

Trial of the Shebaab of Hizb ut Tahrir Confirms the Sudanese Regime's Hostility Towards Islam and Muslims

(Translated)

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While the crises facing the people of Sudan worsen due to the repercussions of the war, now in its fourth year, and while Sudan is experiencing one of the world's worst crises, according to United Nations reports, which warn of the Sudanese economy regressing 30 years, and while some 34 million people in Sudan, nearly two-thirds of the population, are in dire need of assistance, and some 19 million suffer from acute food insecurity, and the number of displaced persons has exceeded 13 million, with the UN summarizing the situation as the world's largest humanitarian crisis, and the largest hunger and displacement crisis... and while the intensity of the fighting is spreading to the Kordofan and Blue Nile regions, with reports of continued hit-and-run attacks, especially on the outskirts of El Obeid, which is receiving increasing numbers of people fleeing the conflict zones... Instead of the government resolving this accursed war, preventing the secession of Darfur, and stopping the bleeding wound of Sudan, its security apparatus arrested four members of Hizb ut Tahrir from within The Old Masjid in Al-Abyad was closed on 16 January 2026, and they are: Al-Nadhir Muhammad Hussein, Amin Abdul Karim, Abdul Aziz Ibrahim, and Ahmed Musa, against the backdrop of the Shebaab of the Hizb carrying out a peaceful stand on the 105th anniversary of the destruction of the Khilafah, which was addressed by Ustadh Al-Nadhir Muhammad, so a report was opened against them under Article 69 "Disturbing public peace and public order", which has no relation to the alleged case, and the prosecution and then the court refused to release the Shebaab on bail.

The government's injustice intensified, and its judicial, legal, and security apparatuses went even further. On 5 February 2026, the prosecution added three more criminal charges and kept the Shebaab in detention, denying them their right to bail, a right for which there is no legal impediment other than humiliation and an unbridled desire to punish and degrade those who call for Islam. On February 22, 2026, the date of the first trial, and in the presence of a large number of volunteer lawyers, after hearing the complainant, who was unaware that he was challenging a dead end, the head of the defense team for the campaign, the accomplished lawyer and legal expert Faqir Haj, submitted a request to the judge to release the Dawah carriers on bail. However, in a further act of injustice and slander, the judge postponed the request to the next session and kept the Shebaab in detention, disregarding his own laws and the principle that the accused is innocent until proven guilty, and forgetting the Shariah rulings of his own Deen. This demonstrates the government's insistence on suppressing the Dawah to Islam.

Then, on 12 April 2026, the most senior criminals convened in the Al-Abyad South and West Criminal Court. They deliberated and plotted, then, blinded by their own delusion, they condemned the four preachers. Their dark verdict on that dark day was a fine of three million Sudanese pounds, approximately \$750, for each of them, or, failing that, a one-month prison sentence, effective from the date of the court's decision, disregarding the more than one month they had already spent in detention. This verdict was signed by the most senior criminals themselves—the very judge of the court.

Is it conceivable that those who address the people in masajid and public squares, making Dawah to them to restore the unity of the Islamic Ummah—a unity torn apart by the accursed, disbelieving colonialist, who continues to operate the machinery of fragmentation in our lands with bloodshed, after having previously divided it with the ominous Sykes-Picot Agreement—are criminalized? They have installed guards, acting on the orders of the

disbelieving West, to keep the Islamic Ummah weak, humiliated, and fragmented! Is it conceivable that a Dawah for spreading the Deen would be criminalized in a country where most of its people are Muslims, a country that has been blessed with the entry of Islam since the time of our master Uthman ibn Affan, may Allah be pleased with him, a country that was blessed with the first masjid in all of sub-Saharan Africa, a country that was illuminated by the light of the Noble Quran in the Dongola Masjid?! This is truly astonishing!

These Shebaab, unjustly and oppressively condemned, spoke only what Allah (swt) and His noble Messenger (saw) commanded: the return of Muslims to the ruling governance of their Deen in His state—the Khilafah Rashidah (Rightly guided Caliphate) on the Method of Prophethood. They proclaimed the truth in one of the houses of worship of Allah (swt), and the congregation responded to their Dawah, cheering, and praising Allah (swt) in support of their brothers working to establish the Khilafah (Caliphate). This enraged the agents and hypocrites, who then rallied their forces. Those who seek to exalt themselves through falsehood will surely be disappointed. These Shebaab, who were condemned, were merely fulfilling a Shariah obligation that Allah (swt) has imposed upon all Muslims.

Let this judge and his cronies know that Islam does not punish Muslims for performing their Shariah obligations. Instead, it punishes those who neglect their Shariah obligations, commit forbidden acts, or disobey any of the definitive commands and prohibitions issued by the Khilafah Rashidah for the benefit of Islam and Muslims. Beyond these three, the subjects of the Islamic state are not punished for any action. It would have been more fitting for these convicted individuals to be rewarded and honored, rather than humiliated by imprisonment, while criminals who took up arms, killed, displaced, looted, and raped women—who committed every imaginable crime—were rewarded by the state with high posts, and included in the poisoned pie of power! Islam punishes such people, so how can you judge in this way?!

The judiciary in the Khilafah is meant to resolve disputes between people, prevent harm to the rights of the community (jamaa'ah), and settle conflicts between individuals and any member of the governing body, whether rulers or employees. This is the sphere in which the judge in Islam is responsible. He is not permitted to obstruct the work of Muslims, for which they were created: the Dawah to Islam, conveying its Risaalah message, enjoining good and forbidding evil. Judges are not permitted to be among those of whom Allah (swt) said, ﴿الَّذِينَ يُسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ﴾ **“Those who prefer the life of this world over the Hereafter and avert [people] from the way of Allah (swt) and seek to make it crooked—those are in extreme error.”** [TMQ Surah Ibrahim: 3]. The judiciary and security forces in the Khilafah are not permitted to be among those of whom Allah (swt) said, ﴿وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزٍ أَلِيمٍ﴾ **“And those who strive against Our verses, seeking to frustrate them—for them is a painful punishment of torment.”** [TMQ Surah Saba':5].

Any attempt to suppress the Dawah to truth will find no receptive ears, nor any supporter, for Allah (swt) will surely support His cause, even if the criminals detest it.

Let those who have wronged know that the members of Hizb ut Tahrir will not be intimidated by arrests, trials, or fines. They will remain steadfast in their call, like towering mountains, until Allah (swt) makes His call prevail and grants it a victorious authority. And that is not difficult for Allah (swt).