

Press Release

Is "Carry On" a Capitalist Patch-Up Disguised as Development, or a Radical Solution to the Inflation Crisis?

(Translated)

With the government's announcement of the launch of the "Carry On" chain as a unified umbrella for consumer complexes and government-run retail outlets, the scene appeared to be an attempt to reshape the image of domestic trade: new signage, better organization, and rhetoric about competition and price control. But the question that arises is: are we witnessing a shift in the philosophy of economic management, or merely a rearrangement of tools within the same system?

From an Islamic perspective, policies are not measured by their administrative appearance, but rather by their intellectual roots and the system from which they emanate. The economic system is not a collection of isolated procedures, but rather a set of principles grounded in faith, defining the form of ownership, the mechanism for wealth distribution, the nature of currency, and the state's role in the market.

The inflation crisis in Egypt is not due to a lack of retail outlets or the absence of a unified brand. The root of the crisis lies in the adoption of the capitalist system, with its inherently worthless paper currency and reliance on usurious debt that drains resources and efforts, coupled with linking prices to the global market and its fluctuations, and opening the door to commodity monopolies and the unchecked power of capital.

In this context, "Carry On" is marketed as a regulatory step to improve efficiency and perhaps reduce profit margins, but it still operates within the same framework: A regulated free market economy, paper money without backing, accumulating debt, and a market governed by supply and demand mechanisms in a distorted environment.

The issue isn't simply about developing retail outlets; it concerns the nature of the forces that control the levers of the economy. For years, the general's presence has expanded across broad sectors of economic activity: from food to contracting to import and distribution. When a new project is launched under the auspices of the state, the legitimate question arises: Who has the right to actual management? And who reaps the benefits?

The involvement of military power centers in economic projects does not necessarily mean that the goal is to alleviate the burden of high prices on the people; rather, the economy often transforms into a closed sphere of privileges, granted to secure political loyalty, with profits being recycled within the power network. Under a system that consolidates power by distributing benefits among centers of influence, the economic project becomes a tool for entrenching authority rather than a means of addressing the needs of the people.

In this sense, "Carry On" may be presented as a humanitarian initiative, while in reality it is run with a mindset of maximizing control and expanding the economic influence of the ruling elites, turning the market into an arena of tightening the grip, not an arena of justice and care.

The idea being put forward is that the state competes with the private sector to provide goods at a lower price, but is it the state's role to compete with merchants? Or is its role to care for the people's affairs according to Islamic law?

Ownership in Islam is divided into: individual ownership, public ownership (such as minerals, energy and major facilities), and state ownership.

Public Ownership: Major permanent and semi-permanent resources belong to the nation, managed by the state on its behalf, and their revenues are spent on welfare, not on paying interest on debts. The state does not need a chain of stores to mitigate the effects of inflation; rather, it possesses the nation's resources to achieve genuine abundance and price stability.

But when resources are privatized or plundered, or managed with a commercial mindset, or their proceeds are directed to pay off usurious obligations, the state is forced to enter into market competition to remedy the imbalance it created itself.

Capitalism allows the market to be the ultimate arbiter of price determination, with state intervention only exceptionally during crises. In Islam, however, the principle is to allow prices to be determined by the interaction of supply and demand, while prohibiting monopolies, criminalizing fraud, and eliminating artificial causes of inflation.

The fundamental difference is that Islam does not allow an economic structure that produces periodic crises and then deals with them through emergency measures, but rather builds an economy that is disciplined by Sharia rulings that prevent the formation of the imbalance from the outset.

Does "Carry On" address the monopoly of strategic goods? Does it change monetary policy? Does it end dependence on Western colonial institutions? Or does it merely improve the sales facade?

Developing outlets and improving supply may alleviate the suffering of some people in the short term, but a deeper intellectual perspective distinguishes between managing a crisis within the system and changing the system that produces the crisis. Transforming consumer complexes into a unified brand may increase efficiency or make them eligible for future sale to foreign investors, but it does not change the nature of an economy that ties bread to the dollar exchange rate, oil to global market prices, and makes the budget hostage to debt servicing.

The solution lies not in improving the tools of capitalism, but in replacing them with a complete Islamic economic system that prohibits usury and usurious loans, adopts a currency with intrinsic value such as gold and silver or a paper equivalent thereof, prevents monopolies, regulates the market according to Islamic law, manages public assets for the benefit of the Ummah, and guarantees the sufficiency of basic needs for every individual: food, clothing, and shelter. Under this system, price control is not a marketing ploy, but a natural consequence of monetary stability and equitable distribution.

Every economic project carries a political message, and the launch of "Carry On" amidst waves of inflation carries a message of reassurance: the state is present, it intervenes, it competes, it regulates. But the deeper message that should be discussed is: why did people need this intervention in the first place? And why have crises recurred to the point where partial reforms are being marketed as major achievements? Real change doesn't begin with storefronts, but with changing the underlying ideology upon which policies are built.

O People of Kinanah Egypt: Your suffering is not a passing crisis that can be solved with a new sign or a modern chain of stores. Your problem lies in a system that has made your livelihoods hostage to debt, your prices hostage to the West, and your wealth plundered and beyond your reach.

Islam did not come merely as a spiritual guide, but as a comprehensive system that regulates finances as it regulates worship, and makes social welfare an obligation of the state, not a favor. Therefore, do not be deceived by temporary fixes; seek a radical cure, and be aware that true change begins with changing the very foundation upon which the economy is managed, not merely changing the faces and tools that implement policies, or even the facade of those policies.

O Soldiers of Kinanah Egypt: You are part of this nation suffering under the weight of inflation, and your responsibility is not merely security-related, but historical; to stand with justice, and to understand that the strength of a nation does not lie in protecting an oppressive capitalist system, but in establishing a just system that lifts injustice from the people.

The Islam you swore to serve is the same Islam that mandates justice, forbids usury, ensures wealth belongs to the Ummah, not to a select few, and holds the ruler responsible for the welfare of the people, not merely for collecting taxes. Know that the true measure is not the number of outlets or the beauty of signs, but rather how closely we adhere to Allah's Hukm (Laws) in our economic affairs and livelihoods. The true measure lies in what Allah will ask us about: the implementation of Islam's neglected rulings and the re-establishment of its lost state. So be its soldiers and supporters, those who restore it as the jewel in the crown of the Ummah. May Allah accept your efforts and grant you victory, so that you may attain glory in this world and honor in the Hereafter.

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ﴾

"Indeed, Allah commands you to return trusts to their rightful owners; and when you judge between people, judge with fairness." [An-Nisa 4:58]

**Media Office of Hizb ut Tahrir
in Wilayah Egypt**

Webpage: www.hizb.net

E-mail: info@hizb.net

Hizb ut Tahrir Official Webpage:

www.hizb-ut-tahrir.org

Hizb ut Tahrir Central Media Office Webpage:

www.hizb-ut-tahrir.info