

al-Mu'tamar al-Sha`bi (Popular Congress), Sudan, 2010, Translated by Fadi Alkhabbaz, Translated for the Islamic Political Party Platform Project, University of North Carolina, Chapel Hill, <http://kurzman.unc.edu/islamic-parties>, [6/19/13].

The Popular Conference - General Program - Introduction:

- • “The Popular Congress” is an overarching entity based on religion, open to all Sudanese. It organizes a group that was founded and gathered for the goals and objectives that organize every coral life in terms of security, policy and economic, pension, society, ethics, culture, knowledge and art. It is an organization that seeks to achieve its objectives being able to command or influence in society and the state corresponding with the truth, competing with others litigations in a good way, committing in its construction the principle of freedom and Shora. People alternate in it voluntarily without coercion and taking on in its movement and its relations all means and measures, preserving in them the peace in the community relations and calling for the rectum way of Allah, clinging to apply its purposes with the constants of ruling of the Islamic law, custom, constitution and law.

- • Objectives of the Popular Conference in the private and public lives of the community are the following:

- 1) Harness the private and public lives to the worship of God, a good rational life that Muslims follow in it the Quran and Sunnah while Christians follow the Bible and everyone, as Muslims and Christians and those from other sects, keeps other religiosity intentions in order to effectuate the motives of society and its progress and educating it and purifying it with values of justice and righteousness in this world-orienting towards God bless in the Hereafter.

- 2) Adoption of governance Supreme governing to God while people preform governing and policy as successors of God and carrying the responsibility to enable the religion in society, and spread justice, freedom and the Shora, as well is it fixes the systems and provisions in accordance with the principles of the religious law and religious public agreement in referendum, constitution and customs, with taking into consideration the advising public opinion, the inventions of scientists and thinkers, and the decision of the institutions and guardians as long as they cling to the responsibility and the terms of reference.

- 3) Enabling the community members and the groups of people to enjoy the fundamental rights, and the performance of public duties, and the spreading the public freedoms in honor of the man and keeping his inviolability without infringing his life, his honor, his money, his mind or his religion as well as the launch of public wills and reaching the values of right and life standers, and spreading the public purposes righteousness without hypocrisy and the doctrines of faith without coercion, and motivating the diligence, thinking and debate and the loyalty among the society in the freedom of the doctrine and the political and cultural expressions in speech, publication and public display.

- 4) Extending the powers and public wealth in Shora, solidarity and justice, and establishing the system of governing in separating the basic authorities devices, their

balance and their discipline, with a federal system and local governing with balanced authorities and margin Finance, which can solve the central monopoly complexes in coordination, unity and communication between all regions of the country.

As well as establishing the leadership in the country with the presidential election and the governors of the states and local leaders, who would be in shora systems which represent a symbol and an initiative of the leadership in addition to considering the proposed initiatives and implying of legislation and policies for the general issue.

And establishing the elected assemblies in the country, the state and the local as representing of the masses and practice of legislation and monitoring of government freely without any violation of the executive power on their entities or authorities. The integrity of the court system and the independence of the judiciary to settle the acceptable borders term for the impact of legislation and implementation on liberty and the balance of relations between the Federal Statutory Bodies and society arguments, as well as in the effective fair managing of elections, complaints and general Accounting.

- 5) Insuring the safety of the transitional situation of Southern Sudan committing to peace treaties and providing the South with support that help the community in it and get it out of the case rupture in communication and underdevelopment in the misery of poverty, disease and ignorance, and continuing ruling of the south federally and with coordination until the termination of the transition period in practicing the right to self-determination and fostering the spirit of peace and the prevention of desires conflict and civil war and promoting the national unity constitutional option and enabling it in the unity in the spirit of community.

- 6) Achieving the national unity and popular solidarity for Sudan with loyalty to God inclusively, and having good intention among the people of the nation all, and harmony enriched with variation and extension of the wide decentralized system, and participation in the public authorities and national wealth, and consolidating the spirit of harmony and equality in society in order to prevent the fanaticism of racism or the regional conflict or the sectarian fanaticism or partisan conflict, and establishing the values of fraternity and cooperation among all members of society, its classes and its career classes and its forces with justice and without grievances and with conciliatory without complaints and solidarity without dissensions.

- 7) Consolidating the respect and reverence and protection of the constitutional rule and maintaining its reign and enabling its values and consolidating its senses in public life through laws, norms and ethics for the pastors and parish in the policy of community relations in governance standers, its systems and its movement, and developing the constitutional systems with Shora and legitimate actions and considering revoking them and leaving them as a large sin that the society and the state deny and all the forces of the people confront it, and purifying the political life from the spirit of conflict and violence and the usage of force to destabilize

constitutional regimes or uprising them or enabling the tyranny of the individual or to destabilize the national interests that are agreed on or to foment discords in the rules of the people.

- 8) Developing the community in ethics and good arts with commanding with good and forbid evil, and with cooperation on the kindness, goodness and social solidarity and harmony in the society as brothers and helpers in the strong faith in God and with frame of humanitarian nationalism and cleaning the society from corruption, crime, delinquency and alcohol, particularly among Muslims.

Caring of the family system, facilitating the marriage and attention to the mother and child, and liberating women from oppression in any of the conditions of life and its purposes and encouraging their role in the family and public life, and the care of children and young people, educating and protecting them from exploitation, neglect and using the potentials for their religious, national and moral cares to take create good generations.

And health care for the community, particularly vulnerable segments, and promoting the sport movement in which all the fields and educational activities as education of minds and bodies and rising the spirit of competition and paying for the activity to be loyal to the team and to take care of the competition manners.

- 9) Intensifying the education systems and encouraging sciences and researches. Developing of technology, and promoting the arts, as well as seeking to spread the society cultures and rising them towards the values of religiosity and good deeds with the motives of effectiveness and organized community spirit and systematic cultural renaissance preserving of human relations, and the protection of the society from corruption and abuse, and developing the gains of human in terms of knowledge, passion, beauty and pension, health and well-being and tranquility in life.

- 10) Developing the national economy with rising the infrastructure and encouraging the increase of production and developing the level of pension and wealth, and the promoting the work and the private earning economic in society in cooperation and in company, and market liberalization and preventing monopoly, usury, fraud, and take the Zakat from Muslims and encouraging endowments, charity and aid, and seeking to combat poverty among individuals and segments and the regions which suffer from harm and misery, and ensuring the basic needs and National sufficiency to achieve the increase and the pond, and distributing the wealth and the national income justly in order to prevent the huge disparities in access of state, local groups and individuals.

- 11) Upholding the values of jihad and sacrifice in the path of truth, homeland and the voluntary defense policy wisely as a protection of the national values and interests through mobilizing to build the regular and popular forces. And fostering the peace in the public security of the society relations and caring of its interests with tranquility and safety without oppression of freedoms. Caring about the defenders of the homeland and community security meaning the alive, wounded and the martyr ones

and encouraging people to meet the call of jihad, the national service and accepting the spirit of a soldiery in defense not in aggression.

- 12) Ensuring the splendor and real independence of our country in its relations, and being free from humiliation to the international pressures, as well as seeking for openness and regional integration towards neighbors and the world as a reaction in order to inform a lofty principles and achieve the higher interests of the country and all human, and seeking to resolve the problems with goodness to prevent the spirit of conflict between communities, and to enable equality and justice in the world so as to ward push away the global injustice and tyranny and consolidating the peace and global security and linking the global systems on the basis of goodness, justice, shora and human autism.

- • The Popular Conference takes in its political movement and general activity all the peaceful necessary means according to the guidelines and provisions in religion and in the constitution of the Republic of Sudan and the applicable laws and in practice, and that in order to enforce its goals while those means include the following:

- 1) Publishing, advertising and show in radio, press, culture, art, and having direct contact with the masses of people as conversing, meetings, marches, conferences and so on.

- 2) Interacting the internal conference with all its members, its factions and its forces and using all means of corresponding , dialogue and arguing and all the reasons of coordination and cooperation to the settlement solve the differences of opinion and to strengthen the bonds of solidarity, reconciliation, unity and coalition with others.

- 3) The Conference seeks for free and fair competition with others in order to power the public power with the legitimate means constitutionally and in law for the election from the base of people dealing with others well and with pure competition to prevent the initiatives of violence and the reasons of force, oppression and tyranny to achieve dominance or political gain, with harmony and consultation in governing the public authority and its policies.

- 4) The Conference seeks to establish its system and move its activity and to achieve its social, economic, cultural and political principles and objectives in the country or out of it in the world in the creation of organizations and institutions and moving the necessary initiatives in words and in actions privately or publicly and in advocacy and example, wills and advice with virtue as exercise or tip.

- 5) The Conference seeks to cooperate with legal, social, cultural, economic, and professional organizations and with the legitimate customary organizations in achieving its purposes in life.

The Program bodies.

Fundamental freedoms:

- • Immunity to all citizens, individuals and all, it does not detract or decrease their freedoms, amnesty in the movement not to imprison someone except for a felony. And in thought and expression it broadcasts its knowledge, its mind and its art publicly in speech in front of the community or in publishing a book or journalism or

radio station. And freedom to them collectively in the contract of citizenship where the destinies of nations are decided and homelands established with promise not force, and freedom in the support of the public agreement in politics, culture or society, voluntarily and in accordance with fair system of shora.

And responsibility, presumably against freedom, came in religion to test human in this world to the Hereafter, and as a consequence human being was commissioned in his life to practice his freedom with its limits committing and supporting of the religion and its Supreme law, its values and its morals as loyalty to the group standing with the right and ordering with the goodness and forbidding the evil, and performing his 'as human being' duty in life in all means all without reliance on others or submitting to them except for the truth and no bearer of burdens can bear another

- • And for the movement of religion and the power of its people is not befitting and should not imprison people's freedom as God has created them free even in the choice of their faith, even that the resurgence of the renewed religion in the life of nations was not harmed as it was because of the suppression of mighty tyrants who hate the return of people to God with monotheism and repentance to Supreme Sharia, because it liberates them from the trap of fear of the tyrant and his reign and pushing them seeking the interests of the pure nation without the corruption of tyrants. Surely religion was proceeded for the freedom in the belief, so the one who wills to believe sincerely and be a monotheist all life submitting to God and work hard and say the appropriate doctrine Whatever differs diligence opinion he has, and whoever wishes to be unbeliever, so let him as he wishes until he finds the penalty in the Day of Resurrection according to what he has done and the believers are free in the rites of their private and public worships and in what they worship and in the formations of their religious sect.

- • In the doctrine of the Popular Congress, that to spread the freedom of expression and to exercise it absolutely in society and in its private initiatives without abuse of the governor of the forces of order or defray with state of emergency and not to suppress whoever it wants and to be able to transmit its thoughts, opinion and its art in any talk with the modern means of communication as radio, TV and information network, and without an official monopoly of radio or television or censor on newspapers and publishing, or hindering of public call. And for freedom of loyalty and political organization to be permissible to whatever group which chooses to arrange its best to support their political agenda, as long as it took into considers the shora, democracy, debate and competition without a special or official terrorism, and all that without the condition of registration for the political organizations.

- • The Popular Conference seeks to apply the spirit of the shora in all people and to rise it through the society institutions from the family to the state, as it hopes to promote every effort to build mass organizations based on the shora and complete disownment of the tyranny of the individual and the fanatic sectarian and the spirit of conflict. And that is a clear way and guiding condition in all the non-governmental,

charity, and assisting organizations and other voluntary social trade union and professional pension formations.

- • The culture of freedom and the exercise of the collective will of shora spreads in society as an education and in its public opinion as strong driving spirit and all the political forces will agree on that politically and protect it by the provisions of the constitution and sponsored by the parliamentary institutions of justice sponsored.

Constitutional rule:

- • The Political Constitution to be written for the country rule and to be recognized in the House of Deputies of the people, then there must be a call for referendum for the people along the Square country lands, because the charter represents the guidance of faith of the people and the destination of their will, concerns, hopes and aspirations and the first of those is the faith among people in God and their submission to Him all in life generally and privately. And truly the public life of Muslim was denied from the guidance of religion after centuries of the loss of Madina document way and the absence of written constitutions or norms which organize the rule of the people and put the covenant between the people and their authority on the fear of God and ripening of consensus. But the rest of humanity has witnessed experiences of crises for regimes which have, unfairly and with libel, attributed to the Christian religion and others which ended in contemporary times to constitutions that separate religion from public life or blockade to the very private life of the individual as beliefs immersed in conscience and feelings of worshiped which can hardly create to signed apparent in politics, economics, defense or public opinion. Thus the fact of political secularism has spread in all nation of Islam with traditions that overlooked it from religion in the field of power or the impact of Western secularism

But the right Sudanese constitution should be a fruit of continuing campaigns from the believing forces of people who express unity in policy in a renewed experience which go along with the collection of the religious values that were carried by all the prophets, and that should seem in the basic principles of the Constitution, its detailed texts provisions, in its term and its language to take a lesson from the Sudan political, cultural and customary experiences as well as to take from the contemporary global experience.

- • The constitution must separate between sanctities, immunities, rights and duties of individuals and prove shora, freedom, justice and equality among the society, and all people should be called to agree on it in a referendum and then the private officials and the governors of the matter General should be called to take the oath upon it to enforce its provisions. So that the constitution when it encounters the new things of setback they wouldn't be a breach of the Covenant and breaking to the oath. The Popular Conference renews the attitude towards the constitution in obligation and loyalty to God's covenant that unites all public life in worshipping God and respecting the will of the people in referendum not to be deceived, and implying the covenant and oath not to be broken. The conference raises the agreed constitution as detailed

texts given that guide the public life of the Sudan with the truth and paint its systems and its relations and give a model and a new term that could be a gift to all mankind, Muslims and Christians and others

- • The private Popular Congress rejects especially the call that is announced sometimes coyly or with conceal invisibly to separate religion from the state, especially forcing to the free will of the believers, and it never agrees on a 'political apostasy' from Islam that it's noted from some of governmental language and its senses . The conference calls the believing people with the greatest amount to vigilance towards that and to confront it.
- • The conference considers the troubled volatile path of Sudan in various constitutions as a temporary thing that would not last, and with the transitional constitution, and the Constitution of the rescue which wasn't taken into account what the wasn't developed rationally and its assets weren't proven, then the conference takes the lesson from the previous and calls for putting institutional guarantees against the abuse of the constitution and the imposition of sanctions and political and criminal penalties against who assaults it.

Parliamentary Rule:

- • No one should take the public authority or for a class to permit tyranny or dictatorship on people. Because religion makes the guardians of believers selected from them not forced on them unwillingly and with force as spoliation the power or an inheritance, and religion leaves to the base of believers when conflict in the things to return them with their agreement to the origins of Islamic law supreme, and it leaves and recommends them and to watch and be held accountable and advice each other in any delinquency of Individualism or injustice. And experiences of human civilization mostly ended to the establishment of representative rule and the leadership of people with their representatives and with their public opinion in governing, and that lesson creeps now firmly on the reality of the communities that were lagging and subjected to inheriting or military dictatorships. Sudan has witnessed a national struggle and then a revolution and a revolution in the sixties and eighties which reflect its strong free will which is doesn't accept to be governed by a tyrant or for the council of deputies to be absent or to become a figurehead or for its public opinion to suppressed from monitoring the governors and their orientations.
- • The Popular Congress holds firmly those principles and expresses them strongly, not for a unelected one to be the president of the republic or the governor of a state, or a director of a local government that is not elected and not to carry away the shora ruling councils on those levels, but all that should be based on election with equal freedom. In field of competition there should not be unjust exploitation of public money from the state or private money from the wealthy persons or pressure or false measures from the officials. The Congress is keen to open up freedom in speech, publishing and communicating for an expression of people control on everyone who

leads them and to practice his criticism and advice publicly without a cover or immunity, and for parliamentary councils to be active in assuming the power to legislate on behalf of the people and as division of powers, and for the appointment of ministers to be depending on their permission in those shura councils and for them to be able to watch, ask, question and advice and also to confirm or withdraw confidence from any executive because of goodness or corruption.

So the supreme rule is for Allah, and the people who the successors are asked about that and rewarded with the fate of this world and the Hereafter, and from that the representatives of the people are in charge to represent others as deputies because they are like succession councils in legislation, supervision and accounting and then implementing as individuals are in charge of belonging authority to accomplish the public a matters and manage them.

The constitutional justice systems:

- • The public authority Constitution puts justice systems in public life and to set its transactions. The Popular Congress seeks to care of the functions of these judicial different devices which are set for that as to ensure the effectiveness and for staff to be guaranteed of sincerity and impartiality.

And that includes caring about the independent judiciary in the residence and in its provisions constitutionally and administratively detached from the pressures of power in taking its position, wages and privileges or in charge of resolving the private arguments and at that time whether it's governmental or private, and with its procedures, especially promoting reconciliation between people, and also includes a system of elections fair to have a sufficient balance of the budget to save a permanent record of voters accurately and the honestly and to have equal elections in showing the contenders and their programs in a free way to compete no matter what the expenses which are to be handled by the public treasury so as not to leave room for the tyranny of those with wealth or corruption, as well as bodies system for grievances until there are opportunities for all of complaints from citizens if unable to have the prosecution as well as the public audit bodies to monitor the extravagance, confusion and corruption in public money, as well as collections of justice in official transactions for workers in the service.

All of these constitutional, legal national and state-term systems, the Popular Congress care to make them effective in performing their function while the little potentials should not make them unable and fro them to be impartial and independent have no fear from those who have power and public money in reasons of injustice.

- • The Popular conference calls to arrange the constitutional system on the details of the authorities systems and the integration of their powers and the discipline of their movement, especially the control of the executive body with the guidance of policies that prevail in public opinion and which are set by the Board of Deputies and with the rule of law and the limits of power in it and their purposes and their procedures to

exercise of practice. The Conference calls the able political forces to fear God in order to avoid the abuse of power and tyranny of the public money, and it seeks to take all measures that cleans the movement rule from corruption and stopping the management from the propensity to shed on the freedom of people, their money and bribery and taking the public money and gaining the forbidden wealth with the means of power.

- • The conference pays attention about the phenomenon of corruption which has spread in the governors of public authority, in public service and public sector management and we must fix the controls and accuracy of the revisions and shed the parliamentary and journalistic public control and judicial procedures to close doors of corruption and prosecute offenders and deter this phenomenon in public life.

The decentralized rule:

- • originally in the rule should be away from centralism which concentrates power, wealth and decision and grabs all that to monopoly in the hands of an individual or group that control the destinies of the country and the people and control the financial and administrative policies with the provisions of their control. And all that is from the way of Islamic rule since the city-state and from a lesson of the experiences of all vast countries in Europa, America, Asian and Africa. The collection of all human mentioned heritage for the decentralized rule to prevail.

In Sudan, lessons were inherited from the civil war and from the regional tensions and a direction began for years until the matter was settled with agreement on the option of a federal system to which cannot be changed except with referendum of the people, and that is a guarantee to overcome the usual injustice in the central government, which established the effects of its defects in all of Sudan, especially in the oppressed regions.

- • The Popular Congress stands to block any decline in the decentralized governance for desire from an individual to monopoly the power or tyranny with monopolization and the financial squeeze and transcendence at the position.

- • The Conference wants the governors to be directly free elected in the state not through the central appointment, and opposes the tampering with elected councils and for their authorities to be confiscated in favor of the provinces, states, or for the benefit of political domination in the state. The shora in electing the positions of the general political sites must prevail starting from the local councils to the state boards and the National Council of Deputies and state levels. As well as the positions of governors or managers and accredited local and tribal leaders, must be all subject to the councils' opinion and then followed control and accounting or taking away from the position.

- • As the national parliament is the one which arranges permitting the general budget of the ruling federal National, the boards of state and local are the ones to allow the next budgets, and all of them are to review and account to achieve the statement,

honesty and complete transparency in the conduct of public money and the Sultan politics in center and the states and localities, and behind that the will of the people of the Territory.

Freedom of political work should be guaranteed in the localities and provinces so the whole country and people can take the public opinion in freedom, equality of election and accounting for each one who takes power.

- • The state governments and subsequent of branches and authority are the matter of councils in the states and governors and the ones with them in the executive branch. The center should stop its interventions at that, and the independence of States must be taken into account the, including its own legislative powers and self-resources, and Constitutional Jurisdiction guards that balance of scale, and the advice from the state should be considered in joint national affairs, and the federal government take into account not to concentrate its judicial and ministerial systems and its departments but spread its branches across the states close to the needs of the parish.

At in that what spreads justice in the federal government system and what activates the voluntary coordination in all state and federal government policies, order for the sake of the unity of the country and whatever possible support to states and localities by counting the population and the need of it for justice in the renaissance level of citizens all across the country.

The South:

- • The south is still from pre-independence until today represents a private matter within the framework of Sudan's fundamental problems, and we must admit that for period of times it has witness injustice and neglect, and behind these periods there were foreign interventions since colonial times and they were reinforced now by International ambitions in Africa, especially the central region of Africa. Sudan has experienced conditions that led it finally to exacerbate the strife and the emergence of demand for some to separate the south of the country from the north.

It has to be admitted that the Sudanese structure is formed from the veins of the Sudanese tribes, religions cultures, languages and different customs, but this diversity can be a source of enrichment for the rise of the Sudanese civilization if it's recognized and dealt with it positively and justly.

The Popular Congress believes in the unity of Sudan as a land and people, but at the same time it doesn't see to preserve a false unity that imposes impression on the south of the country, but its seeks to achieve unity with acceptance and conviction among our citizens of southern Sudan. Therefore, the Congress stands with the option of a referendum for the people of Southern Sudan on unity or separation options with hard work to provide confidence in the brotherhood and equality of the power, pension and national development opportunities to persuade the majority to vote voluntarily and achieve unity option.

And for that reason, orienting towards the renaissance of the south especially and Sudan in general – the Congress seeks the following:

- • The convening of the Naivasha Agreement for Peace in the south is the completeness to what the Popular Congress called for but it was suffered the brunt of the tyrant gummy. So the Congress seeks peace over the south and its call is representing the contracture for the fair unity between the south and the north and it is keen on keeping harmony and peace with loyalty and sincere act and that not to make the transitional Constitution carry articles that disappoint the hope to extend freedom as much as the wealth and power. And in the solidarity of the national consensus to participate in fulfilling the promise of peace and enforce all the decentralized systems in the country as well as promoting the factors of the General People unity between the south and north for the founding of political unity option.

The Congress will continue with all its efforts close to who promotes the south towards the Renaissance from underdevelopment and devastation. And we should work after the public peace agreement to stop the phenomenon of civil war between the central authority and any armed forces of opposition and meet sincere to fulfill sincerely the construction and peace signed agreements or the ones that will be signed in the future, those agreements with various factions, agreements not to be known only by the two fighting sides but to be made public and to for all country public forces to be involved in them to ensure their commitment and secure its implication and spread the equations of justice on all oppressed aspects of the country and to be peace that is not limited to text, but goes confidently and peacefully to attend all the Sudanese people.

- • If there is peace, it is necessary to build confidence and social unity with the transactions of reconciliation and its measures among the tribes of the south and between them and the northern tribes which are close to them, and also with the transactions of housing and fair service for our southerners displaced citizens who are living residents in various cities of Sudan and also with making available opportunities for freely moving as migration from south to north or north to south of the various purposes of life and finding them across the country as security and opportunities for gains, things and investment and also to have justice in distributing the public and private wealth and in building the material links of unity, as well as linking southern Sudan in all parts of the country in communications meaning phone and newspapers, radio, TV, roads and with the invasion, airlines and airstrips.

- • If peace is available that requires mobilization of intensive, national, official and popular campaigns until services of human structure are available such as massive education, especially the foundation and from the health side particularly the fight against endemic diseases, so that to facilitate the earning work with extensive training and with establishing projects that open up opportunities for the usage and heavy employment as well as planning and speedy implementation of the development programs in the field of roads, electricity and facilitators of agriculture movement, industry and livestock. And giving that a national precedence in order to remove the oppression and liberating the south potential and energy.

- • Opening the social communication and allowing the organizations and programs which spread religion, culture and arts and which urge morality in society and link the bonds of unity as well as taking into account wisdom in the social and civil leaderships and integrity and efficiency in the administrative and government leaders to work in the sites of function effectively, equally and pure of corruption. As well as the good participation in political and administrative services and in the security and regular forces that work resolutely and justly and piety in the national public interest.

Regional crises:

- • Darfur has had a political, Islamic cultural entity which is firm in its history and it has a human and natural wealth, but as it's far from the axis of the imposed centralism in the rule of Sudan due to reasons of the contracted policy centrally and to being undeveloped on the level of infrastructure, social services and development projects in the yard of North Nile because the people of the Nile and the middle have preceded them in the opportunities of education and taking the positions which manage the public policies, all that led to worsening its situation and then there were movements express grievances of Darfur a while ago and its situation has aggravated until the central authority at the present times prefer to use force to make them silent but not with the political reconciliation in dialogue to address its fair issues and with some efforts to stir up sedition among its people to make them busy and to weaken the brunt of their pressure.

The Congress condemns the authority, which relies on provocative aggression and raises discord between the tribes and causes the weak people in vulnerable atrocities with consternating, displacement and tragedies of murder and torture. The Conference regrets that some of the people of Darfur have to advocate with force for the benefit of Darfur and to spread the standards of decentralized justice in all Sudan.

Therefore The Congress seeks to reconcile the relations in Darfur and to remove the exceptional measures from it and to promote all the political and social forces in it and in the country for genuine political agreement and overcome their crisis so that the international powers will not have to come to help them from displacement, injustice and intimidation. There should be relief, rehabilitation and resettlement to its people in their homes and in surveys of their pastures and farms and usual accommodations and taking them and others to the balance of the Federal decentralization where people choose all their governors and enjoy their public resources and the authorities of their government and where they find their fairest luck in the distribution of public wealth and in the distribution of public money or paying the private wealth for peace to prevail and for the people of Darfur to have their strength in Sudan's National ruling and in its development and in the brotherhood of believers and their national solidarity. And the effects of injustices for the society and the failure of the national sovereignty appear in eastern Sudan, in the Nuba Mountains and in Southern Blue Nile which foreshadow the dangers of tension, conflict and partiality which tear the one country. And in all that and in all regarding the regions of Sudan which are the most miserable require that the federal, free and

fair rule to be spread and for the central unjust authoritarianism to be removed and for justice to prevail in the movement of wealth and participating in the National authority in order to build a balanced compositions of society, unified with cultural richness and social force which represent the unity and justice and for the religious brotherhood to dominate between the sons of one land.

Economy and Development:

- • Sudanese economy is characterized by diversity where there is wealth out of the ground energies and opportunities for industries, services and transactions while agriculture and animal husbandry form the proportion of the population of Sudan, especially in the countryside. This diversity enables Sudan of integration in economic, African, Arab, regional markets and in the global economy. And the ways of dealing in exchanging and trade and taking the help and debt and other open global developments in contact and in treatment push generally in that direction. But the octopus of networks of business and multinational companies and tyrant of the globalization of the economy as money and trade - all of those are like the cultural and intimidating armed influences are an effort to control the capabilities of developing countries.

- • Therefore in the Popular Congress must have in its view to put economic and real development plans in cooperation with the Sudan partners and its alike in level and to be keen of justice in organizations and economic blocs to preserve the freedom and independence of the estimators and economies for the benefit of communities least developed and the interest of the whole world with cooperation and justice without injustice and with trade without vulnerability.

- • The Congress cares, particularly in the hands of thrive in society, to fight the financial conflicts which call for treasuring money, exaggeration in spending, injustice and corruption, and it seeks to uphold the values of religion, which forbids extravagant and calls for ratifying and spending good, and making endowments and dealing in participation and cooperation and having fair wages and orientation for the reconstruction of the earth which God has created for worship and praise. Banks, insurance companies and money companies should evaluate their system and to be cleaned of usury and gambling and injustice and simplify the common funds with solidarity and fairness between investors and financiers in various sizes and orientations to create balance in the distribution of wealth justly.

- • The agriculture and livestock come at the forefront of economic activities that consist of the national income, and which most people of Sudan work in them, and therefore the importance of reconstruction of its basic infrastructures appears and which has been neglected and ill-managed for a long time, and there should – as they have been dominated by the denial of funding availability and having heavy levies tax – be enough funding for them with the necessary amounts and timings for successful seasons productivity and effacing them from taxes for living to be blessed, and thank God, in Sudan.

We must spread the culture of the industry, hard-work and the team spirit, whatever traditional norms are averse for the industry, and we must not strain the industry with taxes. And generally there is a need to care of research and experimentation to improve agricultural and industrial products and fulfilling their needs and benefits for people as food, clothing, housing, moving, communicating, transferring and having easy life of all the better made tools and means .

- • The base for development must come in program's priorities, taking into account the wisest engineering approaches to create the infrastructure of roads, telecommunications, electricity, water and irrigation channels evenly distributed across the country as Sudan got the wealth of oil, the Congress aiming at fair and wise using of oil revenues which avoid the society from luxury, inaction, corruption and injustice which many societies experienced with the attack of oil, and we must care to bring about the development boom of the better life standards of world and religion.
- • The country generally has huge potentials for investment in agriculture, industry, livestock, mining and extraction of oil and its derivatives. The Congress seeks the policy of caring about investment with attractive incentives and basic facilities. We must take care of the national economy from the risk of 'unjust monsters' that could almost perish it with exploitation of the freedom of investment as have happened in the Asian countries and that should be through taking policy which preserves the destinies of the country and ensures reconciliation in the context of the interests of the world and develops the competitive exports of the products that it receives and also the competition goods in world markets.
- • Despite what has been of some rooting for the commercial, banking and financial transactions, it must continue liberating the companies from economic transactions from breaking the promise, honesty and suspicion of fraud and usury and exploitation, monopoly and other kinds of injustice and falsehood and extending the ethics of transactions and their good customs and reconsidering the financial laws and judicial procedures in order to achieve circulation of money in accordance with the expeditious fair right and extending it in all parts of the country and enabling the oppressed to take legal shares.
- • The phenomenon of poverty, which in recent years its rates rose and was felt bad about it after the escalation of ambition and uneven gains and appearance of grievances in memorable comparison internally and internationally - it is a phenomenon which require comprehensive treatment through spreading of the ethic of honesty, solidarity and endowment which is known in religion to deal with the individual cases, and then there must be remedied the risk of visible poverty which is worsening in appearing, impact and the risk of injustice and obscene inequality between classes or regions and phenomena of unemployment, immigration and emigration from the countryside and in the feelings of tension in the differentiation of living.

And all that with motives of educating approaches in the society in order to active the spirit of work, endeavor and effort in the movement of the individual and in

cooperation of companionship, fellowship and companionship. And that is also through comprehensive official policies which deal with development and construction of projects that use labor-intensive and provide opportunities of liberating of wages and encourage investment in industrial and service labor-intensive projects and facilitate the financing of rural enterprises and cottage industries to provide employment opportunities and accommodating those who do not find chances to gain and work, but is that way all energies gather for the growth of economy happily in life and for the strength of the country.

- • The guidance of religion in the balance of livelihood and money which go along with the human advanced experiments toward salvation of money monopoly before firstly with the ways of feudalism and capitalism possession most shares of the wealth of the rich and the deprivation for the bulk of the community, and then with socialism with the predominance of the authority which alleges representing the vulnerable ones the steals the private wealth of layer oppressors affluent, or with the omnipotence systems with the desire of tyranny for the funds which strengthen the tools control on its nationals. This guidance with consideration direct towards economic policy directed towards that spread the freedom to own money and enjoy the production of its incentives and the legalization of disposition. And that is only the personal effort is unable or limited so the authority enters to earn necessities and general economic with widgets cost, and longer-term significance to be assigned to special initiatives. The right trend to flatten the reasons of earning and having varying scale livelihood between the community and leaving it to deal netting and trading as effacement, except what the authority needs to impose on gainers as a condition or takes Zakat from them to spread solidarity and social justice minimum as share as much as the mouths equality need out of opportunity and solidarity with those in need beyond the limit of inequality in earnings and which the moral of righteousness, charity and solidarity don't treat it voluntarily and the extension of endowment system don't become sufficient nor in real estate only, but also in liquid funds of endowers as individuals and companies of endowment to which expand in the needs of the poor and needy disabled as properly and with contribution.

- • The legacy of monopoly in the general power for most of the major projects and the appropriation of transactions opportunities tending to the competitors have created in Sudan and its alike the policies of eras of hoarding, exploiting and stealing colonialism and which was strengthened after with the currents of socialism which covered the economic life of our country with a lot of liberals from capitalist colonialism, and it has been extended by the desires of the haughty systems which monopolize the reasons of earning of the livelihood with their public multiplier institutions to enrich the enabler arrogant ones in power and interest the vulnerable obedient ones and intimidate the resisters.

It is regular in our pastoral, traditional and business culture for the society to be lazy to earn money, especially, because it is usually spared much effort in paid services and handwork and because it is individual society which doesn't have the team spirit and company that gathers employees and maximizes crops.

• • That heritage and tradition according to the Popular Congress must moderate with the balance and guidance from the true religion, experience and humanitarian prevailing wisdom. And that most of the official projects and properties which balloon with their excessive privileges must change and to open all the doors of gains for the private wealth of citizens, and opportunities intensify as employment and the wage liberate as incomes, and the tax and legal system to be arranged to stimulate proliferative sharing from people in public companies for large projects, and the incentives and facilities to be spread towards business in its all corals and amounts of a great blackness of the society, which the spirit and customs for the love of productive to be promoted in a row of the cooperating group not the individual works, unemployment, idleness, laziness, complacency and distress. So all the private energies gather for different gains in growth of the fruits and good things and total large output, and the social, pension and economic relations become active in competition between the gainer and collaborating associations and companies with various kinds of sharing as asking for livelihoods and trading as cooperating with the needs, and for the souls of the community to be blessed in faith, patience and thanks to God and godliness and goodness.

The forces of society, its movement and its culture:

• • Sudanese society is a developing society, its pyramid population expand, as long as the ages of people become less towards young people and children, and it is a community that the Liberation Movement of women strengthened with the reality of segregation and traditional customary injustice in other communities, and today it is followed with the movement of women empower to participate freely in the virtues of private and public life. And those phases of the revolution and the social revival which began and continued with the promotion of the Islamic movement and the Popular Congress will keep promoting that in thought and movement in the society and in policy with the authority.

• • The Popular Congress will give the most social care about to students and young people groups who are the roots of the community and its promising energies, and through them it establishes, with the adult experiences, a construction of civil initiator society, which precedes the state and accomplishes most of its functions without it. And that agrees with the guidance of religion, and its target for the insured community that is oriented by the book 'Quran' without guardians. And that is the testimony of history that societies by themselves create civilizations.

As the groups of young men and women suffer in our society the emptiness of goals and times, so the Popular Congress hopes for energies to be organize and wills to be invested in voluntary, charitable and cultural works and it calls through that those who agree or disagree to engage all in patterns of social loyalty as alive associations, producing institutions and civil rising organizations to establish in Sudan a comprehensive construction for social comprehensive system that promotes an example of a society which builds civilization and establishes a base of secured state.

- • Regiments of migrations had come to the cities and capitals who were pushed by drought, war and hunger and they asked science and health and settled randomly in the countryside. The Popular Congress works to figure their condition and to accomplish their needs with the organizations of civil volunteering and the campaigns of charitable voltage and religious education for the sake of social peace, solidarity and integration among the community groups. The Congress cares of any group which entered our society even as migration or asylum until they get safe or can be employed in the country as a power that integrates with the community effort as all.

The Conference cares of the wise housing policies and planning of cities and villages, which take into account the social norms and good engineering. It also cares of goodness of the environment, its beauty and its cleanness and keeping it well. And it also mainly concerns of the health of humans, the measures of immunity of damage reasons to his health and the availability of treatment and its institutions and providing health for all and the availability of the medicine and facilitating its industry.

- • The Congress ,with the guidance of religion and human experience, gives a great importance to science and that - firstly – as care for the family and children, especially orphans and victims of displacement, then in order to present all the necessary expenses of the private community and the authority to encounter literacy and to build schools to be available to accommodate all emerging in country until to be able to present spreaders of science and vocational and technical trainings until it reaches the highest point to combine the prospects for sciences with higher enlightening researches for reasons of cultural progress. We must train the people of the teaching profession and the adequacy of their needs to avoid neglecting in function and deficiencies in its regular wages, then we must provide the book and appropriate approach and extend the means of science and culture canceling the taxes for any publication or public expression and liberating the means of radio, television and press, such as schools and opening to the dialogue between African, Arab, Islamic and international cultures as the whole world has become like a circle of common science and culture. It is a must to be open towards technology and the tools of the electronic encyclopedia to be spread in every office and home in Sudan and to be possible acquisition and to intensify its programs and contacts with the world.

- • The Congress seeks to activate the intellectual awareness and promoting the dialogue between the applicable doctrines among humans and the revival of religious thought to produce and flatten in life privately and generally and to be ‘religious thought‘ plans and approaches and thoughts expressed by the routes and systems in reality, and the Congress seeks in that to offset the dwindling of thought and weakness of culture as a prevalent defect in the Sudanese society and its religion.

And the Congress works for the completion of Culture with reviving the arts are not as joyful thing only, but as beauty, effects, heritage and creativity and crafts of clothes, housing and heirlooms made and the machine and beauty paintings and sounds of music that grow with training, facilities and assistive devices and global

communication. And to care for the theater, poetry, literature and all the arts of movement, story and expression, especially folk art which reflects the values of the people that live and bear fruit more as long as they mix with the cultures of the world.

- • The Congress calls for the extension of the media in the country, passing to the world, in freedom, equality and popularity not to be monopolized by the state and or owned only by the rich. The Congress works hard as it's carrying a message of religion and wisdom and guidance for all people to strive to pass this message with the activity of its movement publishing the books, newspapers, radio and electronic messaging, which transmits true news and carries the wise visions for public opinion and for the country and the workers.

- • The Congress is active to extend sports and develop its arts and expand its range with all types in the society for the sake of wellness and fun of playing and systemizing the competition with caring of its etiquette and educating the souls on its rhythm to be patient with domination and to have piety in victory, and in the pro of its sides and to have good advice, and in individuals and in raising the spirit of the team and controlling the nerve and justice of competition and other things that educate the souls in creating competitive relations between individuals and groups in all life.

- • The Popular Congress knows the coral of tribe as reality in the society's entities that the neighboring urban is not the common, and the Congress under the guidance of religion rewards the tribal loyalty as long as it is for righteousness, cooperation and exchanging advises between kin, then it strengthens neighborly relations in neighborhoods in constructing those meanings in the urban areas. But the Congress as a call and educations is against tribal, local and regional fanaticism as monopoly for authority, envying or damaging or sarcasm or promoting the reasons of the conflict, because people are equal, believers and those who ask for residing are brothers and should remove among them the mistrust, estrangement and evil.

- • The Popular Congress knows the established religious ways in traditions as cooperation with the good behavior and manners and the other purposes of life encouraging the intentions of religiosity. Therefore it appreciates the Sufi loyalty and respects the canon loyalty and enhances the ways of religiosity, science and virtuous life which agree with its relations, but it works to cleanse the religious groups of impurities of fanaticism which cultivates the spirit of jealousy and discord among the believers or harnesses that loyalty and exploits it for untruthful purposes as a supporting religion to political whims or mundane benefits.

- • After all that the Popular Congress emphasizes that, under the guidance of religion and the experiences of civilizations, it doesn't depend on the authority by itself, but the priority is to the efforts of the community to which doesn't become occupied with policy and competitions rather the good deeds. The Congress doesn't depend in directing life to the power of authority and its wealth, or leaves all its leaders who those who become seduced with whims and desires of ruling, but it pays much attention to raise the emerging and educate all the generations of the community on good manners in worship, God remembrance, righteousness, charity, kindness,

forgiveness and tolerance, not with criminality and conflict between people, but with educating and wisdom that people can exchange with their many relations and exchanging advices and promotion of Virtue and forbidding the evil to evaluate values and to extend the kind manners, tolerance and good behavior and treating with the consultation and the exchange of advice and with the cooperation of good deeds to do good and earn a living and science and extension of wellness.

And all the religious traditional educating approach in tribe or District or in the group again, and every modern method of individual activities or systematic are all like a guide - taken by the Congress and it aims to build a society assumes most functions of life voluntarily and honestly with the true faith and strong effectiveness, and every time the people are more educated, the community sacks for the extension of power except in least amount and then the social structures establish as forms and norms, and also as meanings and gain of religious ones become blessed after the world in the Hereafter.

Security and Defense:

- • Sudan is a vast country which is targeted, especially that its borders elongated and its neighbors are overlapping and its religious identity and its financial wealth is agonist, and therefore the society must stand up as whole with the duty of defending the homeland and its development as upholding of the advice of jihad in defense not in aggression in the sake of God and the homeland, and therefore there is a need to develop the experience of People's Defense and the National Service and the empowerment of the duty of Jihad and giving the souls until the majority of those who are able head to the defense work voluntarily not with force and with piety not with force, and they train to be ready they are in various corals of life to rush to take up arms if they are called when emergency with dense enough groups.

About the armed forces, there is a must of rooting the systems of moral education, leadership with shora, discipline and bravery Jihad, impulsive and controlled. It should generally promote the updating of defense institutions as all - weapons facilities, communication and movement of forces that they are not huge with the size and then with cost but it should facilitate effectively its mobilization as needed. There must be, generally after the stabilization of unified determination, peace and compromise of grievances that provoked various armed forces which represent sharing incision in the society and regions in the country. For Sudan to have national army in terms of its configuration leads and mandates the task of defending the country in spirit, awareness and efficiency of system and machine defending its security, freedom, identity and earnings helping others in the world, wherever called the reasons of stability, system and peace.

- • The security of the society and preventing it from the indiscretion of the regime and guarding it of criminality and controlling the aggression and the criminal arguing all those are jobs and worries to be entrusted to the police, and there is a must to extend the police in all necessary locations of living for the society system, training

and protection from the temptation of contact with the movement of community as restraining and purification and enrichment to the needs of its members as well as developing the efficiency of its scientific and technical means.

- • The existence of a special device for Public Security that works efficiently and monitors the merits of reality and its consequences and can estimate of the risk and suggests prevention as to preserve the country's security at home and abroad is necessary thing in all societies. But there must be limits for its functions and avoiding it from some of the practices in countries that the security services lay out to become like an octopus that enters in all people's lives and trespasses their sanctities and arrests their freedoms and tortures them and dominates the society. That is an advice regarding it generally and it's more important in what Sudan faces from the oppressing of security against people.

- • There should be as much as the effectiveness intensifies to complete the sufficiency to have necessary extent of statement and transparency in all the work of the security services and the police and military and the commitment to morality, piety, consultation, and control advice to the delinquency of strong power. Therefore there is a must to adjust the balance between the authority policies and its measures of public order as well as the freedom and immunity of the society and entrusting the maintenance of system to the police and to the agents of justice and the judging with right and legal procedure, and also the control of those through the constitutional institutions of the people and their public opinion.

- • In the policy of security and national defense, the Popular Congress cares in the policies of the country about the commitment not to intervene by force in its neighboring countries, and not to aim at any of the neighboring nations and the regions except with cooperation, as the Congress calls for freedom and independence of each country and does not accept subordination in defense or security except to protect its land and to reassure its people or cooperating with others for a common interest or the development of a system towards the extent of the unity of defense and public security issues between the neighboring nations with Sudan.

Foreign Policy:

- • Religion recommends and the Constitution provides that the foreign policy is based on pride and independence, and as the meaning of pride and independence within the country root in the culture of the community and its economy, they also appear in its foreign policy, and as in some nations the spirit of humiliation and subordination to the stranded states for despotism and tyranny spread and the governments represent those policies where it appears a justification for the reality of weakness and promotion of the claims of globalization and unipolar superpower in the world.

But the most rational foreign policy in the view of the Congress is expressing the national determination and trust in God the greatest Almighty, and it seeks independence and care for the authenticity of the homeland and its identity globally and protection of its people's interests and dignity, and for Sudan to avoid humiliation

under the international imperialist tutelage which controls its affairs and the security stability, and approach of governing and the destination of its policy in what sponsors their security is and their interest at the expense of the Sudanese, so there must be in our foreign policy to have distancing of the bargaining and then developing towards the extension of the Supreme message and the general interests of the nation and humanity.

- • Whatever the pride is but it is not an aggression with words or action or stopping, but the relation among nations in religion is the peaceful coexistence and dealing kindly and the good for good and the dialogue is open with all people in the world all as controversy, debate and agreement, so no taken by force but only defender and striving. And the attitudes of the Popular Congress express all that in policy and communications and systems which concern the authority of Sudan especially and what concerns its people generally from the world issues in the hope that the principles of peace prevail without war, force and conflict with cooperation and respect without strife... with justice without injustice in the relations between peoples.

- • Among the most prominent concerns of the world, which Sudan concerns, and the Congress recalls is the issues of the Arab and African, Asian peoples and victims in the world that are waiting for an urgent peace for the peoples of oppressed minorities and disadvantaged from their rights and sanctities striving no matter how maximizes the impact of oppression and aggression.

- • In these dissertation of the neighboring regional African especially the Congress supports the systems of cooperation and economic coordination as markets and open borders, in which integrates the efforts of the African peoples to reach soon regional group units in the systems of governance that include countries which take into account the privacy of the country rule, and module systems that defeat the reality of misery and drive toward new large roles of African peoples, connect them across the continent for the reconstruction of social, cultural, and economic connections and to raise even a bit by a bit their conditions and promote their renaissance.

- • In the Arab neighboring, the Popular Congress calls to activate the official organizations which remained as dead forms, and to promote the cultural connections between the Arab peoples, and to activate the economic institutions to benefit from the financial Arab surpluses and what Sudan provides of agricultural and animal potentials, which provide the Arab nation its nourishment and its clothes, and it seeks Arab the Arab unity to return to the nation its place and role in the world.

- • The Conference considers and struggles against genocide and eradication which are promoted by the international and regional against peoples in the regions of Palestine, the Balkans and the lakes and the Horn of Africa and campaigns of occupation in Iraq and Afghanistan, and all those wars the loser in them is the vulnerable peoples and winner in them soon is the forces of neo-colonialism. But the man of the whole world is losing in them in this world and in the hereafter.

- • The Popular Conference looks forward to serious linking programs towards the Islamic nation as states, governments, groups and organizations, common useful approaches that link the nation, fix the social and political realities and embody its position among the countries and societies of the world.
- • As the scientific progress rises valid effective means for communication among the world, and while the ones with power and tyranny raise slogans of globalization and stereotyping with their standers and whims, the Popular Congress hopes for the interact positively among peoples in free dialogue out of tyrant ideas, which claim to be right foe on materialistic civilization, with culture and cosmic power. But we want through the modern global means of communication and dealing to raise the values of religion that feed the human spirit with faith and guide his path away from the tyranny of atheist materialism and its aggression, to a new salvation guided by religion or the spirit of humanity in cooperation and unity.
- • That is why the Popular Conference calls for reform of the international institutions, particularly the United Nations and correcting the regional and regional representations in them, and ending the control on the Security Council with the monopoly of its seats, veto and domination, and with the extension of universal jurisdictional justices with provisions that humanity agrees on.
- • The Congress calls for intensifying the media and exchanged information and activating the popular international and regional organizations such as the organizations of women, youth and trade unions and to activate the relations of peoples and linking their organizations and their movement through the countries in the sake of constructing the cosmism of science, culture, society, sports, economy and others with the justice of interaction and dealing with it for all of the employees of all humans.

Congress: Construction and chastening:

- • The movement of the Popular Congress is a renewing move which inspire all assets: the values of religious heritage, wisdom, experience and humanity, and the lessons and sermons for Sudan's history since the old events with traditions, systems and religious and customary cultural, social, economic and political experiences, especially the past developments of the first call of the National Congress that is spread in the movement of religion in public life since that its views and features crystallized until it built its basal structure but then its peak disrupted and worsen its severity because of what temptation of authoritarian condescending power overlaid and the possession of public money and spending it with injustice and corruption and love of monopoly of the general jurisdiction without the other and restricting their freedoms and the withholding the general affair as a secret of every observer or advisor.
- • The proved "popularity" is the characteristic that is now emerging in the Popular Congress, which sided from what was problematic for National Congress, so it is an

affiliation among those rotate around its axis, reconciling by it and they go along with all the forces of the people the political and social ones even if they had in the past previous dispute and a pace of grievances, and it is a framework that combines the audience of the country without differentiation between men and women, adults and young people, the rich and the poor or the urban and rural people, the people of the south and the north or the west, east and center, as the land of the country is the base that gathers all citizens. But also - and this what is sure as renewed 'popular' power in it at the base in the opinion or promotion or money, all the leaders to be elected from lower levels that are close to the people not to be appointed from above nor from the official positions, and loyalty in it is with the sincere faithful agreement on the objectives and approach not slighting the tyranny or authority nor with the temptation of honor or wealth nor the fanaticism of inheritance or race or for the self-benefit, and the work in it with the will of the people that is emerged from faith in religion and facts of unseen that are adjusted by morality and good deeds, that is guiding with diligence, consultation and agreement the regular and the guided with the plan and system on a straight path, with systems, relations efforts and happenings in it where clarified its 'refereeing to the congress' movement to the view of people, shown and agreed with public opinion, arguing and advising, with criticism and a clear dialogue affairs to the merits of the objection and acceptance in its interior and outside affairs.

- A renewed, spread invitation the popular Congress will do this program and it is not limited to logos of religion, politics and morality but it's concerned about the issues and approaches and to be detailed by the sub-systems of the Conference detailed in light of what it is followed with the conditions of private event and through the experience of jurisprudence in the concerns of people's lives directly and it is not confined to the people of old allegiance before the change but addresses all the people of Sudan with wisdom and guidance and aids all the masses of people and their sectors that old party partisanship became weak and their ways have confused to treat the crisis matters of the country and community, and it doesn't come up with words, data and abstract arguments but it affects the feelings as speeches, sermons and poetry and to be spread in the souls as motives and standers of life.

- A constructing campaign will perform to unify the members of the Congress across all sites, shops and regions in Sudan, and among all groups and sectors of the population. So to represent, in the membership of the Congress and its collecting structure, the meaning of equality between the country's people and the unity among them on the basis of their relations in live support of the party. And the meanings will rise and the visions will be exchanged in organizational, political and kinetic renovations, and the build of all the structures will be in accordance with the basal Statute and the conferences to be held until the gathering conference, which integrates the revolution of renovation and construction will be held.

- And on the permanent membership, there will be loyalty to the Popular Congress aligned to it after the renewal movement and having crises of confiscation of the Conference that is successive to the government's authority and after impartiality to

God not to power nor prestige and to honesty not fear and self-greed in this world, or not for loss or urgent chattel with the slyness of the authority - all the members will have a chastening program that spreads the way of acquaintance and direct close contact between them wherever the neighborhood or company or occasion gather them they respond to the appeal to the houses of worship in order for the relations of remembering, advising and solidarity to survive, and they will have to pay a financial subscription that purifies them and enhances their loyalty to the Congress and contributes to the expenses of running it, and the system of families and circles will be spread where each clique of members meets as a regular cycle working on rites, studies and consultations, and there will be among the members a network of cooperative, economic, social and charitable, cultural and sports organizations among young people, women or men, or among all of them.

And that is for the chastening and rationality in the circles of members, in which rises in them the virtues of religion and progress of life, and to allow the field between them for those who have had previous experience of education in a religious or social movement - the field that can proceed rising in its life and to present to its members brothers in the Congress information that benefit them.

And the Congress dispenses and even becomes careful that history and gained heritage make it carry a confined sectarian that separates it from the others and that some people inside it hide with their relations and measures in a special entity without all other member of the organizing pledge that which the honesty of religious people and the loyalty to the congress among the members do not accept, - if it is known if some of the functions in the conference commissioned as something special or heavy - to choose for it from the members generally who concern about honesty or endure what is beyond the duties of the regular membership.

Congress: The political relations:

- • The Popular Congress is open on the political arena as a whole, in dialogue, debate and competition, or coordination and exchanging in order to be close to others and in national agreement of the origins of the Islamic and national programs in Sudan, or in the main constituent issues of public life, consistent freedoms, free and fair elections for the state government in all levels, and spread decentralization in science, wealth and power and sincere commitment with the guidance of national reconciliation treaties on the approach to peace and the transition from reality to the example of the ruler of the people. The communication might lead, under the guidance of brotherhood in religion or cooperation in the country things, to dealing and coordinating in reconciliation in the private approach of the political forces and to enforce some plans and detailed programs which they could be folded by the dispute or to the alliance in the context of competitive elections or ruling courses on various levels.

- • The Congress seeks to strengthen a honest effective relation after the peace in the south and in its Western and Eastern regions which have crisis with the popular movements that were rising for justice of the balance of the authorities and public funds and with other forces and social systems in those regions to promote their

renaissance and rationalize their policy and the strength of their constitutional systems and having good society in the context of one nation of the country.

- • About the relation with the existing regime, which bridges the doors of freedom and the shora and broke the pledge of the constitution and became tyrannical in governance with force so the Popular Congress is a political organization that respects and abides by the text of what is typical of the judgment of the Constitution and what is justice of the legal system, and supports and drives every policy or right attitude that has goodness for the country and its rationality, and it opposes with the effective policy and the good word whatever goes against that. And the Congress doesn't accept ever exceeding the pledge of the constitution and changing the law in its articles and its validity by the will of the power, especially the suppression of freedoms and exploiting the power of the weapon, which makes the political work come out from peace to the violence which the Popular Congress doesn't hope for as an approach nor a way and from the renaissance with peace to the revolution is a need but making troubles for the energies of the country and its stable life.

- • And about the unanimous accord with the political forces that have been active someday in the fight against a current regime and then stayed at the site of the political opposition, so the Popular Congress after effort and disagreed with the authority and it was subjected to the scourge in order to legalize freedom and extend the decentralization for all – it goes on to promote every effort that helps the harmony of the National line and its safety, gathering harmony on the basic principles of the rule of the people, then a dialogue or free competition, which are details in programs and principals which can differ or in getting closer and which would be strengthened by consultation meetings and national negotiation and conferences.

In this context, the Popular Conference affirms its commitment that the general elections at all levels should be made for urgent deadlines in a climate of freedom without having exceptions for the state of emergency, and intrigues from the authority and its complicit organizations and its forbidden exploitation of public money.

- • The option of violence and war that is loomed and initiated by some political and official members, with intimidation, and other forces have to defend it in a context of other powers seeking freedom, justice and equality that would lead the country to the risk of destruction, ruin and it threatens the unity of the homeland. But the most complete political struggle is to establish the pillars of homeland founded on the origins of the true religion and on freedom, shora and decentralism, constitutional pledge in hardness to oppose the authority injustice and resisting it and going for the national peace whenever it is possible.

The Popular Congress tends to resolve the regional, partisan and national crisis through negotiation between all the political parties in the sake of freedom, equality and the rule of the people and it adopts the principle of gentle dialogue to stop the desires of the conflict by force among all the forces of Sudan to arrange peace and tranquility of stability of constitutional frameworks in preparation for the exchanging

of the free opinion and to conduct a referendum of the people in their decision and in electing the one who dominions their ruling as chosen and accountable in order for the political right to be reflected with freedom show and corresponding , choosing and for the fair national unity to be ensued with acceptance and in this way the promising renaissance of Sudan mobilizes and behind it for all human beings.

Consultative Commission

1/12/2005

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