



# 2 Years On: Evil Must Be Resisted

## Khutbah Talking Points

Oct 3, 2025

**Theme:** The Obligation to Resist Evil

**Purpose:** Communicate to the community that evil will not rest unless it is actively resisted, and it is our duty as Muslims before Allah and the whole world to do so

[Sample Khutbah below:](#)

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### Key Themes & Objectives:

1. Evil never rests and is only stopped if it is resisted
2. The specific society in which we live and its circumstances determine what practices are legitimately included in resistance
3. Dua, though essential, is not sufficient. We are required to act in a principled and strategic way.
4. We must reject conceptions of Islam that limit our potential impact and scope of action to what we can accomplish on our prayer mats.
5. We must understand the interplay between individual piety and collective action, neither complete without the other.

**Quranic References:** وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهَدَمَتْ صَوَامِعُ وَبِيْعٌ وَصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۖ وَلَيَنْصُرَنَّ اللَّهُ مَن يَنْصُرُهُ ۚ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ

- And were it not that Allah checks the people, some by means of others, there would have been demolished monasteries, churches, synagogues, and mosques in which the name of Allah is much mentioned. And Allah will surely support those who support Him. Indeed, Allah is Powerful and Exalted in Might.

• إِنَّمَا يَنْهَىكَ اللَّهُ عَنِ الَّذِينَ قَتَلُواكَ فِي الدِّينِ وَأَخْرَجُوكَ مِنْ دِيَارِكَمْ وَظَهَرُوا عَلَىٰ إِخْرَاجِكَ أَنْ تَوَلَّوْهُمْ ۚ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (Al-Mumtahanah 60:9)

- Allah only forbids you from befriending those who have fought you for 'your' faith, driven you out of your homes, or supported 'others' in doing so. And whoever takes them as friends, then it is they who are the 'true' wrongdoers.

- قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمْ اللَّهُ بِعَذَابٍ مِّنْ عِنْدِهِ أَوْ بِأَيْدِينَا فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ ٥٢

- Say, "Are you awaiting anything to befall us except one of the two best things: 'victory or martyrdom'? But We are awaiting Allah to afflict you with torment either from Him or at our hands. So keep waiting! We too are waiting with you."

## Hadith:

- وعن أبي موسى رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم : "إن الله ليملئ للظالم فإذا أخذه لم يفلته ثم قرأ: {وكذلك أخذ ربك إذا أخذ القرى وهي ظالمة إن أخذه أليم شديد} ((هود : 102)) ((متفق عليه)).
- Abu Musa (May Allah be pleased with him) reported: Messenger of Allah (ﷺ) said, "Verily, Allah gives respite to the oppressor. But when He seizes him, He does not let him escape." Then he (ﷺ) recited, "Such is the Seizure of your Rubb when He seizes the (population of) towns while they are doing wrong. Verily, His Seizure is painful (and) severe". (11: 102). [Al-Bukhari and Muslim].

## Practical Examples:

- Salahuddin rallied the Muslims to resist the Crusader occupation of Palestine
- Ibn Taymiyyah resisted the Mongol invasion of Sham
- Algeria resisting French colonialism
- Indonesia resisting Dutch and Japanese colonialism

## Self-Reflection Questions for Congregation:

- What are we organizing?
- What are we boycotting?
- What are we disrupting?
- What are we willing to risk?

## Recommended Dua (with translations):

- اللهم أرنا الحق حقاً وارزقنا اتباعه، وأرنا الباطل باطلاً وارزقنا اجتنابه Oh Allah make truth clear to us and bless us with following it, and make falsehood clear to us and bless us with avoiding it
- اللهم أصلح لنا ديننا الذي هو عصمة أمرنا ، و أصلح لنا دُنيانا التي فيها معاشنا ، و اجعل الموت رحمةً لنا من كل سوء  
"O Allah, set right for us our religion which is the safeguard of our affairs; set right for



us our worldly life wherein is our livelihood; and make death a mercy for us from every evil.”

- اللهم أعز الإسلام والمسلمين وأذل الشرك والمشركين ودمر أعداء الدين Oh Allah honor Islam and the Muslims and humiliate and destroy the oppressors

### Messaging Guidelines:

- Avoid making references to specific political groups by name
- Speak about the right to resistance generally, this is enshrined by international law
- Emphasize the necessity of sacrifice for building power and using power to protect the weak and defend justice

### Sample Khutbah

## “When Du‘ā is Not Enough: The Obligation to Resist Evil”

### First Khutbah

**Alḥamdulillāh**, we praise Allah, Lord of the worlds, who commands justice and forbids oppression. We bear witness that there is no god but Allah and that Muḥammad صلی اللہ علیہ وسلم is His final Messenger — sent as a mercy to the worlds, but also a warner to tyrants and a guide to those who act with courage.

### Dear brothers and sisters,

We stand today on the brink of the second anniversary of the genocide in **Gaza**—a genocide that is not just unfolding before our eyes, but is being **funded, armed, and politically protected by our own government**. Tens if not hundreds of thousands of Palestinians have been killed, and tens of thousands more maimed, orphaned, and starved. Schools, hospitals, mosques—obliterated. The machinery of death is efficient, and it continues.

And yet, too many of us are still living as though this is someone else’s test. Someone else’s responsibility.



Yes, we make *du‘ā*. Yes, we share a post. Maybe we sign a petition. But then what? Do we really believe that this is all that Allah expects from the **Ummah of Muhammad** صلی اللہ علیہ وسلم, the Ummah of *Sayyid ash-Shuhadā* Ḥamzah, of Khālīd ibn al-Walīd, of Nāfi‘ ibn al-Azraq, of Imām Ibn Taymiyyah?

### Evil Must Be Resisted, Not Just Witnessed

Allah says in the Qur’an:

**“You are the best nation raised up for mankind—you enjoin what is right, forbid what is wrong, and believe in Allah.”**  
(*Sūrat Āl ‘Imrān* 3:110)

And in another verse:

**“Do not incline toward the oppressors, lest the Fire should touch you...”**  
(*Sūrat Hūd* 11:113)

These are not just statements of moral preference. They are **commands**. Because if we do not actively **oppose** oppression, then we are quietly **enabling** it. If our outrage is not paired with **action**, then our *du‘ā* is not matched by *‘amal*. And Islam is not a faith of passive mourning — it is a faith of courageous resistance.

The Prophet صلی اللہ علیہ وسلم said:

**“Whoever among you sees an evil, let him change it with his hand. If he cannot, then with his tongue. And if he cannot, then with his heart — and that is the weakest of faith.”**  
(*Ṣaḥīḥ Muslim*)

The Prophet صلی اللہ علیہ وسلم did not say: “Remain neutral.” He did not say: “Share a post and feel better.” He said: **“Change it.”**



So the question before us today is not just *what is happening in Gaza*, but **what are we doing about it?**

### **Moral Appeals Are Not Enough**

We must be honest: **petitions, statements, and social media campaigns** have their place — but they are limited tools. They can **raise awareness**, but they do not **disrupt power**. And the people bombing Gaza — and funding it — are not lacking awareness. They are lacking **consequences**.

When Dr. Martin Luther King Jr. wrote from a Birmingham jail, he did not say, “*We will defeat segregation with tweets.*” The civil rights movement used **boycotts, sit-ins, walk-outs, economic pressure, disruption, and civil disobedience**. That’s what made the system listen.

When Nelson Mandela and the South African people faced apartheid, they didn’t just share slogans — they **resisted**: politically, culturally, and some paid with their lives. The Algerians bled to free themselves from the French. The Indonesians fought the Dutch. We have plenty of examples like these **within our Ummah**.

### **Our Tradition Is a Tradition of Resistance**

- **Salahuddin al-Ayyūbī** did not free Jerusalem by writing polite letters. He **unified the fractured Muslim world**, built institutions, trained armies, and **confronted injustice head-on**. His resistance was not only military — it was **strategic, ethical, and unapologetic**.
- **Ibn Taymiyyah**, when faced with the Mongol invasion, issued **fatāwā of resistance**, not just *sabr*. He did not romanticize victimhood. He called for **organized, intellectual, and armed struggle** to repel tyranny.
- During the **French occupation of Algeria**, scholars like ‘**Abd al-Qādir al-Jazā’irī**’ combined spiritual leadership with active resistance. And let’s not forget that the **majority of anti-colonial**



**Islamic movements** were led by ‘**ulamā**’ and **freedom fighters**, not NGOs and online campaigns.

These are our predecessors. These are our examples. They knew that **faith without struggle is just sentiment**, and that **Islam must speak truth to power**—not just whisper it in prayer.

### **Your Citizenship Is Not an Excuse for Cowardice**

We are Muslims living in America — and that comes with **a special moral responsibility**. It is **our tax dollars**, **our politicians**, and **our silence** that enables this genocide.

We are not powerless. The Civil Rights Movement did not have social media. They didn’t have global audiences. But they had **commitment**, **strategy**, and **sacrifice**.

And so today, we must ask ourselves:

- What are we organizing?
- What are we boycotting?
- What are we disrupting?
- What are we willing to risk?

Because if you are not risking your job, your comfort, your reputation, or your time — **while others are losing their lives** — then ask yourself:  
*Which side of history will I be on?*

### **Call to Action**

Dear brothers and sisters,



- Organize with courage.
- Speak out with clarity.
- Disrupt with wisdom.
- And prepare for consequences — because the road to justice is never easy.

But remember: **victory is not just in results** — it is in the sincerity of the struggle. Allah says:

**“O you who believe! Be patient, persevere, remain steadfast, and fear Allah so that you may succeed.”**

*(Sūrat Āl ‘Imrān 3:200)*

May Allah make us people of action, people of courage, and people who do not betray the blood of our brothers and sisters by doing nothing.

*Aqulu qawli hādhā wa astaghfirullāh li walakum fa-staghfirūh, innahu huwa al-Ghafūr al-Raḥīm.*

## Second Khutbah

Alḥamdulillāh, waṣ-ṣalātu wa-salāmu ‘alā Rasūlillāh.

We do not deny the power of *du‘ā’*, but we remember that even the Prophet صلى الله عليه وسلم at Badr stood all night in prayer and then **entered the battlefield**. He tied his camel, and then trusted Allah.

So let us:

- Make *du‘ā’*,



- Organize with power,
- Educate our youth,
- Protect our institutions from silence,
- And never let this Ummah go back to sleep.