

Press Release

## Collection of Indirect Taxes is Forbidden in Sharia So How About You While You Impose Them on the Displaced and You Do Not Observe Concerning Them Any Kinship Nor Covenant?!

(Translated)

The Prime Minister Kamil Idris directed not to add any fees or new taxes at the crossings, and he also directed the governmental entities, represented in the Ministry of Finance, Customs, Taxes, the States, and the Crossings Administration, to put the directive into immediate implementation. This directive came from the Prime Minister on the background of the Arqin crossing crisis, where tax increases reached up to 1,350,000 pounds on the bus!! Which made the bus drivers enter into a strike, that led to the accumulation of hundreds of vehicles, and the disruption of the travel of the displaced returning from Egypt to Sudan.

And the question that must be directed to the Prime Minister and his government is, why originally are taxes and fees imposed on the crossings so that the Prime Minister directs not to add new fees or taxes? And what is the Sharia ruling regarding taking this money, whether it is from the vehicles or from their passengers?!

Indeed Islam has determined Sharia rulings by which the state takes money from its subjects, and its spending entities, but the tax system applied in Sudan is based on the Western capitalist basis. As for in Islam, it is not permitted for the state to take money from anyone except with his willing consent, the Prophet (saw) said: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَحَرَمَةِ يَوْمِكُمْ هَذَا، فِي بِلَادِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا» **“Indeed, your blood, your wealth, and your honor are sacred upon you like the sanctity of this day of yours, in this land of yours, in this month of yours.”**

Then indeed imposing taxes and fees on vehicle owners leads naturally to increasing ticket prices that the person pays; meaning that all indirect taxes that are imposed on goods and services lead to raising their prices, and this is forbidden in Sharia, for the saying of the Prophet (saw): «مَنْ دَخَلَ فِي شَيْءٍ مِنْ أَسْعَارِ الْمُسْلِمِينَ لِيُغْلِبَهُ: «Whoever enters into anything of the prices of the Muslims to make it expensive upon them, it is a right upon Allah that He seats him with a bone from the Fire on the Day of Resurrection.»

Indeed the state in Islam is a state of care, not a state of collection that burdens the people and increases upon them the burdens, especially in light of these circumstances in which people have lost their money and their properties because of this accursed war, and the Messenger of Allah (saw) supplicated against whoever makes hardship upon the Ummah that Allah makes hardship upon him, he said: «اللَّهُمَّ مَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَشَقَّقْ عَلَيْهِمْ فَشَقَّقْ عَلَيْهِ، وَمَنْ وَلِيَ مِنْ أَمْرِ أُمَّتِي شَيْئًا فَرَفَّقْ بِهِمْ فَارْفُقْ بِهِ» **“O Allah, whoever takes charge of any affair of my nation and makes hardship upon them, then make hardship upon him; and whoever takes charge of any affair of my nation and is gentle with them, then be gentle with him.”**

So how much the people today are in need of the state of Islam; the Khilafah (Caliphate) on the method of the Prophethood, which relieves them from the hell of greedy capitalism, which sees nothing except the pockets of the people, and does not work except to burden them and impoverish them. Indeed the Khilafah Rashidah (Rightly-Guided Caliphate) State on the method of the Prophethood does not take money except by its Sharia right, rather it takes care of the affairs of the people with truth and justice, and provides for them a dignified life in obedience to Allah, so will we not all strive to work with the workers to establish the Khilafah Rashidah on the method of the Prophethood, by which we please our Lord, and live under it as honored and dignified.

﴿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.” [Al-Anfal:24]**

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