

Sudanese Genocide Khutbah Talking Points

Nov 21, 2025

Themes: The Blood of a Believer: A Sacred Trust

Other Potential Themes: Unity, Ummatic Solidarity, Consciousness

Purpose: To bring the genocide of the Sudanese people to the forefront of the Muslim conscience and emphasize our religious and financial obligations to strategically stand against oppression whether it comes at the hand of a Zionist or Arab.

Understanding that the dissension that occurs in Sudan (and other Muslim lands) is not by coincidence and manufactured by those who want to see Islam fail

[Sample Khutbah below:](#)

Key Themes & Objectives:

- 1. Raise Awareness:**
Educate the community about the ongoing atrocities in Sudan — especially the suffering of civilians, displacement, and inter-Muslim violence.
- 2. Reaffirm the Sanctity of Muslim (and Human) Life:**
Emphasize the Qur'anic and prophetic teaching that the blood of any believer — and any innocent human — is sacred and inviolable.
- 3. Condemn Muslim-on-Muslim Violence:**
Clearly articulate that killing a fellow Muslim (or anyone unjustly) is a *major sin* and a cause of divine anger. Address the danger of internal bloodshed and disunity among Muslims.

4. **Encourage Boycotting and Accountability:**

Economic and social boycott is a legitimate Islamic tool to resist oppression and corruption. Urge Muslims to withhold financial, political, or moral support from those complicit in atrocities — including institutions, companies, or governments.

5. **Call to Action and Compassion:**

Encourage imams and communities to discuss unity as an act of 'ibādah (worship) — not just a social goal. Inspire practical engagement: donations, du'ā, advocacy, and amplifying awareness.

Historic Context

- Hemediti, initially appointed to oversee the borders of Chad and Libya by Omar Al Bashir
- Hemediti, along with other warlords, are able to overthrow Omar Al Bashir and take power for themselves
- After taking power, they realize there is not much that can be done given the sanctions that are on Sudan, and must give in to the demands of the UAE (United Arab Emirates) and America to abandon Islam as a political identity. This included adopting a Riba-based banking system, while also having 69% of parliament as appointed members as opposed to elected officials, stripping power from the Sudanese people to elect those they believed represented them
- Due to sanctions, Omar Al Bashir had created arms manufacturing plants that Benjamin Netanyahu believed were supplying arms to Palestine.
- As a result, in the current timeline, it was important to Israel, the USA, and the UAE to dismantle the Sudanese army and build around the RSF to normalize relations with Israel and develop an army that was not inherently against Israel or a supporter of Islam, etc etc
- Hemediti (leader of the RSF) was supposed to assassinate Borhan, who was the leader of the army, due to the initial struggles the leftist parties had in dismantling the army. Borhan survives, and the army fights back, but the UAE continues to pour money into the RSF to achieve its goals
- UAE has been relentlessly sending airplanes filled with munitions to the borders of Chad and Libya to supply the RSF and facilitate the genocide occurring in Sudan. They are relentless in their pursuit of worldly gains, circumnavigating sanctions placed on the shipment of drones.

- MBZ (Mohammed bin Zayed Al Nahyan), president of the UAE, has strived to strip any meaningful Islamic association to the UAE; has notoriously normalized ties to Israel and prevented his people from speaking out against the atrocities occurring in Gaza. He has chosen to seek “success” away from the light of Islam. It is imperative that as Muslims we do not synonymize any worldly achievements or lack thereof to our standing with Allah swt.

Quranic References:

1. Unity of the Muslim Ummah

a. Surah Al-Hujarat, verse 10

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

The believers are brothers, so make peace between your two brothers and be mindful of God, so that you may be given mercy.

2. Standing for justice:

a. Surah An-Nisa, verse 135

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۚ وَإِنْ تَلَوْنَا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

You who believe, uphold justice and bear witness to God, even if it is against yourselves, your parents, or your close relatives. Whether the person is rich or poor, God can best take care of both. Refrain from following your own desire, so that you can act justly- if you distort or neglect justice, God is fully aware of what you do.

3. Defending the oppressed:

a. Surah An-Nisa, verse 75

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا

Why should you not fight in God's cause and for those oppressed men, women, and children who cry out, 'Lord, rescue us from this town whose people are oppressors! By Your grace, give us a protector and give us a helper!'

4. Avoid Aiding Oppression:

a. Surah Al-An'am, verse 113

وَلَا تَرْكُنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ

"And do not incline toward those who do wrong, lest the Fire should touch you, and then you will have no one to protect you from God, nor will you be helped"

b. Surah Al-An'am, verse 151

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ

"And do not kill the soul which Allah has forbidden, except by right."

Hadith:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " تَرَى الْمُؤْمِنِينَ فِي تَرَاحُمِهِمْ وَتَوَادُّهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ إِذَا اشْتَكَى عُضْوًا تَدَاعَى لَهُ سَائِرُ جَسَدِهِ بِالسَّهْرِ وَالْحُمَى ."

- Allah's Messenger (ﷺ) said, "You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it."

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا ". قَالُوا يَا رَسُولَ اللَّهِ هَذَا نَنْصُرُهُ مَظْلُومًا، فَكَيْفَ نَنْصُرُهُ ظَالِمًا قَالَ " تَأْخُذُ فَوْقَ يَدَيْهِ

- Allah's Messenger (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."

النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَزَوَالِ الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ قَتْلِ رَجُلٍ مُسْلِمٍ». رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ وَوَقَفَهُ بَعْضُهُمْ وَهُوَ الْأَصَحُّ

- 'Abdallah b. 'Amr reported the Prophet as saying, "The passing away of the world would mean less to God than the murder of a Muslim man."

عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَحَبُّ النَّاسِ إِلَى اللَّهِ أَنْفَعُهُمْ لِلنَّاسِ وَأَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ سُرُورٌ تُدْخِلُهُ عَلَى مُسْلِمٍ أَوْ تَكْشِفُ عَنْهُ كُرْبَةً أَوْ تَقْضِي عَنْهُ دَيْنًا أَوْ تَنْصُرُدَّ عَنْهُ جُوعًا وَلَا أَنْ أَمْشِيَ مَعَ أَخٍ لِي فِي حَاجَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتَكِفَ فِي هَذَا الْمَسْجِدِ يَغْنِي مَسْجِدَ الْمَدِينَةِ شَهْرًا وَمَنْ كَفَّ غَضَبَهُ سَتَرَ اللَّهُ عَوْرَتَهُ وَمَنْ كَظَمَ غَيْظَهُ وَلَوْ شَاءَ أَنْ يُمِضِيَهُ أَمْضَاهُ مَلَأَ اللَّهُ عَزَّ وَجَلَّ قَلْبَهُ أَمْنًا يَوْمَ الْقِيَامَةِ وَمَنْ مَشَى مَعَ أَخِيهِ فِي حَاجَةٍ حَتَّى أَتَيْتَهَا لَهُ أَتَيْتَهَا اللَّهُ عَزَّ وَجَلَّ قَدَمَهُ عَلَى الصِّرَاطِ يَوْمَ تَزُلُّ فِيهِ الْأَقْدَامُ

- Ibn Umar reported: The Prophet, peace and blessings be upon him, said, "**The most beloved people to Allah are those who are most beneficial to people. The most beloved deed to Allah is to make a Muslim happy, or remove one of his troubles, or forgive his debt, or feed his hunger.** That I walk with a brother regarding a need is more beloved to me than that I seclude myself in this mosque in Medina for a month. Whoever swallows his anger, then Allah will conceal his faults. Whoever suppresses his rage, even though he could fulfill his anger if he wished, then Allah will secure his heart on the Day of Resurrection. Whoever walks with his brother regarding a need until he secures it for him, then Allah Almighty will make his footing firm across the bridge on the day when the footings are shaken."

حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ، عَنْ خَالِدٍ، ح وَحَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، أَخْبَرَنَا هُشَيْمٌ، - الْمَعْنَى - عَنْ إِسْمَاعِيلَ، عَنْ قَنَسٍ، قَالَ قَالَ أَبُو بَكْرٍ بَعْدَ أَنْ حَمِدَ اللَّهَ، وَأَتْنَى، عَلَيْهِ يَا أَيُّهَا النَّاسُ إِنَّكُمْ تَقْرَءُونَ هَذِهِ الْآيَةَ وَتَضَعُونَهَا عَلَى غَيْرِ مَوَاضِعِهَا { عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ } قَالَ عَنْ خَالِدٍ وَإِنَّا سَمِعْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّ النَّاسَ إِذَا رَأَوْا الظَّالِمَ فَلَمْ يَأْخُذُوا عَلَى يَدَيْهِ أَوْشَكَ أَنْ يُعَمَّهُمُ اللَّهُ بِعِقَابٍ " . وَقَالَ عَمْرُو عَنْ هُشَيْمٍ وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَا مِنْ قَوْمٍ يَعْمَلُ فِيهِمْ بِالْمَعَاصِي ثُمَّ يَقْدِرُونَ عَلَى أَنْ يُغَيِّرُوا ثُمَّ لَا يُغَيِّرُوا إِلَّا يُوشِكُ أَنْ يُعَمَّهُمُ اللَّهُ مِنْهُ بِعِقَابٍ " . قَالَ أَبُو دَاوُدَ رَوَاهُ كَمَا قَالَ خَالِدٌ أَبُو أُسَامَةَ وَجَمَاعَةٌ . وَقَالَ شُعْبَةُ فِيهِ " مَا مِنْ قَوْمٍ يَعْمَلُ فِيهِمْ بِالْمَعَاصِي هُمْ أَكْثَرُ مِمَّنْ يَعْمَلُهُ " .

- You people recite this verse "You who believe, care for yourselves; he who goes astray cannot harm you when you are rightly-guided," and put it in its improper place. Khalid's version has: We heard the Prophet (ﷺ) say: When the people see a wrongdoer and do not prevent him, Allah will soon punish them all. Amr ibn Hushaym's version has: I heard the Messenger of Allah (ﷺ) say: If acts of disobedience are done among any people and do not change them though they are able to do so, Allah will soon punish them all. Adu Dawud said: This tradition has also been transmitted by Abu Usamah and a group transmitters similar to the version narrated by Khalid. The version of Shu'bah has: "If acts of obedience are done among any people who are more numerous than those who do them...."

Self-Reflection Questions for Congregation:

- How much are we willing to sacrifice to see the justice our Ummah deserves?
- As Muslims, are we speaking truth to justice everywhere we are? Fulfilling our obligation. Or do we shy away for the wrong reasons?
- Do we prioritize certain people's pain over others, showing a greater sense of urgency? Limiting our capacity for empathy and the tools we were given from Allah Subhanna Wa Ta'Allah
- How do we center the voices that need to be heard the most?
- Who is responsible for these atrocities?

Sample Khutbah

First Khutbah

Alḥamdulillāh, we praise Allah, the One who created all of humanity from a single soul and made us into nations and tribes so that we may know one another. We bear witness that there is no god but Allah and that Muhammad ﷺ is His final Messenger and servant.

Brothers and sisters in Islam,

Today, we must bring to light a genocide—one that many have turned their eyes from. Sudan bleeds. For over a year, the people of Sudan have suffered a brutal campaign at the hands of the Rapid Support Forces (RSF), a militia transformed from camel-mounted raiders to drone-striking war criminals. In Khartoum, Omdurman, and across Darfur, civilians have endured massacres, systematic rape, ethnic cleansing, starvation, and bombardments that reduced masjid to rubble and homes to ash.

This level of oppression demands not only our outrage but our reflection on Allah's warning: "Do not think Allah is unaware of what the oppressors do. He only delays them until a Day when eyes will stare in horror." (Ibrahim 14:42)

But who made this devastation possible? Who enabled a tribal militia to acquire long-range armed drones, who supplied the munitions, the funds, and the political cover? The answer, without ambiguity, is the United Arab Emirates. The RSF is not an independent force—it is a puppet, a proxy, and a weapon wielded by the UAE to dismantle Sudan's military, destabilize the region, and pave the way for normalization with Israel and obedience to the West.

The UAE has circumnavigated international sanctions to funnel arms, drones, and logistical support into Chad and Libya—delivered to the RSF by air—to aid their campaign of genocide.

This is not a mere bystander. The Emirates have chosen to bankroll terror and silence any Islamic resistance to Zionist occupation. It is reported that Muhammad bin Zayed was even advised by his allies to eliminate Sudan's Islamic influence so that the region could be reshaped in the image of Western subservience.

When we say the dissent in Sudan was manufactured, we mean this: that from the moment Omar al-Bashir was removed, the transitional government—manipulated by foreign powers—was tasked with erasing Islam as a political identity. 69% of the parliament was appointed, not elected. The banking system was shifted toward *riba*, and normalization with Israel was prioritized above the welfare of the Sudanese people. Sudan's army, seen as a historical threat to Zionist interests due to its past support of Palestine, had to be dismantled. The RSF was the tool. And the UAE? It was the hand that wielded it.

Do not let political spin cloud this truth: the suffering in Sudan is part of a broader campaign. A campaign to extinguish Islam as a meaningful force in Muslim lands. A campaign echoed in the ayah: "They want to extinguish the light of Allah with their mouths, but Allah refuses except to perfect His light, even if the disbelievers hate it." (At-Tawbah 9:32).

Our duty is not only to witness but to act. The Prophet ﷺ said, "Help your brother, whether he is an oppressor or oppressed." The companions asked, "O Messenger of Allah, we understand how to help the oppressed, but how do we help the oppressor?" He ﷺ said, "By preventing him from oppressing others." (Bukhari) Silence in this moment is complicity.

And we must look beyond our borders and nationalities. We are one ummah. The Prophet ﷺ said, "You see the believers in their mercy, love, and compassion like one body. If one limb suffers, the whole body responds with sleeplessness and fever." (Bukhari) Just as we have wept and prayed for Gaza, we must do the same for Sudan.

Even Dhul-Qarnayn, when approached to build a barrier to protect the people from Ya'juj and Ma'juj, replied, "What my Lord has established for me is better; so help me with strength..." (Al-Kahf 18:95). He could have done it alone, but he commanded them to carry bricks. Everyone had a role. Likewise, we all have a role: whether it's donating one dollar to Sudan, refusing to spend one dollar on UAE travel and products, or making sincere *du'ā'*, each action matters. You may not see its effect immediately, but in the sight of Allah, your role could be the one that shifts the scales. And in these efforts, we should remember that Allah loves the continuous action of the believer.

The Prophet ﷺ warned us, "The destruction of the world is lighter in Allah's sight than the killing of one Muslim." (Tirmidhi) And in another hadith: "The most beloved people to Allah are those most beneficial to others..." (Ṭabarānī) Then how can we sit idle while millions suffer?



We must understand this: this isn't a civil war. It's a foreign-funded annihilation of a people who dared to align themselves with Islam. And the enemy is not just external. It is those from among us who have sold the akhirah for the dunya, who see 'izzah in the arms of Zionists and kufr states, not in the light of Allah.

Second Khutbah

Brothers and sisters,

Now we turn our attention to the UAE and Muhammad bin Zayed, whose leadership has become a clear example of a regime that actively seeks izzah and kuwa—strength and honor—away from Islam. Their betrayal is not subtle. In 2020, the UAE signed the Abraham Accords—shaking hands with the occupiers of al-Quds, normalizing ties with the Zionist regime in front of the world at the White House. They did this not in secret, but with pride, while Palestinians bled in Gaza and Masjid al-Aqsa was violated.

Since then, they have worked hand-in-hand with both Israel and the United States to silence Islamic resistance and reshape the Muslim world into one compliant with Western imperialism. Muhammad bin Zayed has made it his personal mission to criminalize public support for Palestine, arrest scholars, and rewrite school curricula to erase Islamic identity. This is not just political betrayal—it is an ideological purge. A declaration that they believe power comes from Tel Aviv and Washington, not from Allah.

He boasts of skyscrapers, luxury islands, and artificial prosperity, believing this to be a sign of divine favor. They throw lavish summits with Zionists, build temples for idols, and host military contractors who arm genociders.

But what does Allah say of those who think wealth equals worth? “When they forgot what they had been reminded of, We opened for them the gates of everything—until when they rejoiced in what they were given, We seized them suddenly, and they were in despair.” (Al-An‘ām 6:44) This is not a blessing. It is istidraj—a slow, deceptive rope that tightens before the fall.

The UAE today is decorated with material excess, but hollowed from within. It celebrates worldly gain while abandoning Palestine and fueling the slaughter of Sudanese Muslims. It silences its own people. It allies with the oppressors and starves the oppressed. It supplies drones, munitions, and gold to RSF militias through airlifts in Chad and Libya, defying sanctions and deceiving the world. U.S. lawmakers have confirmed the UAE's role in fueling Sudan's genocide.

And Sudan, too, was dragged toward normalization against its will—under pressure from Abu Dhabi and Washington alike. Is this success? Allah says: “Indeed, those who disbelieve spend their wealth to avert people from the path of Allah. So they will spend it; then it will be for them a regret. Then they will be overcome.” (Al-Anfal 8:36)



As Muslims living in the West, we cannot change governments overnight. But we can boycott. We can withhold our money from the tyrants who use it to kill our brothers. We can push masājid and communities to divest from UAE-backed ventures. We can make our voices heard on social media. We can educate our children that no tower, no artificial beach, no gold-plated skyline will outweigh the blood of the innocent. This is a form of resistance. Allah says: “Indeed, Allah commands justice, good conduct, and giving to relatives, and forbids immorality, injustice, and oppression.” (An-Naḥl 16:90)

Let us remember: if we do nothing, we may share in the punishment. Abu Bakr al-Ṣiddīq said, “You recite this verse—‘You who believe, care for yourselves; he who goes astray cannot harm you when you are rightly guided’—and put it in the wrong place. I heard the Messenger of Allah ﷺ say: ‘If the people see an oppressor and do not stop him, Allah will soon punish them all.’” (Abu Dawud)

So we ask you today not just to pray, but to act. Let us boycott those who bankroll oppression. Let us support our brothers and sisters through donation, education, and du‘ā’. Let us hold the UAE accountable at every opportunity. Let us never mistake material wealth for divine favor. And let us hold firmly to the rope of Allah, all together, and never be divided.

“Hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you—when you were enemies and He brought your hearts together and you became, by His favor, brothers...” (Āl-‘Imrān 3:103)

May Allah purify our hearts, make us among those who stand firmly for justice, and never allow us to be among those who are silent when the ummah cries.
Ameen.