

Press Conference Paper Titled: (The Effectiveness of Economic Conferences in Addressing the Structural Economic Crisis)

(Translated)

Governments have consistently resorted to holding economic conferences after every financial distress or economic crisis in an attempt to find solutions and remedies for the economy. However, each conference concludes with the same economic ideas that are the root cause of the crisis and distress, which remain confined to the framework of capitalist economic thought, relying on its colonial mechanisms and tools, such as privatization, subsidy removal, currency devaluation, deficit financing, and interest-based loans, among others. The gravest consequence of this is the descent into the clutches of Western colonialism and its institutions—the International Monetary Fund (IMF), the World Bank, the World Trade Organization (WTO), and similar entities. This ultimately results in governments in our countries mortgaging our resources and capabilities to multinational corporations and the masters of colonialism.

Sudan is a wealthy and resource-rich country, as acknowledged by all Western organizations. When they considered just its agricultural potential, they described it as the "breadbasket of the world." How much more remarkable would Sudan appear if we considered its other resources—its animal, forest, and mineral wealth? This perhaps explains the colonial powers' struggle over Sudan, particularly between Britain and America.

Sudan is a treasure trove of resources. It boasts approximately 150 million acres of flat, arable land, of which only 64 million acres are currently cultivated. It also has 115 million acres of natural pastures. The mighty Nile River flows through Sudan, along with its tributaries—the Blue Nile, White Nile, and Atbara River—and about 85 other watercourses. The Nile alone carries approximately 86 billion cubic meters of water, while Sudan receives 400 billion cubic meters of rainfall annually, a figure that is increasing. Additionally, Sudan has the sixth-largest livestock population in the world, with 110 million heads of cattle, and its total annual fish production is approximately 42,000 tons.

Sudan's gold reserves are estimated at 1,550 tons, making it the third-largest gold producer in Africa, with an annual production of 93 tons. Its silver reserves are estimated at 1,500 tons, along with 5 million tons of copper and 1.4 million tons of uranium. Sudan also accounts for 80% of the global production of Arabic gum, which is used in 180 industries, including food and pharmaceuticals. Additionally, Sudan produces 39% of the world's white sesame and 23% of its red sesame, among many other resources.

With a predominantly young population, Sudan has immense potential. Yet, hunger persists, and the country increasingly relies on humanitarian aid, turning it into a food aid recipient instead of a global food exporter. This situation has persisted since the so-called independence from traditional colonialism (Britain). Now, under American colonialism, Sudan has been plunged into wars and fragmented. Through its agents and the sponsorship of American envoys, efforts continue to further dismantle what remains of the country.

From all this, it becomes clear that the country needs a principled economic vision and correct, fundamental solutions to break free from the grip of Western colonialism and discard the capitalist economy that is currently being imposed on Sudan. This system is the root cause of the crisis, as all its proposed remedies are merely poisons and tools of dependency on the colonizer.

Why is the Sudanese pound tied to the dollar, when both are mere pieces of paper with no intrinsic value beyond the design, ink, and paper? Why do we bow and submit to the prescriptions of the International Monetary Fund, which destroy economies and plunder resources?

When addressing economic problems and crises, it is essential to think beyond the corrupt reality that is itself part of the crisis and cannot provide solutions. This requires identifying the root causes of these crises, including the perpetual crisis that persists regardless of circumstances. Our condition in peace is no better than in war, which underscores that the real cause of the crisis is the economic system implemented in the country. It is the source of the economic disaster that has befallen us despite our immense wealth. Indeed, this wealth has become a curse under the "law of the jungle" that governs international relations under capitalism's yoke. True, sound thinking that can lead us out of these crises necessitates delving into fundamental issues, analyzing them deeply, and crystallizing them clearly. Only then can we conceive economic solutions capable of bringing the country out of this dark tunnel.

What is the purpose of economics? How is wealth acquired and developed? How is it spent and managed? How is wealth distributed among individuals in society, and how is balance achieved? What are the types of ownership—private ownership, public ownership, and state ownership? What wealth is due to the treasury (Bayt al-Mal), and what are its avenues of expenditure? What are the rulings on land? What are the rulings on currency, its types, and the dealings of usury (riba) and exchange (sarf)? What zakat obligations apply to wealth? What are the rulings on foreign trade, and what are its sources?

All these matters must be addressed to properly resolve economic issues.

We, in Hizb ut Tahrir, possess comprehensive solutions to Sudan's economic challenges. These solutions can rescue the country from its current abyss and elevate it to a leading position among nations. To achieve this, it is essential to focus on the following points:

Islamic economic principles provide sound solutions to economic problems, offering a unique way of life that fundamentally differs from the capitalist approach in both principles and details.

Therefore, we find that capitalist economics focuses on human needs and the means to satisfy them, and it only examines the material aspect of human life. It is based on corrupt foundations, which are:

First: The problem of relative scarcity of goods and services in relation to needs, and the insufficiency of goods and services to meet the ever-changing and numerous human needs. This is the economic problem in their capitalist society.

Second: Their discussion of the value of the produced thing, which is the foundation of economic research and its most studied aspect.

Third: The price, which plays a role in production, consumption, and distribution, and is the cornerstone of the capitalist economic system."

These are the primary concerns of the capitalist system. However, it neglects the real issue within society: the problem of wealth distribution and ensuring access for the people.

While resources exist, so how can the vast wealth of a country like Sudan reach the hands of its people, who suffer from hunger and malnutrition, despite living in a land abundant with riches?

Here is the translation of the text you provided without changing the words:

The capitalist economic system does not care about what society should be like but cares about the economic material as far as it satisfies a need. Therefore, the task of economics is to provide goods and services, that is, to provide means of satisfaction in order to satisfy human needs, regardless of any other consideration. Based on that, it looks at providing means of satisfaction. Since goods and services are limited means of satisfaction in their view, they do not suffice for human needs, and their needs are unlimited. Therefore, the economic problem

arose, which is the abundance of needs and the scarcity of means to satisfy them, meaning the insufficiency of goods and services to satisfy all human needs.

In Islam, however, the economic problem is how these goods and services reach all people and enable them to satisfy their basic needs. Therefore, the problem is in distribution, not in the scarcity of resources.

One must be aware that there is a difference between the science of economics and the economic system. Managing financial affairs, whether by increasing it or securing its existence, is discussed in the science of economics, whereas how to distribute it is discussed in the economic system. Even though both the science of economics and the economic system deal with economics, they are two different, changing entities, and the concept of one is not the same as the concept of the other.

We find that Islam intervenes in the enjoyment of wealth in a clear manner; it prohibited the enjoyment of certain types of wealth, such as alcohol and carrion, and it prohibited the enjoyment of certain human efforts such as dancing and prostitution. It prohibited selling what is forbidden to eat from wealth and prohibited managing what is forbidden to do from work. This is in terms of the enjoyment of wealth and human effort, while in terms of how to possess them, it has legislated various rulings for acquiring wealth, such as hunting and reviving barren land, as well as the rulings of leasing, manufacturing contracts, inheritance, gifting, and bequests..."

This is regarding the utilization of wealth and how it is acquired. As for the material of wealth in terms of its production, Islam has left this to people to achieve as they wish, affirming that wealth exists naturally, and that Allah (swt) created it. He says: **﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا﴾** "It is He who created for you all of that which is on the earth." [Al-Baqra:29].

When it comes to the production of wealth, Islamic texts indicate that the Sharia has left the matter of wealth extraction and the improvement of human effort to the people. For example, in a narration by Muslim from Aisha (Radya Allah Anha) via Anas (Radya Allah Anh), it was reported that the Prophet (saw) said in reference to pollinating date palms: **«أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ»** "You have better knowledge (of a technical skill) in the affairs of the world." Additionally, it is reported that the Prophet (saw) sent two Muslims to the town of Jurash in Yemen to learn the craft of weapon-making. This demonstrates that the Sharia left the production of wealth to the people, allowing them to produce it according to their expertise and knowledge.

Thus, it is clear from this that Islam looks at the economic system, not at the science of economics, and makes the enjoyment of wealth and how it is possessed the subject of its discussion, without addressing the production of wealth or the means of enjoyment at all.

The economic policy in Islam is to ensure the complete satisfaction of all basic needs of each individual and to enable him to satisfy his complementary needs as much as he can, as he lives in a certain society with a specific style of living. Therefore, the economic policy in Islam is to address the basic problems of each individual as a human being living according to certain relationships and to enable him to raise his standard of living and achieve well-being for himself in a specific style of living. In this way, it differs from other economic policies, and from the states that base their view on collecting money from the subjects.

Islam has concerned itself with clarifying ownership, dividing it into three categories based on its reality: individual ownership, public ownership, and state ownership. Individual ownership is a Shar'i rule determined by the thing or its benefit, requiring the one to whom it is assigned to enjoy it and take compensation for it. The Shariah ruling determined in this is the permission of the legislator for the individual to benefit from it, whether for consumption, utility, or exchange.

As for public ownership, it is the legislator's permission for the group to share in the enjoyment of the thing. The items that come under public ownership are those that the Legislator has specified as being shared among the community and prohibited from being exclusively owned by an individual. This is realized in three types, which are:

1- What are considered public utilities, such as those necessary for the community, which, if not provided for a town or group, would result in their dispersion in search of them.

2- Minerals that do not diminish over time.

3- Things whose nature prevents individual ownership.

The Prophet (saw) said: «المُسْتَلْمُونَ شُرَكَاءُ فِي ثَلَاثٍ؛ فِي الْمَاءِ وَالْكَلْبِ وَالنَّارِ» **“The Muslims are partners in three things: water, pasture and fire, (Narrated by Abu Dawood) and Anas narrated from Ibn Abbas with the addition: «وَتَمْنُهُ حَرَامٌ» and their price is unlawful.”** Ibn Majah narrated from Abu Huraira that the Prophet (saw) said: «ثَلَاثَةٌ لَا يُمْنَعْنَ: الْمَاءُ وَالْكَلْبُ وَالنَّارُ» **“Three things cannot be denied: water, pasture, and fire.”** This is evidence that people are partners in water, pasture, and fire, and that individuals are prohibited from owning them.

Public ownership cannot be owned by individuals. Al-Tirmidhi narrated from Ayyad bin Hammad: «أَنَّه وَفَدَّ إِلَى رَسُولِ اللَّهِ ﷺ فَاسْتَقَطَّعَهُ الْمِلْحَ فَقَطَّعَ لَهُ، فَلَمَّا أَنْ وُلِيَ قَالَ رَجُلٌ مِنَ الْمَجْلِسِ: أَتَدْرِي مَا قَطَّعْتَ لَهُ؟ إِنَّمَا «قَطَّعْتَ لَهُ الْمَاءَ الْعِدَّ. قَالَ: فَانْتَرَعَهُ مِنْهُ» **“He came to the Messenger of Allah ﷺ and asked for a portion of salt, and the Prophet ﷺ granted it to him. When he turned to leave, a man from the gathering said: ‘Do you know what you have given him? You have given him the unending water.’ The Prophet ﷺ took it back from him.”** The 'unending water' refers to water that does not cease. There is no doubt that the wealth of public properties is what capitalistic transnational companies covet, and it is one of the reasons for the colonial Western conflict over influence in Sudan, which we are currently suffering from.

As for state ownership, it is what belongs to all Muslims, with its administration by the Khalifah (Caliph) who may allocate some of it according to his judgment. Every ownership whose expenditure is dependent on the Khalifah's opinion and judgment is considered the property of the state. The legislator has designated certain funds as belonging to the state, i.e., for the Khalifah to spend as he deems fit, such as the spoils, land tax (kharaaj), jizyah, and similar revenues. This is because the law did not specify the entity to which they should be directed. However, if the law specifies a designated entity for these funds, and does not leave it to the Khalifah's discretion, it is no longer state property, but rather belongs to the designated entity. Therefore, zakat is not the property of the state; it belongs to the eight categories of recipients defined by the law, and the treasury (Bayt al-Mal) is merely the place where it is safeguarded until it is distributed.

Thus, the state must implement the rulings of Islamic Shari'ah to restore stability to the economic life, and this can be achieved as follows:

1- The state must stop dealing with the International Monetary Fund and halt usurious loans, as these are a war against Allah. Allah says: «يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ * فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ وَإِن تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ» **“O you who have believed, fear Allah and give up what remains [due to you] of usury, if you should be believers. (278) And if you do not, then be informed of a war [against you] from Allah and His Messenger. But if you repent, you may have your principal - [thus] you do no wrong, nor are you wronged.”** [Al-Baqara: 278-279].

2- The state must stop customs duties on goods because they are forbidden. They increase inflation and raise prices. Islam forbade customs duties on goods, considering it a great crime. The Prophet (saw) said about the Ghamidiyah woman who was stoned for adultery when one of the Sahabah (companions) insulted her: «فَوَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ تَابَتْ تَوْبَةً لَّوْ تَابَهَا صَاحِبُ مَكْسٍ لَّغُفِرَ لَهُ. ثُمَّ أَمَرَ: «بِهَا فَصَلَّى عَلَيْهَا، وَدُفِنَتْ» **“By Him in whose hand my soul is, she has reported to such an extent that if one who wrongfully takes extra tax were to repent to a like extent, he would be forgiven. Then giving command regarding her, prayed over her and she was buried.”** The tax collector refers to the customs officer.

3- The currency should be based on gold and silver, as they are the currency in Islam, instead of relying on the dollar, and the printing of currency without backing must stop because it is a means of taking people's money unjustly.

Islam linked these legal rulings to gold and silver, considering them as currency and circulating money, and as the price for sales. This is an affirmation from the Prophet (saw) to make gold and silver the monetary unit by which the price of sales and the wages for efforts are

determined. This indicates that currency in Islam is gold and silver because all rulings related to money are linked to gold and silver as the price for all goods and efforts, and as currency for trade, whether they are minted or unminted (bullion).

4- The state must not impose indirect taxes, or taxes on goods and services. The state must not impose taxes in the form of court fees, or fees for applications to the state, or for transactions like land sales and registration, or any other indirect taxes like value-added tax (VAT), as their imposition is unjust and prohibited. The Prophet (saw) said: «لَا يَدْخُلُ الْجَنَّةَ صَاحِبٌ مَكْسٍ» **“Sahib maks, meaning one who tithes people, will not enter paradise.”**

5- It is also forbidden for the state to allow the kuffar and their companies to take the wealth of the country and public property to plunder it. It is not permissible for the wealth to be owned by the kuffar and their companies in the name of foreign investment or capitalist companies, and what is called privatization of public property and empowering multinational companies; because this, in addition to being plundering the country's wealth, is also empowering the kuffar over the Muslims, and this is forbidden. Allah says: «وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا» **“and never will Allah give the disbelievers over the believers a way [to overcome them].”** [An-Nisa:141].

6- It is also necessary to stop applying the prescriptions of the International Monetary Fund and the World Bank, and to exit from these colonial organizations as they are the cause of crises and disasters in the world. A close example of this is the collapse that occurred in Sudan after lifting subsidies on goods and devaluing the currency, with only the so-called "customs dollar" left to float.

7- The state must also fulfill its duty of spending on education, health, and treatment, which are among the most important duties of the state. This inability to fulfill these duties is due to the implementation of the capitalist system and submission to colonial organizations, from which we must liberate ourselves by establishing the Dawlah (state) of Islam; the Khilafah Rashidah (rightly guided Caliphate) upon the method of the Prophethood, which establishes the system of Islamic economics to fill the earth with mercy and blessings, increasing goodness and prosperity, led by the Khalifah of the Muslims who embodies the words of Umar ibn al-Khattab: 'By Allah, if a donkey stumbles in Iraq, I would fear that Allah would ask me, "Why did you not pave the way for it, O Umar?"' in compliance with the saying of the Prophet (saw): «الإِمَامُ رَاعٍ وَهُوَ مَسْنُونٌ عَنْ رَعِيَّتِهِ» **“Everyone of you is a guardian, and responsible for what is in his custody.”**

Ibrahim Othman (Abu Khalil)
Official Spokesman of Hizb ut Tahrir
in Wilayah Sudan

