

Speech of the Official Spokesman of Hizb ut Tahrir in Wilayah Sudan Entitled:

“Seventy Years Since the Departure of the British Army: Has Sudan Been Liberated?!”

(Translated)

The British colonizer entered with its armies under the leadership of Kitchener in 1898 CE, and imposed its military, political, economic, cultural, and other forms of control for more than fifty years, during which it ruled Sudan according to its own worldview of life, based on separating religion from life. On this basis, which contradicts the Islamic Aqeedah (doctrine) — the aqeedah of the people of Sudan—it established political life, where it was the ruler; and in the economy, it implemented the capitalist system based on usury and consuming people's wealth unlawfully, and imposed forbidden taxes and levies.

As for the cultural aspect, it opened schools, institutes, and university colleges, producing distorted generations from among the sons of Muslims, who profess Islam while carrying democratic capitalist culture, and who remove Islam with its rulings from life. Therefore, when the British colonizer withdrew its armies in 1956 CE, that is, seventy years ago, it was reassured about the seeds it had planted, and the worldview of life it bequeathed to those who would assume the governance of the country after it. This was clearly evident when those called the pioneers of independence came to rule the country, for the first constitution they put in place to govern Sudan after the alleged independence was the same Self-Government Act, which had been drafted by the British judge Stanley Baker for the purpose of organizing the administration of Sudan during the period of self-rule in 1953 CE, which was to end with Sudan determining its destiny between unity with Egypt—which was the original option—or separation. And since ruling people with the same constitution of those they claimed to have liberated themselves from through independence was a heavy and unacceptable matter, they shyly named it the Provisional Constitution of 1956.

Then regimes followed one another—military, democratic, and transitional—all of which did not establish a constitution emanating from the creed of the people of Sudan. Rather, all the constitutions by which Sudan has been ruled throughout the past seventy years, up to this very day, have been based on the creed of the infidel colonialist, namely the creed of separating religion from life, and consequently separating it from politics and governance.

The strange and astonishing matter is that they celebrate at the beginning of every Gregorian year, on the first of January, the anniversary of the alleged independence—and I insist on the word “alleged”—because Sudan in reality is still politically colonized through the control of the infidel colonizer over its destiny. It determines who rules and how they rule, and the infidel colonizers—especially Britain and America—compete over control and influence in Sudan. The current war in Sudan is nothing but one of the outcomes of this dominance and struggle.

Economically, the directives of the International Monetary Fund and its impoverishing policies control the economy in Sudan. The people of Sudan, despite the richness of their land with resources beneath and above the ground, live mostly in poverty and deprivation. The wealth of the country is plundered, and successive governments see nothing but the pockets of the poor through taxes and levies, thus producing poverty and killing the poor. Worse than that,

the government disposes of public ownership either by offering it cheaply to the infidel colonizers or by transferring it to capitalists through privatization!!!

Last week, during an interview with Agence France-Presse, the Minister of Finance, Jibril Ibrahim, expressed the government's aspiration to conclude deals for ports located on the Red Sea, and for private-sector investments to contribute to rebuilding infrastructure. He also indicated that 20 tons of gold were exported through official channels out of a total production of 70 tons in 2025. This is an admission that confirms how the country's wealth is managed—and for whose benefit. This gold, in essence, is public property, the origin of which is that it is a right of the Ummah, not of the government, nor individuals, nor companies. All of this and more confirms that we are still colonized and have not been liberated from the yoke of the infidel colonizer.

Celebration of independence should be on the day we establish our life on the basis of our Aqeedah, on the basis of the great principle of Islam, whose rulings are from Rabb Al'Alameen, the Creator of all humankind. Until that happens, it is necessary to transform the state from a republic into a Khilafah Rashidah (rightly guided Caliphate) on the method of the Prophethood, which the Messenger of Allah (saw) instructed us to adhere to when difference occurs. He (saw) said: «...فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ فَسَيَرَىٰ اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِدِ،» «**Whoever among you lives will see much difference. So adhere to my Sunnah and the Sunnah of the Rightly Guided Caliphs after me. Hold fast to it with your molar teeth. Beware of newly invented matters, for every innovation is misguidance.**» (Reported by Abu Dawud and al-Tirmidhi).

Hizb ut Tahrir strives with the Ummah and through it to liberate it from the subservience to the kafir (disbelieving) colonialist West, and to uplift it to perform its role in bringing people out from the darkneses of capitalist kuffar into the light of Islam and its justice. This will not be achieved except by resuming Islamic life through establishing the Khilafah Rashidah on the method of the Prophethood. The Hizb has prepared a draft constitution derived from the Book of Allah and the Sunnah of His Messenger (saw), and from what they guided to of the consensus of the Sahabah and legitimate analogy (qiyas), consisting of 191 articles that establish a life in the pleasure of Allah Almighty. The first article states:

“The Islamic belief ('Aqeedah) constitutes the foundation of the state. Hence, nothing is permitted to exist within its entity, its structure or its accountability or any other aspect connected to it, unless the Islamic 'Aqeedah is its basis. At the same time, the Islamic 'Aqeedah acts as the basis of the constitution and Shari'ah laws; thus, nothing related to the constitution or to the laws is permitted to exist unless it emanates from the Islamic 'Aqeedah.”

As for the system of governance in Islam, it is the Khilafah system, as stated by the Prophet (saw): «كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ، كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ، وَإِنَّهُ لَا نَبِيَّ بَعْدِي، وَسَتَكُونُ خُلَفَاءُ فَيَكْتُمُونَ. قَالُوا: فَمَا؟» «**The prophets ruled over the Children of Israel. Whenever a prophet died, another prophet succeeded him, but there will be no prophet after me. There will be caliphs and they will be many.**” They said: “What do you order us?” He said: “Fulfil the pledge to them one after another, and give them their due right, for Allah will question them about what He entrusted them with.” (Agreed upon).

The system of governance is a system of unity, as stated in Article 16 of the Draft Constitution of the State of the Khilafah: “The system of ruling is a unitary system and not a federal system.” Article 17 states: “The ruling is centralised and the administration is decentralised.”

Article 22 states: “The ruling system is built upon four principles which are:

- a. Sovereignty is for the Shar' rather than for the people
- b. The authority is for the Ummah
- c. To appoint a single Khalifah is an obligation upon the Muslims

d. The Khalifah alone has the right to adopt Shari'ah rules, so he is the one who enacts the constitution and the rest of the laws.”

In the economic aspect, Article 125 states: “It is obligatory to guarantee that all the basic needs are met for everyone, and are completely met on an individual basis, and to guarantee that every individual is facilitated to satisfy the extra needs (non-essential needs) to the highest level possible.”

Article 139 states: “The State is not permitted to transfer private property into public property, since public property is confirmed by the nature and characteristic of wealth and not by the opinion of the State.”

Article 165 states: “Development and investment by foreign funds within the State are forbidden. It is also prohibited to grant franchises to foreigners.”

As for education policy, its foundation is the great Islamic Aqeedah. Article 170 states: “It is imperative that Islamic ‘Aqeedah is the basis for the education curriculum. The syllabi and the ways of teaching are all drafted in a manner that does not deviate from this basis.”

Article 179 states: “The State ought to provide the means of developing knowledge, such as libraries and laboratories, in addition to schools and universities, to enable those who want to continue their research in the various fields of knowledge, like jurisprudence, narrations and Tafsir, and thought, medicine, engineering and chemistry, and such as inventions and discoveries and so on. This is done to create an abundance of Mujtahidun, outstanding scientists and inventors.”

In conclusion, we call upon all people, especially scholars, politicians, media professionals, and those concerned with public affairs, to work seriously with Hizb ut Tahrir to make Islam a lived reality that lifts the Ummah from a life of humiliation, abasement, and degrading subservience to the disbelieving colonialist West, to a life of honor in the pleasure of the Most Merciful, under the Khilafah Rashidah on the method of the Prophethood.

We also direct a special address to the people of power and strength to grant victory to Hizb ut Tahrir so that it liberates the Ummah and establishes the rulings of Islam by establishing the Khilafah Rashidah on the method of the Prophethood, so that they may be like the Ansar who supported this Deen at its beginning, when the first Islamic State was established through them in Madinah. Allah Almighty praised them saying: **﴿وَالَّذِينَ تَبَوَّأُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْتِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾** **“And those who, before them, had homes (in Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given, and give them preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.”** [Al-Hashr:9].

And the Prophet (saw) praised them, saying: **«الْأَنْصَارُ لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ، وَلَا يُبْغِضُهُمْ إِلَّا مُنَافِقٌ، فَمَنْ أَحَبَّهُمْ «None loves the Ansar except a believer, and none hates them except a hypocrite. Whoever loves them, Allah will love him; and whoever hates them, Allah will hate him.»** (Reported by al-Bukhari).

Wa Alaikum Assalam wa Rahmatullah wa Barakatahu.

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