholeness of the earth and of springtime.

We now dip the egg in salt water.

Motzi-Matzah

Hamotzi- Brings Out

Contributed by [Muslim-Jewish Solidarity Committee](#)

Source:

We recite the traditional blessing for bread, with an additional blessing for the matzah:

לָרֶגֶץ וְלֶחֶם מִן הַאֲרֶזְלָה, מִן הַרְגֵּץ וְלֶחֶם מִן הַרְגֵּץ

Baruch Atah Adonai, Eloheinu Melech ha-olam, hamotzi lechem min ha-aretz.

We praise God, Ruler of Everything, who brings bread from the land.

וְנִשְׁבַּח וְנִשְׁתַּבַּח וְנִשְׁתַּבַּח וְנִשְׁתַּבַּח וְנִשְׁתַּבַּח וְנִשְׁתַּבַּח וְנִשְׁתַּבַּח וְנִשְׁתַּבַּח

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav

v'tzivanu al achilat matzah.

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to eat matzah.

Eat a piece of matzah!

On all other nights we eat either sitting normally or reclining. Tonight we recline.

In the spirit of asking questions, consider:

How is THIS night different for you from all other nights?

What question or questions are you holding in your heart right now?

– Four Questions

Avadim Hayinu

Contributed by [Muslim-Jewish Solidarity Committee](#)

Source:

The Hagaddah answers the four questions with the reminder that we have passed from slavery to freedom. Today, we are free! Yet, as we sit here, we know so many others are still not free. We offer gratitude for redemption and pray for a day when all people can proclaim these words:

עבָדִים הָיינוּ הַיּוֹם. עַתָּה בְּנֵי חוֹרֵין

Avadim hayinu hayinu. Ata b'nei chorin, b'nei chorin.

Avadim hayinu, ata ata b'nei chorin, b'nei chorin

We were slaves. Now we are free.

Rachtzah

Rachtzah- Wash

Contributed by [Muslim-Jewish Solidarity Committee](#)

Source:

As we now transition from the formal telling of the Passover story to the celebratory meal, we once again wash our hands to prepare ourselves. In Judaism, a good meal together with friends and family is itself a sacred act, so we prepare for it as we prepared for our holiday ritual, recalling the way ancient priests once prepared for service in the Temple.

Some people distinguish between washing to prepare for prayer and washing to prepare for food by changing the way they pour water on their hands. For washing before food, pour water three times on your right hand and then three times on your left hand.

We now recite:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.

We praise God, Ruler of Everything, who made us holy through obligations, commanding us to wash our hands.

Tam mah hu omeir? Mah zot? V'amarta eilav. B'chozek yad hotzi-anu Adonai mimitzrayim mibeit avadim.

The Simple One asks: "What is all this?" You should tell him: "It was with a mighty hand that the Lord took us out of Egypt, out of the house of bondage."

וְשִׂאֵינוּ יוֹדֵעַ לְשֵׂאוֹל - אֶת פֶּתַח לוֹ, שְׂנֵאָמַר: וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר, בְּעִבּוֹר זֶה עָשָׂה יי לִי בְצֵאתִי מִמִּצְרַיִם

V'she-eino yodei-a lishol, at p'tach lo. Shene-emar. V'higadta l'vincha, bayom hahu leimor. Ba-avur zeh asah Adonai li, b'tzeiti mimitzrayim.

As for the One Who Does Not Know How To Ask, you should open the discussion for him, as it is written: "And you shall explain to your child on that day, 'It is because of what the Lord did for me when I came out of Egypt.'" (Exodus 13:8)

– Cup #2 & Dayenu

Dayenu- It Would Have Been Enough

Contributed by [Muslim-Jewish Solidarity Committee](#)

Source:

אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם, דַּיִינוּ

אֱלוֹ נָתַן לָנוּ אֶת הַשַּׁבָּת, דַּיִינוּ

אֱלוֹ נָתַן לָנוּ אֶת הַתּוֹרָה, דַּיִינוּ

Ilu hotzi'anu mimitzrayim, dayenu.

Ilu natan lanu et hashabbat, dayenu.

Ilu natan lanu et hatorah, dayenu.

Had God only brought us out of Egypt, It would have been enough – Dayenu

Had God only given us the Sabbath, It would have been enough – Dayenu

Had God only given us the Torah, , It would have been enough – Dayenu

--

The Seder reminds us that it was not only our ancestors whom God redeemed; God redeemed us too along with them. That is why we say:

בְּכָל־דּוֹר וָדוֹר חַיָּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ, כְּאִלוֹ הוּא יֵצֵא מִמִּצְרַיִם

B'chol dor vador chayav adam lirot et-atzmo, k'ilu hu yatzav mimitzrayim.

In every generation, everyone is obligated to see themselves as though they personally left Egypt.

We praise God, Ruler of Everything, who redeemed us and our ancestors from Egypt, enabling us to reach this night and eat matzah and bitter herbs. May we continue to reach future holidays in peace and happiness.

– Exodus Story

Exodus Story
Contributed by [Muslim-Jewish Solidarity Committee](#)

Source:

Telling our Stories:

Torah, Exodus 3:4,6,7,9,10

And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said: 'Moses, Moses,' And he said: 'Here am I...,' God then said: 'I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses hid his face; for he was afraid to look upon God. And God said: 'I have surely seen the affliction of My people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their pains... And now, behold, the cry of the children of Israel is come unto Me; moreover I have seen the oppression with which the Egyptians oppress them. Come now, and I will send you to Pharaoh, that you will bring forth My people the children of Israel out of Egypt.'

Exodus 14:21-22

And Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong wind all the night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground; and the waters were a wall unto them on their right hand, and on their left.

Quran 2:47-50

"O children of Israel! Remember those blessings of Mine with which I graced you, and how I favored you above all other people [for this Message]. And remain conscious of [the coming of] a Day when no one soul shall in the least avail another, nor shall intercession be accepted from any of them, nor shall compensation be taken from them, and none shall be succored from outside].

"And [remember the time] when We saved you from Pharaoh's people, who

afflicted you with cruel suffering, slaughtering your sons and sparing your women; therein was a tremendous trial from your Lord. and when We cleft the sea before you, and thus saved you and drowned Pharaoh's people before your very eyes."

Quran 5:20

And LO, Moses said unto his people: "O my people! Remember the blessings which God bestowed upon you when he raised up prophets among you, and made you your own masters, and granted unto you [favors] such as He had not granted to anyone else in the world."

Activity:

Partner with someone you don't know, and take turns answering the following questions:

What does the story of the liberation from Egypt mean to you? In your tradition and in your own life?

The Exodus story is communal and also personal. Share about an experience of overcoming a challenge, of moving from a "narrow place" to a place of expansiveness?

What are your hopes for liberation for yourself, your community, and your world right now?

– Ten Plagues

A Practice of Compassion

Contributed by [Muslim-Jewish Solidarity Committee](#)

Source:

Jewish tradition teaches us to rejoice at our liberation *and* to recognize that our liberation caused the pain and suffering of others. The rabbis taught that when the children of Israel sang songs of praise to God as the Egyptians drowned in the sea, the angels wished to join in these songs and were stopped by God: "These are my creatures who are drowning in the sea! For this you would sing songs of praise?". Thus we too **lessen** our joy at Passover time at the mention of these plagues, for there can be no rejoicing at the death or suffering of human beings, even our enemies.

We pour out a drop of wine (Grape juice) with a finger for each of the plagues as we recite them:

Blood | dam | דם

Frogs | tzfardeiya | צפרדע

Lice | kinim | כנים

Beasts | arov | ערוב

Cattle disease | dever | דבר

Boils | sh'chin | שחין

Hail | barad | ברד

Locusts | arbeh | ארבה

Darkness | choshech | חשך

Death of the Firstborn | makat b'chorot | מכת בכורות

We consider: What are the plagues we face today? What is the suffering that at this moment we want to hold as we recognize both the joy and sorrow of the unfolding process of liberation?