Media Office
of Hizb ut Tahrir
Wilayah Tunisia

بسم الله الرحمن الرحيم

﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾

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Press Release

In the Face of the Inability of Tunisia's Rulers and the Failure of the Modernist System, There Is No Salvation for the People of Tunisia Except Through Islam and the Khilafah

(Translated)

On 13 November 2026, regarding the draft budget of the Ministry of Finance for 2027, Minister Mechket Salama al-Khaldi asked: "Whoever has a solution for the budget other than collecting taxes, let them show it to us... Everyone must contribute to saving Tunisia... Whoever has hidden wealth should bring it out."

We in Hizb ut Tahrir / Wilayah Tunisia, in response to this political inability and the failure of the modernist system to address the state's revenue problems except through unjust taxes or destructive debts, present solutions derived from the economic system of Islam. These solutions are ready to be implemented under a Khilafah Rashidah (Rightly Guided Caliphate) on the method of the Prophethood, which would provide a dignified standard of living and explain the causes of the economic problem, as well as the Islamic solutions for avoiding budget deficits and securing state revenues:

1. Resorting to the capitalist economy, which is based on debt and taxation, was not a choice made by the people of Tunisia. Rather, it was a policy imposed by external will and implemented by the ruling class. The impoverishment of the country resulted from squandering its wealth in favour of foreign companies under the labels of partnership and foreign investment. This has been the approach followed by successive authorities for decades. The real crisis, therefore, is not a shortage of financial resources, but a system incapable of transforming the country's human, natural, and financial resources into productive wealth that achieves self-sufficiency and prosperity.

2. Tunisia possesses rich economic resources. The country's total area is 16.4 million hectares, while agricultural land covers 10.5 million hectares. Of this, approximately five million hectares are arable, and 5.5 million hectares consist of forests and grazing land. Its diverse climate produces a wide variety of crops. Nevertheless, the state is unable to achieve self-sufficiency and spends foreign currency importing food that the country is capable of producing!

Tunisia also possesses enormous potential for solar energy. The World Bank has estimated Tunisia's theoretical solar and wind energy potential at approximately 320 gigawatts, compared with a domestic peak electricity demand of around five gigawatts! How can a country with such potential be unable to meet its needs and remain dependent on energy imports instead of harnessing its sunshine and wind to secure its requirements and export the surplus?!

Tunisia also possesses oil and gas fields, including the Miskar field, which remained under the exploitation of foreign companies for decades before its concession was transferred to the Tunisian Company of Petroleum Activities in 2022!

Tunisia's mountains contain valuable and rare minerals, such as uranium, gold, silver, copper, iron, nickel, zinc, and phosphate. The country also enjoys a strategic geographical location, and its population exceeds 11 million, most of whom are of working age. Its people possess scientific, industrial, and technological capabilities that could bring about an industrial revolution.

Tunisia also has a coastline stretching for more than 1,300 kilometres and factories producing cement and iron. Despite all this, its people live in poverty and deprivation!

These figures reveal that the country does not lack resources; rather, it lacks a system capable of managing its wealth properly for the benefit of its people. How can we disregard the agricultural revenues provided by the land, the wealth available through Zakat, and the public ownership of energy, phosphate, and minerals?!

How can we hand over our energy resources to foreign companies, make solar energy and green hydrogen projects serve Europe, and then demand that the people pay the bill for the system's deficit?! Where is the transparency in contracts for exploiting the country's wealth, and where is the people's right to know the quantities extracted and their share of the resulting revenues?

3. The duty is to seek solutions outside the secular capitalist system of crises, which has plunged the country into a cycle of debt and poverty. This requires rejecting man-made laws and returning to the rulings of the Islamic economic system. These include:

- The debt crisis can be addressed by refraining from paying the interest on usurious loans, because usury (riba) is forbidden in our religion. The principal of the debt can be repaid using surplus wealth belonging to those who participated in governing since independence and contributed to mortgaging the country. Any wealth they acquired through their positions that exceeds their needs should be taken from them, because they caused harm to the people, and harm must be removed. Those responsible for causing it must bear the costs of removing it, in accordance with the saying of the Prophet (saw): **«لَا ضَرَرَ وَلَا ضِرَارَ» “There should be neither harm nor reciprocating harm.”**

- Reclaiming the natural resources from foreign companies and managing their extraction and marketing, since they are public property that may not be privatized according to Islamic law. Their revenues should be directed towards financing agriculture and industry and making use of the workforce, facilities, and expertise.

- Halting unnecessary construction projects, such as building bridges and paving roads, and limiting construction to what is necessary. The funds should instead be directed towards achieving industrial and agricultural self-sufficiency and providing job opportunities.

- Giving attention to strategic agriculture, especially wheat, by distributing unused land among the armies of the unemployed, providing water and seeds, and activating the revival of dead land in order to achieve self-sufficiency and export the surplus, in accordance with the saying of the Prophet (saw): **«مَنْ أَحْيَا أَرْضاً فَهِيَ لَهُ» “Whoever revives dead land, it belongs to him.”** In this way, the agricultural policy in Islam will be achieved: that land was created to produce, and to produce at the highest level.

- Developing industry and managing it directly when it is based on public ownership or state ownership, supporting private industry, and moving towards heavy and technological industries. The sun and wind should be harnessed so that Tunisia becomes a producer and exporter of energy.

- Financing necessary projects from the country's wealth and its natural, human, agricultural, livestock, and fishery resources. If the state's resources are insufficient to

establish them, emergency taxes prescribed by Islamic law shall be imposed on the wealthy, according to the extent of need.

- Adopting a metallic monetary system based on gold and silver as the country's currency. This will make the country's currency a hard currency capable of competing with the US dollar and the Swiss franc from the very first day, owing to the confidence placed in the yellow metal. This will put an end to inflation and exchange-rate fluctuations...

This is only a small part of what could be done if governance were based on the rulings of Islam rather than on the dictates of colonialist institutions.

The Second Khilafah Rashidah on the method of the Prophethood, whose return the noble Messenger (saw) foretold, will begin by reforming the financial system and taking care of people's affairs. It will halt usurious borrowing and unlawful expenditure, abolish taxes on goods and services, and adopt the lawful sources of state revenue: kharaj on agricultural land, jizya, one-fifth of buried treasure, fay' and war booty, revenues from public ownership and state ownership, the wealth of a person who has no heir, and emergency taxes prescribed by Islamic law when necessary.

It will also survey agricultural lands and assess the kharaj due on them, distribute unused land to those capable of reviving it, and manage public property, including oil, gas, phosphate, iron, gold, and all other minerals. It will allocate their revenues in the Treasury of the Muslims for the interests of the subjects, public utilities, and projects that Islamic law obliges the state to establish. It will also collect zakat and distribute it among the eight categories specified in the Quran Kareem.

The Khilafah State will adopt the gold dinar and silver dirham according to the weights prescribed by Islamic law: the dinar weighing 4.25 grams of gold and the dirham weighing 2.975 grams of silver, while managing the state's reserves in a manner that preserves monetary stability. It will also halt dealings involving usury in financing and investment and redirect funds towards production, industry, and agriculture.

Through these rulings and measures, the country will free itself from dependency and subordination, and its wealth will become the property of the Ummah, managed in its interests, rather than serving as a means of enriching foreign companies and rescuing rulers from the consequences of their failed policies.

These solutions are not imaginary; rather, they are an ideology that addresses reality. They were implemented throughout Islamic history during the era of the Khilafah, and this will happen again, by Allah's permission, as the Messenger of Allah (saw) mentioned in the authentic hadith: **«يَكُونُ فِي آخِرِ أُمَّتِي خَلِيفَةٌ يَحْثُو الْمَالَ حَثْواً لَا يَعُدُّهُ عَدّاً» "At the end of my Ummah, there will be a Khalifah who will distribute wealth in handfuls, without counting it."**

﴿الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ﴾

"Those who, if We give them authority in the land, establish prayer, give zakah, enjoin what is right, and forbid what is wrong. And to Allah belongs the outcome of all matters." [Al-Hajj:41]

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