

Press Release

The State of Taxation in Sudan will not Solve the Problem of Unemployment, Rather, it is the Cause of the Problem

(Translated)

The Secretary General of the Secretariat of Sudanese Working Abroad, Ambassador Karar al-Tuhami, said: "Not necessarily that the state is responsible for the employment of graduates", he added: "The state is not a charitable organization, and the indicators of unemployment are not critical." (Al-Jareeda Newspaper, Issue 2178, 23/07/2017).

The unemployment rate in Sudan is about 34% among young people, and 48% among graduates. These figures are undoubtedly frightening and a direct cause for this migration and brain drain. And instead of laying down solutions, this official comes out to declare the state's view towards its citizens, for it does not look at them with care which is obligated by Allah Almighty and on which basis the Lord Almighty will hold them accountable on the Day of Resurrection!!

The state in Islam is a state of care, not a state of taxation, and the concept of care is that the state takes care of its subjects as the father takes care of his children; feeding the hungry, clothing the naked among them and lodging them where he dwells. It provides education for them, delivers treatment for their patient, and save them from every fear. This is the reality of care in Islam which is obligatory on the state by the words of the Prophet (saw): «الإِمَامُ رَاعٍ وَهُوَ: "A ruler is a guardian and is responsible for his subjects".

The state in Sharia is therefore a guarantor to satisfy the basic needs of every individual of its citizens.

To address the issue of unemployment, the duty of the state in Sharia is to provide works for all those who carry its citizenship, for the saying of the Prophet (saw): «الإِمَامُ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ: "The ruler is a guardian and he is responsible for his subjects".

And because the Prophet (saw), the head of the state, has made maintenance of the poor person who has no relative capable of maintaining them to be upon the State due to his (saw) words: «مَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ وَمَنْ تَرَكَ كَلًّا فَلَيْنَا» "If somebody (dies among the Muslims) leaving some property, the property will go to his heirs; and if he leaves dependents (orphans), we will take care of them."

Indeed, the Prophet, in his capacity as the Head of State, directly managed the affairs of those who were capable of work and created work for them:

عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَجُلًا مِنَ الْأَنْصَارِ جَاءَ إِلَى النَّبِيِّ ﷺ يَسْأَلُهُ فَقَالَ: لَكَ فِي بَيْتِكَ شَيْءٌ؟ قَالَ: بَلَى، جُلُوسٌ نَلْبِسُ بَعْضُهُ وَنَبْسُطُ بَعْضُهُ وَقَدْ حَشَرْتُ فِيهِ الْمَاءَ. قَالَ: أَنْتَ بِيَهُمَا. قَالَ: فَأَتَاهُ بِهِمَا، فَأَخَذَهُمَا رَسُولُ اللَّهِ ﷺ بِيَدِهِ ثُمَّ قَالَ: مَنْ يَشْتَرِي هَذَيْنِ؟ فَقَالَ رَجُلٌ: أَنَا أَخَذَهُمَا بِدَرَاهِمٍ، قَالَ: مَنْ يَزِيدُ عَلَى دَرَاهِمٍ؟ (مَرَّتَيْنِ أَوْ ثَلَاثًا)، قَالَ رَجُلٌ: أَنَا أَخَذَهُمَا بِدَرَاهِمَيْنِ، فَأَعْطَاهُمَا إِيَّاهُ وَأَخَذَ الدَّرَاهِمَيْنِ فَأَعْطَاهُمَا الْأَنْصَارِيَّ وَقَالَ: اشْتَرِ بِأَحَدِهِمَا طَعَامًا فَأَنْبِذْهُ إِلَى أَهْلِكَ وَاشْتَرِ بِالْآخَرِ قَدُومًا فَأَتِنِي بِهِ، فَفَعَلَ، فَأَخَذَهُ رَسُولُ اللَّهِ ﷺ فَشَدَّ فِيهِ عَوْدًا بِبَيْدِهِ وَقَالَ: اذْهَبْ فَأَحْتَطِبْ وَلَا أَرَاكَ خَمْسَةَ عَشَرَ يَوْمًا. فَجَعَلَ يَحْتَطِبُ وَيَبِيعُ، فَجَاءَ وَقَدْ أَصَابَ عَشْرَةَ دَرَاهِمٍ فَقَالَ: اشْتَرِ بِبَعْضِهَا طَعَامًا وَبِبَعْضِهَا ثَوْبًا ثُمَّ قَالَ: هَذَا خَيْرٌ لَكَ مِنْ أَنْ تَجِيءَ وَالْمَسْأَلَةُ نُكْتَةً فِي وَجْهِكَ يَوْمَ الْقِيَامَةِ. إِنَّ الْمَسْأَلَةَ لَا تَصْلُحُ إِلَّا لِذِي فَقْرٍ مُذْغِعٍ أَوْ لِذِي غُرْمٍ مُفْطِعٍ أَوْ دِمٍ مُوجِعٍ

“Anas ibn Malik reported: A man from the Ansar came to the Prophet, peace and blessings be upon him, and begged from him. The Prophet said, “Have you nothing in your house?” The man said, “Yes, a piece of cloth, a part of which we wear and a part of which we spread on the ground, and a wooden bowl from which we drink water.” The Prophet said, “Bring them to me.” The man brought these articles to him and the Prophet took them in his hands and he said, “Who will buy these?” Someone said, “I will buy them for one coin.” The Prophet said twice or thrice, “Who will offer more than one coin?” Someone said, “I will buy them for two coins.” He sold them for two coins and the Prophet said, “Buy food with one of them and give it to your family. Buy an axe and bring it to me.” The man brought it to him. The Prophet fixed a handle on it with his own hands and he said, “Go gather firewood and sell it, and do not let me see you for a fortnight.” The man went away and gathered firewood and sold it. When he had earned ten coins, he came and bought a garment and food. The Prophet said, “This is better for you than for begging to come as a blemish on your face on the Day of Resurrection. Begging is appropriate only for three people: one in severe poverty, one in severe debt, and one who must pay a difficult compensation.”

From all of this, the jurists (Fuqaha) have taken a ruling that it is obligatory on the state to create work for the unemployed, and it is the duty of the state in Shari'ah.

The reality of the system implemented in Sudan is that it is a system of taxation and has nothing to do with care. These forbidden levies and the failed policies have hindered major agricultural enterprises and closed more than three thousand factories in the capital alone, so it caused the people of the country to inherit poverty and unemployment. Not only that, but the state pursued the expatriates with the whips of the so-called Expatriates Organ whose biggest concern is the collection of haram money! Unemployment is therefore the result of the application of these systems.

The only state that observes the rulings of Sharia, takes care of the affairs of the people, and solves the problem of unemployment is the righteous Khilafah (Caliphate) state on the method of the Prophethood, which all Muslims must work to bring it in life so that people relish under the provisions of the Lord of the Worlds.

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