

Understanding The Concept of Khalifah

Khalifah
Series No. **1**

By: Dr. Muhammad al-Mahdi

"Toward a Fully & Truly Islamic World"

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Chapter

1

The Khalifah Project

1. OUR WORLD TODAY

In our world today we have war, murder, rape, corruption, robbery, illegal drug sale and use, violence of all kinds, sexual immorality, addictions to various harmful substances and many other social problems. Not only do these wrong things exist in our world, but these combined wrongs appear billions and billions of times every day. Who would not want a world without these horrors both great and small?

Secular Materialism

Today the evil power of secular materialism is attracting human beings everywhere. The world is growing more insane each day. In all societies across the world, we find not only the horrors mentioned above, but also the environment is being continually degraded, while the world's poor nations and people are being subjected to a degree of exploitation which reduces their lives to extremes of poverty and humiliation.

2. THE STRUGGLE OF THE MUSLIM UMMAH TODAY

In today's world, the beauty, wonder and reward of living in accord with the traditional beliefs and practices of Islam are fast being lost to Muslims, both young and old. Many Muslims today are quickly succumbing to the satanic influences of the decadent West, which bases its science, philosophies and culture on the lies of secular materialistic beliefs.

Secular Materialism is Shaitan's Influence

Secular materialism means a world without God and a physical universe without a spiritual nature. We must know deeply in our hearts that the influence of Western secular materialism is the influence of Shaitan. Western secular materialism takes us away from our prayers, takes us from our Islamic culture, takes us from our Islamic economic system, takes us from our Islamic educational system, takes us from our Islamic values and traditions, turns our minds from Allah and robs our children of an Islamic future.

Western secular materialism gives us a society of crime, violence, drug abuse, alcoholism, pornography, homosexuality, exploitation of people and resources and reduces life to a meaningless exercise in futility.

Western secular materialism creates in the minds of our children atheistic thoughts, disrespect for parents and elders, hopelessness, disregard for knowledge, and love for a debased animalistic lifestyle focused on only the crudest pleasures of the flesh. Do you not know this is exactly what Shaitan desires?

Right now Western nations are actively pushing their Shaitanic culture upon the rest of the world. They are the most powerful nations militarily and economically that have ever existed in the history of the world. They are using that military and economic power to remake the world in their diseased image.

The Western nations also have the most effective tools of propaganda and influence the world has ever seen. The form of brainwashing they use is carried out through their news media, television, movies, popular music and fashion. They have been very successful in the developing countries and even the Muslim nations in using these powerful tools of influence to mould and twist the minds of the young so that they crave, praise and participate in that depraved Western culture.

3. IS THERE A SOLUTION?

Some, actually many, people believe that these problems cannot be solved and that we will never have a right world. It is only ignorance influenced by Shaitan that results in this false belief. Over 1400 years ago Allah told us through the Prophet Muhammad (peace be upon him):

"On this day I have perfected your way of life for you, I have chosen Islam as your way of life". (Al-Maidah 5:4)

Allah has Revealed Guidance to Man

We must not discount a necessary implication of the fact that Allah has told us that the Prophet Muhammad (peace be upon him) is to be the Seal of the Prophets. There are to be no more new prophets sent by Allah, since Allah has sent perhaps hundreds of thousands of prophets at times of need throughout our long human history before Prophet Muhammad. The fact that we now know Allah will send no more prophets has a great logical significance.

We could, of course, never think that Allah has after all this time decided to abandon us, so then we must ask what does it mean for our beloved Muhammad (peace be upon him) to be the last of the prophets sent by Allah. It necessarily means that Allah, Who knows about all things, knows that no more prophets will be needed before His plan for

this world is fulfilled. From this we may rightly conclude that all we need to know to bring about a world according to His Will has been sufficiently provided and will be rightly utilized. We also may rightly expect that our (probably near) future is to live in that most wonderful world that He has promised us – a perfect Islamic society on earth.

Understand Where We Went Wrong

Obviously, the world today with all of its horrors and wrongs is not the perfect way of life promised to us by Allah. Since it is impossible that Allah has lied to us, we must therefore have done something wrong. Before we can attempt to solve the problems of the world, and move toward our destined earthly paradise, we must attempt to understand where we went wrong. Probably a thousand books could be written on this subject (and someday may), but at this dire point in human history a simple accurate analysis is sufficient to provide us with enough information to begin the creation of the future world without the problems of today and consistent with the Will of Allah.

Inaccurate Worldview

Most wrongs in human society occur because the worldview commonly held throughout human society is seriously flawed. Allah has given us a right worldview in Islam. If all of human society held a right worldview then all the wrongs of the world would disappear and we would have a right

Islamic world. This is because our perception of the world determines what our behaviour will be. Islam must therefore become the prevailing worldview of all human society. The traditional practices and beliefs in Islam, based on the Quran and the Sunnah of the Prophet Muhammad (peace be upon him) must form the central core of the right worldview needed to correct the wrongs of the world – although we must be very careful that we accurately interpret this sacred knowledge upon which we base our understanding of what is good and true and right.

4. THE SOLUTION

So how do we fight against an enemy so subtle yet so powerful as Godless secular materialism and the Western cultural influences which so successfully erode the right Islamic belief and practice of our dear brothers and sisters of the Muslim Ummah who should, rightfully, be guided only by Allah?

Allah has provided answers to every challenge. First, the so called scientific basis of secular materialism has now been indisputably proven to be false by modern science, particularly modern physics. Since the scientific basis of secular materialism has been proven to be false, therefore all philosophies and cultural practices which have been developed according to a secular materialistic worldview are also proven to be false. Also, we now have a scientific proof of the existence of God based on universally accepted facts of modern physics. Lastly, we now have a good enough understanding of the Laws of Learning which Allah has provided to allow all biological life, including human beings, to be guided in their development towards His Will.

The SOLUTION to the world's moral and social problems is based on the hypothesis that if only two (now available) things, two bodies of knowledge, are given to any individual or social group of any size (up to and including all human society), there will result a natural and inevitable

movement of that individual or social group toward all things good and right.

These two bodies of knowledge which must be provided to initiate that positive social change process are:

- a. a positive, accurate and motivational worldview (which is Islam understood scientifically and objectively in combination with traditional interpretation), and
- b. a good and broad understanding of the LAWS OF LEARNING by which all human development takes place.

5. THE KHALIFAH PROJECT

The plan then, for a right world, is to bring about the positive social changes so urgently needed for all the world's people in general, and specifically for the Muslim Ummah, is based on the above-mentioned hypothesis. Give the world's people the right knowledge and they will take that true understanding of our reality and begin the long path toward a world good in every way.

This plan is called the Khalifah Project. Its purpose is to bring to the attention of the Ummah the fact that in the knowledge Allah revealed to us in the Quran, the most direct statement He has made concerning His purpose in creating a race of human beings on Earth through Adam (alaihissalam) was for us to act as His Khalifah.

(Al-Baqarah:30)

Founder of the Khalifah Project

Although this plan ultimately belongs to Allah, the use of modern knowledge from science and logic to help carry out Allah's plan for His Creation was developed by Prof. Muhammad al'Mahdi, a child psychologist as his lifework over the past 40 years. He was first a non-believer, but has been a Muslim studying Islam for the past 24 years. He does not have much longer left to live due to a terminal form of cancer. He has no desire in offering this plan other than to offer service to Allah and His Ummah,

Insyallah, by helping to bring about a fully and truly Islamic world.

Brother Muhammad al'Mahdi, now 62 years old, was an Associate Professor in child/Clinical Psychology in the USA. He did three and a half PhD programs in Child, Clinical and Experimental Psychology. Prior to that he was trained in nuclear electronics and theoretical physics. He once worked for the US government as a Research Director in Children's Values Education Programs, and was a Chief Psychologist for Head Start (a US nationwide early child development program).

For over half of his life Bro. Muhammad al'Mahdi was a scientific atheist, convinced by the materialist interpretation of science that God did not exist, until he came to truly understand the non-materialist science of Albert Einstein, particularly the necessary logical implications of Einstein's General and Special Theory of Relativity. As an honest and objective scientist, he realized he had no choice but to accept that the factual data of modern physics now powerfully proclaimed that God does exist. This knowledge changed his life drastically.

After coming to know the truth of the existence of God, his search for a religion led him to Islam 24 years ago. Despite being brainwashed against Islam in the US, he found that the Qur'an confirmed everything that he had already found to be as true in his long search for truth. He realised

Islam was the only religion he could become a follower of and yet remain an objective and empirically logical scientist.

He had spent about 35 years developing and perfecting this knowledge-based plan for the betterment of world society which over the past 20 years, became an Islamic Plan, now called the Khalifah Project.

This project was first launched in Malaysia under the auspices of the Ministry of Women and Family Development as the "Malaysia: Nation of Character" program. Brother Muhammad al'Mahdi was the Project Director, with the role of using the knowledge and technology behind the Khalifah Project to help improve Malaysian society.


The goal of this project was to offer the people of Malaysia viable means to improve the character of the nation's youth so significantly that Malaysia would come to be known as such an excellent example of what a good and right society should be that we would then serve as a successful model of positive social development for all the world's nations. Due to increasing health concerns Brother Muhammad has continued all aspects of that original government program for the past year and a half, working privately, as the Khalifah Project.

To achieve the fullness of its potential success, the Khalifah Project must come to belong to all the people of Malaysia, regardless of race and religion.

And although from the outset, the project has had a specifically Islamic orientation, the fundamentals of this program would be equally useful and effective for people of all races and religions.

To conclude, the main aim and grand goal of the Khalifah Project is to transform the world from what it is today with all of its countless terrible problems into a good, right, and beautiful world – a garden paradise on earth, a fully and truly Islamic world.

The Khalifah Project offers a SIMPLE method for the successful realization of this most worthy goal. We must not think it will be an easy goal to achieve, but nonetheless, we must know it is definitely ACHEIVEABLE, and most important of all, it is the TRUE AND RIGHT WAY, consistent with the Will of Allah.



Chapter 2

Man's Role As Khalifah of Allah



1. CREATION OF THE ROLE OF KHALIFAH

The most direct statement Allah has made concerning His purpose in creating a race of human beings, through Adam (alaihissalam), was that He wanted us to act as His Khalifah on earth.

"Behold, your Lord said to the angels: "I will create a vicegerent on earth." They said:" Will you place therein one who will make mischief and shed blood? While we do celebrate Your praises and glorify Your holy (name)?" He said: "I know what you know not." (Al-Baqarah, 2:30)

This is the very specific, most well-defined purpose for the creation of man. The role of khalifah (vicegerency) was declared before the creation of the first human being, Adam (alaihissalam). Allah had created all other creations – the angels, the heavens, the earth and all between them before the creation of Adam (alaihissalam).

A logical implication is that Allah has a Grand Plan for all His creation and that Mankind is the focus of this Grand Plan.

The Meaning of Vicegerency

In English, the Arabic word for 'Khalifah' is often translated as 'Vicegerent'. Vicegerent means one who acts in the place of a leader or king. Included in the meaning of vicegerent is the assumption that

the person will act in every instance as the leader or king would want them to act, using not their own power but using only the power granted them by the leader or king.

Hence, to be Allah's vicegerent means

- a. to act in His place, and
- b. to carry out His Will, not our own, and
- c. to use the power He has given us to use, not by any power of our own.

This then is what man as Khalifah of Allah on earth was created by Allah to do. The goal of every person's life is to perform the duties of Khalifah as best as he/she can.

The initial step in successfully carrying out the grand role as Khalifah of Allah is for man to understand his place in Allah's Grand Plan of Creation.

2. CREATION OF THE PHYSICAL UNIVERSE IN SIX STAGES

Until He breathed His spirit into Adam (alaihi-salam), Allah took full responsibility for the progressive development of His physical creation in the fulfilment of His Grand Plan. Allah did not create His physical universe in one instant to be as it is now, but in six periods of time or stages.

"It is Allah who has created the heavens and the earth, and all between them in six days". (As-Sajdah, 32:4)

In the Beginning....There was 'nothingness'

Modern physics and cosmology (science of the origin and development of the universe) now provide firm objective evidence of the existence of Allah, confirm the primary attributes of Allah, and show how Allah created the physical existence out of true 'nothingness', meaning no time, no space and no matter. This knowledge comes from a critical analysis of the 'Big Bang' Theory, Einstein's Special Theory of Relativity and work being done on quantum physics.

We also know that the beginning of the Physical Universe took place about 14-18 billion years ago by Allah bringing light into existence at a singularity (a point with no dimension, so small it has no size at all).

The First 5 Stages of Creation – From Light to Biological Life

Through His divine love, Allah's Created Light first brought the world of space, time, and matter into existence. This light brought into being tiny bits of matter that in science are called sub-atomic particles, particularly the electrons, protons, and neutrons that are the basic building blocks of all material things. These three sub-atomic particles form all the different kinds of atoms, and these atoms form everything else.

Following Allah's Will, these tiny particles of physical matter were directed into increasingly complex groupings – sub-atomic particles, then atoms, then molecules. Atoms and molecules, again directed by Allah, formed stars and planets, water and rocks and all the inanimate material on earth.

As the molecules grew more complex, Allah directed them to become simple biological life forms, such as the single-celled plants and animals. Allah caused these living organisms to develop into more and more complex life forms such as the trees, fish, amphibians, reptiles, birds and all the many different kinds of mammals until He created animals so complex that some of them bear many similarities to the physical form of human beings.

Every Creature Submits to Allah's Will

At every level of physical existence, from the simplest basic particles to the highest of the animals, these forms of material creation did as they were directed to do by Allah. They all acted in accord with the Will of Allah not because they chose to, but because Allah caused them to act as He desired by Laws He set up in the physical existence, laws which we today often call physics, chemistry, biology, and learning. None of these levels of material creation had the free will to decide for themselves what to do. In other words, they all submitted completely to the Will of Allah.

"Do they seek for other than the religion of Allah? – While all creatures in the heavens and the earth have, willingly or unwillingly, bowed to His Will (accepted Islam). And to Him shall they all be brought back." (Ali-Imran, 3:83)

"Whatever beings there are in the heavens and the earth do prostrate themselves to Allah – with good will or in spite of themselves..." (Ar-Rad 13:15)

"And to Allah do prostrate all that is in the heavens and on the earth, whether moving creatures or the angels; for none are arrogant (before their Lord). They all fear their Lord, High above them, and

*they do all that they are commanded.”
(An-Nahl, 16:49-50)*

*“Not one of the beings in the heavens and
the earth but must come to the Most
Gracious as a servant” (Maryam, 19:93)*

The Universe Created For Man

Allah created the heavens, the angels, the universe, the earth and all other creations before He created man, His vicegerent. Everything in the heavens and on the earth has been created for man. Also, everything in it has been made subject to the will of man in his mission as Khalifah of Allah on the earth. Allah causes the whole of physical creation to be subjected or subservient to man for him to use in fulfilling the role as His vicegerent.

*“Do you not see that Allah has subjected
to your (use) all things in the heavens
and the earth, and He has made His
bounties flow to you in exceeding
measure, both seen and unseen?” (Al-
Luqman, 31:20)*

*“It is He who has created for you all
things that are on earth. Then He turned
to the heaven, and fashioned it into
seven” (Al-Baqarah, 2:29)*

*“It is Allah Who has made for you the
earth as the resting place and the sky as*

a canopy, and has given you shape – and made your shapes beautiful – and has provided for you sustenance, of things pure and good,...” (Al-Mu’min, 40:64)

It is clear that man is the chief object of creation and that Allah linked the manifestation of His own glory in the physical world with the existence of mankind – and this is the greatest honor that could ever be bestowed on man.

The Sixth Stage: The Creation of Adam (Alaihisalam)

Finally, Allah created ADAM (alaihisalam). As with all creations before Adam, Allah created Adam to be His servant, to submit to Him, to worship, praise, and glorify Allah and to do all that He commands.

*“I have only created Jinn and men, that they may (know and) serve Me”
(Adh-Dhariyat, 51:56)*

However in addition to this general purpose in creating Adam to submit to His Will, Allah created Adam with a specific purpose. Allah created Adam (and all human beings after Adam) to be His Khalifah on earth.

Indeed it is through this relationship between man, the vicegerent of Allah and Allah, his Creator and

Lord, that the whole basis of human existence is established.

3. APPOINTMENT OF MAN AS KHALIFAH OF ALLAH ON EARTH

Man's appointment by Allah, the Supreme Authority, to be His representative is truly the greatest of honours. Allah places the human being at the apex of all creation, even above the angels who were commanded to submit to Adam (alaihissalam).

"And behold, We said to the angels: "Bow down to Adam." And they bowed down..."
(Al-Baqarah, 2:34)

Man is Empowered to Be Allah's Khalifah

Allah would not honour Adam (and through him the entire human race) with any role without bestowing on him the qualities necessary with which to successfully fulfil the responsibilities of that role.

What are these qualities?

- a. Man is given 'gifts'

"It is We who have placed you with authority on earth, and provided you therein with means for the fulfilment of your life..." (Al-A'raf, 7:10)

Man has been given all the material things which are necessary to sustain, beautify, and refine life, as well as all those attributes, powers, faculties,

and opportunities which are instrumental in bringing all life to a higher plane and preparing human beings for their destined greatness.

b. Man is given 'fitrah'

"And so, set thy face steadfastly towards the (one ever-true) faith, turning away from all that is false, in accordance with the natural disposition (fitrah) which Allah has instilled into man: (for) not to allow any change to corrupt what Allah has thus created – this is (the purpose of the one) ever-true faith; but most people know it not." (Ar-Rum, 30:30)

Allah has imbued man with fitrah, which means a natural disposition toward goodness. Mankind is created with the inborn intuitive ability to discern between right and wrong, true and false, good and evil and thus to sense Allah's existence and oneness. Also, fitrah means man's instinctive recognition of Allah as his creator, and the need to surrender to Him, and is an integral part of our human nature.

This is further supported by the hadith of the prophet, quoted by Bukhari and Muslim: *"Every child is born in a state of fitrah; it is only his parents (that is, the social environment and influences) that later turn him into a Jew, a Christian or a Magian."*

c. Man is given God-like attributes

"And He fashioned him in due proportion, and breathed into him of His Spirit. And He gave you (the faculties) of hearing and sight and understanding..." (As-Sajdah, 32:9)

When Allah breathed into Adam of His Spirit, He imparted to him some small number of His infinite divine attributes in some small portion, but sufficient to successfully fulfil his role as Khalifah of Allah — the divine attributes of life, con-consciousness, free will, knowledge, love, mercy, power, etc.

Human beings (through Adam) have been endowed with a certain measure of these God-like qualities while Allah retains all His attributes in infinite number and magnitude. In order to be His Khalifah, Allah has granted human beings some small degree of God consciousness.

Because man has to execute his role on earth which is a physical material existence in the relative realm, Allah gives man just the right number and portion of His attributes needed to fulfil his role as His Khalifah. If Allah were to give human beings too great a portion of His attributes this would immediately destroy us because none but Allah can possess such unlimited power.

d. Man is given knowledge.

Among His divine attributes that Allah imparts to man is a very special one.

"And He taught Adam the names (and nature) of all things..." (Al-Baqarah, 2:31)

This means that Allah endows man with a unique ability which has not been given to any other creature, is the use of symbolic language to assign names (symbols) to all things, whether material or non-material. Man is then endowed with knowledge and the ability to understand the meaning of things. Also, this enables man to think in his mind, to conceptualize, to communicate with himself and others, and have inner dialogue and self-reflective consciousness. This unique ability is called 'inner speech'.

e. Man is given free-will

It is the inner speech that Allah has given man that allows him to exercise free-will (albeit only in a limited sense). Free-will is the ability man has to choose whether or not to act in accordance with the Will of Allah.

Put simply, man is created by Allah to worship and serve Him by fulfilling his role as His Khalifah on earth by the exercise of the limited free-will endowed upon him and the utilization of all the 'gifts' bestowed upon him – the gifts of attributes,

faculties, opportunities, power, knowledge,...all in the heavens and the earth.

4. ROLE OF KHALIFAH OFFERED TO OTHER CREATION

"We did indeed offer the trust to the heavens and the earth and the mountains; But they refused to undertake it, being afraid thereof. But man undertook it."

(Al-Ahzab, 33:72)

Before man was assigned the role of Allah's Khalifah on earth, Allah offered the opportunity to be Khalifah to the heavens, the earth, the mountains and all other creation that was created before man. But all of them refused to accept it because they could not undertake it. To attempt to accept the role as Khalifah of Allah they would have betrayed Allah's trust (or Amanah) because they were not endowed with the divine attributes of knowledge and free-will which Allah bestowed upon Adam, and all human beings.

Man's Destiny

Allah intended this very high destiny for man even before He created the physical world, and placed man in his uncorrupted, pure state, on an even loftier plane than the angels (though, in man's corruption and transgression, he debases himself even lower than the beasts).

What was it that raised man so high and noble? The special quality which Allah granted to mankind was

the breathing of His Spirit into man, thereby providing to human beings the attributes of knowledge and free-will, which is God consciousness in a limited degree, for man's use as Allah's Khalifah.

Being endowed with such divine attributes as love, mercy, and forbearance, although in a limited portion, man is therefore naturally inclined toward goodness. Man possesses an innate moral consciousness of good and evil, and right and wrong.

Man was the only creature able to accept the responsibility to be Allah's Khalifah because Allah's Grand Plan is that mankind as His vicegerent on earth must assist in bringing about the fulfilment of Allah's Plan for His Creation by his free choice, not through forced submission. Only man has the necessary free-will.

5. A WONDROUS FUTURE

In our role as Khalifah of Allah, we have the responsibility to use the free-will given to us by Allah to continue His plan for Creation. Allah gave us the responsibility to ensure that His Creation continues to progress so that His Attributes will be more and more perfectly expressed in the physical world. It appears that Allah's Plan is that every bit of matter in the physical existence, regardless of its level of complexity, be involved in the process of becoming able to more fully express the positive characteristics of existence which Allah placed within the simplest particles of matter at the beginning of the universe. We, as the Khalifah of Allah, are to assist in the fulfilment of this Grand Cosmic Plan.

Our responsibility as the Khalifah of Allah has three parts. These are to perfect ourselves according to the Will of Allah, to perfect all of human society according to the Will of Allah, and to perfect the physical world of space and time (our planet Earth and the whole universe) according to the Will of Allah.

So after perhaps billions of years when Allah took full responsibility to ensure that His Creation progressed according to His Plan, Allah has now blessed us to be His Khalifah and delegated to us some of that awesome responsibility. The continued progression of Allah's creation, at the human level and beyond, has now been placed in our hands.

Allah will not continue to cause His creation to continue to progress beyond the creation of Adam. It is left to us to accept that awesome responsibility and choose to assist in the completion of Allah's Grand Plan for His physical Creation by the exercise of our free-will.

For Allah's Creation to fulfil its final destiny it must be done through the right exercise of human free-will. Allah has promised us that we can have a virtually perfect Islamic world, and He has told us that ideal Islamic world will be ours as soon as we do what is necessary to make ourselves and our world perfect according to His Will.

It is a terrible misunderstanding of our responsibility as Muslims to ever think that it is sufficient in our submission to the Will of Allah to reach some high level of right spiritual practice and maintain a life of generally good behaviour only to remain at that point. It is most specifically the duty of every Muslim to be constantly involved in the progression toward the perfection of every aspect of our being, and aiding all around us to progress toward perfection to the utmost of their ability.

What a glorious and exciting future has Allah provided for us. What a lot of work there is to be done for Allah. And, what a magnificent reward awaits us. So, let's be thankful to Allah for this honour. Let's start immediately... being truly Khalifah of Allah!

Chapter

3

Responsibilities As Khalifah of Allah

1. THE THREE RESPONSIBILITIES AS KHALIFAH OF ALLAH

As Khalifah of Allah we have received the greatest honour ever bestowed by Allah on His physical creation. As Allah's Khalifah we are to act as his vicegerent in the physical world.

To be Allah's vicegerent means to act in His place, carrying out His Will not our own and to carry out His Will by the power he has given us to use, not by any power of our own. It is like being Blessed with the opportunity to experience some small knowledge of Godhood in our lives.

Islamic scholars have from the beginning concluded the responsibilities of Khalifah of Allah are principally three:

- a. To perfect ourselves, according to the will of Allah.
- b. To perfect all human society, according to the will of Allah.
- c. And, to perfect the physical world, of space and time according to the Will of Allah.

Children should be taught to know and understand the meaning of their three RESPONSIBILITIES as KHALIFAH of ALLAH. Instead of the original wording of the scholars, for children it is better to simplify these three responsibilities as:

- a. Make yourself good
- b. Help others become good
- c. And make the physical world good (clean and beautiful, so it is pleasing to Allah).

Be always conscious of our Role as Allah's Khalifah

To place man as His Khalifah on earth is the whole purpose of Allah creating the entire universe. This is why Allah has created everything in the universe for man and has subjected all things to man's use.

The honour and responsibility mankind bears as Allah's Khalifah on earth to carry out Allah's Will and Plan by his free-will (that is man must choose to execute Allah's Will and Plan) is so tremendous that we must be conscious of it all the time.

Informal Survey

In 2003, the founder of the Khalifah Project, Prof Muhammad al'Mahdi toured most of the states in Malaysia to give talks on the Scientific Proof of the Existence of God. He took this opportunity to conduct an informal survey among the thousands of Muslims who attended his lectures.

When asked, "Do you know that you are Khalifah of Allah?", 98% of Muslims answered, "Yes".

Further questioned, "Do you know what your responsibilities are as Khalifah of Allah?", less than 5% of Muslims were able to state the three responsibilities as Khalifah of Allah.

Lastly, when Muslims were asked, "Have you in the past month in anything you have done remembered that you are Khalifah of Allah?", only one tenth of one percent had remembered their role as Khalifah of Allah in their daily actions in the previous month.

Sadly, man's role on earth as Khalifah of Allah seems to be a forgotten concept. Shaitan does not want us to succeed in the purpose Allah created us for. Shaitan does not want Allah's Plan for His physical creation to succeed. Shaitan has blinded us to the understanding of the true meaning of being Allah's Khalifah. We must not allow Shaitan to continue deceiving us. A good understanding of the responsibilities as Khalifah of Allah is necessary so that man can strive toward the fulfilment of the purpose of his existence.

2. THE FIRST RESPONSIBILITY AS KHALIFAH OF ALLAH – TO PERFECT OURSELVES

a. Man is created with two levels of existence; the spiritual, which comprises the soul; and the physical which comprises the body and the brain, the most complex form of life on earth.

b. Man also has been endowed with a mind, which is the link between the soul and the physical body. The mind is the centre of consciousness and is closely linked to the brain.

c. While in its mothers' womb, Allah connects the developing child to a soul and breathes His Spirit into the unborn child. The developing child is connected to a soul which is pure but unperfected. At this moment the soul might be considered to be in an immature state, needing the experiences of the physical body to which it is linked to bring it to maturity through life in the material world. Allah connects the soul from the spiritual/absolute world to the physical/relative world and links it through the mind to the physical body of the foetus in the womb. The foetus is a believer and is a complete human being at this stage, which possesses a soul, a material body, and a mind, although all are still in their early developmental stage.

d. This new human being (insan) is then born into the world in the state of fitrah and has to go through various stages of earthly life from infancy,

puberty, adulthood, and old age with the ultimate goal of returning to the spiritual world as a perfected, fully purified soul. The perfected soul by Allah's Mercy is rewarded with a new existence in Paradise (al-Jannah).

e. Man is given only one chance in this worldly life to attain the ultimate goal of Paradise. Allah's Plan is that man must choose by the limited free-will he is endowed with, and all abilities, capabilities, and resources bestowed on him to fulfil his role on this earth as Allah's Khalifah. Allah has allotted man only a temporary period of existence in this world to strive toward that ultimate success.

f. From the beginning of the foetal stage, the material world will be writing messages on the mind of the unborn child, and thus the child's personality begins to be shaped. Once the child comes into the world, and as he grows to maturity, countless influences from the physical and social environment and also from his own inner speech and perception inter-play, filling the mind with countless messages which mould the individual's personality and thus his character and acts, which includes all thoughts, words, and deeds.

g. As intentions and thoughts precede actions, a mind full of good and right Islamic intentions and thoughts will lead to good and right Islamic behaviour and thus the soul becomes more pure. Conversely, a mind filled with bad and wrong unIslamic intentions and thoughts will result in bad

and wrong unIslamic behaviour and thus the soul is corrupted.

h. The mind has to strive to progress toward perfection and purity so as not to pollute or corrupt the soul to which it is connected. The highest achievement is for man to leave the world with a perfectly pure soul so as to pass on to the realm of the grave while waiting for the Day of Judgement in a state of peace.

i. The soul begins to receive its recompense in Justice at this phase of our existence, which is also of limited duration. Life after the Day of Judgement is the final phase and is eternal. The soul that has been perfectly pure at the time of death almost surely will enter Paradise, Al-Jannah, immediately.

j. On the other hand, if man is unsuccessful in perfecting his soul in his worldly life, in that is he does not choose to do so, the soul attempts to return to the spiritual world in an unperfected or corrupted state. Such a blemished soul cannot be allowed access to paradise and must go to Jahannam, which is the final cleansing opportunity, to complete the perfection and purification of the soul. This purification process is carried out through the various forms and degrees of punishment (*'adzaab*) as described in Al-Qur'an and Al-Hadeeth. Once the soul is perfectly purified by its tormented existence in Jahannam, by Allah's Grace and Mercy, the soul may then be admitted into Paradise Al-Jannah.

k. In perfecting ourselves, we must choose through our free-will and with all the faculties, abilities, resources, and opportunities given to us by Allah to transform ourselves into Muslims living in true submission to the Will of Allah.

True submission to the Will of Allah is attained by having the correct Islamic worldview as embodied in the Articles of Faith or Iman. That is Belief in the Unity of Allah (Tawhid), His Angels, His Messengers, His Books of Revelation, life after death, and predestination.

l. Our Islamic worldview must be manifested by good deeds (amal salih) which are clearly detailed in the Holy Quran and the Sunnah of Prophet Muhammad (peace be upon him). Allah, in His Mercy, gives us the Deen of Islam as a way of life to guide us in every aspect of our life.

As mankind learns by example, Allah further guided us by sending the Prophet Muhammad (peace be upon him) as a perfect model to demonstrate how Muslims should live in Iman and Islam.

3. THE SECOND RESPONSIBILITY AS KHALIFAH OF ALLAH - TO PERFECT ALL OF HUMAN SOCIETY

a. Collective Duty

To perfect human society, it is our duty to transform all of human society into an Islamic Society living in true submission to the Will of Allah.

Every individual in a Muslim Community has a duty to strive to make it “the best community – commanding the good, forbidding evil, and believing in Allah,” as described in the Quran.

“You are the best of peoples, evolved for mankind, enjoining what is right and forbidding what is wrong, and believing in Allah”. (Ali-Imran, 3:110)

b. The Muslim Community is Therapeutic

“The believers, men and women are awliyya (meaning protectors, patrons, helpers, supporters, friends) one of another: they enjoins what ma’aruf (good, right, just and positive), forbid what is munkar (evil, wrong, unjust and negative), they establish regular prayers, practice regular charity and obey Allah and His Messenger. On them will Allah pour His Mercy: for Allah is exalted in Power, Wise.” (At-Taubah 9:71)

"Cooperate with one another on the basis of righteousness and God Con-sciousness (Taqwa), and do not co-operate with one another on the basis of sin and transgression ('udwaan- exceeding the limits of permissible behaviour set by Allah." (Al-Maidah 5:2)

The basis of interaction and cooperation in an Islamic Society has been laid down in the Quran itself as shown in the two verses above.

The Quran in fact asserts that individuals can only prosper if they, altogether, acquire knowledge and faith, if they do good deeds and if they collectively encourage and promote truth and steadfastness. If they do not, the Islamic society will find itself in a state of loss and ruin.

"Consider Time! Man is indeed in a state of loss except those who attain to faith and do good deeds and enjoin upon one another to uphold the truth and enjoin upon on another to be steadfast." (Al-Asr 103:1-3)

For an Islamic society to be successful, progressive, strong, and prosperous, its individual members must be strong in faith (Iman), execute righteousness (amal salih), collectively be totally committed to truth and justice, and be determined to remain steadfast to the deen of Allah.

c. The Brotherhood of Mankind

The Muslim Community has been described by our beloved Prophet (peace be upon him) as having mutual support and compassion for all, and acting like "a single body - when one part of which is afflicted, the other parts feel pain and fever."

Every Muslim in his community acting as true Khalifah must be a positive influence, have sincere love and concern for the well-being of all members of the community - his immediate family, his relatives, the neighbourhood, the wider community, his nation, and ultimately the world at large. Everyone is to want for the common good as the basis of fulfilling their obligations to Allah (Haquq ullah) and to His Servants i.e fellowmen (Haquq ibad).

d. Purpose of the Muslim Community

The main purposes of the Muslim community are essentially two:

1. To establish the system of Islam (the Deen) for the service of Allah.

This implies inviting people to all that is beneficial, promoting and commanding all that is good, just, and positive, and discouraging or forbidding all that is evil, unjust, and negative, ugly, and harmful to man.

Specifically, this involves such duties as:

- (a) “establishing” Solat in the community,
 - (b) collecting and distributing zakaat and looking after the welfare of all members of the community (especially the needy),
 - (c) putting in place Islamic institutions that facilitate the practice of Islam such as educational, social, economic, and political institutions.
 - (d) applying the provisions of the Shari’ah and penal laws so as to preserve the limits set by Allah, and
 - (e) defending the community.
2. To protect the interests of all members of the community, as to life, property, honour, intellect, and true religion or Deen.

There are definite norms and guidelines in the Shari’ah to determine how the interests of the community are to be protected. The Shari’ah which is the moral and legal code of Islam is based on the Quran and the Sunnah of the Prophet (peace be upon him).

e. Foundation of the Muslim Community.

The Muslim Community is thus committed to and governed by a number of prime values. Some of these are:

- An Islamic worldview based on the Articles of Faith or Arkan Al-Iman which incorporates:
- Submission to Allah alone, and Obedience to the Prophet Muhammad (peace be upon him)
- Shura or mutual consultation
- Equality strengthened by brotherhood
- Commanding the good and forbidding evil
- Freedom governed by responsibility and discipline

f. A Model Muslim Community - Medina under the Prophet's Leadership

Prophet Muhammad (peace be upon him) established for us a complete and comprehensive moral code for both the individual and society to abide by, in all areas of life whether personal, social, economic, or political.

After the Hijrah of Prophet Muhammad (peace be upon him) from Makkah to Medina, an Islamic

community was established based on Tawhid as its ideological foundation, and man's role as Khalifah of Allah on earth as the operational framework of the Muslim Ummah.

The early Muslims in Medina under the leadership of Prophet Muhammad (peace be upon him) fulfilled to the utmost their duties as Allah's Khalifah. Through jihad, by embodying the true spirit of Taqwa and Iman, and as a community that invited people to Allah, commanded all that is good and right and forbade all evil and wrong, they transformed their society into the best community living in true submission to the Will of Allah. Steadily, as promised by Allah, they achieved success in this world and the next. The Medina Muslims were able to spread their Khalifah (vicegerency) to Makkah and the entire Arabian peninsular.

g. No Compulsion in Deen

*"Let there be no compulsion in Deen:
Truth stands out clear from error..." (Al-
Baqarah 2:256)*

No member of the community, whether Muslim or non-Muslim can be forced, even to goodness. It is fruitless to do so because Allah rewards good actions only if the intention behind the action is sincere. The obligation of the Khalifah of Allah is to help, not make, others be good; but, it is each individual's free-will that determines if they

themselves choose to become good. Each individual has personal responsibility and accountability for himself.

Allah has created man as a social being to live not in isolation but in communities, which if Islamic, should be based on fraternity, piety, tolerance, justice, wisdom, selflessness, love, and beauty.

Every Muslim family, that is the basic unit of society, is responsible for providing a right Islamic home for their children to grow up in, and the Muslim society as a whole must ensure a right Islamic society for their children to go out into.

4. THE THIRD RESPONSIBILITY AS KHALIFAH OF ALLAH – TO PERFECT THE PHYSICAL WORLD OF SPACE AND TIME

a. Man as Custodian of the Earth

Man as bearer of Allah's trust as His Khalifah, has certain responsibilities to carry out, which refers to the trust (amaanah) accepted by man to live in and manage this world with justice and goodness, and to fulfil all his natural rights and obligations, and the rights of all creatures.

As trustee of the earth, we act as our planet's custodian by looking after everything in it according to Allah's command as He looks after His Creation. Allah's Creation, including inanimate matter, animals, and plants, has been made subject to our power for us to use, but we must do so only within the limits set by Allah.

We are not supposed to cause corruption in any form on earth whether to our fellow human beings, to other living creatures, or to the environment.

b. Harmony in the physical world

To perfect the physical world of space and time is a very noble responsibility bearing in mind that Allah has put everything in the heavens and the earth at our disposal as a trust or amanah. This trust requires man to live in harmony with the Will of the Creator, in harmony with his own self and with the

needs of the rest of Creation, surely including his fellow human beings.

This includes all animals, all plant life, and the entire environment, both built and natural. As Khalifah of Allah, we fulfil this trust in various ways, some of which are listed below;

1. Maintaining wholesome cleanliness and promoting beautification of the environment;
2. Protecting the ecological balance between human, animal, and plant life;
3. Environmental preservation for sustainable development, particularly preventing deforestation, depletion of natural resources, and pollution of land, sea, or air;
4. Bringing about a safer world by promoting peace, preventing war, and eliminating threats to the survival of life and the physical world, such as supporting the prohibition on nuclear, chemical, and biological weapons.

c. Progress and Development of the Physical World

What does it mean to be a Khalifah for the world? A Khalifah is the representative specially trained by Allah to administer, manage, and develop the world that He has created. When a Khalifah manages the

earth he ensures that it remains safe and secure for Allah's creations to live in. At the same time, a Khalifah helps to develop the world for the benefit of its inhabitants.

This task is not an easy task. Certainly Allah has placed on our shoulders a heavy responsibility. However, Allah has also blessed each and every human being with a thinking faculty, a rational and intelligent mind that enables Man to think, plan, envision, and therefore choose to act rightly. No other creation is endowed with such a complex and capable mind as that of the human being. It is with our intellect and ability to think that we can help develop and safeguard all creations of Allah.

d. Failing in Our Duty

If we relinquish this responsibility and fail to fulfil our duty as Khalifah surely this Earth and its inhabitants will fall into chaos and disarray. When we human beings stop thinking about others and think only about ourselves the world will suffer greatly. This has been made clear when Allah says;

"Mischief has appeared on land and sea because of the hands of men. That (Allah) may give them a taste of some of their Deeds in order that they may turn back from evil." (Ar-Rum, 30:41)

As a community of faith, the Ummah of the Prophet Muhammad (peace be upon him), we should always

be the first to push for development, progress and peace in this world; because, we are the ones with conviction and we are the ones equipped with the boundless knowledge of the Al-Quran. A knowledge whose every ayah or verse has been guided and crafted by Allah.

The greatest tragedy is when Mankind becomes a passive Ummah that could not care less about the state of affairs in this world; an Ummah that fails to protect Allah's creations and properties; and, an Ummah that degenerates, refusing to progress or develop for the better.

Let us never abdicate this third responsibility of ours as Allah's Khalifah on Earth, to perfect the physical world. If we were to do so the result would be disastrous

e. Social Transformation in Islam

The three responsibilities as Khalifah of Allah comprise everything good, right, just, and positive that there is to do to transform individuals, families, communities, and the whole world into fully and truly Muslim individuals, Muslim families, Muslim communities, and a fully and truly Islamic world.

Islam, which Allah has perfected for us and given to us as our way of life, is the perfect plan of social engineering. Rightly understood and practiced Islam, which in its truest form is enduringly kind,

loving, and tolerant, is designed to create a right human being, create a right family, create a right community, and ultimately create a right world. The individuals who make up a right Muslim family will create a unit that produces ever more right individuals; and, ever more right Muslim individuals will create ever more right families. A community of right family units becomes an ever more right Muslim community, and a world of right Muslim communities becomes an ever more right Muslim world; and an ever more right Muslim world creates ever more right individuals, families, and communities. This is the beautiful simplicity of Allah's plan for all human beings. All Praise to Allah, how Blessed we are!

5. JIHAD

a. The three responsibilities as Khalifah of Allah are carried out by JIHAD. Jihad does not mean Holy War; Jihad means Holy Struggle – the never-ending battle of all that is good, just, and beneficial versus all that is evil, unjust, and harmful, and to ensure that the good always prevails over evil.

b. To engage in Jihad, the Khalifah of Allah must strive, earnestly and consistently, throughout his life in the cause of Allah by employing all his resources, opportunities, and mental abilities, his personal effort, his material wealth, and even his own life.

c. Jihad is an obligation on every Muslim till the end of time. The Qur'an is full of counsels, commandments, and inspiring words calling upon the Muslims to serve Islam with their minds, bodies, and material wealth, to make the greatest sacrifice, to be steadfast in perseverance, and most supremely of all, to do all this only in the hope of gaining Allah's pleasure.

"O you who have attained faith! Shall I point out to you a bargain that will save you from grievous suffering (in this world and the life to come)? You are to believe in Allah and His apostle, and to strive hard in Allah's cause (jihad) with your possessions and your lives: this is for your own good — if you but knew it! (If

you do so), He will forgive your past sins, and (in the life to come) will admit you into the gardens through which running water flow, and into goodly mansions in (those) Gardens of perpetual bliss: that will be triumph supreme! And (with all, He will grant you) yet another thing that you dearly love: succour (help) from Allah (in this world), and a victory soon to come: and (there of, O prophet), give you a glad tiding to all who believe.” (As-Saff, 61:10-13)

“And strive in His cause (jihad) as you ought to strive, (with sincerity and under discipline); He has chosen you (to carry His message), and has imposed no difficulties on you....has named you Muslims (those who have surrendered themselves to Allah)... and hold fast to Allah! He is your Protector, the best to protect and the best to help!” (Al-Hajj, 22:78)

d. There are two types of Jihad. The lesser jihad is fighting in a war to establish the Deen of Allah on earth. When jihad involves armed struggle, it must be for the defence of the Muslim community in a just war to protect even non-Muslims from evil, oppression, and tyranny. This lesser jihad is always to be carried out only as a last resort when no positive action can bring about the necessary result.

e. The greater jihad is the struggle in one's own self (nafs) which is constantly being incited by Shaitan to rebel against Allah, and urges one to digress from the path of faith and obedience to Allah. This greater jihad is fought against the influence of Shaitan, on the battleground of one's mind. This is because the intentions and thoughts which originate in the mind and through one's exercise of free-will, are translated into actions. Evil intentions and thoughts lead to evil acts, and conversely good intentions and thoughts result in good actions.

f. Both Islamic teachings and the laws governing the physical existence tell us that no moment can ever be the same as the one before, change is always taking place. Since change always takes place from one moment to the next this means that at every moment we will be better or worse than the moment before; but we can never be the same from one moment to the next. Better in this case is defined as being more in accord with the Will of Allah, and worse is defined as being less in accord with the Will of Allah. At each new moment we are either closer to Allah or closer to Shaitan. The responsibility of every human being as Khalifah of Allah is to be constantly making change in a positive direction, to perfect ourselves, to perfect our society and to perfect our world according to the Will of Allah. This is the greater jihad – to continuously make positive effort, putting in new

energy, striving to move closer to Allah, to earn His pleasure.

g. In psychology, the concept of social entropy (or behavioural drift) refers to a situation where unless new energy is infused into an individual or a society, that individual or society will naturally drift toward disharmony, chaos, and disorder. Thus jihad is the positive energy or effort that must be expended by a Muslim as an individual or collectively as a community to prevent himself or his community from degenerating into an unislamic existence.

h. When we truly accept our responsibility as Khalifah of Allah, and well understand (through the laws of learning) the effects of the constant influx of influences upon us, we can use our minds to minimize the effect on our future development of those influences which would otherwise take us away from Allah, and to maximise the effect on our future development of those influences which help us come closer to Allah. It is this skill we must teach our children so in the future each generation will be better in every positive characteristic than the generation before. The specific weapon to employ in this jihad fought in the battlefield of the mind is the exercise of our free-will through the precious gift of inner speech that Allah bestowed on us as a great Mercy.

i. In today's world, Muslims are faced with a dangerous enemy – western secular materialism

that so successfully erodes the right Islamic belief and practice of the Muslim Ummah. We must know who and what is the enemy. It is important to realize that not all things of the Western world and not all people from Western culture are evil. There are many good things offered through Western knowledge, technology, and medicine. There are many good people in Western nations trying to live right lives. These things and these people are not our enemy; they also are victims of Western secular materialism. The enemy can be found in many places. The enemy is every idea, every word, and every action that is in opposition to the Will of Allah. The enemy are those who hold to the wrong beliefs, those who speak in support of what is wrong, and those who act against the Will of Allah.

j. We must know how to fight this battle and what weapons to use. Islam gives us the answer. This is not to be a jihad of the sword, or of guns, bombs and violence. Not only would that be wrong, but also we would have no chance of success against the military might of the Western world. Non-Muslims must know they will never be harmed by this jihad, and must be helped to realize that it is done for their great benefit also. This is to be jihad fought only in the battlefield of the mind with a weapon far more powerful than any sword or bomb. The weapon in this jihad must be knowledge.

k. The jihad in this millennium is the jihad of knowledge. Allah has commanded us to read and

study the two books of knowledge He has given us, that is, the divine Book of the Holy Qur'an, and the Open Book of His Physical Creation. We are to read these two books together and in a balance. We have been told that if we do not read and understand these two books of revelation in a balance, we will not understand the Islam Allah gave us as our way of life, and our practice of that right way of life will go badly. Armed with these two sources of knowledge, properly assimilated and utilized, we Muslims, have a sufficiently powerful weapon to combat the power of Shaitan.

l. There may be those who will say that this jihad is not necessary, that we can rely on Allah to protect us. Those who wait for Allah to save them wait in vain. Did not our beloved Prophet (peace be upon him) say, 'Put your trust in Allah, but first tie up your camel'. We must consider the full and universal implication of those words. Allah does not do the required tasks for us. Allah has given us the knowledge of what we must do in every situation and when we correctly follow His Will we can rely on Him to ensure the right outcome.

m. We must know this is a battle we will win, although it will be a most difficult struggle. At the battle of Badr, who was stronger, 300 poorly equipped Muslims with Allah or 1000 well-equipped opponents of Islam without Allah? Is it not true that even one rightly guided Muslim with Allah at his side is stronger than all the armies in the world who do not have Allah on their side? Today there

are perhaps 1.4 billion Muslims in the world, and we are not nearly so poorly equipped as the opponents of Islam might like to believe. With Allah on our side we cannot do other than win – if we act rightly.

n. Of course only Allah knows for sure, but it appears we now stand at a crucial turning point in Islam. Do we continue the drift away from the traditional beliefs and practices of Islam until we become an Ummah of only nominal Muslims; or, do we take the opportunity offered at this critical moment in the history of Islam and stand united as noble jihad warriors fulfilling our obligations to Allah as we strive with every deed, every word and even every thought to become the good and true Muslims Allah created us to be? To achieve this most desirable of goals we must become Muslims who unfailingly command the right and forbid the wrong as we defy the evil powers of Shaitan and return to the beauty, truth, and bliss of rightly understood and wholly practiced Islam.

6. COMMANDING THE RIGHT AND FORBIDDING THE WRONG

a. As Khalifah of Allah, engaging in jihad to ensure that all that is good, right, and beneficial to the individual, the society, and the physical environment prevails over all that is evil, wrong, and harmful, we must soon and widely begin the process of commanding the right and forbidding the wrong in every instance of human thought, word, and deed. Only then will we achieve the fullness of human destiny in accord with the Divine Will of Allah, as assured by the following verses in the Quran:

"...In this way God makes clear His messages into you, so that you might receive guidance; and that there might grow out of you a community (of people) who invite to all that is good, and enjoin the doing of what is right and forbid the doing of what is wrong; and it is they, they who shall attain to a happy state (al-Falaah). (Ali-Imran 3:103-104)

b. Allah further assures us that Muslims will be the best of people developed from mankind when they abide by the principles stated below:

"You are indeed the best community that has ever been brought forth for (the good of) mankind; you enjoin the doing of what is right and forbid the doing of what is

wrong, and you believe in God...”(Ali-Imran 3:110)

c. In the light of the above two verses the real success of the Muslim Ummah in fulfilling their appointment to the leadership of the world is based on these principles;

1. Muslims are duty-bound to strive for the actualisation of a most excellent community based on Allah’s Divine message and guidance
2. Allah guarantees Muslims that they will become the best of people in the world if they fulfil these three requirements:
 - (a) Enjoin all that is good i.e. amar bil maaruf
 - (b) Forbid all that is bad i.e. nahi anil munkar
 - (c) Believe in Allah i.e. Iman
3. Muslims must be obligated to engage in da’wah (propagation) by inviting others to all that is good and right.

d. Allah in His Mercy has provided man, His Khalifah, with guidance through divine revelation sent to specially chosen prophets, whose main duty was to teach man how to be Allah’s Khalifah on

earth. The last prophet who Allah sent was our beloved Prophet Muhammad (peace be upon him) and the final revelation was the Holy Qur'an.

e. Prophet Muhammad (peace be upon him) was the best model of Allah's Khalifah on Earth.

In the prophethood of Muhammad (peace be upon him), Allah has provided mankind, till the end of time, a perfect reference on general, comprehensive, and specific details of how to fulfil his role as Allah's Khalifah on earth.

We Muslims are to learn how to execute the three responsibilities as Khalifah of Allah by knowing and understanding the Prophet's teachings on all aspects of the Deen as embodied in the revelation Allah sent through him, and from the example of his life.

This revelation is preserved intact and uncorrupted in the Holy Qur'an, and the whole spectrum of the details about the life, personality, sayings, actions, and personality of the Prophet, (the Sunnah), is recorded accurately in the Authentic Hadith. Allah, in His Mercy, shows us every step of the way necessary to be His good and successful Khalifah.

7. BEAUTIFUL WORDS AND WISDOM

How do we command the right and forbid the wrong?

a. This must always be done in the most kind, loving, and tolerant way possible. We must do this in our minds as we progress through our individual lives. We must do this in our families, in our workplaces, in our local communities, in our towns and cities, in our nations, and across the world. We must go through the slow initial steps of introducing this process of social correction until every person is comfortable and happy to be part of this process, and highly motivated to both offer and accept right commanded and wrong forbidden.

b. We have to command the right and forbid the wrong in such a way that we will succeed in achieving our objective, in the most effective way, with all parties involved feeling good and pleased by the method and the result.

c. The Quran says:

"Invite (all) to the way of thy Lord with wisdom and beautiful preaching. And argue with them in ways that are best and most gracious."(An-Nahl 16:125)

The underlying principles in successfully commanding good and counselling against bad are kindness, tact, and the use of reason.

The above verse clearly states that in helping others to become good, we should use words that they like to hear such as kind and caring words said in a gentle and very pleasant manner. Words that most people like to hear are words of praise, and appreciation, recognition, although ultimately we must remind one another that all praise belongs only to Allah. Our manner of speech, facial expressions, gestures, and body language must also be appropriately rewarding such as smiles, hugs, kisses, a pat on the shoulder, and a warm, personable relationship. In this way, a person who has done a good deed will feel rewarded for that deed and will more likely do that good deed again in the future.

d. Harsh, offensive words and an acrimonious manner must be avoided when commanding the right and forbidding the wrong. In forbidding the wrong, and correcting a person who does something bad, we should always do it in such a way that the person being corrected actually feels good about being corrected and will be motivated to discontinue their wrong deed and will want to replace it with a good deed in the future.

e. An example of an effective way to correct a wrong behaviour is to bring it to the attention of the person concerned privately in a tactful way, give counsel and advice as to the right behaviour, and reward the right behaviour highly when it is carried out.

f. For children, to help them to become good Khalifah of Allah, we can teach them to love deeply in their heart that which Allah has made right, and dislike profoundly all that Allah has told us is wrong by doing the following three things;

1. At least several times every day find different positive ways to remind your children that they are Khalifah of Allah, and what it means to be Allah's Khalifah.
2. At least several times every day find different ways to reward your children (mainly with warm and loving praise) for good things they do or good characteristics that they show.
3. Set firm and reasonable rules for your children, and explain the reason for these rules. Apply these rules consistently with 'kind discipline', which means without harshness. This is the Sunnah of our beloved Prophet Muhammad (peace be upon him).

g. Inner speech

With ourselves, we can use our inner speech (which is inner communication with ourselves in our mind) to command and reinforce all that is good and right, and forbid and weaken all that is evil and wrong. We should constantly make assessments on

everything that enters our consciousness or mind to determine whether its influence on our thinking, words, and actions will be positive or negative. We have to assimilate, or internalise, our role as Allah's Khalifah on earth into our worldview.

This does not mean that we need to remind ourselves in every instance that we are Allah's Khalifah; but, at each important occasion when a moral choice or a struggle between good and evil confronts us, we should bring to mind that we are Khalifah of Allah. We can communicate with ourselves in our minds through our inner speech. One way is to ask ourselves; "Should I do this as Khalifah of Allah?" or "Will this action bring me closer to Allah or closer to Shaitan?" or "Will it be Allah or Shaitan who is pleased with me for what I have done?"

h. Wisdom

Enjoining the right and forbidding the wrong must also be done with wisdom. This involves the correct application of the laws of learning, which govern human development and behaviour. The laws of learning essentially involves the use of reward and punishment to influence behaviour and the concept of shaping to achieve any desired goal.

i. The Example of Prophet Muhammad (peace be upon him).

The Sunnah of our beloved prophet (peace be upon him) is abundant with examples of how he invited all to Allah, commanded the good and prohibited the evil by using the approach of 'beautiful words and wisdom'.

Our beloved prophet was never harsh, always gentle, caring, forgiving, and ever ready to overlook faults. Even those who treated him with terrible unkindness received only kindness and forbearance from him in return. Never did Prophet Muhammad (peace be upon him) curse or insult or harm anyone. He was sent as a mercy to all creatures. We, his followers, should learn as much as we can about his Sunnah so that we can model ourselves on him and his behaviour. As an English saying states: you can only really know someone if you walk a mile in their shoes.

j. Tolerance in Islam

While Islam to be most effective must always be practiced with great tolerance, tolerance in Islam must never be mistaken for acquiescence. Tolerance in Islam is an acknowledgement of the powerful negative influences in modern society, which have led so many to believe wrong is right and right is wrong. Tolerance in Islam is an acknowledgement that due to these powerful negative influences many people do more wrong than they should and do less good than they should. Tolerance in Islam is remaining kind and caring toward our misguided brothers and sisters

who do the wrong and fail to do the right as we attempt to find positive and effective ways to help them change their mistaken beliefs and practices until they are able to live their lives according to the Will of Allah. And, tolerance in Islam is the willingness to allow our brothers and sisters to come to Allah at whatever pace, be it fast or slow, which is required by their life circumstances.

We should never attempt to alter Islam to conform to the ways of the modern world, as is done by the modernists; but we should instead alter the ways of the modern world to conform to the timeless truths of Islam. Modernism includes reinterpretation of the Quran and other sources of Islamic belief, which sometimes results in an 'altered' understanding of Islam. This is a dangerous process and can lead to deviationist beliefs. Islam does not need to be 'reinterpreted', but instead we need unending progressive interpretation so that we can continually better and more accurately understand the basic truths of Islamic knowledge. The basic truths of Islam can never change, but they can be better understood. Progressive interpretation is not modernism; it is well placed within the traditions of scholarship in Islam.

8. TAQWA

a. To effectively command the right and forbid the wrong, Muslims must possess sufficiently high Taqwa. Taqwa, sometimes defined as fear of Allah, means so very much more than that. Having high Taqwa enables the Khalifah of Allah to accurately distinguish, that which is good and true and right from that which is not.

Taqwa means awareness or consciousness of Allah's pervasive oneness which results in the desire to mould one's existence in the light of this awareness or consciousness. Such God consciousness positively motivates one to do every act of righteousness, for Allah observes both one's inner motives and one's outward actions, and in His Grand Plan, everything will have its due consequences.

"O you who have attained faith! Remain conscious of Allah (Taqwa), and let every human being look to what he sends ahead for the morrow! And (once again): Remain conscious of Allah (Taqwa), for Allah is fully aware of all that you do," (Al-Hashr, 59:18)

b. Taqwa also means fear of Allah, specifically our accountability and His Divine Judgement.

This 'fear' of Allah is however akin to love and awe; for it means that fear of offending Him or doing

anything wrong that will forfeit His Pleasure. Taqwa in this sense implies self-restraint, guarding ourselves from all evil, wrong, and injustice, and the positive doing of good.

c. The only criteria which make a believing man or woman truly superior to another is the level of Taqwa.

"Verily the most honoured of you in the sight of Allah is (he who is) with the most Taqwa" (Al-Hujurat 49:13)

d. How does the Khalifah of Allah achieve a high level of Taqwa?

"You have indeed in the Messenger of Allah an excellent exemplar for him who hopes in Allah and the Final Day, and who remembers Allah much." (Al-Ahzab, 33:21)

1. Taqwa can be increased as one gains a greater and deeper level of right knowledge.

Knowledge here refers to;

(a) Knowledge of Allah and His Attributes

(b) Knowledge of the accountability and Divine Judgement in the Hereafter

- (c) Knowledge and understanding of the two Books Allah has commanded us to read and study, the Qur'an and His Physical Creation
2. Taqwa is also nurtured by worshipping and serving Allah with 'Ihsan' that is as though one sees Allah and if one cannot do so, know for certain that He sees you.
 3. Taqwa increases when one carries out more and more good acts such as prayer, fasting, contemplation, remembrance of Allah, gaining knowledge of His revelation, and other acts that mould our con-sciousness into a God-centred one.

9. ACCOUNTABILITY TO ALLAH

a. Allah's Judgement

For the Muslim, mankind's role on earth is that of a Khalifah – vicegerent or trustee of Allah. We are Allah's stewards and agents on Earth. We are not masters of this earth; it does not belong to us to do what we wish. It belongs to Allah and He has entrusted us with its safekeeping. Our function as vicegerents, Khalifah of Allah, is only to oversee that trust. The Khalifah is answerable for his/her actions, for the way in which he/she uses or abuses the trust of Allah.

Islam teaches us that we have been created by Allah, that we will return to Allah for Judgement, and that we are accountable for our deeds as well as our omissions. The Khalifah will have to render an account of how he treated the trust of Allah on the Day of Reckoning. This reality describes the accountability of the Khalifah in akhirah (the Hereafter). Islam is the guidance of how to live today so that we can face the akhirah: it is the Message, which informs us of what will be involved in that reckoning.

b. Allah's Reward and Punishment

Man's life on earth as Allah's Khalifah entails great responsibilities. It is a test with accountability. It is followed by either reward or punishment. These meanings are mentioned in the Quran and the

Sunnah. Vicegerency as a test is found the following verse:

"It is He who has made you (His) vicegerents, inheritors of the earth: He has raised you in ranks, some above others: that He may try you in the gifts He has given you: for your Lord is quick in punishment: yet He is indeed Oft-forgiving, Most Merciful" (Al-An' am 6:165)

In his capacity as the vicegerent (Khalifah) of Allah, man is answerable to Him for all his activities. It is man's duty to use all the powers, which he has been given in accordance with the Divine Will. He should utilize to the fullest extent all the faculties and potentialities bestowed upon him for seeking Allah's approval. In his dealings with other people he should behave in such a way as to try to please Allah. In brief, all his energies should be directed towards regulating the affairs of this world in the way in which Allah wants them to be regulated. The better a person does this, with a sense of responsibility, obedience, humility and, with the object of seeking the pleasure of the Lord, the nearer will he be to Allah. In Islam, spiritual development is synonymous with nearness to Allah. Similarly, a person will not be able to get near to Allah if he is lazy and disobedient. And distance from Allah signifies, in Islam, the spiritual fall and decay of man.

10. THE KHALIFAH WORLDVIEW

a. Man as Allah's Khalifah

In Islam the highest concept of all is Tawhid, which applies to all existence, the physical, the spiritual, and beyond. It is the essence of knowledge, referring to the infinite oneness and uniqueness of the only God, Allah. In the physical existence alone, and to the degree we correctly understand the spiritual existence; the highest concept in Islam is Khalifah, which refers to the purpose of Allah's creation, and the role of the being who Allah created to be His Khalifah.

b. Allah's Judgement

Allah did create the physical world so that He could place Adam, and the descendents of Adam, in this created world as His Khalifah. So important is the correct fulfilment of the role of Khalifah by each human being, that on Judgement Day the criteria of judgement will be based on how well we fulfilled our role as Khalifah of Allah.

c. Fulfilling Role as Khalifah

Our role as His Khalifah defines the most essential nature of our relationship with Allah as His created beings. Allah has chosen us to represent Him in the physical world and charged us with the responsibility of regulating the affairs of this world according to His Divine Will. It is the Will of Allah

that we, by our free choice, make ourselves good, help our families and communities to become good, and make the physical world good.

d. Allah's Grand Plan

In order that we may successfully fulfil our role as His Khalifah, Allah subjected His physical creation to certain 'natural' laws. Allah uses these laws to direct the world according to His Will, and Allah gives us access to the knowledge of these Laws so that we may use these Laws, acting on His behalf and utilizing the Divine attributes and powers He has breathed into us, to ensure that His plan for the continued progression of His Creation is fulfilled according to His Will. It is the Will of Allah that all of His Physical Creation continually progress toward the perfection of all positive characteristics.

e. Highest Honour

No honour could be higher than the role of Khalifah bestowed on us by Allah. No Muslim who truly loves Allah in their heart could but fail to devote their energies to the successful fulfilment of their role as Khalifah of Allah. If we stay true to Allah – and do not let Shaitan seduce us with false doctrines, misleading knowledge, worldly desires, and impossible promises - a future world good and right in every way cannot be denied us.

**THIS IS THE JIHAD EVERY MUSLIM MUST
FULFILL BY COMMANDING THE RIGHT
AND FORBIDDING THE WRONG, WITH
BEAUTIFUL WORDS AND WISDOM WHILE
DEVELOPING HIGH TAQWA.**

Chapter

4

A Fully and Truly Islamic World

1. TWO THINGS TO GIVE EVERY MUSLIM_

What do we actually do, as Khalifah of Allah, to create a fully and truly Islamic world? Since Allah's plan for us is simple, the plan for the creation of a fully and truly Islamic world should be simple.

All we need to do is:

- a. Give every member of the Ummah a good and accurate understanding of the revealed practices and beliefs of Islam as interpreted by the rightly guided early scholars combined with a good understanding of that traditional Islamic knowledge based on supportive modern scientific facts and logical reasoning.
- b. Give every member of the Ummah a good understanding of the Laws of Learning by which all human development takes place.

If, as stated in the original hypothesis, every person is given these two things in a way they can truly understand there will result a natural and inevitable movement, within the individuals and social groups which make up human society, toward all things good and right, toward a world fully and truly in accord with the Will of Allah.

For almost any Muslim the possibility of a fully and truly Islamic world must hold great attraction. The plan being proposed to help achieve that most

wonderful future has such a powerful inherent logic and reasonableness that it seems almost bound to succeed. Given the potential for success of this plan for positive social change according to the Will of Allah, it would be virtually a sin not to at least try to put it into practice.

2. ISLAM – THE WORLDVIEW OF EVERY MUSLIM

Islam is the way in which the physical existence is made perfect in accord with the Will of Allah. Although traditional beliefs and practices of correctly understood Islam are unchanging, the traditional means of passing on these timeless beliefs and practices of Islam to new generations of Muslims, and of promulgating Islam successfully among non-Muslims, are no longer working very well given the changed circumstances of today's world. The means of discussing and understanding the unchanging basic truths of Islam must now include an objective analysis based on acknowledged scientific fact and logical reasoning.

The means of offering most effectively the beauty and truth of Islam to Muslims and non-Muslims alike must now include the utilization of modern communication technology, and powerful new principles of learning and social influence based on contemporary psychological knowledge.

3. APPLYING THE LAWS OF LEARNING IN CREATING A FULLY AND TRULY ISLAMIC WORLD

The Shaping Process

According to the laws of learning the path from the existing condition toward any desired goal condition must take place through a successive series of small rewarding steps. This is called the shaping process. If any step along that path is too large or not sufficiently rewarding then the progress toward the goal will come to a halt and perhaps even move further away from the desired goal.

The Baseline and Desired Goal

As we view our present 'existing condition' or baseline condition it is a world with far too much that is wrong and far too little that is right. Our 'desired goal condition' is a world consistent with the Will of Allah, which ultimately will have no things that are wrong and all things that are right. It is important that we do not despair that our desired goal condition may presently seem so impossibly far from our existing condition. The laws of learning, to the degree we have so far correctly understood them, have been designed by Allah to provide us with a powerful tool of social change by which we can successfully achieve that seemingly impossible goal, a fully and truly Islamic world.

Small Successive Rewarding Steps

As we work toward the fulfilment of that most sacred goal we must be sure that we never attempt a step along path that is too large – or we will fail. If we never attempt a step that is too large or a step that is not sufficiently rewarding, then we can not fail. To reach our goal of a world in accord with the Will of Allah will require, particularly in the early steps along the path, a great deal of patience and tolerance. The concerns of Muslims and non-Muslims alike must be given very high priority. Conditions must be carefully prepared so that by the time any step along the path toward our desired goal is attempted, everyone who will be affected by that new step will be happy to make that step. This is the ultimate expression of the obligation upon all Muslims to ensure that there be no compulsion in the acceptance of the Islamic way of life.

Non-Muslims

For those who are not yet Muslims this plan for the creation of a fully and truly Islamic world should still be widely and warmly welcomed. In rightly practiced Islam, never through any form of compulsion would any person have their culture or their religion taken from them. It is reasonable to expect that eventually virtually everyone will want to become Muslim; but, that day should only come when the beliefs and practices of Islam have shown themselves to be so compellingly attractive that no

person would not welcome the opportunity to be Muslim. But until that day, Muslims and non-Muslims should live together in peace, harmony, and respect while working united to right every wrong presently existing in the world. No other course of action can be considered right, or reasonably followed. Since Allah has in the past sent His prophets to all the people of the world, it is not surprising that all the world's people have long shared the same basic ideals of what is good and true and right. This will make the task of creating a fully and truly Islamic world much easier.

As a means to help clarify the true unity of all the world's diverse people with presently differing ideologies and religions it is proposed that we accept every human being as muslim (without a capital 'M'), and those who have realized their Islamic nature and professed the shahada as Muslim (with a capital 'M'). In this way, from the beginning, no person is left outside the universal brotherhood of Islam. In this context islam (without capital 'I') refers to the natural relationship between the created existence and God, while Islam (with a capital 'I') refers to the religion based on that natural right relationship between the created existence and God, who we know as Allah.

4. TRANSFORMING THE MUSLIM UMMAH

The key concept of the Khalifah Project is that man is appointed by Allah to act as His Khalifah on earth. This concept of man as Allah's Khalifah on earth has the potential to be a powerful motivating force for bringing about positive social change in Muslims. It should have a similar positive effect on non-Muslims

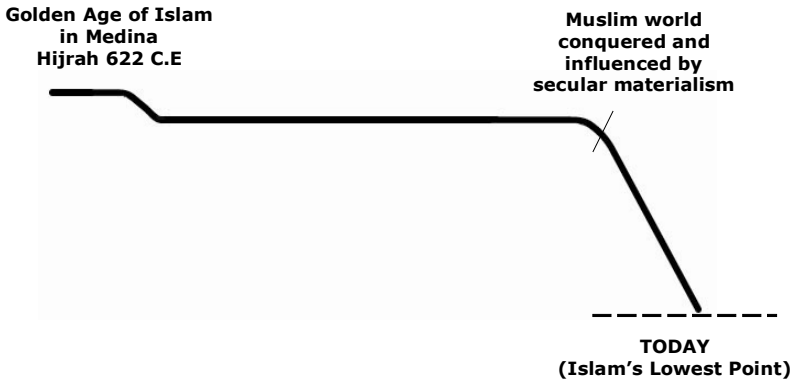
It provides a point of focus to which all the energies, the efforts and the striving of every member of the Muslim Ummah may be directed, thus avoiding a dissipation of these energies, efforts, and strivings. Such a focused concentration will collectively produce a much greater impact on transforming the Muslim Ummah as a whole.

Transforming Generation of Young Muslims

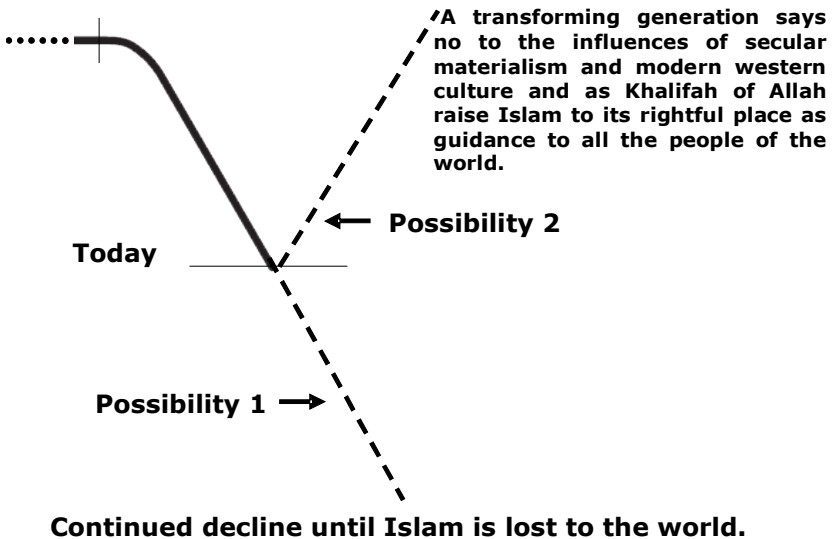
The Khalifah method applied to Muslim children will, insyaAllah, raise a generation of Muslims who will be so focused on fulfilling their role as Allah's Khalifah on earth that they will reverse the decline and degeneration of the Muslim Ummah that began about 400 years ago.

This is illustrated in the following diagram on the following page.

The condition of the Muslim Ummah over the past 1400 years.



Future of the Muslim Ummah.



After 1000 years of glorious Islamic civilisation, the Ummah was increasingly unable to withstand and counter the evil influences of western secular materialism due mainly to Muslims neglect of the true teachings and practices of Islam. They eventually lost the leadership of the world; alas, the Muslim world was subjugated and ruled by the colonial powers of Europe till the middle of the 20th century, when Muslims fought for their sovereignty and won. To regain their rightful position in the world, the Muslim Ummah must now awaken from its slumber of decadence, impotence, and subjugation, and heed the promise of Allah:

"Allah has promised to those among you who believe and work righteous deeds, that He will, of a surety grant them in the land, inheritance (of power) (that is, make them Khalifah); as he granted to those before them, that he will establish in authority their Deen (way of life)- the one which He has chosen for them; And that He will change (their state), after the fear in which they (lived), to one of security and peace, :

'They will worship me (alone) and not associate ought with Me. If any do reject faith after this, they are rebellious and wicked'. (An-Nur, 24:55)

5. SMALL STEPS IN THE TRANSFORMATION OF THE UMMAH

A widespread acceptance among the Muslim Ummah of this simple plan for the creation of a fully and truly Islamic world as embodied in the Khalifah Project is the first step toward the goal of transforming the Muslim Ummah, as the best people ever to arise out of the human race.

"You are the best of peoples, evolved for mankind, enjoining what is right and forbidding what is wrong, and believing in Allah". (Ali-Imran 3:110)

First Small Step: Tawhid

Every Muslim must embrace, as his worldview, the concept of Tawhid (Oneness of Allah) which holds that the universe has a Creator who is One, Unique, the Originator of all things and their Provider, Observing yet Unobserved, Subtle and All-Knowing, Unfathomable and beyond human perception.

A burning love for Allah must be instilled into the heart of every Muslim. Every Muslim must understand and fully practice the Islam given to us by Allah. Every Muslim must fully understand their most honoured role as Khalifah of Allah and intensely desire to fulfil that great responsibility. Every Muslim must believe without any doubt that

they have the potential to create a fully and truly Islamic world.

Second Small Step: The 2 Books of Knowledge

When Allah taught Adam the names (nature) of things this formed an unbreakable connection between proper knowledge and right behaviour. Indeed, this knowledge becomes the tool that allows human beings to be the Khalifah of Allah and renders them morally responsible for their actions.

Allah commands humankind to undertake the acquisition and understanding of these two different kinds of knowledge (or two readings or two Books), and to understand his situation in the universe from an understanding of how these two books of revelation complement one another.

The first of these Books is the Book of Allah's revelation transmitted through Prophet Muhammad (peace be upon him), and the second is the Book of His physical creation. Now, the Book of Allah's final revelation is the Qur'an, the Noble Recitation in which all matters of religious significance are explained (Surah Yusuf, 12:111) and the book of Creation is the natural universe from which nothing has been omitted (Al-An'am, 6:38)

"(As for this revelation, the Qur'an) it could not possibly be a discourse invented (by man): Nay, indeed, it is (a divine

writ) confirming the truth of whether there still remains (of earlier revelations), clearly spelling out every-thing, and (offering) guidance and grace onto people who will believe". (Yusof, 12:111)

"There is not an animal (that lives) on the earth, nor a being that flies on its wings. But (forms part of) communities like you. Nothing have We omitted from the Book, and they (all) shall be gathered to their Lord in the end." (Al-An' am, 6:38)

Man must undertake the study of these two books together and in a balance so that his faith in, and the understanding of spiritual revelation on the one hand, and the understanding of all sciences (physical, social, and humanities) on the other, qualify him for the responsibilities of Allah's Khalifah on earth.

The Khalifah Project offers a simple method for the realization of this most worthy goal. Although it will not be easy, nonetheless it is undeniably achievable, and most important of all, it is the TRUE and RIGHT WAY.

6. KHALIFAH CIRCLES

The Khalifah Institute has introduced an innovative plan as one of the ways to spread the ideas and methods embodied in the Khalifah method to create a fully and truly Islamic world.

It is the establishment of Khalifah Circles all over this country and the world.

A 'Handbook on Khalifah Circles' has been published by the Khalifah Institute in May 2004 which presents a simple guide in the following areas;

- i. Functions of a Khalifah Circle
- ii. Positive Jihad
- iii. Simple step-by-step guide to set up Khalifah Circles
- iv. Da'wah through the Khalifah Circle Approach
- v. Shaping Process in achieving our goal as Allah's Khalifah
- vi. The concept of 'Six Degrees of Separation/Influence or Relationship' in the dis-semination of the Khalifah method to the whole world

- vii. Organisation of the Khalifah Circle
- viii. Social action programmes to better one's self, society, and the physical environment.

7. SELF-FULFILLING PROPHECY

The self-fulfilling prophecy is a concept in sociology and psychology that states:

Anything that you believe will happen is more likely to happen because you will find ways (both consciously and unconsciously) to make sure it happens, and anything that you do not believe will happen is less likely to happen because you will find ways to make sure it does not happen.

Every Muslim – man, woman, youth, and child – must whole-heartedly believe that the Khalifah method can create a right Islamic world for the future. This is critical for the success of achieving our goal – A VIRTUAL PARADISE ON EARTH.

Driven by this unshakeable commitment, every Muslim – man, woman, youth, and child – must engage in JIHAD to reverse the the behavioural drift and further decline of the Muslim Ummah that will naturally occur unless we collectively act rightly as Khalifah of Allah. Unless every one of us strives to our utmost with all of the resources Allah has blessed us with, the goal of a fully and truly Islamic world will not be attained.

No moment is the same as the one before. We are either progressing closer to Allah through the attainment of our goals, or drifting closer to Shaitan by failing to fulfill our true role as Khalifah of Allah.

**THERE IS NOTHING SO POWERFUL AS AN
IDEA WHOSE TIME HAS COME.
THE TIME HAS COME FOR THE 'IDEA' OF
ISLAM TO BE UNDERSTOOD, ACCEPTED, AND
PRACTICED THROUGHOUT THE WORLD.**

The Khalifah method is so powerful in that it is

**SIMPLE,
EASY,
TRUE,
RIGHT,
REASONABLE,
LOGICAL,
and **ACHIEVABLE.****

Let us put in our best effort,
for the pleasure of Allah
to make a fully and truly Islamic world
a **REALITY**,
INSYA ALLAH.

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- 1- Shaping Excellent Character- Manual for Parents
(Malay / English)
- 2- Khalifah Circle
- 3- Effective Islamic Parenting
- 4- Khalifah Series Books
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- Khalifah Series No.1
 2. On Being Khalifah Of Allah
- Khalifah Series No.2
 3. Islamic Solution to the World's Problems
- Khalifah Series No.3
 4. The Laws of Learning
- Khalifah Series No.4
 5. Islamic Psychology
- Khalifah Series No.5
 6. Effective Islamic Parenting (advanced)
- Khalifah Series No.6
 7. Creation of a Worldwide Islamic State
- Khalifah Series No.7
 8. The Creation of the Universe
- Khalifah Series No.8
 9. Scientific Proof of the Existence of God
- Khalifah Series No.9
 10. The True Nature of Reality
- Khalifah Series No.10
- 5- Three Contemporary Reformers In Islam: Their Ideas On
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- 6- The Unified Theory of Existence

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- 6- The Unified Theory of Existence
 - each volume
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 - ❖Volume Two (Human Social Behaviour)
 - ❖Volume Three (The Laws of Learning)
- 7- The Unified Theory of Existence
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