

Press Release

Appointing a Prime Minister is an Implementation of Secularism and a Crawl into the Lizard's Hole of the Colonialist Disbelievers

(Translated)

Dr. Kamal Idris took the oath of office yesterday, Saturday, 4 Dhul-Hijjah 1446 AH, corresponding to 31 May 2025 CE, before the Chairman of the Transitional Sovereignty Council, General Abdel Fattah al-Burhan, as Prime Minister, based on the amended constitutional document of February 2025, with broad powers, and he is expected to announce his government in the coming days.

In response to this event, we in Hizb ut Tahrir/ Wilayah Sudan clarify the following:

First: Kamal Idris is not the first Prime Minister of Sudan, and he will not be the last if matters continue as they are and the people of Sudan do not return to their Deen, taking from it the systems of their lives and their way of living.

Second: The issue with governance in Sudan is not about who holds power, but rather the problem lies in the system itself, which is based on the creed of separating Deen from life, and thus separating it from politics. The truth is that we are Muslims, and our system of governance has been defined by Islamic law, a Khilafah Rashidah (rightly guided Caliphate) on the method of the Prophethood, as the Prophet (saw) commanded: «كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَّ بَعْدِي وَسَتَكُونُ خُلَفَاءُ» **«Banu Isra'il were ruled over by the Prophets. When one Prophet died, another succeeded him; but after me there is no prophet and there will be caliphs and they will be quite large in number.»** They asked, "What do you command us?" He said: «فُوا بِبَيْعَةِ الْأَوَّلِ فَلَاوَلِّ وَأَعْطُوهُمْ حَقَّهُمْ فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ» **«The one to whom allegiance is sworn first has a supremacy over the others. Concede to them their due rights (i.e. obey them). God (Himself) will question them about the subjects whom He had entrusted to them.»**

This is a system based on the great Aqeedah (creed) of Islam, and its constitution is derived from the Book of Allah and the Sunnah of His Messenger (saw).

Third: In the Islamic system of governance, there is no Sovereignty Council or Council of Ministers, as these are all structures for ruling by something other than what Allah has revealed. The head of state is the Khalifah (Caliph), who is given the pledge of allegiance based on the Book of Allah and the Sunnah of His Messenger (saw). He is to be obeyed and adopts the legal rulings; he does not legislate.

Fourth: The state apparatuses in Islam were defined by the Messenger of Allah (saw), and followed by his Khulafa' Rashedeen (rightly guided caliphs) and those who

came after them. The administrative and ruling bodies in Islam are based on the evidence of Shariah and are outlined in Article 23 of the Constitution of Dawlat Al-Khilafah (the Caliphate State), which reads:

The institutions of Dawlat Al-Khilafah (the Caliphate State) are thirteen, and they are:

1. Al-Khalifah (The Caliph (Head of State))
2. The Deputies (Delegated Ministers)
3. Executive Ministers
4. Governors
5. Amir of Jihad
6. Internal Security
7. Foreign Affairs
8. Industry
9. Judiciary
10. Public Interests (Administrative Apparatus)
11. The Treasury (Bayt al-Mal)
12. Media
13. The Ummah's Council (Consultation and Accountability)].

In conclusion, we say to the people of Sudan: Your condition will not improve, whether Kamal Idris or someone else holds power, as long as you continue following in the footsteps of the colonialist disbelievers and abandon the path of the beloved Prophet Muhammad (saw). Your worldly affairs will only be set right by pleasing your Lord, through establishing His Law and implementing the system He has approved for you, under a Khilafah Rashidah on the method of the Prophethood.

So come and work with Hizb ut Tahrir, which has made the necessary preparations, honored its covenant with Allah Almighty — and with you — by presenting a draft constitution of 191 articles derived through sound ijihad (juristic reasoning) from the Book of Allah and the Sunnah of His Messenger (saw), and from what they have guided to, to be implemented and applied.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life.” [Surat Al-Anfal:24]

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