

Hizb al-Banna' wa al-Tanmiyya (Party of Construction and Development), Egypt, 2011, Translated by Zakaria Merdi for the Islamic Political Party Platform Project, University of North Carolina, Chapel Hill, <http://kurzman.unc.edu/islamic-parties>, [9/9/14].

## **Introduction**

[The People Demand the Removal of the Regime]. This was the honest and resounding cry that came out, during the blessed January 25<sup>th</sup> Revolution, from the hearts of Egyptians. Allah answered their prayers and allowed for the end of one of the strongest, most corrupt, and authoritarian regimes in Egypt's modern and ancient history. In order to survive, this regime relied on the practice of political elimination and on the brutal repression of its opponents and of the Egyptian people. This regime also relied on methods of political, administrative, economic, and moral corruption. Moreover, this regime attempted to dissolve Egypt's Islamic identity and to anchor secularism in a country where the constitution states that Islam is the religion of the state and that the principles of Sharia are the principal sources of legislation.

This corrupt regime has endeavored to strengthen its pillars through repression and corruption until many have become convinced that there is no room for change and that we ought to change and adapt to this corrupt reality and become a part thereof. These people contended that opposing the regime with one's heart was enough. When people grew so desperate that they wished the status quo to remain unchanged, a dawn appeared in the horizon; a dawn that even the most optimistic could not imagine. No one knew that this unexpected dawn would be brief and would be followed by a bright day that Allah has chosen to replace a dark night at a negligible cost. It is the glorious January 25<sup>th</sup> Revolution which has enlightened the face of Egypt and made it bright; it is the January 25<sup>th</sup> Revolution which has moved a great people that has long been overcome by dwarves; it is the revolution that has returned Egypt to her people after it was abducted by a group of thieves and bandits; it is the revolution that has given birth to many who had witnessed corruption and could only lament what this country had become under a regime in which the corrupt ruled, the traitor was trusted, and the honest was called a traitor. Things went back to normal; the traitor returned to his natural place between four walls as he was missed by the prisons that had been filled with the purest and most loyal of this country's sons.

One of the blessings of this revolution is that those who were deprived of political participation and party activities were enabled to engage actively in political life. The approval of creating a new political party became under the authority of the towering and just Egyptian judiciary. Creating a new political party is no longer a risky endeavor after it had been under Parties Committee that was formed by the removed regime. This committee only made one decision which was to reject any political party that had not come out of the regime's womb. Hence, many national parties have emerged after the January 25<sup>th</sup> Revolution and many more are under formation. These parties aim to propose their vision and to achieve the revival (Nahda) and development of their dear country.

Because the current moment, following the fall of the corrupt regime in Egypt, is a moment of action towards the rebuilding of Egypt; we, the founders of the "Binaa wa al-Tanmiya" Party, youth, men, and women in the villages and cities of Egypt, are determined to participate in the journey of building the renaissance (Nahda) of Egypt and of fulfilling our national duty through the party platform that we place into the hands of all Egyptians to mobilize all efforts in order to achieve a bright future for our great homeland.

The Binaa wa al-Tanmiya Party starts with a noble mission and aims to achieve specific objective relying in its vision on solid foundations to build the future.

#### I- The Mission of the Party

The mission that the founders of the Binaa wa al-Tanmiya Party pursue is to first achieve the blessing of Allah and then to serve the interests of the country and the people in a way that allows them to achieve happiness in Dounia (life) and the after-life as well as to enable Egypt to assume its rightful position at the forefront of developed nations.

#### II- The Objectives of the Party

- 1) To maintain the Islamic and Arab identity of Egypt and to stand up to all attempts to dissolve or marginalize it.
- 2) To reject all attempts at Westernization and to stand up to corruption and perversion as well as to the dissolution of morals and values.
- 3) To preserve the gains of the blessed January 25<sup>th</sup> Revolution which has released the energy of Egyptians in a rare historical moment.
- 4) To endeavor to achieve political, constitutional, and legal reforms which will create the foundation for a political system that does not eliminate nor marginalize any political or national groups.
- 5) To endeavor to build a new Egypt which is founded on the principles of justice, freedom, pluralism, equality, and the devolution of power; to aim to build an open political system which guarantees the rights of all citizens and secures foreign citizens.
- 6) To spread the political notions and values of Islam and to stand up to the defamation campaigns that Islamic political theories are subjected to.
- 7) To anchor Islamic values in society and to fight injustice and corruption in all its forms and to support the role of the family and to emphasize the role of women in building society in accordance with the principles and rules of Islamic Sharia.
- 8) To achieve social justice by providing the minimum conditions required for decent living which addresses all the necessary human needs and wants such as food, health care, education, decent housing, and dignifying job opportunities.
- 9) To propose realistic conceptions of solutions to the social, political, economic, security, and strategic challenges facing society from a moderate Islamic vision and in accordance with a modern application of Islamic Sharia.
- 10) To address the crises that the country is currently going through active engagement with all the political and apolitical groups, both Muslims and non-Muslims.
- 11) To support exchange between the Egyptian people and other peoples in order to serve common interests while respecting our nation's identity and the independence of our national decision-making as well as supporting the right of occupied peoples to achieve freedom from occupation especially in Palestine.
- 12) To strengthen Egypt's national security in a holistic way which would guarantee to Egypt a vital and active role and secure her present and future in addressing the major changes that the modern world is witnessing.

#### III- The pillars and foundations of the holistic Nahda

The founders of the Binaa wa al-Tanmya Party believe that the attainment of the holistic Nahda ought to be founded on several pillars to support its full attainment. These pillars are:

- 1) Identity, Islamic Sharia, and National Allegiance.
- 2) The establishment of systems which preserve political and economic liberties, human rights, and social and legal justice.
- 3) Holistic human and social development

Thus, the picture of the Egypt that the founders of the Binaa wa al-Tanmya Party, and all those who agree with their vision, aspire to is a vision of a people that is connected to their God, a society of righteousness, justice, and equality of opportunities between all citizens regardless of their religion, race, opinions, ideas, or political attitudes.

We believe that the path to our Nahda ought to pass through the strengthening of our religious and moral values under the banner of freedom and social and legal justice, and under the rule of an independent judiciary which preserves rights, support those who suffer injustice, and disciplines those who inflict injustice upon others. All Egyptians, Muslims and Christians alike, ought to participate in building this Nahda.

Hence, we, the founders of the Binaa wa al-Tanmya Party, present our platform to the entire nation with all its different components. Through this platform, we aim to attain our objectives and we ask Allah Ta'ala that we will gain your trust. We present the platform in three main parts:

Part I: Identity, Sharia, and National Allegiance

Part II: The State and building systems and institutions

Part III: Holistic development for citizens and society

### **Part I: Identity, Sharia, and National Allegiance**

#### a) Identity

There is no doubt that the development of nations depends on the mobilization of their peoples' power and on enabling each nation to release its creative and renewed energy to build the country and make its Nahda. One cannot imagine this happening without the revival and strengthening of each nation's distinct identity as the starting point for any Nahda. This identity has conceived the nation's morals, awakened its conscience, and has formed its values, principles, and customs. Any conflict with or elimination with this identity can only be interpreted as an attempt to plant progress in air without earth or water (to build progress on no reliable foundation).

Hence, the Binaa wa al-Tanmya places the issue of strengthening the Islamic identity at the forefront of the issues that are worthy of attention. This is because one cannot imagine the construction of Egypt's Nahda under the past regime's attempts to eliminate this identity and to confine it to the individual's conscience or to the corners of mosques while imposing a new identity sometimes referred to as Nationalism and other times referred to as secularism as a new identity for the nation and its citizens. As a consequence, all projects of reforms which have been proposed in Egypt during the past two centuries have not been successful as they have intentionally either eliminated this identity or marginalized it.

As well as being a present reality, Egypt's Islamic identity is a historical reality which finds its roots through more than fifteen centuries. Thus, constitutionalists in Modern Egypt could only assert this fact in all the constitutions that they have established as these constitutions have stated that "Islam is the religion of the State". Although the past regimes have acknowledged

this reality on paper, they have never endeavored to concretize it and most regimes pursued policies to attack this identity.

The issue of identity today is the central issue around revolves and intensifies dialogue in Egypt. Consequently, we see that it is not right to impose any identity other than the identity that the majority of the people has chosen. This is regardless of whether this new identity was used to please foreign powers, or elites, or currents that bring incoming cultures. And if this Islamic identity is a present, historical, and constitutional reality, there are a number of facts that one should always remember:

Firstly, the Islamic identity does not imply the rejection of the religious identity of non-Muslims; nor does it imply divisions between the nation's children who are brought together as citizens each cherishing their different religious identities and making sacrifices to defend their nation.

Secondly, the Islamic identity coexists with the civilizational identity that all Egyptians, Muslims and non-Muslims, have participated in creating.

Thirdly, the Islamic identity and the civilizational identity imply evidently allegiance to the nation and do not reject Egypt's connection to its National Arab milieu.

Fourthly, the Islamic identity ought to be concretized and anchored in the different aspects of life with the legal sphere at the core of these aspects.

b) Sharia

There is no doubt that the application of Islamic Sharia constitutes the highest form of establishing Egypt's Islamic and civilizational identity, and the Binaa wa al-Tanmya Party sees that the Islamic Sharia that ought to be applied is characterized by the following:

- 1) Islamic Sharia favors justice, equality, equality of opportunity, and human dignity. It protects public and private liberties and urges for social solidarity and tolerance; and preserves the rights of non-Muslims without omission; and exists in harmony with modern knowledge.
- 2) Islamic Sharia aims to achieve the righteousness and serve the interests of creation as well as to attain prosperity in the universe through a number of rules which preserve faith, life, property, honor, and minds; and satisfy human needs as well as introduce improvements through the tool of Ijtihad.
- 3) One of the greatest characteristics of Islamic Sharia is that it has reconciled between resolution and flexibility. On one hand, *Usul* and general rules are immutable. The rules concerning these questions do not change either in time or in space. These rules have been detailed in the Book of Allah and in the Sunnah of his Prophet Peace be Upon Him. On the other hand, the rules concerning subsidiary issues remain flexible. These rules change in function of space, time, the condition of people, their customs, and an infinity of other issues. The greatness of Islamic Sharia is in that it has left a large space for Ijtihad in these issues under the condition that this Ijtihad remains in line with the rules and ends of the True (Haneef) law and in accordance with the *Fiqh Al-Waqe'a* in a way that achieves balance between legal obligation and the present reality and in a way that serves the best interests of the people.
- 4) The Party sees that it is a clear mistake to confine the rules of Islamic Sharia in the issues of *Hudud* only. The Party stresses that Sharia is much broader than issues of *Hudud* as it is a complete legal system which organizes all aspects of life either through

direct rules or through Ijtihad. On the other hand, Hudud is only one part of the rules of Sharia which cannot be separated in its application from other rules of Sharia. Hudud constitute a part of the Islamic penal code and aims to deter wrongdoers and to protect the interests of citizens. Its application is tied to a set of required conditions which guarantee justice for offenders without depriving victims from any of their rights.

- 5) The Party stresses that the setting of the rules of Islamic Sharia, as a first step toward its eventual application, is part of the mission of the elected Legislative Council. The council achieves this mission through knowledge of all relevant products of Ijtihad and in accordance with the ends of Sharia particularly the interests of the nation and its citizens.
- 6) The Party also views that it is necessary to prepare society for the application of Islamic Sharia through the establishment of educational and cultural programs which contribute to raising awareness of the Islamic rules and their tolerance among members of society, and to reassure everyone that the rules of Sharia do not imply – as some believe – violence, cruelty, and the loss of the humanity of the individual. To the opposite, Sharia aims to provide the minimum requirements of decent living for citizens.
- 7) Finally, the Party assures that the application of Sharia does not in any way mean inflicting injustice upon non-Muslims. Non-Muslims retain the right to practice their religious rituals in accordance with their religious beliefs. Followers of monotheistic religions also have the right to refer to the rules of their religions in issues concerning their faith as well as the organization of their families. As for other issues that relate to the *Dunia*, non-Muslims are to be subjected to the same laws and rules that apply to Muslims.

c) National Allegiance

The increasingly weakening loyalty and allegiance to the nation is one of the biggest problems that Egypt has faced and continues to face. This is due to the policies of persecution, repression, and authoritarianism which the defunct regime has pursued. This has made citizens feel that they are strangers in their own nation which has become the property of a corrupt elite which does not serve the interests of the nation or the people.

In our estimation, the Nahda project cannot succeed without the strengthening of national allegiance in the conscience of the citizen. In order to achieve this, the Party views it necessary to:

- 1) To preserve the dignity of the citizen and to address any infringement upon the citizen's rights and dignity.
- 2) To establish a strategy to strengthen national allegiance through family, educational institutions, educational programs, and the media.
- 3) To expand political participation for citizens without restraints and to achieve social justice in a way that makes the citizen feel that h/she lives in a nation that h/she owns and belongs to.

## **Part II: The State and building systems and institutions**

### I- The State, Homeland Security, and Foreign Policy

#### a) The State

Following the January 25<sup>th</sup> Revolution, Egypt has the golden opportunity to rebuild the State on the basis of foundations that meet the ambitions of Egyptians to live under a modern State with an identity that they can relate to and a State of justice, liberties, equality, and the rule of law. Egyptians also hope that this new State will end the domination of authoritarian rulers and governments over the institutions and capabilities of the State.

The Binaa wa al-Tanmya Party sees that the State which Egyptians aspire to is characterized by the following:

- 1) It is a State which has an Islamic and civilizational identity. All Egyptians participate in ruling this State and building its institutions.
- 2) It is a consultative democratic State which guarantees liberties for all without the elimination of a citizen or a political group from participation in the conception of the nation's future.
- 3) It is a constitutional and legal State which is based on institutions.
- 4) It is a State that stands against authoritarian military rule regardless of whether or not it is a civil State. It is also a State that is not based on rule by divine or theocratic right as it does not acknowledge clerical rule since there is no clergy in Islam.
- 5) It is a State ruled by human beings who make mistakes, make good decisions, and are held accountable and elected by the people.
- 6) It is a State in which the people is the source of all powers.
- 7) It is a State that makes the citizen the basis for rights and duties so as to protect diversity and pluralism.
- 8) It is a modern State which combines knowledge and faith, and aims to achieve scientific and technological progress and to promote morals and righteousness as a driving force and a protection of the Nahda.
- 9) It is the State of independence which carries the banner of civilizational dialogue with all the countries and peoples of the world on the basis of shared interests and mutual respect. It is also a State which values the civilizational achievements in the areas of human relations in accordance with the tolerant traditions of Islamic and Arab culture.

If these are the characteristics of the desired State, there need to be guarantees put in place to protect it from the reemergence of dictatorship. To serve this objective, the Binaa wa al-Tanmya Party sees that it is necessary to work toward the establishment of the following guarantees:

- 1) The selection of a political system which prevents the emergence of a new dictator or Pharaoh.
- 2) The establishment of judicial oversight over the functions of homeland security and the issuing of a law to organize these functions.
- 3) The establishment of strict conditions when it is necessary to announce a state of emergency (or to impose martial law)
- 4) The establishment of a legal and peaceful mechanism to remove any ruler who pursue dictatorial methods.
- 5) The non-interference of the Armed Forces in political life and its dedication to fulfilling its great duty which is the protection of the nation's borders and independence.

b) Homeland Security and Foreign Policy

In Homeland Security and Foreign Policy, the Party adopts the following principles:

Firstly, different peoples and civilizations complement one another and the relationship between them is one of cooperation not of conflict. This stems from our belief in the unity of the human race in terms of its origin and in terms of the necessity of peace and cooperation and the exchange of the means of development and progress. We also believe that this diversity of cultures and civilizations is a healthy phenomenon in the international community so as to enrich diversity and creativity and not to create conflict or to monopolize the truth.

Secondly, international relations ought to be based on justice and the preservation of rights, not on the abuse of power. International organizations ought to serve as an arbiter between all in order to preserve these rights and not to be used by great powers as a tool to impose their influence and to legitimize their actions. Thus, international organizations, in light of their current image, need a reform that enables them to fulfill its commitments vis-à-vis the international community and to organize relations between states in a way that achieves world peace and justice between all members of the international community.

Thirdly, respecting treaties and international conventions that had been previously ratified on the State's behalf is a general principle that is agreed upon. However, these treaties and conventions derive their legitimacy from their accordance with the principles of religion and the service of our people's interests and with the desire of the people which is represented by its parliament. The absence of any one of these three conditions devoid these treaties and conventions of any legitimacy.

Fourthly, human rights and the related international conventions ought to find its place in internal norms and laws unless they are in conflict with our Sharia and our customs. Respecting these human rights and international conventions is an example of the harmony between the international community and domestic society when it comes to protecting individuals and preserving their rights.

Fifthly, the rules and laws that the international community has established to resolve conflicts, end wars, and preserve world peace are important rules that all international actors must mobilize to implement and preserve. International actors must also mobilize to restrain the ability of great powers to ignore these rules in order to achieve its own interests at the expense of what is right and just.

Sixthly, every state has its unique cultural characteristics which ought to be respected. International conventions must respect these characteristics and there should not be an attempt to impose the Western model on other civilizations that are different in terms of religion and social customs. These conventions ought to focus on the commonalities between nations and should leave each nation the freedom to define its own customs.

Seventhly, Egypt's security environment involves relations with four sphere: the diagonal sphere "Egypt", the Arab sphere, the Islamic sphere, and the African sphere. Relations with countries in these spheres are all vital to preserving our homeland security and to protect our strategic depth which extends through these spheres.

Stemming from these general principles, we see that the Party has a lot to contribute in achieving these principles in the four spheres that we discussed in order to promote Egyptian political action and to allow Egypt to assume its worthy position on the international level.

Hence, the Foreign Policy adopted by the Party is as follows:

Firstly, to attempt to achieve cohesiveness and interconnectedness within Egyptian society and to strengthen its formation so as to base foreign policy decisions on solid and strong roots and foundations.

Secondly, to support Arab relations and to develop intellectual and economic bonds with Arab states and to preserve the culture that unifies us and to achieve integration between our peoples. Only popular will is needed to achieve this as we have so much in common and as we are only separated by these fabricated borders which the colonizer has established and which we have so far not had the willingness to eliminate.

Thirdly, to support relations with Islamic states (predominantly Muslim countries). The maneuvers of colonialism and its attempts have failed to eradicate the religious zeal from our hearts. Islamic states own tremendous material and human resources and hold within them the means of development and progress. Hence, seeking to find connectedness, unity, and cooperation between Islamic states ought to be an objective that the loyal among this nation seek to attain in their path toward development, Nahda, and power.

Fourthly, Africa is the natural depth of our country. Hence, relations with African states have become a vital necessity in protecting Egyptian homeland security. These relations also help promote stability in these countries and support these countries in repelling foreign intervention and in maintaining their independence. In this way, economic relations become a means for Egypt to solve economic crises and to support African states in facing Western exploitation.

Fifthly, we need to realize that the relation with the Nile basin states is vital for our foreign policy. This is because the Nile is a source of life in our country and maintaining friendly relations with the basin states through political support and shared economic projects is a matter of life or death for the different basin states especially Egypt. Hence, we aim to activate popular diplomacy as well as state diplomacy in order to foster relations with the basin states and to protect our homeland security.

Sixthly, the Palestinian cause is a central cause for our country. This is not only due to the occupation of the Al-Aqsa mosque – although it is a religious duty to protect and recover it – but also because Palestine is Egypt's strategic depth in the East. The protection of our borders requires that Palestinians recover their legitimate rights and that the international community participates in repelling the infringements of the Jews upon the rights of the Palestinian people who are deprived of their country's potential because of the unjust occupation of their land. Egypt ought to be at the forefront of supporters of Palestinian rights.

Seventhly, the relation with all states ought to be based on equality and justice and the protection of the state's interests and the exchange of benefits. This ought to be within the context of mutual respect and commitment to international law and conventions. Additionally, all aspects of reliance and dependency ought to be removed in order for relations to be maintained within an environment of shared interests without the loss of a state's sovereignty and inalienable rights.

## II- Systems and institutions

Political, economic, administrative, social, and religious systems are created and shaped by the State. Hence, the Binaa wa al-Tanmya Party proposes the following with regards to the State's different systems:

#### 1- The political system

General principles:

The Party sees that the political system must be founded on the following:

- 1) The flexible and balanced separation of the State's three powers: executive, legislative, and judicial.
- 2) Political pluralism, power-sharing, the right of political opposition, the right to form political parties without boundaries or conditions.
- 3) The free choice of governors and deans of faculties (in universities) and the representatives of the people through the secret ballot and under the full supervision of the judiciary.
- 4) Enabling organizations of civil society, trade unions, and labor unions to fulfill its role in serving and developing society without any limits to its activity.
- 5) Enabling women to actively participate in political life and in serving society in a way that reconciles the family's right with the nation's right and that goes in accordance with our customs and with the rules of Islamic Sharia.

The Party believes that a number of things should be considered with regards to the three powers: executive, legislative, and judicial.

##### a) Legislative power

The party affirms that the legislative power should truly represent the will of the people. Hence, the Party proposes the following:

- 1) There is a need for full judicial supervision of legislative elections (and other elections) through which the members of the legislative branch are chosen.
- 2) The necessity of cancelling the 50% quota reserved for workers and farmers since this quota's *raison d'être* is no longer applicable.
- 3) Reconsidering the existence of the Shoura Council, its prerogatives, its structure, and components.
- 4) To minimize the number of members of the legislative who are appointed by the executive branch.
- 5) To prohibit any member of the Popular Council or the Shoura Council from acquiring or renting any asset using public funds. Members of the legislative are also to be prohibited from dealing in transactions with the government as contractors or suppliers.
- 6) For the legislative council to legalize the rules of Islamic Sharia in accordance with the constitution.
- 7) To annul all exceptional (emergency) laws and courts such as the State Security courts that were formed in accordance with martial law. To institute the right of each citizen to a fair and natural trial.

##### b) Executive power

The Binaa wa al-Tanmya Party believes that the organization of the executive branch of government has to follow several directives:

- 1- In light of the authoritarianism and dictatorship that the nation has endured for the past decades and which has gone beyond all laws and customs in its infringement upon the rights and capabilities of the nation in all its aspects; the next phase requires the establishment of a democratic parliamentary system in which the president is the head of state but does not rule. The country is to be ruled by a ministerial council formed by a parliamentary majority.
- 2- The conditions required for the executive branch to declare a state of emergency must be tightened.
- 3- The executive power must not have the ability to arrest citizens or confiscate their property or infringe upon their public liberties and rights.
- 4- Any overlap between the executive and the judiciary must end.
- 5- Ministers must be banned from engaging in commercial, financial, or industrial activities and from acquiring or renting assets using public funds.
- 6- To establish a clear mechanism for holding ministers accountable.
- 7- To prohibit the immunity of decisions made by the executive branch.

#### c) The Judiciary

The Binaa wa al-Tanmya Party believes that an independent judiciary is one of the fundamental pillars of the Egyptian Nahda. Hence, we believe in the importance in achieving an independent judiciary through the following measures:

- 1) Supporting the project law proposed by the Istiqlal group.
- 2) Achieving the financial independence of the judiciary.
- 3) To free the judiciary from the authority of the executive branch by ending the reliance of some aspects of the judiciary on the minister of justice and by attributing all matters that concern the judiciary to the High Council of Justice including the appointment of the General Attorney, judicial inspectors, as well as judges and the presidents of courts.
- 4) Enabling public associations of courts to fulfill its role in maintaining the independence of the judiciary and of judges.
- 5) Supporting the role of the Club of Justice in defending the independence of the judiciary.

If guaranteeing the independence of the judiciary is an important guarantee of rights and liberties, achieving speedy justice is as important. This requires several directives including:

- 1) Finding solutions to the long duration of justice since some cases can take up to ten years. This makes the people lose confidence and hope in acquiring their rights through the judicial process which leads them to seeking other means of establishing justice outside of the law.
- 2) To increase the number of judges and attorneys in order to address the accumulation of cases as well as to guarantee their financial sustainability.
- 3) To purge the judiciary from all those who have been found guilty in acts of corruption or in electoral fraud under the Hosni Mubarak regime.
- 4) To reform the working conditions of court employees.
- 5) To address legal loopholes that can be used to extend the duration of the judicial process.

## 2- The economic system

The January 25<sup>th</sup> Revolution has taken place to end an era of failure and corruption which has affected all aspects of life in Egypt. This has resulted in the deterioration of the standard of living of most Egyptians as poverty levels increased; prices skyrocketed in a way that surpassed the purchasing power of most Egyptians; monopolies dominated industry, agriculture, and services; the quality of public services deteriorated and subsidies were controlled by the rich especially with the issuing of laws supporting the rich and affluent under the previous regime. All of this has deepened the gap between the rich and the poor and has ignited the revolution which has ended the world's most corrupt and authoritarian regime.

The Binaa wa al-Tanmya Party has a clear vision for an economic system that enables Egypt to recover its worthy position and enables the Egyptian people to achieve its aspirations of the decent living which it deserves and has the capacity to achieve. This vision is based on three components which are general principles, objectives, and policies.

### I- General Principles:

- 1- Egypt's human resources are the greatest asset that the country boasts. Hence, the Egyptian citizen is the pillar of development.
- 2- An economic Nahda cannot be achieved by any nation without taking into consideration the nation's value system and customs. Society's values and morals are vital in the conception of the economic Nahda project so as to align economic objectives and policies with these values.
- 3- Available economic resources belong to all Egyptians.
- 4- The principle of economic freedom is the most adequate for the Egyptian economy under the strong participation of the State in the conception of economic strategies and its regulatory role in preventing monopolies, protecting competition, guaranteeing a fair distribution of the results of development, and protecting the poor.
- 5- Relations with the Arab and Islamic World are based on economic integration and the construction of economic communities.
- 6- Relations with the outside world are based on shared interests, competence, and the eradication of dependency and reliance.

### II- Objectives

- 1- To achieve decent living for every human being on the land of Egypt by raising growth rates as well as establishing a minimum wage and wage ceiling in accordance with prices and inflation rates.
- 2- To fight poverty through developmental programs which aim to increase the access of the poor and to support the services provided to them and to strengthen the role of the Waqf (endowment) institutions in order to achieve social justice and to strengthen Zakat institutions in order to achieve social solidarity.
- 3- To achieve an equitable geographical distribution of economic activities and projects which should cover all parts of the country in order to achieve a balanced economic development across all provinces and to spread prosperity among all the children of the nation so as to deepen their sense of allegiance and love for their homeland.
- 4- To capitalize on the diverse revenue streams of the Egyptian economy by deepening this diversification and leveraging it as a guarantee against the economic crises that Egypt or the World economy may face in the future.
- 5- To develop economic legislation in accordance with the rules of Islamic Sharia and with the new economic policies that achieve the aspirations of the Egyptian people.

### III- Policies

- 1- Tax policies must be fair and must not be limited to increase revenues. Rather, these policies ought to be an effective tool of wealth redistribution so as to achieve social justice.
- 2- To reconsider the system of subsidies especially those that concern energy and food products in order to ensure that the distribution of subsidies is just and that subsidies reach those who deserve them.
- 3- To rationalize government spending when it comes to cars of high ranking officials or their residences, travel expenses, and other unnecessary expenses such as press promotions and music and film festivals.
- 4- Efficient regulation of public funds by strengthening and supporting regulatory bodies and guaranteeing their full independence and empowering them to fulfill their regulatory role and to efficiently fight against corruption and recover looted funds.
- 5- To control public debt and to limit foreign debt due to its negative impact on the autonomy of internal political decision-making. To reduce the risks of increasing debt.
- 6- To develop legislation and regulatory laws in the finance and insurance sectors in order to gradually apply Islamic mechanisms as these mechanisms are able to increase savings and finance investments in a way that preserves economic balance in society.
- 7- To develop the finance sector and to enable it to fulfill its role in providing the necessary funding of developmental programs in accordance with society's values and morals.
- 8- To guarantee the independence of the Central Bank and to grant it full authority in conceiving monetary policies which serve the economic program and developmental programs independently from foreign influence.
- 9- To establish regulations on the ownership of foreign capital in Egyptian banks in order to avoid the increasing power of foreign capital in Egyptian banks.
- 10- To support and develop the Egyptian Stock Exchange Market and to achieve transparency and free access to information.

Additionally, there are several challenges that the Egyptian people faces. Most important among these challenges are unemployment, the food crisis, inflation, and subsidies. These challenges will, God willing, be discussed in the third Part of this platform.

### The administrative system

There is no doubt that the administrative system in Egypt has suffered