

Press Release

**The Speech of the Press Conference with Sudan News Agency (SUNA)
Hizb ut Tahrir / Wilayah of Sudan's View of the Military Agreement
with Forces of Change**

(Translated)

With joint African-Ethiopian mediation, and with full international auspices, particularly America,, Britain and the European Union, an agreement between the military junta and the forces of freedom and change was announced at dawn on Friday, 5 July 2019, to share power in the transitional period, estimated for three years and three months, through a partnership of different positions at the three levels of governance, the Sovereign Council, the Council of Ministers, and the Legislative Council, which was postponed to a period ranging from 45 days to three months. Their agreement includes the following:

- * Sovereign Council consisting of 11 members; 5 military personnel, 5 civilians, and the 11th member to be a civilian with a military background, and that a military general will be in charge of that council for the first session which is estimated to be 21 months, then a civilian will lead the second session for 18 months.

- * Formation of a Council of Ministers of independent national competencies nominated by the forces of the Declaration of Freedom and Change.

- * Formation of an independent commission of inquiry into the massacre of the dispersal of the sit-in before the General Command of the army on June 3, 2019.

The parties to the conflict knew from the outset that authority was not in the Council of Ministers, nor in the Legislative Council, but in the Sovereign Council; the decision-maker on the army, the rapid support, the security, and the police, for it goes without saying that the power lies in the strongest category, namely, the armed forces. Therefore, when intransigence in the agreement on the Sovereign Council, the Military Council tried to make the forces of freedom and change lose the elements of power in their hands; represented by the sit-in before the General Command of the Army. So, it was the dispersion of the sit-in, the demonization of the movement, and the attempt to introduce other political forces on the line of sharing the rule, which they call the "cake". The military also carried out a large-scale operation to buy off political forces, mayors, leaders and sheikhs and began to try to form a so-called civil government to force the forces of freedom and change to accept the Council of Ministers fully and two-thirds of the Legislative seats, 67% of the seats with the military controlling presiding over the Sovereign Council, but the marches of June 30, 2019 where large crowds of misguided people came out who thought that by the option of a civil council they were protecting the sovereignty of their revolution !! Under the influence of the events of June 30, the military council was subjected to the initiative and accepted power-sharing with the forces of the Declaration of Freedom and Change.

Dear Honorable Brothers:

The revolution that formed the political scene started spontaneously from the city of Atbara on 19/12/2018 away from the influence of the political forces, where people came out of

rampant poverty, high prices, high cost of living, increased unemployment and poor distribution of wealth. Then entered the line the Professionals Association who the media platforms opened for it to lead the masses of revolutionaries under the banner of “freedom, peace and justice”, and then was the birth of the so-called of the Declaration of Freedom and Change, one of the two parties of the crisis.

The demands of the revolutionaries crystallized on the slogan of “freedom, peace and justice”, and other demands arose, such as the retribution for the blood of the dead, and the accountability of the symbols of the former regime.

Does this agreement achieve the demands of the people to find justice, lift injustice, bring peace, avenge the blood of the dead and wounded, and create the decent life that the people of the country aspire to?!

Hizb ut Tahrir / Wilayah Sudan is the leader who does not lie to its people, does not flatter anyone, and does not dissemble anyone, but it puts matters in their proper context, shows the facts and clarifies its opinion in the following points:

First, the negotiation was not based on Islam, and the difference between the Military Council and the forces of freedom and change was not referred to the Book of Allah and the Sunnah of His Prophet (saw), as Allah (swt) said: ﴿وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ﴾ **“And in anything over which you disagree - its ruling is [to be referred] to Allah.”** [Ash-Shura: 10]. And the Almighty saying: ﴿فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ﴾ **“And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.”** [An-Nisa: 59]

Rather, it was referred to the African Union and the State of Ethiopia under the American British auspices i.e. under the auspices of the colonial Kaffir!

Secondly, with the old regime remaining itself; the constitution and the laws, the agreement establishes the old regime itself in its structures and systems replacing the Sovereign Council with the presidency institution and changing the old faces with new ones. Therefore, we are in the process of reproducing the same secular system; where the source of legislations and systems is humans in majority, so the people of Sudan will only reap more injustice, poverty and hardship in livelihood.

Thirdly, the continuation of the same old approach to look at power as a profit (cake), seeking to share its quotas, and the implications of this view of provoking regionalism and ethnicity. The Military Council and the forces of freedom and change differed in these quotas, and the Revolutionary Front withdrew its representative before signing, so as to enter with a bigger quota, and the armed movements, some of whom demanded a quota of 30%, so with such politicians the country will not benefit from them any good.

Fourthly, the most dangerous of all is the association of the parties to the agreement with external forces, but rather, with forces that are the enemy. Britain, the former colonialist, is seeking to return to power again through the forces of freedom and change and some armed movements. And America, which entered its influence to Sudan through the army since the Nimeiri coup in 1969, it used its agent al-Bashir in separating the South, and seeks to strengthen its influence and continuity through the Military Council, and this will also not bring any good to the country.

Fifthly, the revolution that started spontaneously was hijacked on the day that its course was diverted by demanding civil rule. The civil state is the secular state that separates religion from life, which is the approach of the old regime, which used to take the laws and legislations by majority (falsely or fact) away from the great Revelation. Civil and military are two sides of

the abhorrent secularism that bequeathed people life of hardship for decades of the so-called National rule!!

Sixth, since its independence, Sudan has experienced six periods; three of which are civil (1954-1958), (1964-1969) and (1985-1989), and three military (1958-1964), (1969-1985) and (1989-2019). All these civil and military systems are involved in bringing us to this dire situation and miserable condition, and as the Sudanese proverb says 'the one who tries the experienced (thing) is regretful' and then through this agreement they are now seeking to try what has been already experienced!!

Seventh, given the associations of the two parties of the crisis and the difference sought by their interests and their begging for power by any means, a state of tension and pressure will be the nature of the transitional period. Each party seeks to criminalize the other, stigmatize it with failure, and a state of acute polarization, all of which is a harbinger of evil for the country and the people.

Eighth, in light of the reproduction of the same system, and the conflict over the chairs the demands of the revolutionaries in the life of dignity, justice and peace, retribution for the blood of the dead and wounded will not be fulfilled, because the parties to the agreement lack a fair political thought from the Islamic Aqeedah, and because the strongest party in the equation is responsible for the blood of the dead and the wounded.

Dear Honorable Brothers:

The true change that the people of Sudan seek, rather the Muslims around the globe, and the people as a whole, is based on a just political thought, based on the doctrine of the belief in Allah Almighty the Just, and that is only achieved by the arrival of the law of Islam to power, implemented by the Khilafah (Caliphate) State. **إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ** **“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.”** [An-Nisa: 58]

To this end, Hizb ut Tahrir has developed a complete perception of the Islamic life: systems of governance, economy, social, education policy, and foreign policy; comprehensive legislation and regulations that include a constitution of the state, and other laws. And the Hizb addresses the sincere people of power and prevention, to hand it the rule in order to resume the Islamic way of life, by establishing the second Khilafah Rashidah (rightly guided Caliphate) on the method of the Prophethood, and carrying the Islamic call; the vital issue of Muslims to the world. Hizb ut Tahrir in its work does not pay attention to the satisfaction of the colonist Kuffar and their organizations, but it makes the satisfaction of Allah almighty the ultimate goal and the supreme purpose.

We ask all brothers and sisters in media, politicians, thinkers and activists to put the intellectual wealth based on the doctrine of Islam adopted by Hizb ut Tahrir in order to resume Islamic life, to put it under scrutiny and consideration to carry out their legitimate duty towards it, upholding it, carrying it, and bringing of good tidings, for within it is the goodness of this world and the Hereafter. **وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ** **“And Allah is predominant over His affair, but most of the people do not know.”** [Yousef: 21]

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