

Hizb Jabhat al-Islah al-Islamiyya al-Tunisiyya (Tunisian Islamic Reform Front), Tunisia, 2011, Translated by Zakaria Merdi, Translated for the Islamic Political Party Platform Project, University of North Carolina, Chapel Hill, <http://kurzman.unc.edu/islamic-parties>, [4/19/14].

Definition:

The Reform Front is a political party whose foundation is Islam. The party's reference for reform is the Quran and Sunnah as understood by the Umma's salaf. The Party is open for all Tunisians who believe in the Party's principles, without exclusion or marginalization. With its members, the Party aims to anchor the country's identity and to reestablish Islam as a reference for life within a state that implements Islamic Sharia in all aspects of political, social, and economic life. The Party endeavors to unite the Arab and Islamic nation by eradicating artificial borders and existing obstacles. The Party believes that reform can only be achieved through the attainment of these general objectives.

We, in the Reform Front, believe that our platform can, like any other human endeavor, be right, wrong, or imperfect. We do not claim perfection, knowledge, or the ability to change the country's current situation on our own. Therefore, we invite all talents and competencies in all fields to interact with us and to contribute to reform through:

- 1- Ensuring the country's sovereignty and to preserve the gains of the blessed revolution. The first of these gains to preserve is the people's recuperation of their will and their refusal of all forms of corruption and authoritarianism. This is in addition to strengthening our country's leading position.
- 2- The outstanding presence in the political scene for the meticulous expression of the aspirations of our Muslim people to dignity and the active contribution to reforms in our country according to a political program that responds to our people's ambitions and identity.
- 3- To regain Islamic life by establishing the Islamic State that applies Islam and Sharia in all aspects of life and carries Islamic Daawa as a guidance and mercy to the world.
- 4- To protect society from all forms of intellectual and moral perversions. To guide society in order to preserve its Islamic and Arab identity. To build a balanced society with effective and independent institutions; a society that is founded on the values of mercy, connectedness, and mutual respect and that is ruled by justice, equality, and social peace.
- 5- To reform what authoritarian regimes have corrupted in our institutions and political, pedagogical, social, and economic processes.
- 6- To endeavor for the unity of the Islamic Ummah as this is a religious (legal) duty, a political and economic necessity, and a legitimate right of all the Ummah's peoples.
- 7- To support the conservative (multazimah) scientific, pedagogical, and cultural movement and to revive the University of Ez-Zitouna and to promote its scientific role so that it may regain its historical contributions to civilization.
- 8- To achieve social prosperity, and to care for the country's human wealth, and to develop programs for education and health, and to care for mothers and children, and to care for youth and develop their diverse competencies and talents.

- 9- To anchor an Islamic economic system and to establish an Islamic banking system.
- 10- To provide job opportunities for citizens and to raise their purchasing power by advancing investment and developing all sectors in order to achieve holistic, balanced, and sustainable development.
- 11- To honor women in accordance with Allah's will and to activate her role in all economic, scientific, political, and cultural spheres.

The platform of the Reform Front:

The political platform: the Reform Front is a political party that aims to:

- 1- Contribute actively and positively to the foundation of a pluralistic political scene that is committed to the country's identity and that guarantees the transfer of power in accordance with ballot results, without excluding or marginalization any category of society.
- 2- To establish society's right to choose its authority, to oversee it, to hold it accountable, and to depose it through legal means. To establish the right to publicize and organize parties, and to enforce the principle of separation of the three powers, and to strengthen the independence of the judiciary as defined by Islamic Sharia.
- 3- To establish a neutral and independent media policy in a way that serves the interests of the people, and to build an Islamic society that is cohesive and that guarantees the freedoms of thought, expression, political activism, and the press; and that is religious according to legal processes (of Sharia).
- 4- To make the Islamic Sharia the fundamental reference in drafting the constitution and the sole source of legislation while benefiting from what contemporary civism has achieved which does not contradict the foundations of Sharia.
- 5- To implement the Islamic Sharia in all aspects of life: political, economic, and social.
- 6- To interact with all members of the political spectrum on the basis of Mughalabah and respecting the choices of the people in defining these interactions.
- 7- To activate civil society and to guarantee its independence in a way that serves the country and supports its identity.
- 8- To endeavor to achieve justice, and equality before the law, and to anchor the principle of equality of opportunity between all members of society, without exclusion based on region, religion, gender, or other.
- 9- To fight authoritarianism and all forms of corruption and to hold individuals responsible for corruption accountable, and to address public grievances and to recuperate stolen wealth.
- 10- The unity of Muslims in one state which overcomes division by eradicating artificial borders and existing obstacles.
- 11- To reiterate the centrality of the causes of oppressed Muslim peoples starting with the Palestinian cause, and to criminalize all forms of normalization with the Zionist Entity, and to support peoples in their self-determination.
- 12- To strengthen cooperation in the context of competition and mutual respect between the world's countries and peoples in a way that guarantees the welfare and prosperity of humanity.

- 13- The return of Tunisian competencies abroad and to provide the adequate platform for these competencies to participate in the reform movement.
- 14- The independence of political decision-making and administrative reform and to reveal cases of corruption and to cleanse public institutions from all forms of clientelism, bribery, and other forms of corruption.

The economic platform:

- 1- To establish an economic system that is based on using, developing, and adequately distributing resources.
- 2- To achieve prosperous living for the individual and for society through all legal means. To prioritize the achievement of food security by establishing an effective agrarian policy that is based on incentivizing and protecting natural and authentic agricultural production, and to preserve agrarian lands and the authentic animal wealth (biodiversity; fauna) in order to achieve self-subsistence.
- 3- To establish the Zakat fund and to revive the Awqaf system (Islamic endowment system).
- 4- To guarantee the right of private property while emphasizing social solidarity and prioritizing and incentivizing investments in Tunisian capitals and incentivizing youth to start private projects through non-usurious loans.
- 5- To utilize all human resources in our country to achieve growth and guarantee the distribution of wealth in accordance to Qist (equity, justice) and equality of opportunity for all.
- 6- To protect natural resources and to endeavor to advance the industrial sector while focusing on developing technology in order to achieve economic security by owning heavy, electronic, and chemical industries.
- 7- To guarantee decentralization in the fields of development and to care for rural areas by instituting projects for their promotion and to limit the phenomenon of migration to cities.
- 8- To address economic crises by nationalizing institutions that had previously been privatized and to recuperate wasted money and to regulate state expenditures and to guide urban areas to serve agriculture and to end imports that do not contribute to our renaissance (Nahda) but deepens our dependence.
- 9- To endeavor to replace the usurious banking system with the Sayrafah system (Islamic banking system) as a part of the Islamic economic system.

The social platform:

- 1- To establish a social system that preserves family and strengthens its role in society on the basis of Islamic values.
- 2- To reform the healthcare and social systems and to institute an effective housing policy and to provide recreational spaces and to guarantee other public services.
- 3- To revive the role of women in the education of youth and the development of future generations and to guarantee their family stability and to free them from modern slavery and exhaustive exploitation. To correct society's negative stereotypes about women while supporting her political, economic, and other rights within legal regulations (of Sharia).

- 4- To pay attention to youth, especially the youth of the revolution whose capabilities and competencies have been ignored. This is to be achieved by involving youth in public life and providing them with enough space to create and enabling them to take leadership positions.
- 5- To develop a generation of Islamic youth, believing in their religion, proud of their dignity, conscience of their reality, duties, and rights.
- 6- To provide the adequate conditions to protect children psychologically, pedagogically, and socially.
- 7- To guarantee payments for those without money or jobs, and to guarantee housing and support for the elderly, the disabled, and those without support.

The cultural and educational platform:

- 1- To anchor the collective spirit and to spread the values of solidarity, sacrifice, and righteousness.
- 2- To raise the level of religious consciousness and to spread values of righteousness and civilization (Hadariyah describes values that lead to production and contribution to civilization).
- 3- To institute a society of knowledge and to guarantee free and mandatory education while reforming the education system.
- 4- To create space for responsible cultural creativity which respects the identity of the people and its Muqaddasat (things held sacred such as Allah and the Quran)
- 5- To support the freedoms of thought and creativity, and to refuse all practices of repression, and to allow for Ijtihad (scholarly and intellectual endeavor), inference, invention, and development so as to create an entire generation of innovative scholars, intellectual geniuses, creative artists and inventors, and doctors and engineers and professional and ourstanding artists.
- 6- To support the cultural and intellectual movement, and to pay attention to scientific research, and to individuals who are talented and who excel in all fields of intellect and science.
- 7- To promote the pedagogical and education system at all its different levels, in a way that guarantees the development of a believing and conscious character that is proud of its religion and anchored in its identity and up to date with all foms of scientific advancement. This is to be achieved by reviving the role of the educational body and by strengthening the position of the Arabic language.
- 8- To benefit from the material achievements that Western Civilizations have made and to positively interact with them and to work on transmitting, and developing these achievements.
- 9- To unite the country's scientific competencies, especially those holding advanced degrees for scientific research and for the development of the country's various resources.
- 10- To revive the leading role of mosques in education, welfare, and in the development of future generations. This is to be achieved by caring for the houses of Allah and supporting Imams and Duat (plural of Daiyah; someone who performs the act of Daawa) in order to guarantee their independence.

Mechanisms:

The Reform Front works within the framework of Sharia and through legal means in order to attain its objectives:

- 1- To work from within official institutions and in accordance with procedural laws by adopting peaceful means in self-expression.
- 2- Collective work in all its forms: manifestations, rallies, protests, signed petitions, boycotts, festivals, marches, and other.
- 3- The participation in political life by organizing activities and adopting free elections in all aspects of political life as an ideal mechanism to determine the representatives of the people and to express the people's will.
- 4- To institute research centers and to publish books and pamphlets as well as educational and media journals. This is in addition to hosting various workshops, lectures, conferences, and scientific debates as a means of communication and discourse.
- 5- To work through local and international audio-visual and print media outlets in addition to the party's own outlets.
- 6- To encourage human rights organizations and institutions to address grievances and to establish rights and to spread a culture of balance between rights and duties.
- 7- To cooperate with various institutions and local and international committees with shared interests.