

Speech of the Official Spokesman of Hizb ut Tahrir in Wilayah Sudan at the Press Conference entitled: "An Initial Reading of Al-Burhan's Speech"

(Translated)

Praise be to Allah, Lord of the Worlds, and prayers and peace be upon the most honorable of messengers, our Master Muhammad, and upon his family, companions, and those who follow him.

Dear Assembly,

Assalamu Alaikum wa Rahmatu Allah wa Barakatahu,

During his speech at the conclusion of the consultations of the so-called national and societal political forces, on the roadmap for Sudanese dialogue and establishing peace, Lieutenant General Al-Burhan explained the features of governance in the coming period, and began his speech in an improvised speech by saying: "Thankfulness and praise are among the requirements of giving. We thank Allah that we have remained in a better state than in previous years."

Is thanking Allah an act according to Allah's Shariah or an act according to the law of the kufr (disbelieving) colonialist West, which has led us to this abyss?! Allah Almighty says: **﴿اَغْمَلُوا آلَ دَاوُدَ شُكْرًا﴾** **"Work gratefully, O family of David!"** **"Only" a few of My servants are "truly" grateful.** [TMQ Saba':13].

Al-Burhan's speech also included: "We care about pleasing the One who must be pleased; our Lord." There is no doubt that pleasing Allah Almighty is the goal of every Muslim in life, and that requires that the Muslim sitting in the seat of government apply the systems and legislation of Islam, and not the systems of the kufr West, such as secularism, democracy, and others. And those who beg for systems and solutions, and seek them in the brainchildren of humans through workshops and conferences, should not sit in the seat of government, for he is not worthy of that!

Although Al-Burhan considered this war a turning point in the history of Sudan, and the people of Sudan must learn from it and correct their path, as he said in his speech: "If we do not learn from this war and start building or establishing a state that is different from what it was before, we will not have benefited from it at all, and we will have destroyed our youth and our capabilities, and destroyed the capabilities of the state in ways that are not useful." So what is the system that was before, which we must move away from?! It is undoubtedly secularism, democracy, the republican system, the sovereignty of the people, and the systems of positive life. Are we really serious about that?!

Al-Burhan's speech included his intention to form a new government to manage the transitional period, which can be called a caretaker government, which will be made up of independent national competencies. Al-Burhan also indicated that the prime minister will be chosen after the approval of the constitutional document, and that he will be responsible for managing the executive apparatus of the state, without any interference, and that the amendments to the constitutional document make it different from what it was with the previous partners who have become enemies today, and that if the National Congress wants to rule, it must compete in the future with the rest of the political forces. The roadmap adopted by Al-Burhan, and presented to him by political forces, included two post-war phases; the first is foundational and lasts for one year to complete military tasks and restore stability and peace, and the other is transitional to prepare for the elections and lasts for about four years, with Al-Burhan being the ruler throughout this period. The map also proposed maintaining a sovereign council, with Burhan naming a civilian prime minister tasked with forming a government of independent competencies in which civilian forces do not participate, in addition to forming a legislative council consisting of 250

members that includes representatives of political and societal forces, women, and unions. Al-Burhan stressed during his speech that the recommendations of the political forces would find attention and scope for implementation.

Allah (swt) says: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ * كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ﴾ **“O believers! Why do you say what you do not do? How despicable it is in the sight of Allah that you say what you do not do!”** [TMQ As-Saff: 2-3]. Allah (swt) also says: ﴿وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُوا لَهُ عِدَّةٌ وَلَٰكِن كَرِهَ اللَّهُ انبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ اقْعُدُوا مَعَ الْقَاعِدِينَ﴾ **“Had they ‘really’ intended to march forth, they would have made preparations for it. But Allah disliked that they should go, so He let them lag behind, and it was said ‘to them’, ‘Stay with those ‘helpless’ who remain behind.”** [TMQ At-Tawba:46].

It is clear from Al-Burhan’s speech that he is reproducing the same previous regime with its structures; a constitutional document, a Sovereignty Council, a Council of Ministers (technocrats), and a Legislative Council. That is, we did not emerge from the box of the infidel colonizer who believed in separating religion from life, and based on that he established his life systems; political, economic, social, and others. On the basis of this belief, their democratic systems of government were established, then they were exported to Sudan with the entry of the British army forces led by Kitchener in 1899 CE. Since that time, the systems of government in our country have been contrary to Islam, in the foundation and branch, and the so called national governments have succeeded one another in power, some of them civil and others military, but they did not emerge from the systems of the infidel colonizer in anything, so Allah afflicted us with this war so that we would return to the rule of Islam in our entire lives; in terms of worship, politics, governance and dealings, so that we may live an Islamic life, with which Allah is pleased with us. Then our rulers, both military and civilian, insist on disobeying Allah and His Messenger, and before Allah removes the affliction from us, they talk about implementing the systems of the infidel, colonial West, which have humiliated us and made us taste disgrace and humiliation!

We must return to Allah’s method and apply it so that we can live a life that pleases the Lord of the Worlds.

In response to what Al-Burhan said in his speech: “We have two problems; power and wealth, these are the cause of all of Sudan’s problems... How do we govern this country and how do we distribute the money in it?”

We say to him and to the political forces imprisoned by the ruling Western capitalist ideology: The system of government in Islam is the Khilafah Rashidah (Rightly-Guided Caliphate) based on the method of the Prophethood, as the Prophet, peace and blessings be upon him, explained in the hadith narrated by Muslim in his Sahih: ﴿كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَّ بَعْدِي وَسَتَكُونُ خُلَفَاءُ﴾ **“The Children of Israel were ruled by prophets. Whenever a prophet died, another prophet succeeded him. There will be no prophet after me, and there will be many caliphs...”** It is a unique, distinct system for a special, distinct state, different from all the systems of government existing in the world, whether in the basis on which these systems are based, or in the ideas, concepts, and standards by which affairs are governed, or in the forms in which they are represented, or in the constitutions and laws that are applied by them.

The Islamic state is based on the Islamic Aqeedah (doctrine), and this requires that its constitution and all its laws be taken from the Book of Allah and the Sunnah of His Messenger (saw). Allah Almighty says: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾ **“But no! By your Lord, they will never be ‘true’ believers until they accept you ‘O Prophet’ as the judge in their disputes”** [TMQ An-Nisa:65]. Allah (swt) says as well: ﴿وَأَنِ احْكُم بَيْنَهُم بِمَا أَنزَلَ اللَّهُ﴾ **“And judge between them ‘O Prophet’ by what Allah has revealed”** [TMQ Al-Maidah:49].

People in the Islamic state may not establish rules to regulate their relationships, nor to legislate a constitution or laws. There is no place for the ruler to force people or give them the choice to follow rules established by humans to regulate their relationships. Rather, there is complete commitment to what Islam has decided. Allah Almighty said: ﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ﴾ **“It is not for a believing man or woman—when Allah and His Messenger decree a matter—to have any other choice in that matter”** [TMQ Al-Ahzab:36].

The Messenger, may Allah bless him and grant him peace, established the Islamic state in Medina with its foundation, rules, pillars, apparatus, army, and internal and external relations. He (saw) was the

head of state, and he had assistants, governors, judges, an army, directors, and a council to which he could refer for consultation... This form of state was mentioned in the Sharia texts, so it was apparent and known to the Companions, may Allah be pleased with them, they followed his (saw) approach adhering to the form that he (saw) defined for the form of the state, adhering to Allah Almighty saying: **“Indeed, in the Messenger of Allah you have an excellent example”** **﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾** [TMQ Al-Ahzab:21]. And His (swt) saying: **“Whatever the Messenger gives you, take it. And whatever he forbids you from, leave it”** [TMQ Al-Hashr:7]. So the consensus of the Companions after the Prophet was establishing a head of state who would be the successor to the Prophet in the presidency of the state only, not in the message or in the prophethood, because it was sealed with him.

It is clear from the form of the state, its foundations, and its rules in Islam that it is completely different from the systems of government in the world. Rule in Islam is not a monarchy in which sons inherit rule from their fathers. Rather, rule is taken by the Khaleefah (caliph) through the Ummah's bayah (pledge of allegiance) to him with consent and choice, because one of the rules of the system of government is that authority belongs to the Ummah, meaning that the Ummah is the one that has the right to choose the ruler. The system of government in Islam is not a republican system based on democracy, in which sovereignty belongs to the people, who legislate and appoint the ruler as an employee to implement what they legislate. Sovereignty in the system of government in Islam belongs to the Shariah. Neither the nation nor the caliph has the right to legislate. The legislator is Allah the Almighty Alone, and the caliph has the right to adopt rulings from the Book of Allah and the Sunnah of His Messenger, peace and blessings be upon him. The caliph is not an employee of the Ummah, but rather he is its representative in implementing Allah's Law on earth. Therefore, the authority belongs to the Ummah as it is the Ummah that chooses the ruler who meets the conditions of eligibility to represent it in ruling and authority. He does not have any special privileges, rights, or immunity as in man-made systems. Therefore, there is no Islamic republic. This is deception and misleading, rather it is fraud and exploitation of religion. There is no doubt that the details of the Islamic rulings related to authority, when put into practice and implementation, can address and solve the crisis of governance in Sudan.

As for the issue of wealth and its distribution among the people, there is no system that innovates in this with treatments with wisdom and experience other than the Islamic system, and we have the details on that. Among the legal rulings is that ownership in Islam is three types: individual ownership, state ownership, and public ownership. The latter alone is sufficient to treat people's economic problems when the fangs of the kufr colonizing companies that cross continents and plunder wealth are restrained. How can people seek a treatment for their problems in systems other than Islam, which made the state a guardian of affairs like a father guardian of his children? It is the guarantor of the satisfaction of basic needs of food, clothing, and housing for every individual in the state. It is the great entity that watches over the satisfaction of the needs of the people in terms of education, treatment, and security. When the state takes care of the affairs of its people, the system of unity that it applies makes the Caliph take from the lands that are rich in resources, to improve the care of the people's affairs in the poor areas, so that all the people of the state live at a decent level and a dignified life. When the Islamic economic system is fully implemented under the Muslim Caliphate, it will transform it into the heart of the wealthy who invest in the real economy that produces goods and services.

In conclusion, Hizb ut Tahrir has prepared a draft constitution for the Khilafah State, consisting of 191 articles derived from the Book of Allah and the Sunnah of His Messenger (saw) and what they have guided to from the Ijmaa' (Consensus of the Companions) and Qiyas (analogy) with sound ijihad. Moreover, it has explained the reasons for this constitution and the evidence on which it is based, and the method of reasoning, in two separate books. We in Hizb ut Tahrir / Wilayah Sudan present this draft constitution to all political, military and civil forces, considering that everyone is a Muslim who is commanded to rule by Islam, to study it and apply it on the ground, so that Allah (swt) may be pleased with us and remove the hardship of life from us.

Allah (swt) says: **“But whoever turns away from My Reminder will certainly have a miserable life,¹ then We will raise them up blind on the Day of Judgment.”** [TMQ Ta-Ha:124].

Wa Alaikum Assalam wa Rahmatu Allah wa Barakatahu,

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