



**GUIDANCE FOR IMAMS AND
COMMUNITY LEADERS ON THE**

**PALESTINIAN
CRISIS**

FROM EDUCATION TO EMPOWERMENT



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله
وعلى آله وصحبه ومن تبعهم بإحسان إلى يوم الدين

All praise belongs to Allah and may Allah's peace and blessings be upon His Messenger, his family, companions and followers until the last day.

This is a comprehensive set of advice and guidelines from Islamic Council to **educate** and **empower** Imams and community leaders regarding the recent war on Gaza and Palestine.

In addition, this document brings together a total of 37 **calls to action** for Imams and community leaders to consider when addressing the Palestinian crisis.

Education

This is a summary of the true narrative of the Palestinian crisis and **our first call to action is that this true narrative of the Palestinian crisis should be understood by all Imams and community leaders and relayed to their congregations.**



1. Get the Narrative Right

The land of Palestine is a blessed land for Muslims in which the city of al-Quds and the third holiest site of Islam, Masjid-al-Aqsa, is located. Masjid-al-Aqsa is central to Islamic belief for numerous reasons.

First and foremost, Allah glorified it and bestowed upon it a special status. This is why Muslims initially faced it as their first Qibla for around sixteen months.

Second, The Messenger of Allah ﷺ visited it in his miraculous night journey known as al-Israa, and from there he ascended to the Heavens, which is why Allah mentioned Masjid-al-Aqsa alongside Masjid al-Haram in Surah al-Israa:

“Glorified be He Who took His servant for a journey by night from Masjid-al-Haram to Masjid-al-Aqsa, whose precincts We have blessed, in order that We might show him some of Our signs. Verily He is the All Hearing, All Seeing.”

[Al-Qur’an, Surah al-Israa 17:1]

Third, the Messenger of Allah ﷺ led all Prophets in prayer in it. For this reason, Masjid-al-Aqsa should be a place of pure Tawheed and monotheism as Allah says:

“And the mosques belong to Allah, so do not call upon anyone along with Allah.”

[Al-Qur’an, Surah Jinn 72:18]

Fourth, Salah in Masjid-al-Aqsa is rewarded by at least 250 times more than Salah in any other mosque, except for Masjid al-Haram and Masjid an-Nabawi.

Due to these reasons and many others, the Khalifah Umar ibn Al-Khattab was keen to place Masjid-al-Aqsa under the stewardship of Muslims. Thus, he travelled from Madinah to al-Quds to receive its keys from the Patriarch overseeing it.

Since that time, many companions of the Messenger of Allah ﷺ were martyred and buried around Masjid-al-Aqsa, in their endeavour to defend it. Muslims throughout history have always visited it and sought to protect it, including Salah-ud-deen al-Ayyubi who liberated it in the year 583 Hijri.

For the past century, the land of Palestine has seen conflict, settler colonialism and military occupation; first by Britain and thereafter, the state of Israel was created upon it. The people of Palestine have been forcibly removed from their lands, in a move that many consider to be ethnic cleansing, and they continue to face severe injustice and a level of oppression that is

grossly inhumane.

Today, the people of Palestine who remain in that land are standing up to protect it; to protect al-Quds from desecration and to stand up for those who live there against oppression. The burden to keep Masjid-al-Aqsa and the people of Palestine safe remains on the entire Muslim Ummah, and only those who are there at present seem to be fulfilling this obligation.

The people of Palestine, whether they are in al-Quds or in Gaza have been subject to extreme brutality under a siege by the Israeli occupation forces, and this brutality, to the extent of a massacre or genocide, is being witnessed by the whole world without intervention.

The Israeli occupation forces have violated several UN resolutions and have not been held accountable. They continue to do so with impunity. It is heart-breaking that rather than oppose and condemn them for these crimes, the United States, the United Kingdom and many other Western countries are supporting the Israeli occupation forces.

This has left the people of Palestine helpless and hopeless as they see the international community has failed them time and time again, and they feel they will not receive justice for the endless crimes committed against them.



2. The Palestinian Crisis is a Test for All of Us

Imams and community leaders should remind their congregations that this life is a test from Allah, and these tests appear in various forms.

Allah says:

“Every soul will taste death. And We test you with evil and with good as trial; and to Us you will be returned.”

[Al Qur’an, Surah al-Anbiya 21:35]

For the people of Palestine, they endure numerous trials - in their lives, faith, wealth and safety.

Allah says:

“And We will certainly test you with some fear and hunger and shortage of wealth and lives and products. So, give glad tidings to the patient ones”

[Al Qur’an, Surah al-Baqarah 2:155]

Muslims and others outside Palestine are tested in whether they will assist them. This aligns with the duty to support the Palestinian people - a responsibility for all - as the Messenger of Allah

ﷺ said:

“Help your brother, whether he is an oppressor or he is an oppressed one.” People asked, “O Allah’s Messenger ﷺ! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?” The Prophet ﷺ said, “By preventing him from oppressing others.”

[Sahih Bukhari: 2444]

To summarise, Allah has stated:

“... so will it be. Had Allah willed, He could have inflicted punishment on them. But He does test some of you by means of others. And those who are martyred in the cause of Allah, He will never render their deeds void.”

[Al Qur’an, Surah Muhammad 47:4]

Lastly, it is important to convey that trials may also prepare individuals for roles Allah intends for them. Leaders should inform their communities that Allah intends for this Ummah to assume a position of leadership, and thus He tests them to reaffirm their faith and ready them for this responsibility, as Allah says:

“And thus, We have made you a middle community, that you may be witnesses over humanity and that the Messenger may be a witness over you...”

[Al-Qur'an, Surah al-Baqarah 2:143]



3. Stand with Justice and Support the Palestinians

Imams and community leaders should educate their congregations that the Muslim Ummah is charged by Allah with the establishment of justice and the mandate to promote good and prohibit evil.

Allah declares:

“O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is fully Aware of what you do.”

[Al-Qur'an, Surah al-Maa'idah 5:8]

Allah also says:

“You are the best nation produced that was ever brought forth for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient.”

[Al-Qur'an, Surah Aali-Imran 3:110]

It must be underscored that the entire Muslim Ummah is obliged to unite in support of Palestine, as the Messenger of Allah ﷺ said:

“The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever.”

[Sahih al-Bukhari 6011 & Sahih Muslim 2586]

Simultaneously, Allah warns those who commit evil and crimes that they will not evade justice; even if they escape in this world. In the hereafter, they will be held to account and face a punishment fitting for their crimes.

Allah says:

“Indeed, those who have persecuted the believing men and the believing women, then have not repented; for them is the punishment of Hell, and for them is the punishment of the Burning Fire.”

[Al-Qur’an, Surah al-Buruj 85:9]



Empowerment

Imams and community leaders should be aware of the many ways that they, and their congregations, can support the people of Palestine. By actively being involved in different ways to support the people of Palestine and informing their congregations of these, the community will be empowered with the tools to make a difference for the people of Palestine.



1. Empower Through Education

Educating oneself on Palestine and its history is probably the most important advice for anyone who wants to discuss the topic or draw conclusions from what is going on.

The best sources of education are the Qur'an, the books of the Sunnah and classical books of Islamic history.

In addition, there are many contemporary sources that give a geopolitical perspective on Palestine. However, Imams and community leaders should be aware of some of the pitfalls of these. Congregations should be advised against limiting their learning from social media platforms. Social media is flooded with questionable information, fake news and entrapments that invite a quick response that might be used as evidence against a person in a court of law.

Likewise, Imams and community leaders should **be aware of not limiting their own study to sources from only a select few academics and writers, including only those representing a Western-centric worldview.** Many academics and writers have a biased view as they come from either a secular, liberal or post-imperialist perspective. These writers and academics believe that they are neutral in their view, though that is not often the case.



2. Always Have Hope, Be Optimistic and Remain Positive

Islam is a way to achieve success in the life of this world and in the hereafter, and thus it guides humanity towards success in both.

Allah says:

“Certainly, the believers have succeeded.”

[Al Qur’an, Surah al-Mu’minun :1]

Imams and community leaders need to **instil confidence that believers are going to be successful eventually**. This is a core principle of the Islamic faith that is well established in the Qur’an, the Sunnah and the practice of the Ummah. Therefore, believers should always be optimistic and should never lose hope.

The Messenger of Allah ﷺ remained optimistic throughout his life, even during the most challenging times.

The story of the Battle of the Trench is just one example of this. In this event, Allah tested His Messenger ﷺ and the believers in Madinah with a siege and a protracted battle, during which the believers experienced fatigue, hunger, and a scarcity of essentials. Allah depicts this ordeal:

“When they came at you from above you and from below you, and when eyes shifted, and hearts reached the throats, and you assumed about Allah certain assumptions. There the believers were tested and shaken with a severe shaking.”

[Al-Qur’an, al-Ahzab 33:10-11]

Before this siege began, as the believers were digging a trench, they encountered a rock they couldn’t break. The Messenger of Allah ﷺ struck the rock, causing it to split, and he proclaimed to those around him:

“Allah is the Greatest, the keys to ancient Syria have been bestowed upon me, by Allah, I can envision its palaces at this moment... Allah is the Greatest, Persia has been bestowed upon me, by Allah, I can now see the white palace of Madain... Allah is the Greatest, the keys to Yemen have been granted to me, by Allah, I can see the gates of Sana’a from where I stand...”

[Ahmad]

This incident is one of many amongst the narrations in which the Messenger of Allah ﷺ exemplified the importance of maintaining hope.

It is amazing and overwhelming to see that despite the pain the people of Gaza are going through, they remain highly optimistic, positive and firm.

In the same light, Imams and community leaders should remind their congregations of the words of Allah:

“So do not weaken and do not grieve, and you will be superior if you are believers.”

[Al Qur'an, Surah Aali-Imran 3:139]

Finally, the congregation should be regularly reminded that it is a part of Iman to be positive as the Messenger of Allah ﷺ loved positivity in all his affairs. The Messenger of Allah ﷺ has told us about the future of Masjid Al-Aqsa as well as events that will happen at the end of times.

Imams and community leaders must emphasise that whatever happens, the promise of Allah will come to pass, and Masjid Al-Aqsa will be preserved.

Allah says:

“It is He who sent His Messenger with the guidance and the religion of truth to make it prevail over all religion, even though the pagans hate it.”

[Al-Qur'an, Surah as-Saf 61:9]

3. Empathise with the People of Palestine

The Messenger of Allah ﷺ said:

“The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever.”

[Muslim]

Imams and community leaders should **make it clear to their congregations that support for the people of Palestine transcends nationalistic sentiments**. While congregations should be made aware of the dangers of nationalism and division of the Ummah, they should also be made aware that the matter of uniting to save a life makes any difference of opinion or school of thought insignificant by comparison.

Similarly, Imams and community leaders must **emphasise that while supporting the people of Palestine is crucial, it should not lead to the neglect of other oppressed groups**, such as the Rohingya, the Uyghur, or any others suffering under the yoke of oppression by various nations.



4. Speak Out and Use Your Voice

Imams and community leaders must **emphasise that voicing opposition to any wrongdoing and injustice is an obligation on everyone according to their capacity, with wisdom and according to the guidelines of the Shari'ah.** As the Messenger of Allah ﷺ said:

“Whoever among you sees evil, let him change it with his hand. If he cannot do so, then with his tongue. If he cannot do so, then with his heart, which is the weakest level of faith.”

[Muslim]

In addition to sharing the true narrative with their congregations, all Imams and community leaders must **call for an immediate end to the brutal attacks on the people of Palestine and their habitats.** At the same time, there must be a **call for aid to get through to the Palestinians to enable them to survive and end the ongoing genocide.**

Speaking out against the efforts of governments and those in power to stop a ceasefire or to stop aid from reaching the Palestinians should be done in the best way. **Mosques, organisations and congregations should unite and put pressure on those who represent their voice in government until a ceasefire is in place.**

At the same time, Imams and community leaders should **be careful not to let anger and strong feelings lead them to say things that they may later regret.** Imams especially should be careful to ensure that what they say at the minbar cannot be construed as support for any group that their government has proscribed or banned, as antisemitic language or as inciting illegal violence.

Finally, Imams and community leaders should remind their congregations that the **responsibility to challenge a biased narrative or media bias lies with everyone.** Everyone should be actively seeking out authentic content, showing the reality on the ground, and actively liking, commenting and sharing these videos. This can help push along content that biased social media platforms may want to suppress.

5. Get Involved in Protests, Demonstrations and Politics

Imams and community leaders should **understand, as we have stated earlier, that the key quality that made this Ummah the best of nations is its activism in promoting good and suppressing evil.** Each society and period has their tools to achieve this. Political activism plays a major role in shaping a country's policies and directions nowadays, and Imams and community leaders should understand the importance of being involved in this.

Congregations need to be informed that protests, demonstrations and marches have many benefits, such as giving hope to the people of Palestine. It shows them there is support for them and helps them to feel positive. Likewise, it helps us to feel as though we are part of the Ummah and seeing large numbers in demonstrations can also affect public opinion and put a question mark in the minds of policymakers around their own positions.

Imams and community leaders should **advise congregations that going to a protest, a demonstration, or a march does not necessitate having to be involved in actions that go squarely against Islam.** If a protest includes groups of people that are involved in actions that the Shari'ah advises against, one should stay away from them as far as possible.

Some other ways in which our congregations can be encouraged to support the Palestinian resistance is by flying the Palestinian flag, wearing clothing that shows solidarity with the people of Palestine, using social media accounts to debunk Israeli occupation forces propaganda, creating content in support of the Palestinian struggle and participating in other forms of direct action that is in line with the Shari'ah.

Finally, **congregations should also be warned not to betray their fellow brothers and sisters in Palestine by denying that they have a right to resist the Israeli occupation forces aggression and apartheid.**

6. Avoid Buying from Companies that Actively Support the Occupation Forces

Imams and community leaders can find lots of guidance on economic resistance to support the people of Palestine, which includes boycotting products of companies that are supporting the occupation forces.

Congregations must be encouraged to do everything that will help their fellow Muslims and abstain from anything that will lend support to acts of injustice and aggression.

Allah says:

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.”

[Al Qur'an, Surah al-Ma'idah 5:2]

It is well established in Islamic jurisprudence that it is prohibited to sell weapons to those who are going to use them for injustice and aggression, and the Messenger of Allah ﷺ applied this against the people of Quraysh. Imams and community leaders should **know that the least a boycott will achieve is the empowerment of the Ummah and an exhibition of loyalty towards it.**



7. Develop a Culture of Responsibility in Children

Imams and community leaders should **encourage families to empower their children and teach them that Palestine is also their issue, and that it does matter.** Children should grow up feeling that this isn't simply someone else's problem but rather, it is a matter for the whole Ummah.

Sometimes, children are exposed to the horrific scenes of violence and destruction of the Palestinian people and may feel a sense of guilt and pain. Imams and community leaders should **inform parents to spend time with their children and help them through this secondary trauma.** They should instil hope and channel feelings towards positive actions such as Du'a, reading the Qur'an, getting up as a family and praying at night, collectively fundraising and wearing items of clothing that demonstrate support for the people of Palestine.

Likewise, families should engage with neighbours and the wider society with wisdom and good character. Imams and community leaders should **showcase positive community actions** such as organising local events to fundraise for the people of Palestine and emulate the efforts of some university student societies that have organised sponsored walks and fundraising activities to raise awareness of the situation in Gaza.

Parents should be advised that children may pick up ideas that might be contrary to the teachings of Islam, and these should be addressed around the dinner table. Imams and community leaders must **stress the importance for families to ensure they include their children in discussions around Palestine** and allow them to contribute creative ideas towards raising awareness, showing support and speaking out for Palestine and pushing for an end to injustice, oppression and occupation.

8. Be Aware of Falling into the Deflection Trap

Islam places immense emphasis on the pursuit of solutions grounded in fairness and justice. There are numerous historical instances from the life of the Messenger of Allah ﷺ that demonstrate conflict resolution through dialogue and negotiation. Yet, there are equally as many accounts where Muslims engaged in military confrontations to defend themselves and their families.

The people of Palestine are facing an existential crisis as the Israeli occupation forces carry out what amounts to nothing less than a genocide against them. Therefore, it is imperative for Imams and community leaders to **articulate clearly that the Palestinian people possess every moral and legal right to defend themselves, including through armed resistance if necessary.**

However, Imams and community leaders who speak out should be aware that questions around condemning one action or one group are rarely used on the atrocities committed by the oppressor and are designed to deflect from the reality of the situation or force a person into a corner. Imams especially should be aware of this tactic and not stray from the real and factual narrative.



9. Help Financially

The People of Gaza have seen large scale destruction and bombing of their civilian areas including schools, places of worship and hospitals and there is a desperate need for financial support, medicine and anaesthetics.

Imams and community leaders should **work with the charities on the ground to help raise and channel financial aid to the people of Palestine that need it the most.**

Mosques, organisations and families should set up fundraising pages and collectively give to the humanitarian causes in Gaza, even if it is something small but incremental.

However, it should be emphasised that charity alone will not liberate the Palestinians, and the band-aid syndrome can often perpetuate suffering. Therefore, **congregations should be encouraged to raise funds for advocacy groups and organisations seeking to empower the community and advocate for feasible political solutions for the people of Palestine and towards raising awareness about their plight.**

Similarly, congregations should be advised that giving does not end when the world shifts its focus to another cause.

The Messenger of Allah ﷺ said:

“The most beloved of deeds to Allah are those that are most consistent, even if it is small.”

[Bukhari]

The merits and virtues of Sadaqah are well known to everyone. However, Imams and community leaders must recognise that to save lives, giving Sadaqah to the people of Palestine and Gaza might become obligatory. Therefore, congregations should be encouraged to cut out some of their unnecessary expenses - in order to continue giving Sadaqah to the Palestinian cause.

10. Look After Your Mental Health and That of Those Around You

Looking after one's own mental health and the mental health of those around them is an important part of remaining firm. Imams and community leaders should **talk about the dangers of doomscrolling and the negative impact that spending too much time on social media has on mental health.**

Congregations need to know that too much exposure to horrific scenes can be distressing and can make a person feel powerless and useless.

Similarly, Imams and community leaders should encourage families to reflect on the portrayal of the conflict by the media and the impact of distressing visuals. They should also **stress that younger children should have their media consumption monitored to protect them from unnecessary trauma.**

Most importantly, **the congregation should be reminded that getting closer to Allah through increased dhikr, seeking His forgiveness, reciting the Qur'an and performing the Salah is the best cure for the consequences that come about from witnessing these atrocities.**

Allah says:

“And seek help in patience and Salah and truly it is extremely heavy and hard except for the reverent.”

[Al Qur'an, Surah al-Baqarah 2:45]

11. Continue Making Du'a and Dhikr

Whether one is in the best of times or the worst of times, one should not belittle the impact of Du'a. Imams and community leaders should **remind their congregations that Du'a is the weapon of the believer**: it is their ability to talk to Allah and is something that anyone, however strong or weak, is able to do.

Allah says:

“Isn't He the One who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity besides Allah? Little do you remember.”

[Al-Qur'an, Surah an-Naml 27:62]

Imams and community leaders should **encourage families to regularly remind each other of times when Du'a should be made**, such as during the last third of the night, before or after the obligatory prayer, after the Adhaan, between Adhaan and Iqamah, during Sujood and during the last hour before Maghrib on a Friday.

In fact, congregations should be encouraged to make Du'a whenever they remember the war and the people of Gaza and Palestine.

Finally, **Imams have an added responsibility to do the Qunoot Nazilah as prescribed by the Messenger of Allah ﷺ in his sunnah during such times.**

Imams should stand firm as many mosques have recently been harassed over Du'as made by their Imams. This should be seen as an unprecedented interference with the content of Muslim prayers in their places of worship. The targeted attempt to cause disruption by seeking to report Imams to the authorities for their prayers is a form of Islamophobia and must be challenged.

To conclude, we ask Allah to guide us to continue supporting all our Muslim brothers and sisters, and all those who are facing oppression and injustice wherever they are in the world.

We end this publication by asking Allah to send His peace and blessings upon His Messenger Muhammad ﷺ.

Islamic Council

24th Rabi al-Thani 1445

8th November 2023



A list of the calls to action in this guidance document

1. Understand the true narrative of the Palestinian crisis and relay it to your congregations.
2. Educate your congregations that this life is a test from Allah, and tests take different forms.
3. Inform your congregations that Allah wants this Ummah to be in a position of leadership, and for that reason Allah tests the people of this Ummah to examine their faith, affirm their belief and prepare them for a leadership role.
4. Educate your congregations that the Muslim Ummah is entrusted by Allah to establish justice and to enjoin good and forbid evil.
5. Emphasise that the whole Muslim Ummah must stand together with Palestine.
6. Educate yourself on Palestine and its history.
7. Be aware of not limiting your own study to sources from only a select few academics and writers, including those that solely represent a Western-centric worldview.
8. Instil confidence that believers are going to be successful eventually.
9. Regularly remind your congregations that it is from Iman to be positive, as the Messenger of Allah ﷺ loved positivity in all his affairs.
10. Make it clear to your congregations that support for the people of Palestine transcends nationalistic sentiments.
11. Stress that support for the people of Palestine should not mean that we forget the plight of other oppressed people.
12. Emphasise that voicing opposition to any wrongdoing and injustice is an obligation on everyone according to their capacity, with wisdom and according to the guidelines of the Shari'ah.
13. Call for an immediate end to the brutal attacks on the people of Palestine and their living places.
14. Call for aid to get through to the people of Palestine.
15. Unite and put pressure on those who represent your voice in government until a ceasefire is in place.
16. Be careful not to let anger and strong feelings lead you into saying things that you may later regret.
17. Challenge a biased narrative or a media bias.

- 18.** Inform your congregations that protests, demonstrations and marches have many benefits, such as giving hope to the people of Palestine.
- 19.** Encourage your congregations to support the Palestinian resistance.
- 20.** Warn your congregations not to betray their fellow brothers and sisters in Palestine by denying that they have a right to resist the Israeli occupation forces aggression and apartheid.
- 21.** Encourage your congregations to do everything that will help fellow Muslims and abstain from anything that will lend support to acts of injustice and aggression.
- 22.** Know that the least a boycott will achieve is empowerment of the Ummah and an exhibition of loyalty towards it.
- 23.** Encourage families to empower their children and teach them that Palestine is also their issue, and that it does matter.
- 24.** Inform parents to spend time with their children and help them through this secondary trauma, instil hope and channel feelings towards positive actions.
- 25.** Showcase positive community actions.
- 26.** Advise parents that children may pick up ideas that might be contrary to the teachings of Islam and that these should be addressed around the dinner table.
- 27.** Stress the importance for families to ensure that they include their children in discussions around Palestine.
- 28.** Be clear that the people of Palestine have every moral and legal right to resist, including the use of armed force.
- 29.** Work with the charities on the ground to help raise and channel financial aid to the people of Palestine that need it the most.
- 30.** Encourage your congregations to raise funds for advocacy groups and organisations seeking to empower the community and advocate for feasible political solutions for the people of Palestine and towards raising awareness about their plight.
- 31.** Encourage your congregations to cut out some of their unnecessary expenses - in order to continue giving Sadaqah to the Palestinian cause.
- 32.** Talk about the dangers of doomscrolling and the negative impact that spending too much time on social media has on mental health.
- 33.** Stress that younger children should have media consumption monitored to protect them from unnecessary trauma.
- 34.** Remind your congregations that getting closer to Allah through increased dhikr, seeking His forgiveness, Reciting the Qur'an and performing the Salah is the best cure for the consequences that come about from witnessing these atrocities.

35. Remind your congregations that Du'a is the weapon of the believer it is their ability to talk to Allah and is something that anyone, however strong or weak, is able to do.
36. Encourage families to regularly remind each other of times when Du'a should be made.
37. Do the Qunoot Nazilah as prescribed by the Messenger of Allah ﷺ in his sunnah during such times.



Recommended reading for an English speaking audience

Non-fiction

Palestine: A Four Thousand Year History

by Nur Masalha

The Ethnic Cleansing of Palestine

by Ilan Pappé

The Hundred Years' War on Palestine

by Rashid Khalidi

Palestinian Walks

by Raja Shehadeh

The Biggest Prison on Earth

by Ilan Pappé

They Called Me a Lioness

by Ahed Tamimi

Out of Place: A Memoir

by Edward Said

The Israel Lobby and US Foreign Policy

by John Meirsheimer and Stephen Walt

The Holocaust Industry

by Norman Finklestein

Beyond Chutzpah: On the Misuse of Anti-Semitism and the Abuse of History

by Norman Finklestein

Fiction

Mornings in Jenin

by Susan Abulhawa

Salt Houses

by Hala Alyan

Men in the Sun

by Ghassan Kanafani

Palestine

by Joe Sacco

Khirbet Khizeh

by S Yizhar

About Islamic Council

Islamic Council is dedicated to promoting and defending Shari'ah (Islamic law) as a solution to the challenges facing humanity, particularly in the West. Our mission is to educate and empower Muslims to live by Islamic guidance, providing services such as mediation, Islamic financial guidance, family reconciliation and arbitration. The Council's vision is to see the justice and mercy of Islam benefit all of humanity, offering support grounded in the Qur'an and Sunnah. With a team of experienced scholars and imams, the Council ensures its services are both professional and accessible to diverse Muslim communities.

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Date of Publication: November 2023



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