

**( 1985-1955)**

:

بكالوريوس التربية والتاريخ جامعة أم درمان الإسلامية 1996م

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**2010**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قال تعالى:

قُلْ لَوْ كَانَ الْبَحْرُ مِدَاداً لَكَلِمَاتِ

رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنْفَدَ كَلِمَاتُ

رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَداً

صَلَّى  
عَلَيْهِ  
وَالْحَمْدُ  
لِلَّهِ  
الْعَظِيمِ

(سورة الكهف : 109 )

# الإهداء

إلى الوالدة العظيمة

عائشة الجاك عبد الله

## الشكر وتقدير

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## **Abstract**

### **The process of Islamic constitution and laws (1955-1985) incorporated with their effects on political stability in the Sudan.**

**ABD ELAZEIM MOHAMMED HAMED ABU ELHASSAN**

I introduce a historical study on Islamic constitution and the laws of the Sudan since 1955 that leads to an understanding of the promotion or development of the topic through years together with its effects in political stability.

The Islamic constitution proved to be an essential target (axis) in argumentative discussions inside the constitutional committees, the constituent Assembly and the National parliament. It took them along time which explains the confusion and impediment of the political partners to take a final decision for establishing a constitution which considers the racial and the cultural diversities in the Sudan.

The research demonstrates the historical events together with criticism, analyzing and assessing restricted by arranged serial happening with reference to prior and secondary sources. The research has come to the conclusion that the argumentative discussions on the framing of the Islamic constitution aimed at distraction, or diverting attention of governments during the reign of democracy to prevent them from solving the urgent problems in the field of development and the welfare of the whole people of the Sudan.

This resulted in the happening of two coup det at : the first took place on the 17<sup>th</sup> of November 1958 and the second on the 25<sup>th</sup> of may 1969.

The determination on the framing of Islamic constitution led to the ignoring or neglecting the promise of federation which paved the way for heightening military war in the south during the sixties.

The researcher found out that the Islamic laws (Sharia laws) of September 1983 contradicted the secular constitution of 1973 which was known as Addis Ababa Agreement in 1972. This led to the breakout of war in the south together with the collapse of peace and trust which prevailed through the Sudan for ten years.

Finally the researcher suggests that the first step towards restoration of political stability comes through the approach of wholly agreement on secular constitution with consideration to diversities of race and culture in the Sudan.



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 Cambridge University Press 1991.

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| .8428 | 1969 /3 /21 | (3) |



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