Media Office
of Hizb ut Tahrir
Wilayah Sudan

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

حزب التحرير
HIZB UT TAHRIR

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Press Release

Statement by the Official Spokesperson of Hizb ut Tahrir in the Wilayah of Sudan at a Press Conference Titled:

"The Lack of Governance and Care by Sudan's Rulers Has Turned Life into an Unbearable Hell"

(Translated)

The country is experiencing an unprecedented state of high prices, along with crises involving fuel, gas, and other essentials—all driven by the rapid collapse of the local currency, with the exchange rate for a single US dollar now exceeding 12,000 pounds.

An assessment conducted by the International Organization for Migration (IOM) has revealed that 68% of households in Sudan face unmet needs regarding their livelihoods, while 98% report rising prices for essential goods. Meanwhile, millions of families struggle to access water, education, healthcare, and housing. Even the most basic necessity—bread—has become a distant dream, with three small loaves now costing 2,000 Sudanese pounds. There is even talk that the price of a single loaf could reach 1,000 pounds!

Conversely, the prices of alternatives—such as wheat, sorghum, and millet—have risen. Meanwhile, fuel prices continue to climb; in the past few days, several Sudanese states have announced new price hikes for fuel, including both gasoline and diesel. The price of a liter of diesel—used for transport, public transit, and other purposes—has surpassed 15,000 Sudanese pounds, marking a significant increase across all regions of Sudan.

In addition to the lack of rainfall this year—which has led to the failure of rain-fed agriculture—there is the receding of the Nile's waters, a consequence of the disastrous Grand Ethiopian Renaissance Dam (Al-Nahda Dam). The rulers of Egypt and Sudan failed to safeguard their respective nations' water rights, effectively allowing the dam to be built. This decline in water levels has impacted the winter cropping season, resulting in the loss of both rain-fed and irrigated agriculture.

All these crises weigh heavily on the people, turning their lives into an unbearable hell. Yet, the government does nothing to alleviate the burden; instead, it only fans the flames by raising the "customs dollar" rate whenever the market exchange rate for the dollar shifts. The most recent instance occurred this past Monday, November 16, 2026, when the customs dollar rate was increased from 5,631 pounds to 6,539 pounds—a hike of more than 16%. This marks the sixth such increase this year alone!

Instead of addressing these manufactured crises, the government shifts the blame onto what it terms a "fifth column" and the greed of merchants. Yet, it takes no action—or, if it does, the measures taken run counter to the public interest. During a meeting with a group of journalists—organized by the Minister of Minerals, Nour al-Daim Taha, at his home on Friday, November 13, 2026—Prime Minister Kamil Idris stated that smuggling networks pose a threat to the state. He specifically cited networks involved in the smuggling of gold, gum arabic, and strategic commodities to neighboring countries, labeling them a "fifth column." He added that these networks have become powerful and influential, with established connections and reach within the country.

Such rhetoric is nothing new to the Sudanese government; in fact, even more serious claims were made two years ago—specifically in November 2022—when Lieutenant General Yasser al-Atta, a member of the Sovereignty Council, stated that "the presence of the Janjaweed and the 'Qahata' within the Ministry of Foreign Affairs, the Central Bank of Sudan, the Tax Authority, the Customs Service, and the Public Prosecution complicates the path to victory in the war, paralyzes the state apparatus, and renders the state incapable of providing services to its citizens."

Despite this alarming statement, we have not heard of anyone being held accountable or dismissed from the positions mentioned. It is as if Al-Atta's remarks were merely an attempt to evade responsibility and shift the blame onto others—onto those rulers who are either incapable or, more accurately, rendered powerless, and who do nothing that might benefit this Ummah. In fact, all they do is carry out the conspiracies of the colonialist infidels within our lands!

This catastrophic reality has prompted certain international organizations and European nations to fish in troubled waters, highlighting the worsening indicators of hunger. International data suggests that approximately 19.5 million people in Sudan—more than 40% of the population—are facing acute levels of food insecurity, with some areas in Darfur and Kordofan reaching a state of catastrophe or the imminent risk of famine. (Sky News Arabia)

This is the painful reality experienced by the people of Sudan under a government that lives in luxury—riding in opulent vehicles and traveling by airplane—all at the expense of the helpless, downtrodden populace. The Ummah's wealth—both its visible and hidden resources—is managed not for the benefit of its own people, but for the sake of the disbeliever (kafir) colonizer. The rulers take only the crumbs, leaving the masses exposed, hungry, thirsty, and sick. This situation underscores a complete lack of responsibility among these rulers, as well as a fundamental failure to grasp the true nature of governance. They forget that holding power is a trust and a responsibility for which they will be held to account on the Day of the Great Reckoning.

In Islam, governance is a trust, a responsibility, and a duty to look after the affairs of the people. Rulers are servants of the nation, dedicated to safeguarding its interests and ensuring the well-being of its people.

In the Islamic tradition, a ruler is the first to go hungry when the people are hungry, and the last to be satiated when the people are fed. Those who govern under Islam are fully aware that Allah will hold them accountable for those under their care. The Prophet (saw) says: «فَالْإِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ» **The Imam (ruler) of the people is a guardian and is responsible for his subjects.** And regarding governance and authority, the Prophet (saw) says: «وَإِنَّهَا أَمَانَةٌ وَإِنَّهَا يَوْمَ الْقِيَامَةِ خِزْيٌ وَنَدَامَةٌ إِلَّا مَنْ أَخَذَهَا بِحَقِّهَا وَأَدَّى الَّذِي عَلَيْهِ فِيهَا» **"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)".** In fact, the Messenger of Mercy (saw) invoked [divine] judgment against those rulers who cause hardship for the Ummah, saying: «اللَّهُمَّ مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئاً فَشَقَّ عَلَيْهِمْ فَاشْقُقْ عَلَيْهِ...» **"O Allah, cause distress to him who has any charge over my people and causes them distress, and be gentle to him".** Under the Islamic state—the Khilafah (Caliphate)—Muslim rulers were deeply committed to providing excellent care and ensuring the well-being of their subjects. During the "Year of Ashes" (a period of severe famine), the Khalifah (Caliph) Umar ibn al-Khattab—may Allah be pleased with him—went hungry alongside his people, to the point that his stomach began to rumble.

He addressed his stomach, saying, "Rumble or not, you shall not taste meat until the children of the Muslims have had their fill." He did not merely say "until they eat," but rather "until they are full"—a detail that reveals the ruler's perspective toward those he governed.

During this crisis, Khalifah Umar did not stand idly by while his people were crushed by hunger and soaring prices. Instead, he dispatched messages to his governors in the Levant, Egypt, and elsewhere, informing them of the drought afflicting the people of the Hejaz and requesting provisions. They responded accordingly; caravans arrived laden with food and all other necessities, until prosperity was restored, and the people were able to eat until they were full.

This was Umar, the Khalifah of the Muslims, who used to check on his subjects at night to learn of their condition. Everyone knows the story of the woman for whom he cooked a meal—along with her children—and who, unaware that he was Umar, remarked, "By Allah, you are more deserving of the Khilafah than Umar!" He then asked her, "Does Umar know of your situation?" To which she replied, "He takes charge of our affairs, yet remains oblivious to our plight?!"

This underscores how the common people understood that the ruler's duty was to serve them—not to dominate them, misappropriate their wealth, or act in ways that caused them harm. In this manner, the Muslim caliphs provided diligent care for the populace; they did so because it was an obligation and a duty incumbent upon them, not an act of benevolence or a favor bestowed upon the Ummah.

When Umar ibn Abd al-Aziz's position as Khalifah was firmly established, he said to his wife, Fatimah bint Abd al-Malik, "If you wish to remain my companion, you must return all the wealth, jewelry, and precious stones you possess to the public treasury of the Muslims—for they belong to the people. I cannot have you, myself, and these possessions all under the same roof." She returned everything. During his reign—though his Khilafah was brief—he established such justice that wealth became abundant; there was no longer any poor person to be found to receive zakat. He ordered that zakat funds be given to those in debt and to young people wishing to marry; he even extended support to those living in monasteries. Yet, a great deal of wealth still remained in the State Treasury. He then commanded, "Use it to buy wheat and scatter it across the mountain slopes, so that it may never be said that a bird went hungry in the lands of the Muslims".

Under the Khilafah—established upon the methodology of the Prophethood—Islam guarantees that all people can fully satisfy their basic needs, including food, clothing, and shelter, while also enabling them to satisfy their secondary (luxury) needs to the extent possible.

Furthermore, Islam established the State Treasury (Bayt al-Mal) for the benefit of all subjects, to be used for their support; it also made the provision for those unable to care for themselves an obligation of the state. The Prophet (saw) said: **«مَنْ تَرَكَ مَالاً فَلِوَرَثَتِهِ وَمَنْ تَرَكَ كَلّاً فَإِلَيْنَا» "If somebody dies (among the Muslims) leaving some property, the property will go to his heirs; and if he leaves a debt or dependents, we will take care of them."** In other words, the state bears responsibility for those who are unable to care for themselves; indeed, it is the duty of the state to provide security, medical care, and education for its citizens. The Prophet (saw) says: **«مَنْ أَصْبَحَ مِنْكُمْ مُعَافًى فِي جَسَدِهِ آمِناً فِي سِرْبِهِ عِنْدَهُ قُوتُ يَوْمِهِ فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا» 'Whoever among you wakes up physically healthy, feeling safe and secure within himself, with food for the day, it is as if he acquired the whole world."**

How desperately we are in need of Islam and its state—the Khilafah Rashidah (rightly guided Caliphate), established upon the prophetic methodology! Beyond the fact that it is a Shari' obligation—as it is the state that implements the rulings of Islam internally and propagates the faith through Da'wah and jihad—the Khilafah serves to lead humanity out of the darkness of disbelief and atheism into the justice of Islam, and from the narrow confines of this worldly life into the expansiveness of both this world and the Hereafter. Furthermore, the Khilafah is what guarantees us a dignified life that earns the pleasure of Allah—the Almighty and Majestic. It is the entity that will manage our wealth for our own benefit, while severing the hands of the disbelieving colonialists who currently exploit and squander our resources and assets.

O People of Sudan: If you wish to emerge from these crises, you must seek the pleasure of Allah and work alongside those striving to implement the Sharia under the banner of the Khilafah — the very system whose loss cost you your honor and dignity. Because of its absence, the colonialist disbelievers have gained dominion over you, installing agents who serve their interests rather than yours—agents who, in their dealings with you, respect neither ties of kinship nor the sanctity of covenants.

This dignity and a life of contentment, found in the pleasure of the Most Merciful, will only return under the Khilafah.

So, come and work with Hizb ut Tahrir—the pioneer that never misleads its people—and urge your brothers and sons, those who possess power and influence, to grant their support to Hizb ut Tahrir. Through this, a Khilafah Rashidah —established upon the methodology of the Prophethood—may be brought into existence; it will be a source of honor for you in this world, a means to attain Allah's pleasure, and a path to the Gardens of Bliss in the Hereafter.

Wassalamu Alaikum wa Rahmatullah wa Barakatahu

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