



With Islam, the People of Sudan are Melted into One Melting Pot, and they Live a Dignified and Just Life Under Its State

(Translated)

Sudan's population is estimated at 49.4 million, according to the United Nations Population Fund (UNFPA) in 2024. Ninety six percent of the population is Muslim, with a small Christian community and individuals following pagan religions. Sudanese society is made up of tribes of Arab, African, and Nubian origins, representing more than 500 ethnic groups. Arabs constitute the dominant ethnic group, comprising 70% of the population, in addition to other ethnic groups, including the Beja, Nuba, Fulani, Geberti, Fur, Masalit, and others.

The colonialists exploited this diversity and differences to ignite conflicts and civil wars, harnessing them to implement their plans, most notably the fragmentation of Sudan into small states by playing on the theme of self-rule, the right to self-determination, and the rights of small ethnicities. The North was separated from the South, and now there is talk of separating Darfur. We are not here to elaborate on the components of Sudanese society, nor are we discussing the mechanisms and stages of Sudan's fragmentation. Rather, what we are here to demonstrate is that Islam alone is capable of merging these diverse components into a single melting pot, and that the Khilafah (Caliphate) alone is capable of dealing with them from a position of care and subordination, and of achieving justice, equality, and a dignified life for them.

The laws of Islam have united the diverse and even warring peoples and tribes, unified their word, and brought them together into a sophisticated Ummah. They worship one Allah and face one Qiblah, and the lowest of them seeks their protection, and one of them will sacrifice his blood for another after he had previously shed his own blood. Islam alone is the principle capable of uniting people in a single melting pot. It is Islam that fused Arabs, Copts, Berbers, Turks, Nubians, and others, and made them one Ummah before the hand of colonialism reached out to revive these fanaticisms and conflicts in service of its schemes. Islam does not differentiate between people based on race, color, or sex. Rather, it focuses on the human being as a human being. In its view, people are equal, and the distinction between them is based on their deeds, not their appearance, race, or ethnicity. The criterion for distinction between them is piety and the extent of their commitment to v's commands and prohibitions in their lives. As for the differences between people in terms of race, color, and sex, these are natural matters and are signs of Allah and indications of His power. They are not viewed negatively or preferentially. Allah Almighty says: ﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ **“O humanity! Indeed, We created you from a male and a female, and made you into peoples and tribes so that you may ‘get to’ know one another. Surely the most noble of you in the sight of Allah is the most righteous among you. Allah is truly All-Knowing, All-Aware.”** [Al-Hujurat 49:13]

On the authority of Jabir ibn Abdullah, may Allah be pleased with him, who said: The Messenger of Allah (saw) said: «يَا أَيُّهَا النَّاسُ، أَلَا إِنَّ رَبَّكُمْ وَاحِدٌ، وَإِنَّ أَبَاكُمْ وَاحِدٌ، أَلَا لَا فَضْلَ لِعَرَبِيٍّ عَلَىٰ أَعْجَمِيٍّ، وَلَا لِعَجَمِيٍّ عَلَىٰ عَرَبِيٍّ، وَلَا لَأَحْمَرَ عَلَىٰ أَسْوَدَ، وَلَا أَسْوَدَ عَلَىٰ أَحْمَرَ إِلَّا بِالتَّقْوَىٰ. أَلَبَّغْتُ؟ قَالُوا: بَلَّغَ رَسُولُ اللَّهِ. قَالَ: لِيُبَلِّغَ الشَّاهِدُ «O people, your Lord is One, and your father is One. There is no superiority of an Arab over a non-Arab, nor of a non-Arab over an Arab, nor of a red person over a black person, nor of a black person over a red person, except by piety. Have I conveyed the message?” They said, “The Messenger of Allah has conveyed the message.” He said, “Let the witness convey it to the absent.”

Islam has established the correct bond that connects human beings to others: the bond of faith, from which emerges a system that addresses human problems throughout life and regulates the relationships of individuals within a single society. This bond is the bond of Islamic faith, not the bond of nationalism, ethnicity, tribalism, or pre-Islamic fanaticism. The Prophet (saw) said about this bond: «دَعُوهَا فَإِنَّهَا مُنْتِنَةٌ» **“Leave it. for it is something disgusting.”** Through this bond, Suhaib al-Rumi, Bilal al-Habashi, Salman al-Farsi, and Abu Bakr al-Arabi al-Qurashi became brothers. Through this bond, Islam united the Aws and Khazraj tribes, who had been at odds and held enmity and hatred for one another. They transformed into loving brothers. They became supporters of the religion and were instrumental in supporting the Prophet (saw) and establishing the Islamic state. Allah Almighty says: «لَوْ أَنفَقْتُ مَا فِي الْأَرْضِ جَمِيعاً مَا آَلَفْتُ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ آَلَفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ» **“Had you spent all the riches in the earth, you could not have united their hearts. But Allah has united them. Indeed, He is Almighty, All-Wise.”** [Al-Anfal 8:63]

These provisions, enshrined in Islam as legislation, were implemented by the Khilafah (Caliphate) State. The Khilafah State does not have the distinction of minority and majority as is practiced today. Islam considers the group governed by its system to be a human unit, regardless of sect or sex. The only conditions required for this are citizenship, i.e., residency and loyalty to the state. It views all people solely as human beings and considers them its subjects, as long as they hold citizenship. The internal policy of the Islamic State is to implement Islamic law on all those who hold citizenship, whether Muslim or non-Muslim. Everyone who holds citizenship is a subject of the Islamic State, whether Muslim or non-Muslim, and has the rights and obligations due to the state according to Sharia. The state is responsible for them, for their welfare, protection, and the protection of their property and honor, and for providing them with security, livelihood, prosperity, justice, and tranquility, without any distinction between Muslims and non-Muslims. All are equal before the state, like the teeth of a comb.

Islam has provided several provisions for the People of the Covenant, including that they are not tempted to abandon their religion nor are they forced to convert to Islam. Rather, they are left to their own devices, whatever they believe, worship, and eat. Matters of marriage and divorce are decided among them according to their religion. They are not required to fulfill any of the obligations imposed on Muslims, such as jihad and zakat. They are not forced to fight, but it is permissible for any of them who wishes to fight in the Muslim army of their own free will. These dhimmis only pay the jizya, a sum of money taken from capable adult males, as Allah Almighty says: «حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ» **“until they pay the tax”** [At-Tawbah 9:29]

The hand is a metaphor for power, and it is not taken from women and children. If a dhimmi becomes poor, the jizya is waived, and the state undertakes to provide for them from the public treasury. People of the dhimma are treated well. They are treated equally before the ruler and judge, when overseeing affairs, and when implementing transactions and punishments, without any discrimination. They are subject to the provisions of Islam as are Muslims. They are subjects of the Islamic state, like all other subjects. They have the right to protection, the right to a secure livelihood, the right to be treated kindly, and the right to be treated with kindness and leniency. They are entitled to the same fairness as Muslims, and the same fairness as Muslims. Justice is required of them, just as it is required of Muslims. Anyone who holds citizenship and is qualified, whether male or female, Muslim or non-Muslim, may be appointed as a director of any department or administration, and may serve in it. People of the dhimma may participate in the National Assembly to complain about the injustice of rulers or the misapplication of Islamic rulings.

If we look at the history of the Islamic state since its establishment by the Prophet (saw) we see that non-Muslims lived with dignity and respect under the rule of Islam. They were viewed as subjects of subordination and protection, and there were no first-class or second-class subjects under the Islamic state. Diversity prevailed in the first Islamic state established by the Prophet (saw) in Medina at the time of its inception. It included the Muhajireen and Ansar, and its subjects included Arabs and non-Arabs, Muslims and non-Muslims. It then expanded to encompass the entire Arabian Peninsula during the lifetime of the Prophet (saw). Its expansion continued during the era of the Rightly-Guided Caliphs and those who came after them during the Umayyad, Abbasid, and Ottoman dynasties. This diversity increased as people entered Islam en masse from diverse tribes and peoples, and adherents of many religions unknown in the Arabian Peninsula submitted to its authority. Despite the differences in race, color, language, culture, and religion among all these people, the prevailing relationship between them and with the state was one of harmony, agreement, and good treatment. Evidence of this The Islamic State's benevolence toward dhimmis is abundantly documented in history books, such as the story of Ibn Amr ibn al-As and the Copt. As a result of this benevolence, they preferred to live there and sought refuge there. They even sided with it against their own people. During the Crusades, Eastern Christians sided with the Muslims and fought alongside them against the Crusaders, despite the Crusaders' attempts to win them over and incite them against the Islamic State. This led to the Crusaders losing one of the cards they had been counting on to defeat the Muslims.

From this, it becomes clear that Islam alone is capable of uniting the people of Sudan, regardless of their ethnic and religious differences, into one melting pot, just as it did before. Dr. Salah Ibrahim Issa says in his book "The Entry of Islam into Sudan and Its Impact on Correcting Beliefs": "Sudan, known today for its geography, was not a unified political, cultural, or religious entity before the arrival of Muslims. Different customs, ethnicities, and beliefs were distributed throughout it. In the north, where the Nubians live, Orthodox Christianity was prevalent as a faith, and the Nubian language, with its various dialects, was the language of politics, culture, and communication. In the east, the Beja tribes, a Hamitic tribe, lived with their own language, separate culture, and faith distinct from those of the north. If we head south, we find the Negro tribes with their distinctive features, their own languages, and their pagan beliefs. The same is true in the west. The arrival of Muslims in Sudan brought about a tremendous upheaval in the identity of this region, altering its religious and cultural features. Islam became the dominant religion among most of the region's peoples. The language of the Qur'an became the common denominator among them, thus creating a unity among them on the religious, political, and social levels. After the Baqt Treaty between Muslims and Nubia in 652 AH, Muslims began to infiltrate Sudan in groups and individually, bringing with them Islam and the Arabic language. Seeking pasture and trade, they intermingled with the country's indigenous population, and their impact was clearly evident in changing the region's character. Its people transitioned from Christianity or paganism to Islam, from corrupt beliefs to monotheism, and from non-Arabism to Arabic thanks to the Muslims. It is clear that the Khilafah is the political system that guarantees them a dignified life, justice, and stability, as subjects of the state without any discrimination or distinction.

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