

# Manifesto for a New World

By: Jafar Gonzalez Bornez

**The global hegemony of Western capitalistic imperialism has recently been challenged on many fronts—by the Islamic resurgence movements in the Middle East culminating in the 1979 Islamic Revolution in Iran, by revolutionary groups in formerly oppressed and repressed countries such as those in Latin America, and also by a host of anti-globalization movements operating at grass-roots levels throughout the globe. What unites them is their vision of a “new world” free from the clutches of tyranny, oppression, inequality and the likes. In this paper, the author emphasizes the need for Muslims to consider Islam, not as one alternative religion independent of all others, but as the continuation of the same divine message preaching the truth of the One God and the establishment of justice. As such, it can work together with other non-Muslim groups based on mutual principles in order to re-envision and re-create a new society.**

Why should you not fight in the way of Allah and the abased men, women, and children, who say, ‘Our Lord, bring us out of this town whose people are wrongdoers, and appoint for us a guardian from You, and appoint for us a helper from You’? (4:75)

When people speak of ideas that revolutionise society, they do but express the fact, that within the old society, the elements of a new one have been created, and that the dissolution of the old ideas keeps even pace with the dissolution of the old conditions of existence.

Manifesto of the Communist Party

*In Your name, O Justice!!*

From the ruins and decomposition of the old world, a new world is being born. The agonizing old world, based on the logic of the usurer’s benefit, is resisting—giving way to this new world which begins full of faith in transcendental values, ready to satisfy simultaneously the material, intellectual, and spiritual necessities of humankind.

The new world releases with its gentle hands the old flags of social justice that claimed to guarantee true freedom and human happiness; yet only those who conceive of the human being as a whole made up of three dimensions—material, intellectual, and spiritual—will be able to construct a society capable of satisfying all human necessities.

The usury-infected and despotic world tries to drag humankind into a war of total destruction before allowing power to escape from their hands, bloodstained through centuries of oppression and tyranny.

Attempting to stop their inevitable disappearance from the scene of history, they invent and nourish groups to engage in terroristic attacks in order to acquire the necessary alibi to justify their violent advocacy of war.

Using their lies, they invade countries and plunder the remains of the worldwide economy—an act of desperation before drowning in the black well of forgetfulness.

The new world, from its first and vague steps, extends its hands of solidarity to all the people worldwide and babbles its first words of anti-imperialist fraternity while understanding its faith in a God of Truth and Mercy and inevitably committed to Justice; defending the weak, the exploited, and the oppressed; and constructing a global society—just, free, unified, and fraternal.

The victory of the Islamic Revolution in Iran, at the beginning of the year 1978, projected to the world scene a new revolutionary force that is based on the belief in the One and Almighty God—a God of kindness and justice, the Defender of the truth, of the good, of social justice, and of the fraternity between people—and that uses the Holy Quran explicitly as the basis for their political program.

Due to their faith in the Almighty God, these new revolutionary forces—directed and guided by Imam Khumayni—were capable of simultaneously facing all the imperialistic powers of their time and to leave every battle field victoriously.

Since then, the expansive strength of their ideas has not stopped growing and spreading throughout the whole world, first between the oppressed Islamic communities worldwide and subsequently between all the oppressed people—feeding their desires of freedom and accelerating the crisis of the large decadent empires—initially the agonising Union of Soviet Socialist Republic and now the whole capitalist block.

In order to confront what appears to them as a new “ghost”—which, this time, moves not only along Europe but across the whole world—they met in Saint Alliance. It was composed of all the reactionary right and left forces, the extinct Soviet Union, the United States of America, France, England, Germany, China, Japan, the petroleum monarchy, and the puppet governments in the Islamic countries.

For more than eight years, the new Islamic revolution was battled by a silent worldwide coalition when the tyrant Saddam invaded Iran with his armies and his most sophisticated weapons in order to put an end to the revolution. In the words of Kissinger, “If we do not stop it now, we will see it extend from Bangladesh to Morocco.” During these last thirty years, it has been challenged on all fronts and by all their military, economic, and propaganda resources ... yet without any success.

To stop this revolutionary movement—a movement armed with faith in God and with the transcendental values that emanate from the Holy Quran—the world tyrannies did not hesitate in provoking terrorist attacks in order to feed the spectrum of the new ghost who threatens their so called “free and democratic society”; this is the ghost of Islam.

The CIA and Mosad have trained and continue to train terrorist groups—ones formed by ideologists hired by the imperialists and composed of ignorant fanatics from the marginalized areas of the Islamic world and from the most ignorant, impoverished, and indignant of the oppressed Muslim communities—in order to organize terrorist cells that will nourish the equation: Islam=terrorism. With the pretext of combating this self-manufactured “Islamic terrorism”—but in reality, fearing their own destruction as the ruling power—on the one hand, they invade Islamic countries like Iraq, Afghanistan, Palestine, Lebanon, Sudan, and Ethiopia, and on the other, they spend large amounts in sectarian propaganda through their principal agents in the Islamic world: the corrupted petroleum monarchies. This propaganda is impregnated of hatred and lies against the revolutionary Muslims. Through their control over the Islamic sacred centres of peregrination—Mecca and Medina—they try and impose on the Muslim community their corrupted power. They work hard to prevent the awakening of the Islamic people—those oppressed by rulers sold to the empire—while repressing mercilessly the manifestations of solidarity with the Palestinian people and the repulsion to Zionism and imperialism. They multiply their activities with the Wahhabi agents—those who have infiltrated the Islamic world disguised as Muslims—with the only objective of dividing the Muslims and combating the revolutionary Islamic movement inspired by the true teachings of the Holy Quran; they deform its interpretation with aberrant readings in order to justify sectarian violence and totalitarian narrow-mindedness in complete contradistinction to the flexible and unifying philosophy present in the sacred text. Behind the scenes, they congratulate themselves and pat themselves on the back with their Zionist owners.

They also threaten the use of atomic bombs in the face of countries like the new Russia and China—countries that seem to strengthen their anxieties of becoming a Universal Empire. As for the new emerging revolutionary countries previously composed of the oppressed, they insist on the establishment of dialogue and collaboration—as if to deny shamelessly the ghost of their own atomic holocaust—in order to pacify them. In so doing, they attempt to quell the growing resentment of public opinion in their own countries which openly opposes their warmongering plans, the continuity of their unjust system, their repressiveness in relation to the natural resources of mankind and of the life conditions on the planet.

The oppressed countries in the world, particularly in Latin America, take advantage of the new-found opportunity offered to them by the fact that their despotic rulers have now given their total attention and use of resources to combat the growing and successful Islamic revolution in the Middle East. Through this opportunity, such countries, which were previously pressured in every way, now conquer new spaces of freedom, unimaginable till the successful arrival of the Islamic revolution.

With Cuba, Venezuela, Bolivia, Ecuador, Nicaragua, and Paraguay in the front line, the Southern American continent finally begins to rid itself of its imperialistic oppression and finds in the Islamic revolution the natural allies to defend against an aggressive and militaristic enemy; the road has opened up before it in the construction of a new world, based on social justice and the equitable distribution of wealth, healthcare, education, habitation, and work.

We are, then, witnesses of a crucial moment in the history of mankind: while the old system—based on their logic of the industrial and financial profit, and lately in usury and lies—collapses and gives way, new revolutionary forces—which openly incorporate a new spiritual dimension (previously unknown) within their program of social resistance—appear triumphant on the international scene.

From the triumph of the Islamic revolution in Iran, we are witnessing the last phase of the confrontation between the old world, which resists disappearance, and the new world, that rises to fight it. As the winter reach its end, the old world in their desperate attempts to prevent their disappearance, looks ready to destroy the world in a nuclear war before giving away the power that they have manipulated for centuries.

But the forces of a new spring are expanding and coordinating with each other; though they are still shy and in their preliminary stages, they are, nonetheless, determined and undeniably unstoppable.

The armies of the Zionist project to dominate the world are defeated by the resistance in South Lebanon and in Palestine and they struggle impotently in Iraq and Afghanistan. Without doubt, the old imperial power agonizes in its death; yet in its fall, it threatens to drag all humankind to chaos and destruction.

To avoid this, it is necessary and urgent that the forces of the new world become organized in order to begin filling the emptiness left by the falling old empires with a new way of direct action and social organization and with structures in line with what it advocates of social justice and brotherhood.

If the new forces of the Islamic revolution want to play their role in the creation of that new world, the revolutionary Muslims will have to understand clearly that Islam is not one more religion and the last of them, but the eternal religion of the One God; that there are not many religions and Islam is the final of them, but that there is only one religion named ‘*islam*’ by God and that *muslims* are the ones who, from the beginning of times, voluntarily surrender to His orders and His directions.

And when Jesus sensed their faithlessness, he said, ‘Who will be my helpers toward Allah?’ The Disciples said, ‘We will be helpers of Allah. We have faith in Allah, and bear witness that we are *muslims* (i.e., we have submitted) . (3:52)

And when I inspired the Disciples, [saying], ‘Have faith in Me and My apostle,’ they said, ‘We have faith. Bear witness that we are *muslims*.’ (5:111)

And wage jihad for the sake of Allah, a jihad which is worthy of Him. He has chosen you and has not placed for you any obstacle in the religion, the faith of your father, Abraham. He named you ‘*muslims*’ before, and in this, so that the Apostle may be a witness to you, and that you may be witnesses to mankind. So maintain the prayer, give the zakat, and hold fast to Allah. He is your master—an excellent master and an excellent helper. (22:78)

Those to whom We gave the Book before it are the ones who believe in it, and when it is recited to them, they say, 'We believe in it. It is indeed the truth from our Lord. Indeed we were *muslims* [even] before it [came].' (22:52-53)

Abraham enjoined this [creed] upon his children, and [so did] Jacob, [saying], 'My children! Allah has indeed chosen this religion for you; so never die except as *muslims*. (2:132)

Say, 'We have faith in Allah, and that which has been sent down to us, and that which was sent down to Abraham, Ishmael, Isaac, Jacob and the Tribes, and that which Moses and Jesus were given, and that which the prophets were given from their Lord; we make no distinction between any of them, and to Him we are *muslims* (we submit).' (2:136)

Abraham was neither a Jew nor a Christian. Rather he was a *hanif*, a *muslim*, and he was not one of the polytheists. (3:67)

Say, 'We have faith in Allah, and in what has been sent down to us, and what was sent down to Abraham, Ishmael, Isaac, Jacob and the Tribes, and that which Moses and Jesus were given, and the prophets, from their Lord. We make no distinction between any of them, and to Him are we *muslims* (we submit).' (3:84)

And who has a better religion than him who submits (*aslama*) his will to Allah, being virtuous, and follows the creed of Abraham, a *hanif*? And Allah took Abraham for a dedicated friend. (4:125)

We have indeed revealed to you as We revealed to Noah and the prophets after him, and [as] We revealed to Abraham and Ishmael, Isaac, Jacob, and the Tribes, Jesus and Job, Jonah, Aaron, and Solomon,—and We gave David the Psalms— (4:163)

Say, 'Indeed my Lord has guided me to a straight path, the upright religion, the creed of Abraham, a *hanif*, and he was not one of the polytheists.' (6:161)

He has prescribed for you the religion which He had enjoined upon Noah and which We have [also] revealed to you, and which We had enjoined upon Abraham, Moses and Jesus, declaring, 'Maintain the religion, and do not be divided in it.' Hard on the polytheists is that to which you summon them. Allah chooses for it whomever He wishes and He guides to it whomever returns penitently. (42:13)

To Him belongs whoever is in the heavens and the earth. All are obedient to Him. (30:26)

We have to understand clearly that, as there is only one God, there is only one divine message for humanity from the beginning of creation, and that the Holy Quran is the final message that comes to eliminate the adulterations and omissions of the previous messages and to complement them definitively; it is the last of the only, and same, liberating message and a guide from God for humankind.

Indeed the faithful, the Jews, the Christians, and the Sabaeans—those of them who have faith in Allah and the Last Day and act righteously—they shall have their reward near their Lord, and they will have no fear, nor will they grieve. (2:62)

Indeed the faithful, the Jews, the Sabaeans, and the Christians—those who have faith in Allah and the Last Day and act righteously—they will have no fear, nor will they grieve. (5:69)

... turning to Him in penitence, and be wary of Him, and maintain the prayer, and do not be among the polytheists—of those who split up their religion and became sects: each faction exulting in what it possessed. (30:31-32)

The revolutionary Muslims should call our Muslim brothers and all the believers to become united under our common faith that commits us before God—a faith that obliges us to fight for the creation of a world in response to His parameters of Justice, and to defend the poor and the oppressed ones. This is understood by the followers of the Liberation theology.

Our fundamental task is not to convert people to Islam for that is in the hands of God; our task is to respond to the divine call in order to defend the weak and oppressed, to create a world based on social justice, and to commit ourselves to the path of all those (Muslims and non-Muslims) believers and non-believers that are involved in that same task. We must share our thoughts and points of view with them—working shoulder-to-shoulder and without reservations—in order to create that new better world that we say is possible.

Therefore, we, the revolutionary Muslims, have a few tasks before us:

1. To free our beliefs from deformations that pretend to present Islam as one more religion. From within and without, Islam is presented as an alternative religion that wants to consume all the other religious and non-religious beliefs. We must proclaim the general meaning of the word *islam* as the voluntary and absolute surrendering before our Creator and Lord—a surrender that men and women, from the beginning of times, have shown us; We must present the Holy Quran, not as a text opposed to the previous Holy Books, but as what it is: the eternal word of God for all humanity throughout all times.

For this, we will need to redefine ourselves in universal terms—not as a religion and an alternative spirituality, but as a continuation of the eternal truths, as a living reality, and as the end of the only message that the one God has sent to humanity for eternity in order to guide and teach them to make good use of the freedom that He has bestowed upon them.

2. To organize our activities in a fundamental way, using the mosques not only as centres of adoration, but—as God requests of us—as places from where thought, analysis, and debate is conducted, social work is planned and developed, and a better world is fought for.

3. To assume responsibility and to consider ourselves as the engine of that universal change and as ideologists and vanguard leaders of the anti-globalization movement; we must also take charge of the fundamental role of establishing the bases of a new form of social organization based more so on direct action, brotherhood, initiative, and creativity of the people than in the coercive authority and planning of the State. We must be involved in organizing the groups called to create this new world.

In other words, we must conceive of a real democracy—not one where personal power is delegated within the play of power-politics where false promises are systematically betrayed and the peoples' hopes repeatedly crushed, but one characterized by base organizations—ones that take responsibility for developing economic, social, cultural, sanitary, medical and educational welfare that are part of the needs of human society. We must stop demanding and waiting for these needs to be met by the governments; they will never answer to our requests since their power is the result of a violent and unjust appropriation.

4. From both a theoretical and practical point of view, we have to envision a three-fold division and project a three-fold call:

a) The first consists of the Islamic community.

b) The second consists of all believers in One God from among the various religions and beliefs.

c) The third consists of all people who, though they may not possess faith in the One God, are nonetheless capable of discerning between truth and falsehood, justice and oppression, fair distribution of wealth and illegal appropriation, injustice, and usury. It consists of those who side with the oppressed and the exploited, and who are willing to play their part in the creation of a new world based on human values and not on stock-market shares.

The call to all three groups is an invitation to fill—in a direct, active, and creative way—the emptiness left by the forces of the old world—one that is disappearing into extinction.

Where there are anti-globalization movements stirring within the various social circles of different cities, we must join them; where there are none, we must create them. We must contribute our theoretical ideas and practical effort without trying to appropriate them, since that would not only limit their calling capacity and efficacy but would also retract the real spirit of defending the common interest that must guide our social activity.

In order to fulfill our goals, we need to provide the anti-globalization movement with a permanent organization at a grass-roots level—an organization which acts continuously and not sporadically and which thinks in global terms through concerted efforts of coordination at the provincial, national, and international levels with the other anti-globalization movements.

The basic anti-globalization movement does not have to dissolve itself in the countries where revolutionary governments exist. The contacts, agreements, and collaborations that the revolutionary governments of different states establish with each other, as much as it is to re-enforce the common anti-imperialist line, must also be to advance the creation of their own society—i.e., revolutionary bases must be organized in an autonomous way and independent practises must be developed in the construction of the new society.

If they are sincere, the anti-globalization organizations will be able to collaborate with revolutionary governments not only on the level of theory but also on the level of practice; they may offer constructive criticism regarding errors and deviations of the processes of bureaucracy, without getting dissolved into the governmental structures and their parties, since some of these parties (including the revolutionary ones) are used to putting their own interest before that of the general interest of the population.

In the same way, the revolutionary Muslims should let themselves become dissolved within the non-globalization movement. If we do not want to have just a testimonial presence, our participation in the social forums will need to be supported in our own organizations and social activities as revolutionary Muslims.

It must be, therefore, our primary task to fortify our organizations by inviting Muslims attracted by the Islamic Revolution—whether from before or even now—and to educate them in the necessity of understanding our faith—both its spiritual and social dimensions—thereby generating a voluntary working moral that can expand and give meaning to our organization as revolutionary Muslims. We have to develop in our organizations and mosques a culture of healthy debate revolving around the necessary issues of the society in which we live in order to confront them. For example, with regards to education, teachers must be called to create independent theories pertaining to the methods and objectives of teaching, to define educational concepts, to form pedagogical methodologies, to research alternative programs of education, and to put these into practice within our schools and newly established colleges. We must orient ourselves in such a way that we teach our children and youth to think for themselves. Through the development of these new educational methods and new pedagogical criteria, we can make our educational establishments attractive models for both Muslims and non-Muslims.

This should not just be limited to education; the same must be done with regards to developing healthcare, establishing a profitable workforce, creating economical initiatives, and dealing in matters related to nutrition, leisure, etc.

The message of Islam cannot expand in a vacuum. We must come down from the level of theory and operate on the practical level in order to show the validity and truth of our ideas and theories.

Only in practice can we unite and bring together our Muslim brothers. It is only by offering a viable social system that gives an Islamic answer to the needs of the Muslims living in non-Islamic societies—particularly related to issues in the education and leisure of youth—that we can attract our Muslim brothers to a unity at the level of action which can surpass the different ideologies and sects on the one hand, and the simple, myopic adaptation of the predominant social, agnostic environment on the other. Furthermore, it is only at this level of action that we can appear as a feasible reference, capable of attracting seekers whose beliefs differ from our own.

In order for the anti-globalization movement and our own Muslim revolutionary organizations to continue forward, we will need to consider from the beginning our economic independence. We cannot continue to be instruments surviving from the salary of governments and government parties, whether revolutionary or not, within their deformed bureaucratic framework that only impedes creative and constructive initiatives.

The experience of the revolutions of the twentieth century has taught us one important fact: parties and revolutionary organizations, after having assumed power, generate a bureaucracy in the guise of a new aristocracy with their own particular interests, privileges, and powers and which are often opposed to the common public interest.

At the same time, so long as the system of nation states continues to exist, the so-called 'national interest'—which is nothing but the State's guise to push their own agenda forward—will continue to be generated, thereby undermining the general interest of humanity.

In our organizations and in our involvement in the anti-globalization movement, we have to develop a general consciousness of the idea that responsibility means service and that our participation on the political, social, cultural, or religious branches of authority can never be the source of privileges and personal enrichment; on the contrary, we must perform a disinterested and nonaligned service to the community that will find satisfaction and reward in the accomplishment of a work well-performed.

Only those who fit such a profile should be chosen to take responsibility and coordinate these positions. Any person looking for personal privileges should be removed from such positions of responsibility.

We should, therefore, make a general call to our Muslim brothers; depending on the success of this call, the invitation should then be extended to other individuals and parties interested in the creation of a new world. With the establishment of an active and organized movement composed of all those ready to play their part in this noble goal, we can effectively attend to the needs of the masses in the fields of habitation, labour, sanitation, education, culture, art, intellectually, and spirituality.

This cannot function only on the theoretical level; rather, it must be a concerted effort of both theory and practice so that through their mutual symbiosis, the idea may be developed further and we may prevent the mistakes of the past from reoccurring. As a result, this process cannot be a closed model that follows narrow parameters and limits the faculty of creativity; rather, it must be an ongoing discussion and debate regarding the nature of the new world and the best manner to ensure its success.

This process must learn from the past—both from its successes and mistakes—and take in account all the obstacles that impelled the fundamental values of social justice, brotherhood, freedom, and personal happiness. It must dismiss such obstacles and oppose similar elements that oppose these fundamental values.

The call must be directed to all classes of humanity so that each individual ready to collaborate in the creation of a new world can give some of his time, his knowledge, and his creativity to assist in developing sanitary, educational, cultural, artistic, leisure-based, intellectual, and spiritual structures based on the aforementioned fundamental values. They must attempt to fill the increasing emptiness that the old power is leaving in its devolution towards extinction.

Those entrenched in the political status quo—volunteer actors in the comedy written by the Zionist capital—should be left on their own in their game to obtain personal privileges and benefits—an illusion completely divorced from reality and the real needs and wishes of the majority.

Areas like sanitation and education in many parts of the globe need attending to urgently. This must be done in a humane and effective manner. It requires a volunteer work force of concerned, professional, and creative individuals.

New means of production and distribution need to be conceived of and impelled by those involved in business and associated fields. Their expertise and knowledge on these issues is vital in order to create new sources of wealth with the goal to satisfy the growing needs and demands of a new society. However, these sources must be based on proper management and wisdom and cannot develop into the current irrational and uncontrolled production of goods which has only led to the increase in polluting agents, predators, fomenters of social chaos, rubbish, and environmental degradation. It has also led to the extinction of natural resources and species and, on the human plane, to more suffering along with physical, psychic, and spiritual imbalances.

The generated resources from the new activities will need to be funnelled in the proper channels in order to facilitate and improve the general living conditions—most importantly, the intellectual and spiritual enrichment of the majority and not just the material improvement of a few. It must aim not for the construction of a sophisticated, consumeristic, and unbalanced society; rather, it must aim for a contented world, a simple life, and a model in direct contact with the beauty and grace of nature.

We need to create a society that will do its best to recover the waters, the rivers, the seas, the lands, and the forests. More importantly, we must cultivate a sense of sanctity and respect towards creation, learn to live in less complicated and more wholesome ways, and give back to our notion of time the eternal dimension that truly belongs to it, the antipode of which is the frenzy and crazy disturbances that we have brought about ourselves. Humanity must recover the equilibrium, the good sense, the tranquillity, and the harmony that we are lacking today but which we desperately need.

In so far as the revolutionary Muslims participate in the new systems and activities, they need to lay emphasis on bringing their own ideas down to the level of ethics and morals instead of getting caught up in theoretical polemics. At the same time, the faulty moral attitudes within the revolutionary movement, which either lack a spiritual basis or are deviated forms of it, must be abandoned.

Intellectual debates are both inevitable and desirable, but those that are based on sectarianism, chauvinism, racism, sexism or any other form of exclusivism that lead to division and that threaten the fundamental bonds of brotherhood and love between human beings must be avoided at all costs.

Writers, poets, musicians, artists, and other creative forces within society have a fundamental role in the creation of a new world since destructive and negative ideas will need to be tackled with creative and constructive ideas, and not through force.

The newborn society must respond negatively to repressive and coercive actions; instead, it must respond in like: ideas to ideas, words to words, and lectures to lectures. Any violent responses—in all its manifestations—against opposing ideas but be forbidden.

The use of violence must end effectively. The new world must forbid the use of any force except to prevent the use of violence by the violent as a way to prevail over the rest, but even so, in a measured manner.

The new society must work towards the absolute eradication of any form of physical or psychological torture; in its place, solutions to pathological behaviours and social deviations should be sought within a spirit based on love, comprehension, moderation, tolerance, and good actions. The fact is that in any social body, as in the physical one, any force exerted in a particular direction with a particular intensity generates a resistance of the same intensity in the opposite direction. As such, our society must be as non-coercive as possible in order to prevent a similar reaction.

We will not advocate a violent revolution against the established order, as violence only generates more violence; rather, we will work towards a creative transformation of society through grass roots efforts based on moral values.

This, of course, does not mean that we will have a pacifist attitude at all times for we will defend the right of defending the oppressed where and whenever they are attacked. Anyone who is a victim of armed violence by the State or by others has a right to armed defence. This includes nations and peoples who have become the target of military invasions.

As revolutionary Muslims, we cannot adopt and expropriate the means-of-production model used by the State, since it is clear that this only helps the formation of a new aristocratic class and inhibits personal creativity and initiative that arises from revolutionary enthusiasm. Instead, we must reorganize society on a system based on justice and the equitable repartition of wealth.

The social model of the revolutionary Muslims is that which the Holy Quran advocates—both in its principals as well as its particulars. This will be the basis for their actions, thoughts, and proposals which will be presented for discussion before the active forces in society.

As revolutionary Muslims, our participation in the anti-globalization movement is not necessarily to establish a society based on an Islamic government; rather, it is to contribute to the creation of a new society—with our values and the practical ethics that they imply—in which there is space for all and where all can participate.

It will be a society oriented towards the Good and recognized as such by the majority, and one turned away from evil, also recognized as such by the majority. The moral values and ethical practices will strictly be in line with the Quranic mandates both within the scope of our spiritual community and our own personal lives.

It will not be a new totalitarian and uniformed society, but a society based on justice. It will not be a coercive society, but a tolerant one; It will protect the public space from corruption and scandal and respect the private space as one of sanctity and inviolability.

It will be a society with spiritual values, but not dogmatic and inquisitorial ones. It will be a society which nurtures the spiritual dimension of humanity without imposing it on anyone.