

Speech of the Official Spokesman for Hizb ut Tahrir in Wilayah Sudan at the Press Conference in Port Sudan entitled:

The Sudanese Crisis... The Solution Comes from Within

(Translated)

The Sudanese Crisis:

The war in Sudan has entered its second month in its second year, leaving behind death, violation of honour, desecration of sanctities, looting of wealth, and total destruction of facilities, institutions, and the state's infrastructure. The people of Sudan have been displaced from one city to another, spreading out on the ground in schools, universities, and public places, with no guardian or helper. Some have become refugees in neighbouring countries, stranded and cut off from all means and resources.

The war in Sudan is not an anomaly compared to what is happening in some other Muslim countries around us; in Libya, Yemen, Syria, or elsewhere. To understand this, we clarify the following points:

- The capitalist ideology that dominates the world today has divided countries into two categories: colonialist countries that compete for the world's wealth, such as America, Britain, France, other European countries, and Russia; and colonized countries rich in their resources, which form the absurd theater around which the conflict revolves, with the people of these countries being the fuel for this conflict!!

- Colonialism is the method by which the capitalist ideology is spread to others. It means "imposing military, political, economic, intellectual, or cultural dominance over peoples to achieve the colonizer's goals and desires."

- What is happening in Sudan is an international colonial conflict, with Sudan as its theatre. British colonialism has roots in the political center, in the parties, political forces, and armed movements. Similarly, American colonialism has its men in the Rapid Support Forces (RSF) and the armed forces. The two poles of colonialism, America and Britain, are vying for influence in Sudan using local and regional tools. **The basis of this war is the existence of armies recognized by military and political forces. From a Sharia perspective, this is against Islam and is not permissible; there should be only one armed force in the state. From a practical perspective, no respected country in the world has multiple armies!!**

- America ignited the spark of war in Sudan to push out the political forces connected to the British embassy, particularly the Forces of Freedom and Change (FFC), and to exclude them from the seats of power that they were on the verge of occupying.

- As the leading global power, America compels the rest of the world to follow its direction. Therefore, America quickly moved to equate the army and the Rapid Support Forces three days after the outbreak of the war. On Tuesday, 18/4/2023, American Secretary of State Antony Blinken, speaking from Japan, contacted both al-Burhan and Hemedti, according to the American State Department spokesman Vedant Patel, emphasizing the need to reach a ceasefire. America then hastily launched the Jeddah Platform, making its agenda focus solely on two points: achieving a ceasefire and introducing so-called humanitarian aid.

- America wants the war to continue until it achieves its goal of removing the forces representing English colonialism. Through the Jeddah Platform, it reproduces the Rapid Support Forces once again, through a desperate democratic authority that reproduces crises after crises.

- Relying on foreigners is political suicide, as Allah (swt) says: ﴿وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا﴾ “and never will Allah give the disbelievers over the believers a way [to overcome them].” [An-Nisa:141]. Therefore, the solution comes from within.

The solution comes from within:

- When we say "the solution comes from within," we do not mean within Sudan's borders drawn by Sykes and Picot. We are not talking about a national solution to this crisis because nationalism is not a fundamental idea that carries remedies for crises; rather, it is deviated emotions and an emotional bond.

- The "within" that provides the solution and remedies for crises is the great belief of Islam, which originates from the hearts of Muslims. Islam is a creed and a way of life, a Deen and from it arises the state.

- As we have lived for decades under the shadow of Western regimes, people's taste in their approaches and methods of resolving disputes and conflicts based on compromise has crystallized. Western civilization does not believe in absolute truth; they consider truth relative, as they say. Therefore, when resolving disputes, they make concessions from one side and the other until they agree on a compromise solution. This is a flawed approach that contradicts the Islamic approach, which believes in absolute truth and falsehood, as Allah (swt) says: ﴿الَمْ تَرَ إِلَى الَّذِينَ بَرَعُوا أَنَّهُمْ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا نُزِّلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَكَّمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا﴾ * وإذا قيل لهم تعالوا إلى ما أنزل الله وإلى الرسول رأيت المنافقين يصدون عنك صدوداً * فكيف إذا أصابتهم مصيبة بما قدمتم أيديهم ثم جاءوك يخلفون بالله إن أردنا إلا إحساناً وتوفيقاً * أولئك الذين يعلم الله ما في قلوبهم فأعرض عنهم وعظهم وقل لهم في أنفسهم قولاً بليغاً * وما أرسلنا من رسول إلا ليطاع بإذن الله ولو أنهم إذ ظلموا أنفسهم جاءوك فاستغفروا الله واستغفر لهم الرسول لوجدوا الله تواباً رحيماً * فلا وربك لا يؤمنون حتى يحكموك فيما شجر بينهم ثم لا يجدوا في أنفسهم حرجاً مما

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Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to Taghut, while they were commanded to reject it; and Satan wishes to lead them far astray. *And when it is said to them, "Come to what Allah has revealed and to the Messenger," you see the hypocrites turning away from you in aversion. * So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allah, "We intended nothing but good conduct and accommodation." *Those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching word. * And We did not send any messenger except to be obeyed by permission of Allah. And if, when they wronged themselves, they had come to you, [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful. * But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission” [An-Nisa:60-65].

- This war has stirred regional and tribal divisions, and this ailment has no cure except in Islam. Throughout the history of people, it alone had been able to unite people into one Ummah. ﴿وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ﴾ “And brought together their hearts. If you had spent all that is in the earth, you could not have brought their hearts together; but Allah brought them together. Indeed, He is Exalted in Might and Wise.”

The features of the solution emanating from the belief in Islam are:

First: We are Muslims, not Sudanese, and the Islam we believe in is an Aqeedah and a comprehensive system of life and Sharia laws. **«الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ»** ﴿٣﴾ **«This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion»** [Al-Ma'ida:3].

Second: Sovereignty belongs to the Sharia, not to the people, so what governs the Muslim's will in life is the Sharia rule and nothing else.

Third: Authority belongs to the Ummah; it has the right to appoint the ruler, not to those who possess power, weapons, and equipment. Sharia has made the appointment of the Khalifah (caliph) by the Ummah clear in the hadiths of the Bayah. It's narrated by Ubadah bin As-Samit: **«بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْمُنَشِطِ وَالْمَكْرَهَةِ»** **«We made a contract with the Messenger of Allah, may Allah bless him and grant him peace, to hear and obey in ease and hardship, enthusiasm and reluctance,»** [Bukhari and Muslim]. Narrated by Jarir bin 'Abdullah: **«بَايَعْتُ النَّبِيَّ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ»** **«I gave the bayah (oath) to the Prophet (saw) that I would listen and obey,»** [Bukhari and Muslim]. Narrated by Abu Huraira: The Messenger of Allah (saw) said: **«ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ عَلَى فَضْلٍ مَاءٍ بِالطَّرِيقِ يَمْنَعُ مِنْهُ ابْنَ السَّبِيلِ، وَرَجُلٌ بَايَعَ إِمَامًا لَا يُبَايِعُهُ إِلَّا لِدُنْيَاهُ إِنْ أَعْطَاهُ مَا يُرِيدُ وَفِي لَهُ وَإِلَّا لَمْ يَفِ لَهُ، وَرَجُلٌ يُبَايِعُ رَجُلًا بِسِلْعَةٍ بَعْدَ الْعَصْرِ فَحَلَفَ بِاللَّهِ لَقَدْ أُعْطِيَ»** **«There will be three types of people whom Allah will neither speak to them on the Day of Resurrection nor will purify them from sins, and they will have a painful punishment: They are, (1) a man possessed superfluous water (more than he needs) on a way and he withholds it from the travellers. (2) a man who gives a pledge of allegiance to an Imam (ruler) and gives it only for worldly benefits, if the Imam gives him what he wants, he abides by his pledge, otherwise he does not fulfill his pledge; (3) and a man who sells something to another man after the `Asr prayer and swears by Allah (a false oath) that he has been offered so much for it whereupon the buyer believes him and buys it although in fact, the seller has not been offered such a price.»** [Bukhari and Muslim]. The authority of the Ummah has been usurped for decades.

Fourth: The armed forces are one force, which is the army. Special units are selected from it and organized separately, and they are given a specific culture, which is the police. It is established that during the time of the Prophet Muhammad (saw), the armed forces were the army, and he chose from them a division to perform police duties. He equipped the army, led the army, and appointed commanders to lead the army. Narrated by Anas: **«إِنَّ قَيْسَ بْنَ سَعْدٍ كَانَ يَكُونُ»** **«Qais bin Sa`d was to the Prophet (saw) like a chief police officer to an Amir (chief).»** [Bukhari] It is not permissible, according to any agreement, for any other armed forces to exist alongside them, even for a day or an hour.

Fifth: Those who bear arms against the state, claiming oppression or a cause, and take sides in a place, must be confronted and eliminated. Before engaging them in combat, the state should correspond with them, see what they have, and demand their return to obedience and cessation of bearing arms. If they comply and return, the state should cease hostilities against them. If they refuse to return and insist on fighting, the state should fight them in disciplinary combat until they return to obedience, cease their rebellion, and lay down their arms. All of this must be done without any external interference.

Sixth: The seat of governance is not a place for the big criminals, murderers, and blood shedders, but it is the place for the righteous, pure, and righteous people who protect the country and preserve lives, wealth, and honor. They understand that governance is a responsibility and trust, and it is required that they be competent and capable of carrying out the duties of governance. Abu Dharr reported: **«يَا رَسُولَ اللَّهِ، أَلَا تَسْتَعْمَلُنِي؟ قَالَ: فَضْرَبَ بِيَدِهِ عَلَيَّ مَكِّي، ثُمَّ قَالَ ﷺ: «يَا أَبَا ذَرٍّ، إِنَّكَ ضَعِيفٌ، وَإِنَّهَا أَمَانَةٌ، وَإِنَّهَا يَوْمَ الْقِيَامَةِ حَرْبِي وَنَدَامَةٌ، إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا، وَأَدَّى الَّذِي عَلَيْهِ فِيهَا»** **«I said to the Messenger of Allah (saw): "Why do you not appoint me to an (official) position?" He (saw)**

patted me on the shoulder with his hand and said, **“O Abu Dharr, you are a weak man and it is a trust and it will be a cause of disgrace and remorse on the Day of Resurrection except for the one who takes it up with a full sense of responsibility and fulfills what is entrusted to him (discharges its obligations efficiently).”** [Muslim].

Seventh: The system of governance in Islam is the system of Khilafah (Caliphate), not the secular democratic system that separates religion from life and makes legislation for humans

