

Press Release

The Banknote Violates the Islamic Shariah as well as the Seizure of People's Money Unjustly

(Translated)

Minister of Finance, Gibril Ibrahim, stated that the objectives of the change of the currency are:

1. Eliminating counterfeit currency.
2. Clarifying the sources of wealth for individuals with significant financial holdings.
3. Incorporating money outside the banking system into the official banking system.
4. Ensuring that individuals with substantial wealth comply with tax obligations.

As Muslims, it is imperative that all our actions and decisions adhere to the rulings of Islamic Shariah, in accordance with Allah's command: ﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ﴾
الله وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ﴿٣٦﴾
"It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair." [Surat Al-Ahzab:36].

We, in Hizb ut Tahrir / Wilayah Sudan, clarify the Islamic rulings regarding the arguments presented by the Minister of Finance for changing the currency as follows:

First: Addressing the issue of counterfeit currency with a new paper currency printed by the government without real backing is itself a form of deception. According to the Shariah, the legitimate currency is gold and silver. If the state issues paper currency as a substitute for gold and silver, it must be backed by them, as Islam has tied specific rulings to gold and silver as currencies and measures of value.

Examples include the prohibition of hoarding gold and silver, the obligation to pay zakat on them, the specified amounts for blood money (diyyah) in silver and gold, and the threshold for theft punishable by cutting the thief's hand.

Second: Requiring individuals to disclose the sources of their wealth amounts to baseless accusations. In Islam, the principle is the presumption of innocence, and individuals should not be held accountable based on suspicion. The Prophet (saw) said: «الْبَيِّنَةُ عَلَى مَنِ ادَّعَى، وَالْيَمِينُ عَلَى مَنْ أَنْكَرَ» "But the proof (Bayyinah) lies on the one

who is making the claim, and the other (Yamin) must be taken by the one who rejects the claim.”

Third: Forcing people to deposit their money into the banking system and setting withdrawal limits amounts to unjustly seizing people’s wealth. In Islam, restrictions on wealth are only permissible for those deemed incompetent, as Allah (swt) says: ﴿وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا﴾ “And do not give the weak-minded your property, which Allah has made a means of sustenance for you,” [Surat An-Nisa:5].

By imposing these actions, the state treats anyone with money as incompetent.

Fourth: Regarding the claim that wealthy individuals must ensure tax compliance, taxes imposed on a capitalist basis are prohibited in Islam, whether direct or indirect. Islam has clearly defined how wealth should be handled in accordance with Islamic rulings. The Prophet (saw) said: «لَا يَحِلُّ مَالُ امْرِئٍ مِّنْهُمْ إِلَّا بِطَيْبِ نَفْسٍ مِنْهُ» “and a man’s property may not be taken except with his goodwill.”

From the above, it is evident that the arguments provided by the Minister of Finance for the currency change have no basis in Islamic law. They reflect adherence to the misguided capitalist system, which fosters poverty, oppresses the poor, and unjustly seizes people’s wealth. The only way to overcome these violations in wealth, currency, and other aspects is through the establishment of the Islamic State, the Khilafah Rashidah (rightly guided Caliphate) on the method of Prophethood, which adheres to Islamic rulings in all aspects, including wealth, currency, economy, and governance.

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾

“O you who have believed, respond to Allah and to the Messenger when he calls you to that which gives you life.” [Surat Al-Anfal:24]

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