

## Statement by the Official Spokesman of Hizb ut Tahrir in the Wilayah of Sudan

At the Press Conference Held on Saturday, 19/07/2025, in Port Sudan

**“No Government Inspires Hope Except under Islam and its State of the Khilafah”**

(Translated)

On Monday, 19/05/2025, the Chairman of the Sovereignty Council, Abdel Fattah Al-Burhan, issued a decision appointing former UN official Kamal Idris as Prime Minister to form a technocratic government. On the same day, Al-Burhan also issued a decision canceling the previous directive that granted members of the Sovereign Council oversight of federal ministries and government units.

Following the appointment of ministers over the course of two full months, it becomes clear that the government has changed its skin, from a technocratic government as declared by the Prime Minister to a hybrid government: a mix of technocrats and quota-sharing among rival partners who fight over revenue-generating ministries, finance, minerals, and social welfare (the gateway to aid and foreign relief) without shame. Kamal Idris made "hope" the slogan of his government, stating in his televised address on 19/06/2025 that the slogan of his government is "hope" and its mission is "to achieve security, comfortable living, and prosperity for the people." He seeks to achieve these goals using the same secular democratic system that has been applied in our country since the entry of the colonial disbeliever Kitchener into Sudan in 1898 to this day. This system has failed to achieve any of the above objectives of the so-called "Government of Hope." Rather, it is the same system that has robbed us of security and under which sanctities were violated! Despair spread, and the threshold of life fell so low that a person's sole concern became mere survival, without ambition or motivation.

Meanwhile, the partners of Kamal Idris those brought by the Juba Agreement raise claims of marginalization and offer promises to the simple people, confusing, quite obviously, between occupying ministerial seats and lifting oppression from the wronged in the peripheries and center of the country. Al-Sharq channel quoted the political secretary of the Justice and Equality Movement, Moatasem Ahmed Saleh, as saying: "Portraying the insistence of the peace parties on their ministerial entitlements as per the agreement as political blackmail is a mistaken and biased interpretation aimed at intimidating these parties and undermining their project to reinforce central elite dominance and deprive the marginalized forces of fair partnership in decision-making."

Both parties, the technocrats led by Kamal Idris and the so-called armed struggle movements, must realize that governance in Islam is not a cake that the one in power enjoys in terms of authority and wealth, nor is it a seat to be gained by making false promises to the marginalized or others. Allah Almighty says: ﴿يَعِدُهُمْ وَيُمْنِيهِمْ وَمَا يَعْزُبُ عَنْهُمْ الشَّيْطَانُ إِلَّا غُرُورًا﴾

**“Satan promises them and arouses desire in them. But Satan does not promise them except delusion.”** [Surat An-Nisa:120]

These promises of security, education, healthcare, and others, as well as promises to the oppressed in the state's peripheries whom they call "the marginalized" are all arguments

against this so-called Government of Hope. The experiences of the people have proven that everyone who assumes the seat of power thinking it a prize and a cake has been ruined by this very notion. There is a vast difference between one who seeks to care for people's affairs viewing it as a responsibility and trust, and on the Day of Judgment, a disgrace and regret and one who comes to enjoy the cake, authority, and wealth.

As for the myth of "the marginalized," which is raised by every collaborator with foreign powers and every rebel against state authority, it merely refers to the injustices faced by citizens in the peripheries caused by none other than the same colonial Western system. Those who take up arms not to change this unjust system, but to claim shares in implementing it, are thereby continuing the oppression of the marginalized by their own hands, not by others!

In Islam, authority (i.e., the right to choose and appoint the ruler) belongs exclusively to the Ummah or its representatives. The Ummah grants this right to whoever it believes is worthy of this general responsibility: someone strong, pious, gentle with the people, and not repulsive. These are the personal qualities of the ruler. As for his relationship with the people, he must be sincere in his counsel, not touch public wealth, and rule them solely by Islam. These are the seven complete conditions. When combined in a ruler, life becomes upright and people's affairs are set aright. Where, then, are the technocrats and movements from this standard?

Kamal Idris portrays his government as a government of hope for the people of Sudan, whose minimal hope is a government that solves their problems and elevates their lives to the level of human dignity by ensuring the individual's basic needs food, clothing, and shelter and ensuring the community's essential needs security, education, and healthcare and all that entails: provision of clean water, electricity, infrastructure communication networks, roads, bridges, and more. All this requires stopping the looting of the country's wealth and returning public assets to their rightful owners. The essence of it all lies in uprooting the colonial disbeliever's influence from our land. That is what instills hope among the people of Sudan, and that is something Kamal Idris's government is incapable of achieving.

Why? Because solving any problem requires identifying its root causes and addressing them directly resulting in a radical solution. Has Kamal Idris come carrying with him a cure that brings hope? Or has he come bearing the very causes of the problem, merely repackaged?

The people of Sudan are Muslims, and the great Islam is the deen brought by our Prophet Muhammad (saw), revealed from the Creator Almighty. This Islam, embraced by the people of Sudan, is both a deen and a state, a belief and a complete system of life until the Day of Judgment. Allah Almighty says: **﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا﴾** **“This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion.”** [Surat Al-Ma'idah:3]

This is the truth. However, the colonial Western disbeliever, having won the last round in the conflict between truth and falsehood, destroyed the Muslims' state the Khilafah and established for them national functional states, appointing corrupt client rulers over them, guarded by legions of their kind mercenaries in politics, thought, and media all tasked with fighting the return of Islam, the elixir of life, and instead enforcing the systems of their disbelieving masters upon the Muslims. They merely argue over who is more deserving of applying these systems the military, the technocrats, or the armed movements?

The root cause of Sudan's crisis is the implementation of man-made systems from the colonial Western disbeliever democracy in governance, and capitalism in economics which

facilitates looting and the subjugation of the people. This is what Kamal Idris came to reinforce tightening the noose of slavery to the West around our necks.

Hope, throughout human history, is never born in the realm of falsehood, delusions, lies, and deception. Hope is always born with truth, reality, and sincerity brought by the prophets sent by Allah, the last of whom is our Prophet Muhammad (saw), with the great message of Islam. This message contains a complete system of belief and life in governance, economy, society, education, and foreign policy. The Muslims, the people of authority, or their representatives from those with strength and protection, pledge allegiance in this system to one among them as the Caliph of the Muslims. Then, the system of the Khilafah is established, and hope is born for a dignified life under Islam, as follows:

**First:** The Khalifah (Caliph) will close the final chapter of life under imported man-made systems and their foreign “experts” and will begin implementing Islam’s systems derived from revelation with the power of evidence.

**Second:** The Khalifah will immediately appoint assistants, governors, and other officials and begin addressing the people’s issues without quotas or shares sovereignty belongs to the Ummah, not to armed groups or foreign collaborators.

**Third:** The Khalifah of the Muslims will uproot the influence of the colonial West from our lands, purge the state institutions of its tools, and use the Ummah’s intellectual and material wealth to elevate the state to the world’s leading position, as it once was for 600 years.

**Fourth:** The Islam applied by the Khilafah will purify the political sphere of traitors and tools of the colonial West, as well as of racist rhetoric and ignorant calls that divide the citizens. Then, the very idea of caring for all citizens justly and kindly will dismantle claims of marginalization and other such terms born from living under the systems of the colonial West.

**Fifth:** The Khalifah of the Muslims will unify the armed forces under one command, his command and put an end to the dangerous practice of forming new militias every day, some even trained abroad! How can we expect hope or a dignified life under such fractured armed forces?

This is just a glimpse of Islam’s rulings. When presented to the Ummah as a project, they can truly revive hope for a dignified life. And when implemented and executed, our lives will be turned upside down for the better, and hope will transform into action elevating us once more to the heights of glory, as we once were. And that is not difficult for Allah.

Allah Almighty says:

﴿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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