

The Roots of Secularism in Sudanese Politics

(Translated)

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Secularism—defined as the separation of religion from life—is a tenet of the capitalist ideology that emerged from the compromise reached between the Church and European thinkers and philosophers during the Renaissance. It is neither grounded in reason nor compatible with the human innate nature (فطرة fitrah) with which Allah created humanity; religiosity is an innate, instinctive human trait that no force can eradicate. Furthermore, reason dictates that the Creator—who fashioned and perfected human beings—would not abandon them to navigate life without a guiding system, leaving them to descend to earth only to flounder, go astray, and suffer misery. As Allah (swt) says, **﴿قُلْنَا اهْبِطُوا مِنْهَا جَمِيعاً فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ تَّبَعَ هُدَايَ فَلَا يَخَوْفُ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾** **“We said, ‘Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance—there will be no fear concerning them, nor will they grieve”** [TMQ Surah Al-Baqarah: 38].

Tracing the roots of secularism in Sudanese politics reveals that it took hold during the era of British colonialism. Britain introduced these concepts through intellectual, political, and cultural subversion; because the people of Sudan are Muslims, they did not naturally embrace or assimilate secular ideas that alienated them from their belief—even if that attachment was primarily emotional. Consequently, the most effective strategy for introducing and marketing secularism was to channel it through religious and sectarian leaderships. Britain thus fostered religious and sectarian groups that appeared outwardly pious and devout, yet harbored secular ideologies regarding governance, politics, and society. When these groups called for the expulsion of colonialism and the liberation of the country, they fell into a trap: some adopted the slogan “Sudan for the Sudanese,” while others advocated for union with Egypt—ultimately resulting in Sudan’s separation from Egypt. None of these groups adopted Islam as the foundation of the state; instead, they entrenched the nation-state defined by Sykes-Picot borders, effectively becoming implementers of secularism in governance.

The British did not stop there; they employed a second method to spread secularism by fostering armed struggle groups. These groups exploited grievances regarding injustice, marginalization, and the lack of services and security. While they raised the banner of liberation, they were in reality secular—even adopting separatist ideas like the “right to self-determination,” which led to the South’s separation from the North; Darfur is now following the same path.

The colonialist power went even further, employing a third—and perhaps most dangerous—method: groups ostensibly associated with Islam that advocate for the Deen and call for the implementation of Shariah Law of Allah (swt). Yet, lacking true awareness, they slid into secular ideas cloaked in Islamic garb, mistakenly believing these concepts to be part of Islam. They unwittingly championed ideas such as democracy—equating it with Shura (شورى consultation)—as well as concepts like liberty, human rights, market policies, and privatization.

When these tactics were exposed and their true, flawed nature became apparent to the nation, this disbeliever—in his push for secularism—resorted to a fourth and final method: openly and boldly advocating for secularism without any embellishment or sugar-coating. As Allah (swt) said, **﴿وَدُّوا لَوْ تُكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً﴾** **“They wish you would disbelieve as they disbelieve so you would be alike”** [TMQ Surah An-Nisaa: 89]. Thus emerged those Sudanese political groups and forces that explicitly advocate for secularism in their

conferences, seminars, and forums. They flew to a conference in Nyon, Switzerland—held from June 23 to June 27, 2026, at the invitation of the French organization Promediation—as part of international and regional efforts to foster dialogue among Sudanese civil and political forces regarding ending the war and launching a political process. These forces include the Democratic Forces of the Revolution Alliance (Sumoud), the Democratic Bloc, the National Movement Forces Alliance, led by Tijani Sisi, the Popular Congress Party, led by Ali Al-Haj, and the Umma Party, Mubarak Al-Fadil's faction. The gathering comprised 25 Sudanese political figures, alongside observers from the International Quintet Mechanism and various international stakeholders, to discuss the future of Sudanese decision-making. These are the very same forces that had previously embraced secularism in earlier conferences, such as the Nairobi conference on May 24, 2026.

When the colonialist disbeliever demands that these political forces present secularism in this manner, he has no other cards left to play; it is a case of either adopting it as he desires or being replaced by other agents. Indeed, Khalid Salk—a leader in the “Qahat” (FFC) movement—brazenly declared that he “will not rest until CEDAW is implemented, whether through parliament or an elected government, and regardless of whether the people consent or not.” Do such calls find acceptance among the public of Sudan?

Anyone observing public opinion in Sudan finds that secular ideas have gained neither acceptance nor traction, save through deception. The truth has been laid bare, and the flaws exposed; when former Prime Minister Hamdok—following the December 2019 movement—adopted a curriculum overhaul that introduced secular concepts, the public vehemently rejected and condemned it, forcing the Chairman of the Sovereignty Council to issue a decree freezing the curriculum. Even specific proposals—such as the normalization of homosexuality and the adoption of CEDAW—were rejected outright. The people of Sudan hold these secularists responsible for the country's ongoing woes.

In reality, the system currently applied in Sudan is essentially secular; the capitalist model governs the state, the economy, politics, and the penal code, with secularism permeating every facet of the government. The military figures installed by the US are tasked with enforcing secular rule, normalizing relations with the Jewish entity, and preventing the return of Islam to the seat of power. Added to this agenda is the goal of detaching Darfur from Sudan and fragmenting the country into smaller secular statelets that are easily controlled and plundered of their resources.

The radical solution to Sudan's problems lies in uprooting secularism from Sudanese politics and revitalizing the foundations of the Islamic belief. By reconnecting the seed to its roots, a tree will grow with firm roots and branches reaching toward the heavens. Islam will thus return as a comprehensive system of life, where sovereignty belongs to the Shariah rather than the people. The people will possess the authority to pledge the Bay'ah of allegiance to a single Khaleefah (Caliph) for the entire Islamic Ummah—an Imam who adopts the constitution and laws based on sound Ijtihad (Shariah deduction), as detailed extensively by Hizb ut Tahrir—thereby restoring the Khilafah Rashidah (Rightly Guided Caliphate) on the Method of the Prophethood.