

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

In 1948, 750,000 Palestinians were forced to leave their homes, expelled for the creation of Israel. This is known as the Nakba, the catastrophe. It is marked on the 15th of May each year. This year is the 77th year since the Nakba. But make no mistake, the Nakba is not history, it's ongoing right now. The Nakba continues to this day as Israel continues to wipe out entire villages, lay Palestinians under siege and kill Palestinians indiscriminately. Ethnic cleansing, occupation, apartheid and genocide .

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 the reality for Palestinians every day. This is the Nakba, this is the catastrophe, and this is what we must stand up against.

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 تَنْصُرُوا 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.

Silence is never an option.

The obligation of taking a stand for the Ummah

عن النعمان بن بشير - رضي الله عنهما - قال: قال رسول الله ﷺ: مثل المؤمنين في توادهم وتراحمهم وتعاطفهم مثل الجسد إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى

The messenger of Allah peace be upon him said:

“The example of the believers, in their mutual kindness, compassion, and sympathy, are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever.” (Bukhari)

In the same way the body works in unison, when one part of the body hurts the entire body plays a part in alleviating the pain, in taking medicine and staying awake at night, likewise when part of the Ummah is in pain, it is the duty of each and every one of us to “stay awake at night”, and do what we can to alleviate the pain.

In another Hadith the Ummah has been likened to a building whose bricks reinforce one another.

وعن أبي موسى الأشعري رضي الله عنه أن النبي صلى الله عليه وسلم قال: (المؤمن للمؤمن كالبنيان يشد بعضه بعضاً، ثم شبك بين أصابعه) رواه البخاري

“The believer to another believer is like a building whose different parts enforce each other.” The Prophet then clasped his hands with the fingers interlaced.

In another Hadith mentioned by Imam Muslim, the messenger of Allah peace be upon him specifically stated that the believer does not abandon the believer, does not leave him without help in his hour of need.

Brothers and sisters, a part of our body is in pain and we must ease this pain. We must act on this Hadith.

We cannot give up, become bored or hopeless. We have a duty we must fulfil.

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، مستقبلاً 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 مُرَدِّفِينَ} فأمده 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.

So please, I encourage you to make dua.

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.

Keep talking about Palestine and amplify the voice of the Palestinians.

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 فِيهِمَا قَالٌ " 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.

Boycotting

For a detailed Khutba on boycotting please see
<https://www.foa.org.uk/campaign/checkthelabel>

Thumamah ibn Uthal, the chief of Banu-Hanifa and leader of Yamamah, had killed several companions and was later apprehended. He spent three days as a prisoner in Makkah and despite his crimes was released after which Thumamah decided to accept Islam at his own free will. Thereafter he headed to Makkah (which was still under the control of the Quraysh) to perform Umrah. On witnessing the hatred and malicious plans of the Quraysh, Thumamah pledged to boycott the Makkans and withhold the sale of food/grain coming from Yamamah.

The Hadith in Sahih Bukhari states:

“By Allah, you will not get a single grain of wheat from Yamamah until it is permitted by the messenger of Allah”.

The Boycott took place and we can conclude that the prophet permitted him to use this strategy. The Boycott was only lifted when the people of Quraysh sent a letter to the prophet begging him for it to be lifted.

The next question on our minds would be which companies to boycott? Many of us may have seen extensive Whatsapp messages and the like which can at times be confusing or impractical. I'd like to refer all to Friends of Al-Aqsa's concise list of targeted boycotts. The thought process and ideas behind targeted boycotting as well as its merits are a topic on its own and would be difficult to cover in this Khutba. There are 3 main targets at the moment:

1. Coca Cola, as well as the companies owned by coca cola such as Costa, Fanta and sprite.
2. HP – Hewlett Plackard
3. Reebok
4. And the concept to Check the Label, when out shopping when buying fruit and vegetables to ensure they are not from Israel.

For detailed information on these companies and why we boycott them refer to foa.org.uk.

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 a democratic right.

The next National March for Palestine will take place on 17 May 2025 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 in our hundreds of thousands to show we stand with our brothers and sisters in Palestine and 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.

عَنْ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَزَوَالِ 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 أَعْظَمَ 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.

Dear respected listeners we are an Ummah full of goodness, we are an Ummah which not only survived but defeated the Mongols as well as the crusaders. We

are an Ummah which kicked out colonisers from our land. Yes it took some time, yes it took some effort but our history shows when we come together and take action for the sake of Allah then Allah does not allow oppression to continue.

Please see further Khutba resources below:

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

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