

Friends of Al-Aqsa requests Imams to adopt the below as a guide to deliver their Khutba on 9th May 2025.

Let me begin with the names of three children—names that should echo in our hearts, etched into our memories forever:

Amina Zaydan, only 12 years old, shot dead by Zionist forces during a brutal house-to-house raid.

Yousef Damaj, also just 12, murdered by an Israeli occupier, his young chest torn open by a bullet.

Hind Rajab, a six-year-old child, whose terrified final phone call reverberated across the globe, her innocent voice pleading for help before being executed, surrounded by the lifeless bodies of her entire family.

Three children. Three shattered lives. Three grieving families.

Amina was killed in 1948.

Yousef was murdered in 1988.

Hind was slaughtered in 2024.

The only "crime" these children committed was that they were Palestinian.

This is the essence of the Nakba, not a single moment in time, but a continuous catastrophe, one that began in 1948 and persists with unrelenting cruelty to this day.

What is the Nakba?

It began with the Zionist attacks of 1947–1948. In those dark days, 750,000 Palestinians were forcibly expelled from their homes. That's over half of the Palestinian population at the time.

531 towns, cities, and villages were wiped off the map, totally erased.

15,000 Palestinians were killed, many in horrifying massacres.

When the dust settled, 78% of historic Palestine had been seized, and the state of Israel was declared, not as a beacon of peace, but born in blood and violence.

Let us never forget: Israel was built upon the ruins of Palestinian lives and continues to be maintained through systemic brutality upon Palestinians.

Listen to the chilling words of a Zionist soldier who participated in the massacre of Dawayma village:

“They killed between 80 to 100 Arabs, women and children. To kill the children, they fractured their heads with sticks. There was not one home left without corpses. One commander ordered a soldier to bring two women into a house he was about to blow up.

Another soldier prided himself on having raped an Arab woman before shooting her to death.” (Quoted in *Israel’s Sacred Terrorism*, p.18)

In December 1948, the United Nations passed Resolution 194, affirming the right of return for Palestinian refugees. This resolution has been reiterated over 150 times, and yet Israel continues to ignore it, just as it ignores every call for justice, every international law, every shred of human decency.

But make no mistake, the Nakba is not history. It is not over. It has simply changed form.

Since 1948, Palestinians have endured daily expulsions, the demolition of their homes, imprisonment without charge or trial, and cold-blooded killings. And beyond the daily oppression, Israel has unleashed massacres, like that at Sharafat, Qibya, Sabra and Shatila, as well as countless others.

Ethnic cleansing has not been a byproduct, it has been a strategy.

Even Moshe Dayan, an Israeli military leader, once admitted:

“Jewish villages were built in the place of Arab villages. You do not even know the names of these Arab villages, and I do not blame you—because those geography books no longer exist.”

We are now witnessing the most intense phase of the ongoing Nakba, especially over the last two years.

Children are being murdered in their sleep. Schools are turned into graves. Hospitals, meant to heal, are turned into targets. Families are buried beneath the rubble of their own homes.

This is not war. This is not self-defence. This is systematic ethnic cleansing. This is genocide.

So now, brothers and sisters, we must ask ourselves a vital question:

Now that we understand what that the Nakba is not a date, not a memory, but a living reality, what will we do?

Action vs Inaction

First and foremost, it is imperative that we understand that doing nothing is not an option. As Allah mentions in the Quran:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

Surely, Allah does not change the condition of a people unless they change it themselves.(13:11)

In another verse Allah says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَصَرَّوْا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

O you who believe, if you will help (the religion prescribed by) Allah, He will help you, and will stabilise your footings. (47:7)

The above two verses convey a profound message. Allah does not change the condition of a people from good to bad, or bad to good, comfort to difficulty or difficulty to ease, oppression to liberation or vice versa until they carry out actions themselves to warrant this change. If we want to see the Ummah moving from oppression and occupation to a state of freedom and liberation then we must take the initiative and act. It is after making effort, that we turn to Allah to accept our deeds and bring them to fruition.

If we want to see a change in the Ummah, then blaming others be they Arab rulers or the like shall not bring about the help of Allah. That is not to say we are not to call out those involved in supporting evil, but merely waiting for others to act shall not solve the problem.

The second verse highlights that the help of Allah is predicated on us helping the religion of Allah. If we want to see the justice of Allah manifest in this world, we must first strive to bring about this justice.

There are many specific and nuanced actions which differ from person to place to time. We would advise individuals to consult with their local Ulama and pro Palestinian organisations to iron out any specific issues. However, there are generic guidance's I would like to give from the minbar today.

What will we do for Amina, for Yousef, for Hind?

What will we do for the millions of Palestinians living under siege, occupation, exile, and fear?

Silence is no longer an option. Neutrality is no longer innocence.

Dua – supplication

The sheer quantity of verses and Ahadith instructing us to make dua are too many to cover. On the occasion of the iconic battle of Badr, it is narrated that the messenger of Allah engaged in much Dua, in the narration of Imam Muslim Umar Allah be pleased with him narrates,

عن عمر بن الخطاب رضي الله عنه قال: لما كان يوم بدر نظر رسول الله صلى الله عليه وسلم إلى المشركين وهم ألف، وأصحابه ثلاثمائة وتسعة عشر رجلاً، فاستقبل النبي صلى الله عليه وسلم القبلة، ثم مد يديه، فجعل يهتف بربه: اللهم أنجز لي ما وعدتني، اللهم آتني ما وعدتني، اللهم إن تهلك هذه العصابة من أهل الإسلام لا تُعبد في الأرض. فما زال يهتف بربه ماداً يديه، مستقبل القبلة، حتى سقط رداؤه عن منكبيه، فأتاه أبو بكر فأخذ رداءه، فألقاه على منكبيه، ثم التزمه من ورائه وقال: يا نبي الله، كفاك مناشدتك ربك، فإنه سينجز لك ما وعدك. فأنزل الله عز وجل: {إِذْ تَسْتَغِيثُونَ رَبَكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرْدِفِينَ} فأمدّه الله بالملائكة.

On the day of Badr, the Messenger of Allah ﷺ looked at the polytheists, who numbered one thousand, while his companions were three hundred and nineteen. The Prophet ﷺ turned towards the Qiblah, stretched his hands up, and started calling upon his Lord: "O Allah, fulfill for me what You have promised me. O Allah, grant me what You have promised me. O Allah, if this small band of Muslims is destroyed, You will not be worshiped on earth." He continued his supplication to his Lord while raising his hands and facing the Qiblah until his mantle/garment slipped down from his shoulders. Abu Bakr came to him, picked up his mantle, and put it back on his shoulders. Then he embraced him from behind and said: "O Prophet, you have sufficiently prayed to your Lord, and He will fulfil for you what He has promised you." So Allah, the Exalted, revealed: When you appealed to your Lord for help, He responded to your call (saying): 'I will help you with one thousand angels coming in succession'(9:1)

Similarly, the Qur'an presents numerous examples of how the Prophets of the past turned to Allah in dua, showing us the power of sincere supplication. Alongside these verses, there are many authentic narrations that emphasize the importance of dua and teach us its proper etiquette.

Through dua, we humble ourselves before Allah, acknowledging that true success and victory come only from Him, at the time and in the manner He wills.

Directing the narrative.

Those who carry out oppression are able to do so because their false narrative gains ground. As the prophet of Allah peace be upon him has alluded in a narration “There will come to the people years of treachery, when the liar will be regarded as honest, and the honest man will be regarded as a liar” (Ibn Majah), other narrations mention this will be before the coming of Dajjal (Ahmad).

It is our responsibility to counter the Israeli false narrative. If the wool that is upon the eyes of many people can be pulled off and they witness the truth, they themselves will appreciate and understand that Israel is committing a genocide and needs to be stopped. Similar to how Tufayl ibn Amr Ad-dawsi placed cotton in his ears after the pestering and propaganda of the Quraysh to stop himself from listening to the prophet peace be upon him. When he removed the cotton and heard the truth, it penetrated his heart. Like wise if we can also remove the wool, the mere and raw truth itself will penetrate many hearts.

This can be done by having a conversation with our neighbours, work colleagues and others. It also means lobbying the media and having an online presence. Use social media constructively, by posting and reposting. Let us amplify Palestinian voices and let us set the narrative for what is happening and challenge Zionist lies and bias.

Yes speaking the truth can at times be daunting and requires courage but remember the messenger of Allah peace be upon him once said:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّ رَسُولَ اللَّهِ . صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ خَطِيبًا فَكَانَ فِيهَا قَالَ " أَلَا لَا يَمْنَعَنَّ
رَجُلًا هَيْبَةُ النَّاسِ أَنْ يَقُولَ بِحَقِّ إِذَا عَلِمَهُ "

“Indeed, fear of people should not prevent a man from speaking the truth, if he knows it. (Ibn Majah)

Education

However, we will not be able to shape the narrative without knowing about what is happening first. As the famous saying goes “knowledge is power”. Be it reading through the history of Palestine, studying the virtues of Al-Aqsa or being able to point out media false narratives. We must arm ourselves with the truth. It is only then that we can engage in information Jihad. Follow reliable organisations like Friends of Al-Aqsa to build your knowledge.

As part of educating ourselves and others as well as shaping the narrative, it is important that we also educate people about one of the most misconstrued words in our society. The word

Jihad has become synonymous to terrorism, reckless violence and mob like activity. It is an oversight on the part of the Muslim community that we have allowed this to take place and it is high time we reclaim our vocabulary.

Jihad is a noble concept, aimed at raising the word of Allah as well as fighting oppression and yes it does include, but is not limited to armed struggle.

The messenger of Allah peace be upon him said:

"أفضل الجهاد كلمة عدل عند سلطان جائر"

Abu Sa'id Al-Khudri (May Allah be pleased with him) reported:

The Prophet (ﷺ) said, "The best type of Jihad (striving in the way of Allah) is speaking a true word in the presence of a tyrant ruler." (Tirmidhi).

The word "Jihad" linguistically means to strive and struggle. As such we as Muslims should be prepared to step out of our comfort zones, be prepared to make sacrifices like our predecessors. We should be prepared to come out onto the streets for protest, we should be prepared to give up luxuries because of a boycott call.

We learn that Jihad can also be carried out in the form of speech and by extension writing and other means. The means which are adopted depend on the situation and context one finds himself in and all actions should be carried out through the guidance of our Ulama.

Protests

The messenger of Allah peace be upon him has said:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ"

On the authority of Abu Sa'eed al-Khudree (may Allah be pleased with him) who said:

I heard the Messenger of Allah (ﷺ) say, "Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then let him change it with his tongue; and if he is not able to do so, then with his heart, and that is the weakest of faith." (Muslim)

One of the ways in which we can raise our voice and attempt to change evil through our action and tongue is by attending protests organised by reputable pro Palestinian

organisations. Allow me to remind you that in the UK protesting is completely legal and in fact deeply rooted in British heritage and history such as the Suffragette Movement.

There will be international protests, held on 17 May 2025. In the UK it will take place in London. I request everyone to make an effort to attend. The protest will commemorate 77 years of the ongoing Nakba and we will raise our voices to demand our government end its complicity in the ongoing genocide.

Along with all of the above, it is important that we maintain our connection to Allah and obey his command and the teachings of his messenger peace be upon him. In the battle of Uhud, when some companions went against the orders of the messenger of Allah, this led to heavy casualties in the Muslim ranks. We learn that disobeying the commands of Allah and his messenger also inhibit the help of Allah.

Dear respected brothers and sisters, continue with the efforts.

This is the moment to rise. To speak. To organise. To protest. To educate. To boycott. To divest. To demand justice.

Because until the last refugee returns home, until every Palestinian child sleeps without fear, until the Nakba ends, we cannot rest. We will not rest.

It is our duty to do what we can to protect the honour and lives of our fellow Muslim brothers and sisters.

عَنِ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَرَوَالِ الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ قَتْلِ مُؤْمِنٍ
بِغَيْرِ حَقٍّ "

It was narrated from Bara' bin Azib that the Messenger of Allah (ﷺ) said:

“If this world were to be destroyed, that would be less significant before Allah (SWT) than the unlawful killing of a believer.” (Ibn Majah)

In another narration, the student of Umar, Nafi narrates:

وَنَظَرَ ابْنُ عُمَرَ يَوْمًا إِلَى الْبَيْتِ أَوْ إِلَى الْكَعْبَةِ فَقَالَ مَا أَعْظَمَكَ وَأَعْظَمَ حُرْمَتَكَ وَالْمُؤْمِنُ أَعْظَمُ حُرْمَةً عِنْدَ
اللَّهِ مِنْكَ

One day Ibn ‘Umar looked at the Kabah and said: ‘How great you are and how great is your honour! And the believer’s honour is more sacred to Allah than yours.’” (Tirmidhi)

وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ

Do not lose heart and do not grieve, and you are the upper-most if you are believers.(3:139)

The believers must understand Allah's help is with those who make an effort – The time to be pro-active is now and inshaAllah Allah's help will materialise.

Imams may also wish to touch upon:

The concept of the Ummah and our collective responsibility to help one another

The need to stand up and fight for justice

The idea of boycotting in Islam as well as the targeted campaign to boycott coca cola:

<https://www.foa.org.uk/campaign/boycottcocacola>

Please see further Khutba resources below:

<https://www.foa.org.uk/resources/categories/khutbas>

<https://www.aqsaweek.org.uk/resources/categories/imam>