

Islamic Solution to the World's Problems



Khalifah
Series No. **3**

Prof. Dr. Muhammad al'Mahdi



KHALIFAH

"Toward A Fully & Truly Islamic World"

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**by
Prof. Dr. Muhammad al'Mahdi**



“Toward A Fully and Truly Islamic World”

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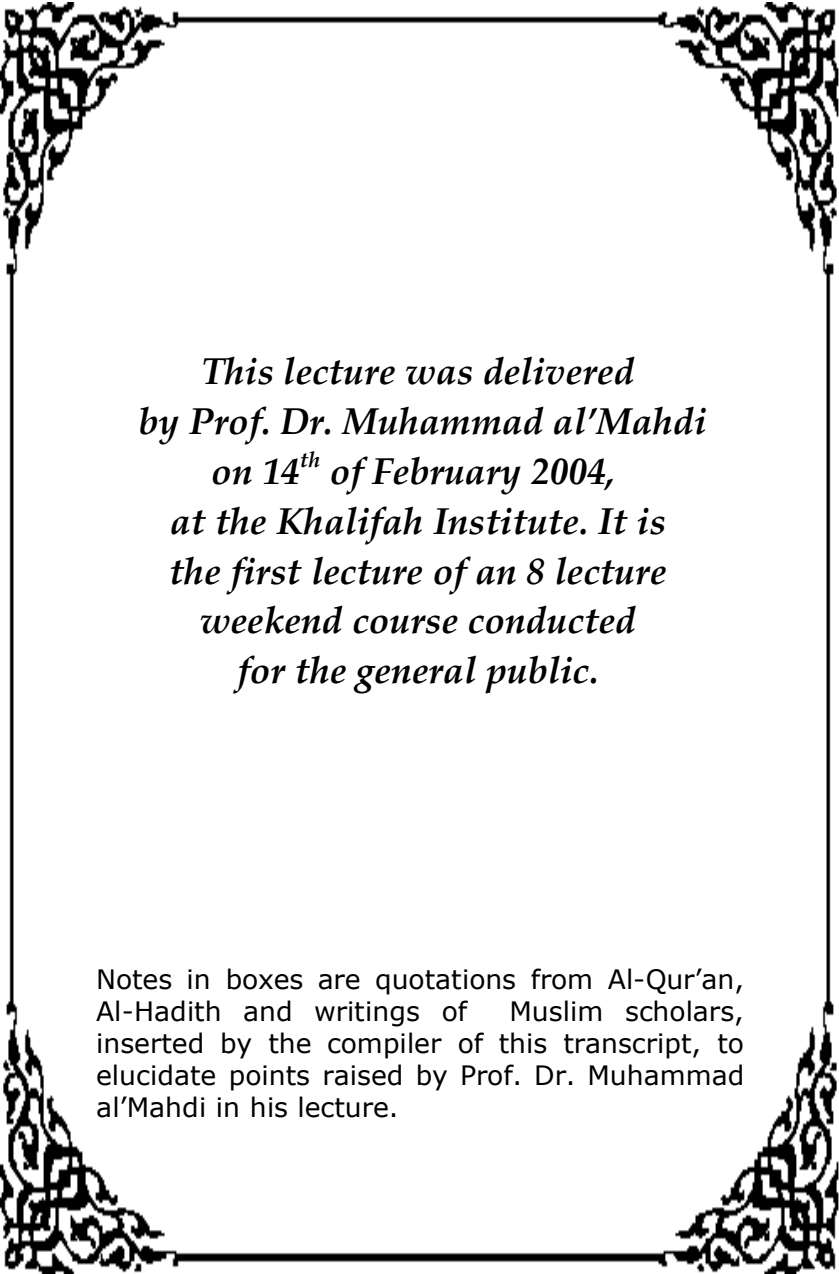
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Notes in boxes are quotations from Al-Qur'an, Al-Hadith and writings of Muslim scholars, inserted by the compiler of this transcript, to elucidate points raised by Prof. Dr. Muhammad al'Mahdi in his lecture.

ISLAMIC SOLUTION TO THE WORLD'S PROBLEMS

1. WE CAN HAVE A BETTER WORLD!

In this lecture I am going to try to convince you that there is a real way to make this world the kind of world that Allah wants us to have. I want you to evaluate critically all that I am going to say. I won't even bother to impress upon you all the various degrees and doctorates that I have earned from several prestigious universities, and the studies and research I have undertaken because it doesn't account for anything; it might not be of any value.

What you have to judge my ideas on is whether, they are reasonable, make sense, are consistent with Islam and most importantly, whether it all fit together. This lecture is the first segment of the vast body of knowledge that constitutes The Unified Theory of Existence where every single bit of knowledge fits beautifully together.

In one's lifetime Allah, in His Infinite Wisdom and Grace, sometimes steps in and changes the direction of one's life. Last year, Allah stepped in and changed drastically the direction of my life. I had been diagnosed in June last year (2003) with a type of lung cancer that is always fatal, and actually, quickly fatal also. I was given by the doctors about 6 months of active life before I become incapacitated. It is 9 months, since then

and I feel rather good; by Allah's leave, I may have many more months of active life.

However, please consider the position that I find myself in. I had spent almost forty years devoting my life to one particular area of study, not just the Laws of Learning and how to apply them. But I have been devoting my time to find ways to have a better world.

Forty years ago, I discovered the power of a tool that I am convinced would make the world a much better place to live in. Forty years ago the world was not a nice place either and now it is even worse than it was then. Even though I was not yet Muslim, I was very socially concerned. So I thought that I will find a way to use this tool that I discovered to make the world a better place (this tool of the knowledge of the Laws of Learning).

I worked forty years on it (and, additionally, on many other things) and then I was just ready to implement it. In fact, it was the Malaysian government that engaged me to implement it. However, the government works rather slowly. Then when I found out that I do not have much time to live, I realized that I had to change direction. There will not be enough time to see the implementation of my ideas to full fruition, nor will I have time to write another book. So I decided to conduct an intensive three-month course that runs five days a week for 4 hours daily and also this series of 8-lecture weekend course and have it all

video taped. If I were to write a book, it might take me a year to do so. But these lectures that I am giving, when transcribed into books, will produce about 35 booklets. So what I am trying to do in the time that Allah has left for me is transfer as much of the knowledge that I gained in those forty years to a group of people in general and to have it video-taped and transcribed into books. In this way, I have an opportunity to leave my life's work after my death. I think to myself how blessed I am that I have time to do this rather than if I were to have been hit by a truck and died, and then forty years of work would have just disappeared.

In giving these weekend lectures, it is my hope that some of you will be convinced that the ideas I will be presenting to you are good, workable, consistent with Islam and offer an opportunity to make the world that Allah really planned for us to have, not the terrible world that exists now, and that you will actually do something with the knowledge. The more people who have access to this knowledge, the more likely it is that it will be perpetuated after my death. That is why I am giving these lectures. SO LET'S BEGIN

THE 3 SIMPLE KHALIFAH STEPS

The following are the three things you need to do consistently, every day, to ensure that your children successfully become good Khalifah of Allah who deeply in their hearts, love all that Allah has made right for us and develop a profound dislike for everything Allah has told us is wrong.

STEP 1: Teach your children about their role as Khalifah of Allah. Do this in a way that lets them feel in their hearts how this is the most exciting, glorious honour that they could ever receive. At least several times every day find different positive ways to remind your children that they are Khalifah of Allah.

STEP 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.

STEP 3: Set firm 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 (sallallahu alaihi wasallam).

(Extract from Khalifah Project Leaflet)

2. PURPOSE OF THE CREATION OF MAN

The question arises as to why we want to emphasize the importance of the concept of Khalifah. It is often forgotten that this is one of the major concepts in Islam; in fact, today it is one of the least talked about concepts in Islam. However, let me recount to you how I came to the realization of the extreme significance of the role of man as Khalifah of Allah on earth.

Several years ago, I was reading verse 30 of Surah Al-Baqarah of the Qur'an, where Allah tells the angels He is going to create a being to be His Khalifah on earth and the angels asked Allah why He was going to create as His Khalifah, a being who will cause mischief and shed blood.

KHALIFAH ON EARTH

Behold, Your Lord said to the angels: "I will create a Khalifah (Vicegerent) on earth." They said: "Will You place therein one who will make mischief and shed blood?" – Whilst we do celebrate Your praises and glorify Your Holy (name)?"

He said: "I know what you know not."

Al-Baqarah 2:30

Because I am interested in the nature of the communication method and the semantics used in the Qur'an, it occurred to me that this was the most direct statement in the Qur'an on the purpose of the creation of man. For Allah to say to the angels "I am going to create a Khalifah on earth", this is as direct a statement as can be. To be honest, I did not really know exactly what "Khalifah" meant, although, like most Muslims, I knew as an Islamic fact that man was Khalifah of Allah, but I rarely thought much about it.

When I delved deeper into the meaning of "Khalifah", I found out it is of extreme importance to our correct understanding of Islam.

In the Qur'an, Allah tells us He created man for three purposes, that is, first, to be His Khalifah on earth; second, to be His 'Abd (servant); and third, to know Him. In the sequence of the appearance of the verses as positioned in the Qur'an, the first purpose Allah tells us He created us for was to be His Khalifah on earth.

I have only created Jinn and men, that they may (know and) serve Me.

Adh-Dhariyat 51:56

Man cannot be Allah's Khalifah without being the 'Abd (servant) of Allah. By being Allah's Khalifah and serving Him, man comes to know Him (ma'rifah).

MAN'S DUAL ROLE: KHALIFAH & 'ABD OF
ALLAH

To be human is to be aware of the responsibility which the state of vicegerency entails. Even when in the Qur'an it is stated that God has subjected (sakhkhara) nature to man as in the verse, "Hast thou not seen how God has subjected to you all that is in the earth" (22.65), this does not mean the ordinary conquest of nature, as claimed by so many modern Muslims thirsty for the power and riches which modern science bestows upon man. Rather, it means the dominion over things which man is allowed to exercise only on the condition that it be according to God's laws and precisely because he is God's vicegerent on earth, being therefore given a power which ultimately belongs to God alone and not to man who is merely a creature born to journey through

cont.

this earthly life carrying out the Will of Allah and to return to God at the moment of death.

That is also why nothing is more dangerous for the natural environment than the exercise of the powers of vicegerency by a humanity which no longer accepts to be God's servant, obedient to His commands and laws.

There is no more dangerous a creature on earth than a khalifat Allah who no longer considers himself to be 'abd Allah and who therefore does not see himself as owing allegiance to a being beyond himself. Such a creature is able to possess a power of destruction which is truly Satanic in the sense that "Satan is the ape of God"; for such a human type wields, at least for a short time, a godlike but destructive dominion over the earth because this dominion is devoid of the care which God displays towards all His creatures and bereft of that love which runs through the arteries of the universe.

(from Seyyed Hossein Nasr, The Need for a Sacred Science, pg 134-135)

3. MEANING OF KHALIFAH

When I started to research the concept of Khalifah, I found that in the English language, the Arabic word 'Khalifah' translates into 'Vicegerent'. The word 'vicegerent' turns out to be a really accurate word to describe the relationship man has with Allah.

Vicegerent means "one who acts on behalf of the leader or the king". So first the leader or the king tells somebody "I want you to act on my behalf" – you do not take it upon yourself to act on the behalf of the leader or the king. In other words, the vicegerent is appointed by the leader or the king.

Then the leader or the king tells the vicegerent to carry out the leader or king's will, that is, the vicegerent is told what to do. He does not carry out his own will, but must carry out the leader's will. The vicegerent himself has no power of his own, but as he carries out the leader's will he is allowed the use of some of leader's power. Thus, the leader gives the vicegerent the use of his power to carry out his will in the leader's place.

I thought to myself, this is really amazing – what a tremendously important role it is to be vicegerent or Khalifah of Allah. Essentially, Allah is saying to man "I want you to act in My place, and I am going to give you some of My power to be able to do so."

Then everything in man's life from the beginning of the universe, to his birth, to his final destiny begins to come together in a perfect plan.

4. CREATION OF MAN

At a hundred and twenty days (40 days according to some scholars) in the development of the human being in its mother's womb, Allah breathes into the fetus of His Spirit.

So often in Islam (and also in other religions) when vital facts are revealed we hardly ever fully comprehend their meaning. What does it mean when it is said that Allah breathes into man of His Spirit?

RUH

And then He (Allah) forms him (man) in accordance with what he is meant to be, and breathes into him of His spirit (Ruh)

As-Sajdah 22:9

Verily the creation of each one of you is brought together in his mother's belly for forty days in the form of seed, then he is a clot of blood for a like period, then a morsel of flesh for a like a period, then there is sent to him an angel who blows the breath of life (Ruh) into him

*Hadith No.4, incomplete,
An Nawawi's Forty Hadith*

When I look into what that means, it seems to me that Allah breathes certain qualities into Adam (and by extension, into every human being).

These qualities include some small number of Allah's Attributes in some small portion. Allah Who has His Attributes expressed infinitely could not impart His Infinite Attributes into a relative being, man. Allah imparts those attributes into man in just a sufficient amount so that Adam (and through Adam, all human beings) can successfully carry out his role as Khalifah of Allah.

I think to myself: this fits really well into the overall scheme of things and the pattern is continuing to develop.

5. MAN AND THE UNIVERSE

It logically appears that the whole universe is created by Allah to lead toward the final Creation of Adam. The actual creation by Allah of all that exists (the heavens and the earth and everything between and in them) is for the creation of Adam, and by extension, mankind. Specifically, Allah created the entire universe so as to have a place He could install man as His Khalifah. After Allah created everything in the universe, He then created a Khalifah.

I found that my thoughts on this issue concur with those of many Islamic scholars. The purpose of Allah's physical creation is so that Allah can place His Khalifah in His Plan and have him carry out his responsibilities. In other words, the whole purpose of the universe is to allow Allah's Khalifah to exist. We can logically deduce that the universe would not have been created if the role of Khalifah had not been a very important part of Allah's Grand Cosmic Plan.

ALLAH'S GIFTS TO MAN

It is He Who has created for you all things that are on earth

Al-Baqarah 2:29

Do you not see that Allah has subjected to your (use) all things in the heavens and on earth and He has made His Bounties flow to you in exceeding measure, (both) seen and unseen

Luqman 31:20

6. ROLE OF KHALIFAH OF ALLAH

If the whole purpose of the creation of the universe is so that Allah's Khalifah can exist on earth, I wondered what exactly is the Khalifah supposed to do? Then I find through my research that Islamic scholars have from the earliest days of Islam concluded that the responsibilities of Khalifah are only three:

- a. To perfect himself
- b. To perfect society, and
- c. And, to perfect the physical world of space and time

To restate it more simply, especially for children, the three responsibilities of Khalifah of Allah are:

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

These three responsibilities actually cover absolutely everything a human being can do. And so everything a human being is supposed to be doing as Khalifah of Allah is making goodness prevail - in himself, in society and in the physical world. And that is the totality of man's responsibility in this life - until he enters the spiritual world (in the next life).

Thus, we have as our total responsibility the obligation to bring good to ourselves, to others, and to the physical world.

THE 3 RESPONSIBILITIES AS KHALIFAH OF ALLAH

In Islam, the following scheme of life emerges. Man's highest merit – nay, his basic function – is to worship the One True God, Allah (Qur'an, 51:56). This worship is to be undertaken by man, however, not merely as a creature among creatures but as the vicegerent of God – as a fully-integrated being committed to a cosmic mission. Namely, he has to realize the principle of integration at its highest, because God's Personality enshrines the Perfect Ideal of Integration, and man is His Vicegerent.

As such, man's worship of Allah should be dynamic, consequential, and comprehensive in nature; which means that worship of Allah (as His 'Abd or servant) should not be confined only to the act of Prayer but also to:

cont.

1. *The development of his personality in all dimensions (i.e. to make yourself good),*
2. *The development of a godly society in which human beings can live in love, justice and wisdom (i.e. help others become good), and*
3. *The unraveling of the mysteries of Nature for establishing his status of Vicegerency and for comprehending the majesty and glory of Allah. (i.e. make the physical world good).*

(from Muhammad Fazl-ur-Rahman, The Qur'anic Foundation and Structure of Muslim Society, Vol I, pg. 117)

I want to point out that of the three responsibilities, two of them I have worded "to make", and one of them I worded "to help". The reason why I have said, "Help others be good" rather than "Make others be good" is that while it is fair enough for us to make ourselves good or to make the physical world good, in Islam, it would not be fair to 'make' others be good. If Allah wanted to make all of us be good He would have done so. So, since Allah chose not to make us be

good we should not impose that goodness upon others.

In Islam, we are told that there is to be no compulsion in our Deen. Deen should not be interpreted in a narrow sense; this statement does not only mean we must not force anyone to become Muslim, but what it really means is that in the totality of the Islamic way of life there should be no compulsion. Islam should be practiced by free-will.

NO COMPULSION

*Let there be no compulsion in religion
(deen): Truth stands out clear from Error*

.....

Al-Baqarah 2: 256

This is exactly what being Khalifah of Allah is about, that although Allah could easily make us fulfill our responsibilities as His Khalifah, He chose not make us fulfill those responsibilities. Allah tells us, and provides us with guidance on, how we can be His Khalifah; but, He wants us to use the free-will He has given us to choose to do so.

MAN'S FREE-WILL

..... if it had been His (Allah's) Will, He could indeed have guided you all.

An-An'am 6:149

This (message) is no less than a reminder to all mankind – to every one of you who wills to walk a straight way.

At-Takwir 81:27-28

The truth (has now come) from your Lord: let, then, him who wills, believe in it, and let him who wills, reject it.

Al-Kahf 18:29

Had Your Lord so willed, all those who live on earth would surely have believed, all of them. Do you then think that you could compel mankind against their will to believe ...?

Yunus 10:99

7. ON JUDGMENT DAY

It then logically follows that if the whole purpose of Allah creating the universe is so that His Khalifah could be placed on earth, the concept of being Khalifah is of utmost importance. It constitutes the totality of our responsibility as human beings living on this earth in those three areas over which we can have any influence. We are to be moving towards total goodness in the conduct of life in this world.

On Judgment Day, how well we fulfill our role as Allah's Khalifah on earth will be very important. Many other Islamic scholars concur on this. They concur that although on the Day of Judgment we are to be judged on our deeds, but we are specifically to be judged on our deeds as Khalifah of Allah. And the actual judgment is made on how well we have carried out our role as Allah's Khalifah.

KHALIFAH ON EARTH

It is He (Allah) Who has made you (His) Khalifah (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 Oft-Forgiving, Most Merciful.

An-An'am 6:165

8. ISLAMIC CONCEPTS OF TAWHID AND KHALIFAH

The most important word and concept in Islam (besides Allah, of course) is Tawhid. Tawhid refers to the totality of the relationship of Allah to existence. It is about the totality of existence in both the physical and spiritual realm, and perhaps other dimensions that we do not yet know of. Tawhid is about the totality of whatever exists. In Islam, absolutely everything is covered by the concept of Tawhid.

However, when only the physical existence is considered, the understanding of Khalifah is the key Islamic concept in the physical realm and is secondary in importance only to the concept of Tawhid in Islam.

To recapitulate, Allah created the universe so that He can place His Khalifah on earth to fulfill the responsibilities Allah has set for him. Second, on the Day of Judgment, Allah will judge man based on how well he executed his role as His Khalifah on earth. And, third, in Islam the concept of Khalifah is second in significance only to the concept of Tawhid.

This shows the absolutely immense level of significance behind the concept of Khalifah of Allah. I then realized that although I had been a professed Muslim for over two decades, I was hardly ever aware of being Allah's Khalifah and that

I knew virtually nothing about being Khalifah. Moreover, most Muslims that I came into contact with, despite many possessing a high level of Islamic consciousness, were equally unaware and unknowledgeable about their specific role as Khalifah of Allah and what this role signifies.

9. MAN AS KHALIFAH OF ALLAH – THE FORGOTTEN CONCEPT

Last year (in 2003), I did a lecture tour that took me to twelve states of Malaysia. As I was delivering those lectures, I took the opportunity to conduct an informal survey among the several thousand Malaysian Muslims who attended these lectures.

These Muslims were serious enough about their Islamic faith to willingly attend an Islamic talk conducted in the English language.

The informal survey consisted of me asking the audience three questions. I first asked them “How many of you know that you are Khalifah of Allah?” More than 98% of the attendees answered “Yes” to that question. The second question I asked was “How many of you know what the responsibilities are as Allah’s Khalifah, according to the Islamic scholars?” Less than 5% raised their hands, and my guess is that if that 5% who raised their hands had been asked to write down what these responsibilities were, most of them would have been unable to do so. I think they were answering the question generally rather than specifically. Lastly, when I asked the third question which was the cutting-edge question, that is, the real point of the survey, “How many of you have in the past month in anything you have done or said considered yourself doing so as a Khalifah of

Allah?" The result was one-tenth of one percent, that is, 0.001%.

If it is true, and it certainly appears to be true, that the concept and the role of Khalifah is the whole purpose of our existence, that human beings and the universe and everything in it would not exist if we were not to be Khalifah of Allah, and that on the Day of Judgment we are essentially judged how well we carried out our role as Khalifah of Allah, I think it is clear that something has gone very wrong with our Ummah in that most Muslims have virtually no understanding of their role as Khalifah of Allah. I must ask why is that so?

One of the possibilities, to my thinking, is that Shaitan does not want us to succeed in this world. Of course this is obvious. In this case Shaitan seems to have succeeded in blinding us to our most important role in Creation as Allah's Khalifah. Shaitan has intervened in a way that he has allowed us to know that we are Allah's Khalifah on earth, but at the same time he has blinded us to Khalifah's true meaning. How pleased Shaitan would be if he succeeded in his effort to deceive man and cause Allah's Plan for His Creation to fail. We must all do our utmost to thwart Shaitan's efforts to stop us from successfully fulfilling our role as Khalifah of Allah.

We need to seek Allah's help in this. In His Mercy, Allah tells us everything we need to know, but we have to truly understand Allah's message by

delving deeply into the meaning of the words Allah uses in His Message to us.

10. MAN IS EMPOWERED BY ALLAH TO BE HIS KHALIFAH

Why is Adam able to be Khalifah of Allah? Without meaning any disrespect in discussing this matter, the chimpanzee is the highest of the animals. Why is the chimpanzee not also Khalifah of Allah? What is the difference between Adam, a human being and the chimpanzee, the highest animal? The answer to this question gives us the key to why man can be Allah's Khalifah and nothing else can. The answer lies in the verses of the Qur'an immediately following verse 30 of Surah Al-Baqarah, already quoted above where Allah tells the angels He will create a Khalifah on earth.

NAMES OF ALL THINGS

And He taught Adam the names of all things; then He placed them before the angels, and said: "Tell Me the names of these if you are right." They said: "Glory be to You! Of knowledge we have none, save what You have taught us: in Truth, it is You are perfect in knowledge and wisdom."

Al-Baqarah 2:31-32

Verse 31 of Surah Al-Baqarah appears to be non-sequential to the preceding verse, that is, there appears to be a break or gap in the sequence

of the narration, at least until you really understand what is being said.

Verse 31 reads “And Allah taught Adam the names of all things ...” I thought to myself why was this verse placed there, what could be its true significance? Then I realized that this verse is specifically about the making of Allah’s Khalifah. What then does it mean? What it means is that in teaching Adam the names of all things, Allah imparted to Adam the ability to name and understand things. The ability to name things is actually how we speak, how we communicate, how we think thoughts. In essence, it means that Adam was given symbolic language. This is how Allah gave Adam the ability to be His Khalifah.

An animal does not have symbolic language. With no symbolic language, we cannot name things nor can we understand them. An animal can see the same things as we see but the animal cannot understand what those things mean, nor put a name to them. For example, consider an embarrassing situation at a garden party. A dog, coming into the area of the party, wants to relieve itself. It does not care if there are fifty people sitting around who can see it; it will simply answer the call of nature and relieve itself in their presence. The dog does not understand what it means to have people around who can see what it is doing. It is unable to feel any shame from doing this embarrassing act in public. It sees the people

just as well as we do but it has no grasp of the meaning of what it sees.

This is part of what is given by Allah to Adam – both the ability to name things (or to have a symbolic language) and to understand what things mean, to understand absolutely everything. This is a very critical p

11. ALLAH GIVES MAN TWO BOOKS OF REVELATION

Allah has given man essentially two Books of Revelation. One, the spiritual Book of Revelation revealed to the Prophet Muhammad (peace be upon him), which is the Qur'an. We are to understand the contents of the Qur'an through the Hadith and Sunnah of the Prophet (peace be upon him) because he was an example to us.

The second Book of Revelation which we are also told by Allah to read is Allah's physical creation or the Book of Nature. The way we are to read Allah's physical creation is with the symbolic language Allah has given us. We then describe the things we see, hear, and sense and then once we can describe them with our symbolic language, we can understand them. When we get close to a full understanding of Allah's physical creation, we will know Him very well indeed. That is one of the purposes of our creation – to know Allah.

SOURCE OF KNOWLEDGE – QUR'AN AND NATURE

As to the world being made for man, one of the things the Muslim means by this is that it is like a vast picture-book through which God communicates with His vicegerent, the

contd.

observer of the universe, and with him alone. Muslims have no inclination to tear this picture-book to pieces like an unruly child. The Qur'an and the great phenomena of nature are twin manifestations of the divine act of Self-revelation. For Islam, the natural world in its totality is a vast fabric into which the 'signs' of the Creator are woven. It is significant that the word meaning 'signs' or 'symbols', ayat, is the same word that is used for the 'verses' of the Qur'an. Earth and sky, mountains and stars, oceans and forests and the creatures they contain are, as it were, 'verses' of a sacred book.

Creation is one, and He who created the Qur'an is also He who created all the visible phenomena of nature. Both are a communication from God to man.

'In your creation and in all the beasts scattered on the earth there are signs for people of sure faith. In the alternation of night and day and in the provision Allah sendeth down from the heavens whereby He quickeneth the earth after its death,

contd.

and in the distribution of the winds, are signs for people who are intelligent' (Qur'an, 45:4-6). And: 'Truly in the creation of the heavens and of the earth, and the succession of night and day, and in the ships which speed through the sea with what is useful to man, and in the waters which Allah sendeth down from the heavens and in the order of the winds, and the clouds that run their appointed courses between heaven and earth, are signs indeed for people who are intelligent' (Qur'an, 2:164).

Because: 'He it is who hath spread the earth wide and placed in it firm mountains and running waters, and created therein two sexes of [many kinds of] plant, and causeth the night to cover the day. Truly in all this are signs for people who reflect.' Whether we scan great distances or look within ourselves, the message is the same: 'We shall show them Our signs on the horizons and within themselves until they are assured that this is the truth. Doth not thy Lord suffice thee, since He is over all things the Witness?' (Qur'an 41:53).

(from Gai Eaton, Islam and the Destiny of Man, pg. 101)

12. MAN LEARNS DIFFERENTLY FROM AN ANIMAL

This is the distinction between the human being and the animal – the human being has a symbolic language which enables him to understand all things, and an animal does not have a symbolic language and thus is unable to understand all things. An animal can mainly only understand what its instincts allow it to understand.

This can be illustrated by a model of how learning takes place in a human being and an animal. This model typifies very well the distinction between a human being and an animal. Human beings and animals learn exactly the same way. All learning is based on certain Laws of Learning that Allah has introduced into His Creation. Simply stated, all learning is about reward and punishment. Basically, the most fundamental Law of Learning states that any response, meaning physical actions, verbal actions (words) or thought actions (what we think in our minds), which is followed by something you like (a reward) tends to increase in rate and magnitude in the future. If what you do is followed by getting something you like you are more likely to do that thing again in the future.

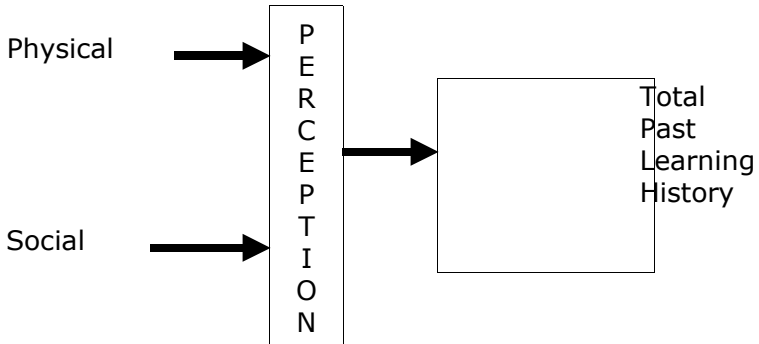
Also, any response followed by something you do not like (a punishment) tends to decrease in rate and magnitude in the future. If what you do is followed by something you don't like you are less

likely to do that thing again in the future. These very fundamental Laws of Learning are true for both human beings and animals.

An animal is however only affected by external influences, that is, it only learns from the two external sources of influence from the environment (which are the physical source and the social source of environmental influence), because an animal does not have a symbolic language so it has no 'inner speech'. Human beings, having a symbolic language, are also affected by inner speech which becomes the third source of influence from the environment, in this case an internal source.

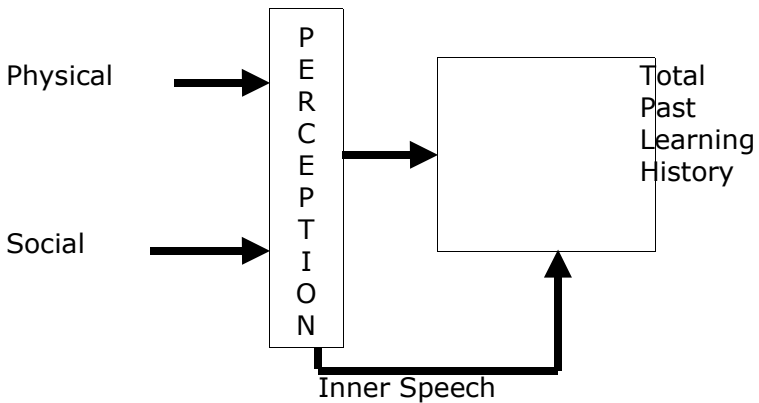
A human being is different from an animal because we have a symbolic language which enables us to have inner speech. Man's inner speech is of crucial importance because, among other things, it gives us our free-will. Teaching Adam the names of things is how Allah endowed man with free-will to carry out his role as Khalifah of Allah on earth – so that he can by his free choice make himself good, help others to be good, and make the physical world good. Man carries out Allah's Will by his choice, not because he is made to. In contrast, an animal is made to do what it does. The way Allah makes the animal do as He desires is by giving the animal the ability to learn, just like a human being. But that one source, the third source of influence, the inner speech (which is from the internal environment), is missing in the animal.

External Environmental Sources:



(i) The Learning Model of an Animal

External Environmental Sources:



(ii) The Learning Model of a Human Being

Diagram 1: The Learning Model of a Human Being and an Animal

THE LEARNING MODEL EXPLAINED SIMPLY

1. *The primary factor that determines an individual's character and behaviour is his environment.*
2. *The environment consists of three sources that will influence an individual's character.*
 - a. *Physical source of the environment which is the material world around us (before it is changed by human actions, after the physical source is changed by human actions it also becomes a social influence).*
 - b. *Social source of the environment which comprises both direct (seeing what others do and keeping what others say) and indirect human interaction (e.g. from man-made communication media such as TV, internet, music, literature, etc).*
 - c. *Inner speech which refers to the internal communication we have with ourselves with our words, thoughts, emotions, feelings, and inspiration.*

Inner speech arises from the accumulated life experience stored

in our Total Past Learning History (TPLH), and is a big factor in how we perceive all things and in determining what our actions will be.

- 3. Additionally, the effect of the environmental factors is coloured by the individual's unique perception of his environment. Perception interprets all information received by our senses and acts as a filter. This filter is not objective; it is subjective because it is always coloured in some manner. Muslims must develop an Islamic perception, so that they see the world from an Islamic point of view no matter what the circumstances are. We should view all things as Allah views them.*
- 4. The Total Past Learning History (TPLH) is the sum total of all interactions an individual has had with the environment, both external and internal. Our TPLH determines our personality, character, and behaviour, and is influenced by the three environmental sources, of which the most important are inner speech and social interaction. The TPLH determines the path our consciousness takes.*

13. AN ILLUSTRATION OF THE DISTINCTION BETWEEN THE LEARNING ABILITY OF THE HUMAN BEING AND AN ANIMAL

Let me give an illustration that makes clear the difference between how an animal learns and how a human being learns.

Imagine two chimpanzees walking down a jungle path. One of them is big, strong, and healthy, and the other is small, weak, and starving. Both see a banana lying in the path. Who will eat the banana? Undoubtedly, the big, strong chimpanzee will eat the banana. Why? Because the chimpanzee has learned from the physical environment: "See food, eat". It has not learned to think: "Oh, I like to eat bananas, they are nice to eat." It has simply learnt: "See food, eat". Allah has taught it thus.

From the social environment, the chimpanzee has learned that the one who is bigger and stronger than the other can have what it wants. Thus, the big, strong chimpanzee gets to eat the banana and the small, weak chimpanzee does not, although it needs the banana much more. They have learned this from the social environment. Allah has taught them thus.

So it is not that chimpanzees are basically mean and nasty animals that is the reason the big, strong chimpanzee eats the banana. It is that the chimpanzee has absolutely no opportunity to do

other than what it has been taught by the influences of the external environment: see food, eat and if you are bigger and stronger, you get to take what you want. That is what it has learned, and it lives perfectly according to these laws. It does not have the possibility of saying to itself, "My small, weak, starving friend needs the banana more than me." It cannot say that because it does not have a symbolic language. It cannot think of the consequences of its actions; it does not understand the full nature and dynamics of the circumstances. It is outside its realm of its ability for the chimpanzee to choose by its free-will to give that banana to its small, weak, starving friend.

Now, imagine two human beings, particularly two Muslims walking down the same jungle path. One of them is big, strong, and healthy and the other is small, weak, and starving. Both see the banana on the path. Who will eat the banana? Almost certainly, the small, weak, and starving human being will eat it. Why? Because the human being is given free-will through the inner speech, or through having been taught the names of things by Allah, and therefore has the ability to understand the circumstances and the consequences. Thus, it would be almost inconceivable in a circumstance like the one presented for a human being not to think the words with a symbolic language, something like: "Oh, I'm hungry. I would like to eat the banana, but my friend is starving. If he does not get some food, he may die, so I will give him the banana." This symbolic language can take

place in the mind of a human being but cannot take place in the mind of an animal. Symbolic language is what separates us from the animals, it is what gives us free-will, and it is what allows us to be Khalifah of Allah.

In the above illustration, the big, strong, healthy Muslim will be fulfilling the first of his responsibilities as Khalifah of Allah. He is making himself good by being kind and caring and putting the needs of others before his own.

To summarize, with reference to verses 30 and 31 of Surah Al-Baqarah, it now becomes very clear and logical that the creation of His Khalifah is by Allah teaching Adam the name of things. Hence, the real key to being Khalifah of Allah is knowledge of the names of things, that is, being given a symbolic language which in turn endows the human being with inner speech which is the source of his free-will. Possessing symbolic language also enables the human being to acquire and utilize knowledge.

MAN AND ANIMALS

It is by means of his free-will that man attains superiority over all other creatures in the world. He is the only being able to act counter to his own instinctual nature, something no animal or plant can do. For example, you will never encounter an animal voluntarily engaging in a two-day fast, or a plant committing suicide out of grief. Plants and animals can neither render great services nor commit treachery. It is not possible for them to act in a way different from that in which they have been created. It is only man who can rebel against the way in which he was created, who can defy even his spiritual or bodily needs, and act against the dictates of goodness and virtue. He can act either in accordance with his intelligence or in opposition to it. He is free to be good or to be evil, to resemble mud or to resemble God. Free-will is, then, the greatest property of man, and the affinity between God and man is apparent from this fact.

(from Ali Shari'ati, On the Sociology of Islam, pg. 76)

14. TO SUCCESSFULLY CARRY OUT THE ROLE AS ALLAH'S KHALIFAH

A. JIHAD

While inner speech is the key to the creation of the Khalifah, it is also the key to successfully carrying out our role as Khalifah. How do we carry out our three responsibilities as the Khalifah of Allah? The way to successfully fulfill these three responsibilities is through jihad. Jihad has been erroneously defined by the orientalists and non-Muslims as holy war. Islam does not have a concept of holy war. 'Holy war' was a term used by the Christians in their Crusades when they waged war against the Muslims to capture Jerusalem from their control.

Jihad in Islam is, though, a special struggle - it is the holy struggle. Jihad is the whole purpose of the physical creation. Jihad is exactly what all the responsibilities of Khalifah of Allah are about - the struggle of good versus evil. In every instance, the Khalifah of Allah is supposed to make good prevail over evil. In every place and time in Allah's creation, good must win over evil. That is the holy struggle - jihad - that the Khalifah of Allah must undertake.

JIHAD

Those who believe (have imaan), and who have forsaken the domain of evil (done hijraah) and have striven hard (engaged in jihad) in Allah's cause with their possessions and their lives have the highest rank in the sight of Allah; and it is they who shall triumph (in the end).

At-Taubah 9:20

Oh you who have attained to faith (have imaan), 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 (engage in jihad) in Allah's cause with your possessions and your lives: this is for your own good – if you but knew it! (If you do so,) He will forgive you your sins, and in the life to come will admit you into goodness through which running waters flow, and into goodly mansions in (those) gardens of perpetual bliss: that (will be) the triumph supreme!

As-Saff 61:10-13

Do you think you could enter Paradise without Allah testing if you have striven hard (in His cause – done jihad) and remained patient.

B. COMMANDING THE RIGHT AND FORBIDDING THE WRONG

To ensure that the holy struggle of Jihad succeeds, that good always defeats evil, we have to always command the right and forbid the wrong. This is the totality of the way we execute jihad to carry out our three responsibilities as Khalifah of Allah. In each of the three responsibilities as Allah's Khalifah when an opportunity comes up in your life to choose between doing the right thing or the wrong thing, you have an obligation to command the right thing and forbid the wrong thing, thereby ensuring you will act rightly according to the Will of Allah.

As an example, after school hours, friends offer a schoolboy a cigarette to smoke. He has an opportunity to either accept it or refuse it. Allah has given the boy free-will, even to do what He would not want the boy to do. So, to a good Khalifah of Allah that moment calls for the holy struggle of jihad to be undertaken. Allah wants the good (not smoking the cigarette) to prevail over the evil (smoking it). The true Khalifah of Allah will command the right and forbid the wrong to himself by using his inner speech to direct himself to refuse the cigarette.

COMMAND THE RIGHT, FORBID THE WRONG

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 Allah.

Ali Imran 3:110

C. BEAUTIFUL WORDS AND WISDOM

We have the responsibility to command the right and forbid the wrong in a way that will be successful and effective. Islam teaches us that the way to be most successful and effective is to command the right and forbid the wrong with beautiful words and wisdom.

Beautiful words does not mean pretty words; it means words we like to hear, or more generally things that are rewarding to us. Wisdom does not mean merely wise words; it means commanding the right and forbidding the evil in a way that will succeed and will achieve the goal of goodness in accord with the Will of Allah.

BEAUTIFUL WORDS AND WISDOM

Invite (all) to the way of your Lord with wisdom and beautiful preaching. And argue with them in ways that are best and most gracious.

An-Nahl 16:125

So the key to carrying out the role as Khalifah of Allah is commanding the right and forbidding the wrong. Allah, in His Mercy, has given us inner speech (which is the source of our free-will) as a tool by which we can command the right and forbid the wrong successfully. With our inner speech we can think absolutely anything we want to think, there is no limit to what we can think in any circumstance.

Now I will show you how to apply this powerful tool of inner speech to be successful Khalifah of Allah. You should also teach your children this. Aside from assimilating the concept of Khalifah deeply into our consciousness, we and our children must understand the purpose of our existence in this world, and how Allah has set up certain rules or laws by which human beings learn and become who we become. These laws are called the Laws of Learning.

15. THE PHASES OF THE HUMAN BEING'S EXISTENCE

Allah created every individual as a pure soul in the spiritual world. This pure soul is in a state of fitrah, that is, Islamic purity; but, although the soul is pure it is not yet mature; it is an immature soul. The soul is to become mature through experiencing life in the physical world.

When a foetus develops in its mother womb, at 120 days into its development, Allah links the soul to the new, developing human being. The soul remains in the spiritual world but is now linked to a developing foetus in the physical world.

The human being developing in its mother's womb is now complete, having a dual nature - both physical and spiritual. The soul does not interact directly with the physical world. Allah links the soul to a physical being through the 'mind'. The mind is linked to the soul but it is also linked to the consciousness in the brain (refer to Diagram 2). It is the mind that interacts directly with the physical world.

At birth, the new-born baby comes into the world with a totally pure soul and because the soul interacts with the physical world through the mind, the new-born baby comes into the world with a totally pure mind also. It is the mind (and the physical body) that is going to interact directly with the physical world. The newborn baby has learned

almost nothing yet and is born pure, in the state of fitrah.

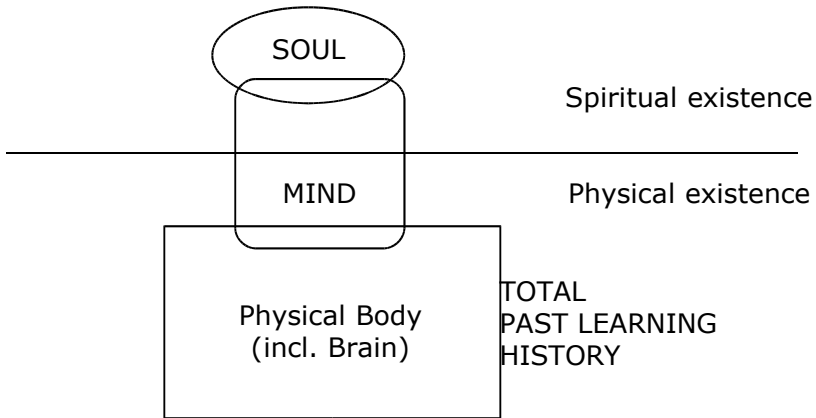


Diagram 2: The soul, the mind and the physical existence.

FITRAH

And so, set your face steadfastly towards the (one) ever-true Deen, 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 straight and standard Deen, but most people know it not.

Ar-Rum 30:30

Every child is born in this natural disposition (fitrah); it is only his parents that later turn him into a Jew, a Christian, or a Magian.

Hadith of Prophet Muhammad (peace be upon him)

NOTE: The term 'parents' in the above hadith has the wider meaning of 'social influence' or 'environment'. The religions named were the ones best known at the time of the Prophet but refer to any religion or worldview which takes a person away from his inborn, intuitive ability to discern between right and wrong, true and false, and thus, form the ability to sense God's existence and oneness.

16. LIFE IN THE WORLD

The life experiences of each unique human being, from their birth until their death, will determine the state of their soul. The physical world is going to offer many opportunities to make decisions in the struggle to ensure good always triumphs over evil. The physical existence, that is, life on this earth for a limited period of time, is like a training ground to allow for the maturing of the soul. We should ideally leave the physical world at death with a pure but matured soul. The ideal is to spend our time in the training ground of the physical existence, to go through the experiences of our physical existence, struggling against evil and making good always prevail and thus keeping the heart clean so that when we return to the spiritual world after death, we return with a pure soul, and by Allah's Mercy, we will be promptly admitted into Paradise.

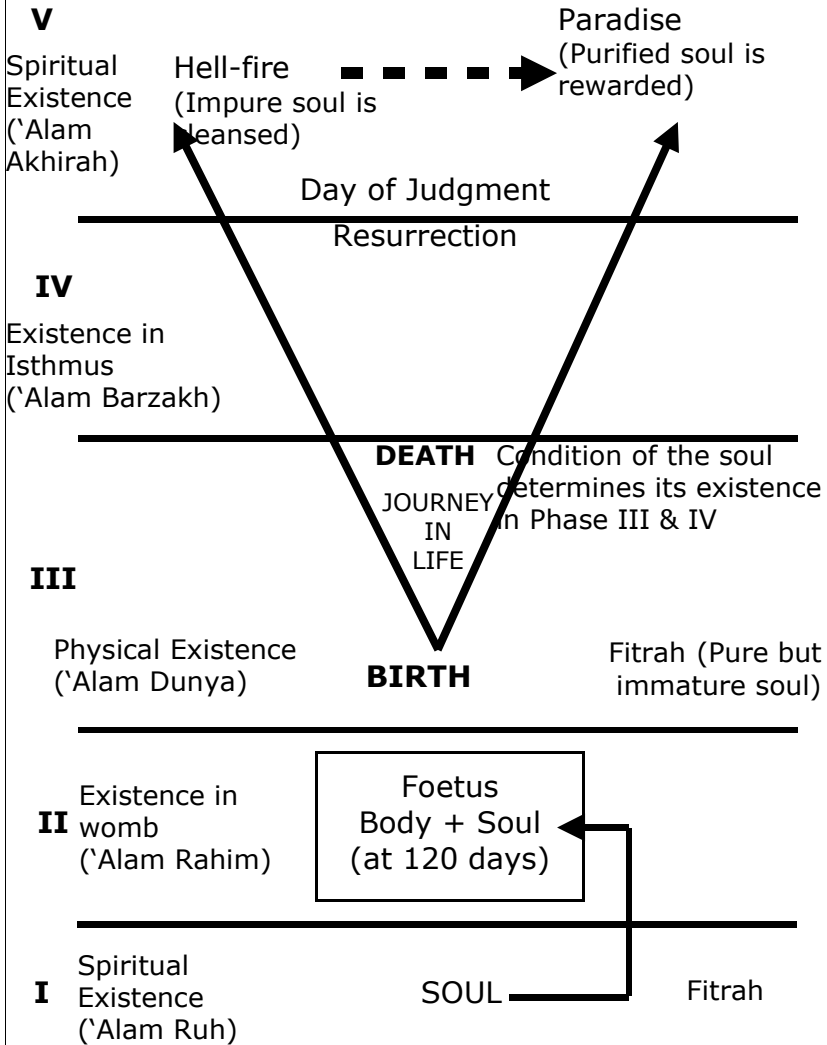
If the human being leads a life of evil, his soul will be polluted and after death, he will be put into Hellfire so that his soul may be cleansed and purified. This cleansing process is carried out through the various forms and degrees of punishment as described in the Qur'an and the Hadith. Once it is purified, by Allah's Grace and Mercy, the soul may then be admitted into paradise.

It is very important for all of us to understand the true purpose of our life in this world and our final true destiny, and to teach this knowledge to our children. We are here in this physical world in this life for a limited, temporary period, as a physical being linked to a spiritual soul. We have to journey through this life during which we will have all sorts of experiences, influences, and messages written into our minds, which are connected to the soul. We began our life in this world with pure minds and souls, and we need to keep our minds and souls pure for the moment when we leave this physical world.

Whatever the experiences of life are, we need to end up at death and on the Day of Judgment with a heart that is spotless and a soul that is pure. And we are given only one chance to do this - there is no return to life in this world for a second chance. Paradise is the goal of the Khalifah of Allah. If we fulfill our role successfully, we will attain Paradise - the ultimate success and achievement of life.

MAN'S JOURNEY IN THE 5 PHASES OF HIS EXISTENCE
& HIS CHOICE OF THE 2 HIGHWAYS OF GOOD AND
EVIL.

AL-BALAD 90 : 10



17. INNER SPEECH – THE TOOL ALLAH GAVE US TO FIGHT EVIL

In the past, it had been easier for a human being to retain the purity of his soul. But in today's world, it is very difficult because there are so many bad influences bombarding us incessantly, many of which have very powerful negative effects. Every single influence that comes into our consciousness (into our minds) is going to have some effect or impact upon us greater than zero. Some of those influences are very bad influences and will have a very negative impact upon us.

Allah is not going to leave us with no means to fight against these bad influences. If we come into the world as beings who are going to learn according to the rules that Allah Himself has applied to this world, and some of the influences, particularly the social influences are going to be very bad, Allah who loves us will not throw us into such an environment and let us be unprotected. Without protection, these bad influences will corrupt our minds and souls. So how can we keep our minds, hearts, and souls pure to face Judgment Day? Allah in His Mercy, gives us a tool to fight the negative influences, and that tool is our inner speech.

SUCCESS IN ALLAH'S TEST

He Who has created death as well as life, so that He might put you to a test (and thus show) which of you is best in conduct ...

Al-Mulk 67:2

By the soul and the proportion and order given to it; And its enlightenment as to its wrong and its right; - Truly he succeeds that purifies it, and he fails that corrupts it!

Ash-Shams 91:7-10

18. FREE-WILL IN THE HUMAN BEING

In my lectures on the creation of the universe, I introduced a concept called 'envolution' which means the natural (God-caused) unfolding of the material existence (including characteristics, abilities, attributes, language, etc.) in a series of progressive small steps from a simple deterministic beginning to a perfect transcendental culmination (spiritual end).

All things, whether material or immaterial involve, that is, move progressively toward the more perfect expression of the positive characteristics of existence. There are numerous characteristics that progress from a simple beginning to a more perfect expression as the development of the physical universe is unfolded according to the Will of Allah. I want to further discuss one of those characteristics, free-will.

At the beginning of the physical universe, Allah created sub-atomic particles with virtually no free-will at all. Along the way at each new level of material development from the sub-atomic particles to the atoms, to the molecules, to the simple biological life of the amoeba, to the more complex forms of biological life such as the chimpanzee, and finally, to the special creation of man, the degree of free-will progressively becomes more and more perfectly expressed. For example, the atoms have more freedom than the sub-atomic particles, and

the molecules express more freedom than the atoms, and simple forms of biological life such as the amoeba have more freedom than the molecules, and the most complex of the animal life forms, the chimpanzee, has a huge amount of free-will compared to an amoeba. Thus, we see that free-will progresses or involves as the physical existence involves.

Before the level of the human being is reached all of Allah's progressively more complex creations, with their increasing free-will, are still more determined (made to act as Allah desires) than they are free. At the level of the human being, we are the first of His creation to be granted a greater degree of free-will to determine our own path of development than the degree to which we must rely on Allah to determine our path for us. So Allah takes the responsibility all the way from the beginning of the material universe (the sub-atomic particle stage) up until to the highest level of animal life (the chimpanzee) for ensuring that His physical creation unfolds rightly according to His Will. Allah 'makes' them all develop rightly according to His will.

Then Allah says to Adam (and through Adam, to all of us), "I have made you My Khalifah. It is now your responsibility to continue this progression of the material existence toward all that is good and right by your free choice. I will not make you continue on the path to perfection, you must freely choose to travel that most wonderful path." And

one of those characteristics that we must continue to progressively develop is free-will.

I have shown how an animal learns; it learns by just the two influences of the external environment - the physical and the social. The human being is also influenced by these two external sources of the environment - the physical and the social. But part of our goal is to reduce the power over us of the physical and social influences, the influences of the external environment, so that we can move toward total freedom, being able to express more and more of the free-will that Allah has endowed us with. And we do that through the use of our inner speech.

19. HEART (QALB) MUST BE KEPT SPOTLESS

There are basically two classes in everything (behaviour, characteristics, actions, beliefs, etc) - what Allah allows (Halal) and what Allah does not allow (Haram). Every time someone does something that is not allowed, a black spot appears on his heart (in Arabic, Qalb). The black spot increases in size if you persist in doing that which is not allowed. A stained heart pollutes the mind, and the soul. Thus if you allow evil you can end up with an impure soul.

'Heart' does not necessarily mean the physical organ in the chest, although, I think it may be somehow linked to the physical heart. The opinion of Islamic scholars is that the heart is actually the core of human being and that there may be some connection between mind and physical heart, and probably also to a lesser degree, the whole body. The key to the heart, the core of the human being, can be understood as existing primarily in the mind.

Wherever the black spot is written, whether the black spot is actually a literal spot or only a metaphor which symbolizes impurity, the nature of the black spot is to be a dirtiness or a wrongness that exists in the core of the human being - it should not be there. As you enter the world with a spotless heart, a pure mind and a pure but immature soul, the human being should leave the world (at death) with a spotless heart, a pure mind,

and a still pure, matured soul. Only then can you be deserving, by Allah's Mercy, of immediate entry into Paradise.

If the heart has some flaw or dirtiness (or rust) that has stained it in its life, then the human being's soul is no longer pure and you should not have the expectation of immediate entry into Paradise.

THE HEART THAT IS STAINED

But on their hearts is the stain (covered with rust) of all (the evil) that they do!

Al-Mutaffifin 83:14

When a mu'min (believer) commits a sin, a dark spot appears on his heart. If he repents and seeks forgiveness (of Allah), his heart becomes spotless again. If he persists in sin, the dark spot increases. This is the spot that has been mentioned in the Qur'anic verse 83:14.

Hadith of Prophet Muhammad (pbuh)

Truly, in the body there is a morsel of flesh which, if it be whole, all the body is whole and which, if it be diseased, all the body is diseased. Truly it is the heart (qalb).

Hadith No. 6, in part, An Nawawi's Forty Hadith

20. REPENTANCE (TAUBAH) THROUGH INNER SPEECH

We want to do two things to ensure the purity of our soul. Ideally, we never want a black spot to stain and grow on our heart, we want to keep our heart cleansed. But if the heart has become stained, we need to have a way to cleanse it. Allah offers a way to do both of these things. Allah gives us the tool of our inner speech, which is the ability to speak to ourselves.

We can know there is a way to remove the black spot from our hearts because Allah accepts repentance (taubah). It is impossible to repent without using our inner speech. An animal does not have inner speech – but then an animal never does any wrong, it cannot go against the Will of Allah, so an animal does not need to repent. An animal merely acts according to the nature that Allah has placed within it. An animal obeys the Will of Allah. Allah controls it externally by the physical and social influences, and internally by what we call instinct.

The human being is endowed with free-will by Allah. Allah does not control us in the way that He controls the animals. So we have the ability to do things that will put black spots on our hearts, but Allah in His Mercy has given us a way to get rid of those black spots. Logically, you can see that the only way we can go through the process of repentance is by using our inner speech.

Repentance entails being truly sorry or remorseful for the wrong you have done, asking Allah for forgiveness, resolving sincerely not to repeat the wrong, and making reparation for the wrong you have done. Repentance in this form cleanses the heart, but essentially most of the process of repentance must be done through the use of inner speech.

Ideally, we should try not to have black spots staining our hearts in the first place. Then there would be no need for the heart to be cleansed and repentance is then not required.

ALLAH IS OFT-FORGIVING

And those who having done something to be ashamed of, or wronged their own souls, remember Allah and pray for their sins to be forgiven – for who except Allah can forgive sins? – and do not knowingly persist in doing whatever wrong they have done. These it is who shall have as their reward forgiveness from their Lord

Ali Imran 3:135-136

Allah the Almighty has said: O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as it.

Hadith No. 42 An Nawawi's Forty Hadith

21. DOING JIHAD AGAINST EVIL

The physical existence will write bad messages in our consciousness. Even Prophet Muhammad (peace be upon him) had bad messages from the social environment written into his consciousness, but they failed to blacken his heart. Allah has given us a way to exist in a world that is going to be attempting to write many bad messages in our consciousness without blackening our hearts and losing the purity of our souls. This is the way it appears Allah does allow us to successfully struggle against wrong influence.

In Islam, the ideal is to stay away from bad influences. In a right Islamic society, there would be few bad influences around you, so it would be easy to stay away from them. But in today's very imperfect world, it is virtually impossible to avoid bad influences. So what do we do to keep the bad influences that enter our consciousness from harming us? We need to learn how to resist those bad influences and emerge victors in the holy struggle (jihad) against evil and make good prevail.

I want to refer you to Diagram 3. It shows a learning model which explains concisely how an individual learns. To explain the dynamics of this learning model, I will talk about a hypothetical situation where a human being has to struggle for good to prevail against evil.

22. ILLUSTRATION OF HOW A TEENAGED BOY LEARNS TO DO EVIL UNDER BAD INFLUENCE.

A teenaged school boy named Ali sees the most popular boy in his school, Saiful, smoking a cigarette outside the school after school hours. Saiful is a model of success and achievement in school, well-respected and liked by everyone. By seeing Saiful smoking, the image enters into Ali's perception through his eyes. From what he saw, Ali's perception writes into his consciousness a bad influence. In this case, the bad influence is the image of a highly ranked peer doing something wrong, that is, smoking a cigarette. So the image (shown in Diagram 3 as bad influence, BI) is written in Ali's consciousness. Technically, this bad influence is considered a response because his brain actually did carry out a physical activity to write the bad message into consciousness, so a mental response took place writing the bad influence into consciousness.

Unfortunately, our minds do not work like computers. So images that are written in the consciousness cannot be erased; they are essentially permanently etched.

The important question is; does the bad influence harm Ali or not. There is no definite answer to this question. In itself, the bad influence just being in Ali's consciousness does not harm him, but it gives him the potential for harm. If Ali never saw Saiful smoking, that bad influence would not even have

the potential to harm him at all. But by having seen the bad influence that influence now has the potential to harm Ali.

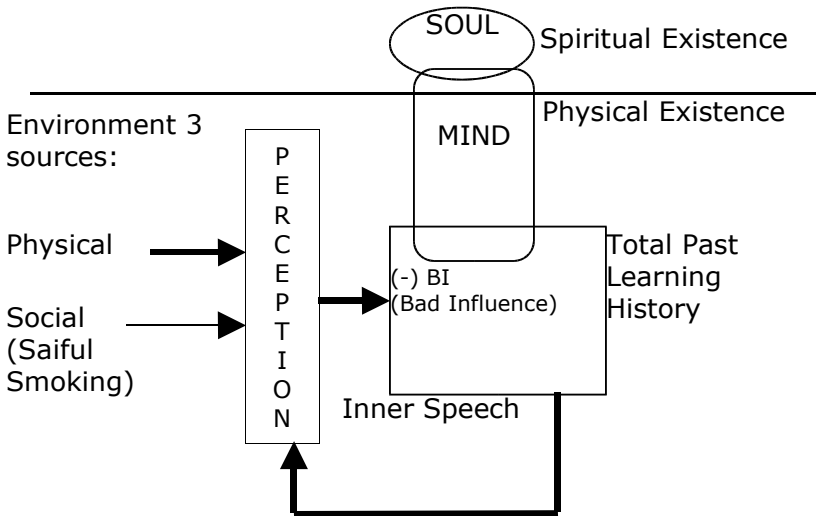


Diagram 3: A bad influence entering the consciousness

At any given moment, there are only two directions we can move - we can either move closer to Allah or further away from Allah (that is, closer to Shaitan). What determines whether the bad influence actually harms Ali or not is what thoughts he follows the bad influence with. This is where his inner speech plays a most crucial role.

Earlier, I had mentioned one of the most fundamental Laws of Learning: When a response is followed by a reward, that is by something we like, that response will tend to increase in rate and magnitude in the future.

Let us consider the situation of the schoolboy Ali. If Ali uses his inner speech to say or think to himself the following thoughts after the bad influence is written in his consciousness,

- a. "it is so 'cool' to smoke"
- b. "my friends will like me more if I smoke"
- c. "I want to be like Saiful,"

his inner speech by thoughts about the desirability of smoking, is giving reward or positive reinforcement (represented by R+) to the bad message just written in his consciousness, as illustrated in Diagram 4.

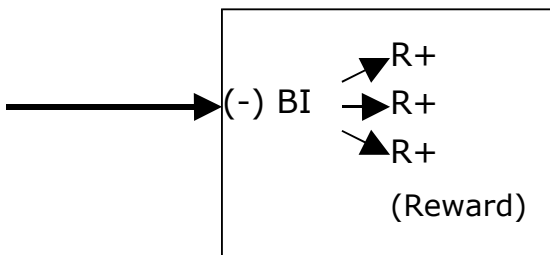


Diagram 4: A bad influence is positively reinforced (rewarded) by inner speech

The reward given by his inner speech, after the bad influence is written into his consciousness, increases the probability of the bad influence occurring as his own action in the future; in other words, he is more likely to smoke a cigarette in the future. This is the most fundamental Law of Learning at work. Basically, if Ali thinks it is so 'cool' to smoke a cigarette, it will increase the likelihood of him doing so.

Suppose on the following day after he gave support to the bad influence with his thoughts, Ali walks by a group of Saiful's friends smoking and they offer him a cigarette. Since Ali has already reinforced or given positive power to the bad influence, he is likely to accept the offer, which will result in Ali's first bad action (FBA). Ali increased the probability of the first bad action occurring by the positive thoughts he had by his inner speech about the bad influence, as illustrated in Diagram 5.

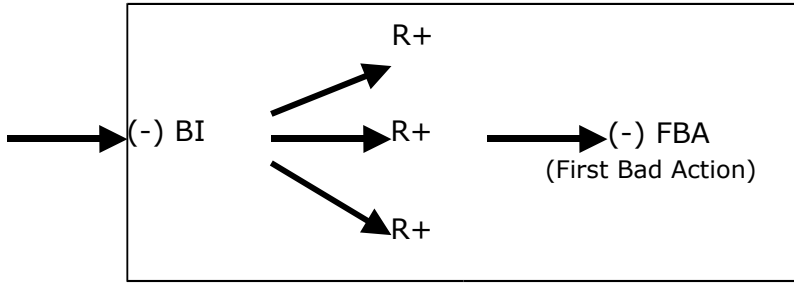


Diagram 5: Occurrence of the first bad action

Then, suppose Ali is with Saiful, smoking with him and his friends and they are all complimenting him on how 'cool' he is and how much they admire him and accept him into their peer group. Thus, the first bad action is further positively reinforced or rewarded, (as represented again by R+) by the social environment, and Ali's own thoughts about the desirability of smoking. See Diagram 6.

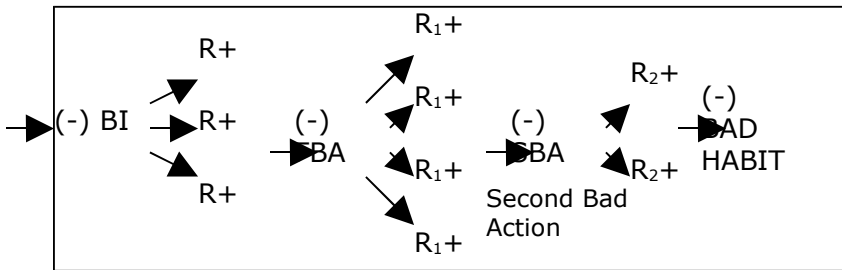


Diagram 6: Recurrence of a bad action

If Ali perceives his new found friends' approval as rewarding, he will again use his inner speech to add further positive power to the first bad action, which results in the recurrence of the bad action in the form of a second bad action (SBA), continuing to smoke cigarettes.

If Ali receives further reward or positive reinforcement for his second bad action from any of the three sources of environmental influence – physical, social, or his own inner speech, he is very likely to continually repeat the bad behaviour until it becomes a habit, a part of his personality and lifestyle. See Diagram 6.

Most bad habits are very difficult to break. In the case of smoking, due to its addictive nature, it is extremely difficult – Ali, given those circumstances, will most probably be a smoker all his life.

In Islam, smoking is often now classed according to many fatwah as 'haram', as well it should be, and so included in the class of actions not allowed by Allah. Hence, each time Ali smokes he is putting a black spot on his heart (and also some terrible spots on his lungs!).

The above illustration shows clearly how a person can learn a bad behaviour based on the dynamic interplay of the three sources from the environment, particularly the social influences and

inner speech through the workings of the Laws of Learning.

23. ILLUSTRATION OF HOW A TEENAGED BOY CAN ENGAGE IN JIHAD AGAINST EVIL WHEN FACED WITH A BAD INFLUENCE

With our inner speech, we can think any thought we want. Our free-will allows us to do so. Referring to the same illustration of Ali, the teenaged schoolboy seeing Saiful smoking, an entirely different outcome can arise. If Ali uses his inner speech to say or think to himself rightly guided thoughts instead of those harmful thoughts of the previous example,

- a. "it is 'haram' to smoke"
- b. "smoking is harmful and only losers smoke"
- c. "I don't want to do what Allah disallows,"

his inner speech, through his thoughts about the wrongness of smoking, can take away the power of the bad influence. The bad influence instead becomes an opportunity for a positive learning experience. It has prompted Ali to think right thoughts (as represented by N-, referring to a negative thought in this case - instead of a rewarding thought - about the bad influence, in Diagram 7).

The negative inner speech following the bad influence will decrease, if not eliminate, the probability of Ali smoking a cigarette. Again, this is the most fundamental Law of Learning at work.

Suppose, the following day after school, Ali walks past Saiful who offers him a cigarette. Because Ali has already used his inner speech to stamp out the power of the bad influence, he is not likely to accept Saiful’s offer to smoke with them. So the first bad action does not happen; it is blocked by the correct use of the inner speech. See Diagram 7.

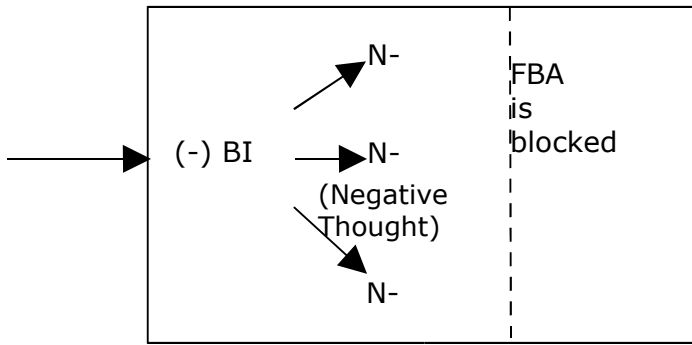


Diagram 7: The power of a bad influence is cancelled by negative thoughts about that bad influence from his inner speech

In essence what Ali did was to engage in jihad, the holy struggle of good versus evil, by commanding the right and forbidding the wrong, through the correct use of his inner speech.

So Allah has given us the ability to overwhelm the influences from the external environment. Actually, we have the ability to be totally free from external influence if we want to use it. We can be

totally free of any bad social influence if we use our inner speech correctly, in accordance with Allah's Will.

FIGHT SHAITAN'S INFLUENCE

Those who have Taqwa, when a thought of evil from Shaitan assaults them, bring Allah to remembrance, when lo! they see (aright).

Al-Araf 7 : 201

24. ILLUSTRATION OF HOW ALI LEARNS TO DO EVIL EVEN HE IS WHEN FACED WITH A GOOD INFLUENCE

Let us consider another alternative scenario. Suppose, Ali and his friend Farid meet Saiful who offers Farid a cigarette to smoke together with him. Farid declines the offer and remarks that it is haram in Islam to smoke because it harms the body given to us by Allah. Ali observes Farid refusing the cigarette and a message of good influence is written into his consciousness.

Suppose Ali, using his inner speech, says or thinks to himself the following thoughts,

- a. "how silly of Farid not to accept Saiful's offer of the cigarette"
- b. "Saiful's the coolest boy in school – Farid should want to be like him"
- c. "I don't want to worry about my health 50 years from now. I want to enjoy the present,"

What Ali has done with his inner speech and free-will is follow a good influence with negative thoughts about that good influence, and has therefore taken away the power of the good influence. As a result, Ali has written new messages in his consciousness with his inner speech that are bad influences, which can then lead Ali along the wrong path, to becoming a smoker. This is illustrated in Diagram 8. The outcome may now

result in an increased likelihood of the first bad action (FBA) occurring, meaning that Ali is now more likely to smoke a cigarette.

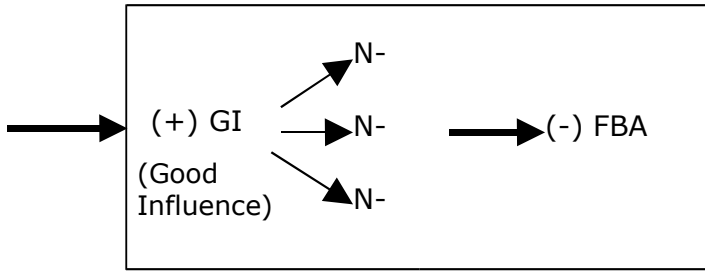


Diagram 8: A good influence is overwhelmed by negative inner speech.

25. ILLUSTRATION OF HOW ALI LEARNS TO DO THE RIGHT THING WHEN FACED WITH A GOOD INFLUENCE

Let us consider yet another scenario in the same circumstances. On observing Farid rejecting Saiful's offer of a cigarette, Ali could have said or thought to himself, using his inner speech and free-will, the following right thoughts,

- a. "Farid did the right Islamic thing"
- b. "I'm proud to have a friend like him"
- c. "if I was offered a cigarette, I would refuse too."

Thus Ali has followed a good influence by some positive thoughts about that good influence, and thus increased the power of the good influence upon his consciousness. This becomes part of Ali's personality and perception, which will lead him to the first good action (FGA), refusing a cigarette when it is offered. This is illustrated in Diagram 9.

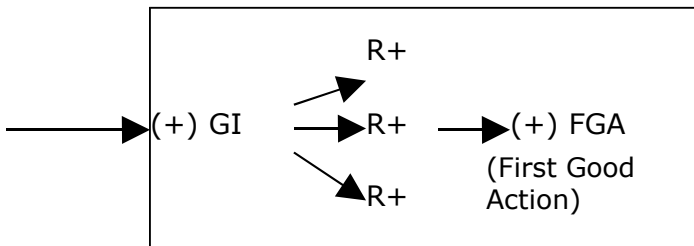


Diagram 9: A good influence is reinforced by positive inner speech

The above illustrations show clearly the effect of the environmental influences, especially inner speech and the social environment, upon our character and behaviour; and, how the laws of learning can be used to move continuously away from evil and to move always toward Allah regardless of whether the influences upon us are good or bad.

To simplify the important information shown in the four examples above we could say: regardless of whether an influence written into our consciousness is good or bad we have the free-will to make sure that influence's effect on us brings about spiritual advancement, move us toward Allah. The way to do this is easy to understand, and to remember. Never have good thoughts about any bad thing that you see, hear, or even think about. Always have negative thoughts showing the wrongness of any bad thing you see, hear, or think about. Never have negative thoughts about any good thing that you see, hear, or even think about. And, always have positive thoughts showing the rightness of any good thing you see, hear, or think about.

26. TAQWA IS VITAL IN FULFILLING THE ROLE OF KHALIFAH

Essentially, every individual will have only these two kinds of influence – the good and the bad – coming into their consciousness. A good influence is supportive of what Allah allows and a bad influence is supportive of what Allah does not allow. The nature of influences, whether they be good or bad, is determined by Allah and made clear to us in the guidance Allah has given us.

We need to be aware of this and also to teach our children that in life we will constantly be facing these two kinds of influence which will write messages upon our consciousness. Every influence that comes in will require us to make a decision. Each time a bad influence comes into our consciousness it is a moment for jihad – a holy struggle of good versus evil. We have to use our inner speech to ensure good wins. This necessitates us having a good understanding of what is good and what is bad according to the knowledge Allah has revealed to us. Only then can we command the right and forbid the wrong successfully. To command the right and forbid the wrong we must do so effectively by using beautiful words and wisdom. Thus, we have to understand what words people like to hear, and how and when to use those rewarding words – that is, the wisdom to understand the situation and how it will affect what is learned.

To be successful in jihad requires high Taqwa which means God-consciousness. If we want to be Allah's Khalifah and rightly represent Him, we must have a consciousness that is like Allah's consciousness. Essentially, we have to be committed to loving everything Allah loves and disliking everything He dislikes. In essence, that is what Taqwa means – to be one with the consciousness of Allah, such that there is no difference between the way Allah looks at things and the way we look at things. Then we are finally in complete submission to Him, because then there is no difference in the way we think from what is the Will of Allah. If Allah thinks something is wrong, we also think it is wrong. If Allah thinks it is right, we also think it is right. This is why we have to develop high Taqwa to be successful in jihad, and successful in commanding the right and forbidding the wrong, and to successfully use beautiful words and wisdom to carry out our jihad as Khalifah of Allah.

SUMMARY

KHALIFAH OF ALLAH
fulfill their 3 responsibilities through

JIHAD
which is the

HOLY STRUGGLE
of
GOOD VERSUS EVIL



to be won by
COMMANDING THE RIGHT
&
FORBIDDING THE WRONG



using
BEAUTIFUL WORDS AND WISDOM



which requires
TAQWA



developed by Knowledge of
THE TWO BOOKS OF REVELATION
(Qur'an and Physical Creation)

How do we develop high Taqwa? We develop a high level of Taqwa by acquiring knowledge of the two Books of Revelation – the Qur’an, the Holy Book that Allah revealed to our Beloved Prophet Muhammad (peace be upon him) which is made clear to us through his sunnah, and the revealed knowledge that comes from a true understanding of Allah’s physical creation.

Allah has set up His physical creation with certain natural laws that we are to understand, and learn how to use these laws so that we can successfully execute our role as Khalifah of Allah. Among Allah’s laws are the Laws of Learning through which we understand how we develop (as shown in the above diagrams of the learning model) and how reward and punishment affect our behaviour.

KNOWLEDGE IS THE SOURCE OF TAQWA

.... the Qur'anic verses 41:37, 25:45, 10:6, 30:22 and 3:140 bearing on the phenomena of Nature which are quite often named in the Qur'an as ayat Allah i.e. the 'apparent signs of God'; that is followed by reference to verses 25:73 and 17:72 make it as much a religious duty to the 'true servants of the Most Gracious God' to ponder over these apparent signs of God 'as revealed to the sense-perception of man' as to ponder over the Divine Communications (ayat al-Qur'an) revealed to the Holy Prophet – these two paths to God consciousness alone ensure man's physical and spiritual prosperity in this life as well as in the life hereafter.

(from Allama Muhammad Iqbal, The Reconstruction of Religious Thought in Islam, notes on Lecture V.)

27. RAISING A KHALIFAH CHILD

Parents must teach their children from a very early age that Allah has given them the power through their inner speech to resist negative influences. Children are fond of saying, "I couldn't help it," which is just not true. Of course they can "help it" if they use their free-will to do so. Parents must teach their children how to use their inner speech as an armour against those negative influences.

Many children are also fond of saying, when caught doing something wrong, "My friend got me to do it." Parents should explain to their children that Allah gave them free-will and hence they have personal responsibility and accountability, and that their friend merely gave them an opportunity to use their inner speech either to go along with or to resist that bad influence.

Children need to understand that this is the nature of their life. Parents must teach children as they grow up to know that they have come into this world pure (in a state of fitrah) and all through their lives they will have both good and bad messages written onto their consciousness. Children must be taught to use their inner speech correctly; every time there is a bad influence upon them they must use their inner speech to take away that bad influence's power to harm them, and every time there is a good influence coming in, they must use their inner speech to increase the

good influence's power so that they have greater strength of goodness. Then jihad, which is the struggle of good versus evil, is always won. Anyone who does this will become increasingly more resistant to evil influence and increasingly more accepting of good influence.

If a child uses their inner speech correctly, as Willed by Allah, their whole life they will never get any black spot on their heart. Therefore, the child will have fulfilled the responsibility that Allah has given him – which is to come into the world as a pure but immature soul, keeping the soul pure as it matures during life in the physical world, at death leaving this world with a clean heart and a pure and matured soul, and on Judgment Day entering Paradise by Allah's Mercy.

Children need to know that this is the true goal of their lives, and the way to attain that goal is both simple and guaranteed.

28. RAISING CHILDREN WHO ARE RESISTANT TO EVIL

Parents must get children motivated to view their life in the way that has been described and to understand that part of the purpose of being Allah's Khalifah on earth is not just to be good but also to progress. A Muslim is not supposed to remain at the same point in any aspect of his being - physically, spiritually, or intellectually. Stagnation results in a drift toward the negative, which is Shaitan. This is due to the phenomenon of social entropy, also called behavioural drift. You cannot drift toward greater goodness; you can only drift toward evil. New energy has to be infused into the child so that they will purposefully move towards all that is good and positive, that is toward Allah.

In moving toward all things positive, one of the things we are to move toward is the greater exercise of free-will. The more a child learns to use the knowledge of how to exercise their free-will, and the happier they are that they have this amazing ability, and the more joy they experience when they actually use it, the more likely they will be (when the time comes to combat bad social influences or harmful inner speech) to be resistant to the bad influences by saying to themselves when faced with the bad social influence of negative peer pressure for example;

"I don't care what my friends think.
I won't let them influence me to do wrong things.
They are external influences. But I have
internal control over myself. I make my
decisions inside my mind based on what
Allah wants, not what my friends want.
I'm proud to do that. I'm thankful Allah
has given me this power to do that.
Allah has shown me how to use that power,
And I'm going to use it."

If parents start teaching this to their children when they are very young, they will grow up to be young Muslims who are very resistant to the negative influences of the world. They will also start changing the world by getting rid of the negative influences that presently exist so that we will eventually live in a world that has virtually no negative influences.

In a right Islamic society, it is beneficial to let some of the external influences write messages in our consciousness because they will be right messages, but in a corrupt, secular materialistic society like we have today, the external messages will be overwhelmingly bad ones.

Children must be taught to understand that growing up good and helping to bring about a right world is definitely possible – once they have a good knowledge of Allah's physical creation logic and reason will support that belief also.

29. TOWARD A FULLY AND TRULY ISLAMIC WORLD

The world need not necessarily be as it is. Allah has given us free-will to choose the kind of world we want to live in. Allah did not choose a world for us like the world of today; He has allowed us to make the world what it is today by our free choice.

I have so far talked about the progression of an individual. The world has 7 billion individuals. If each one of those individuals uses this process we have discussed, which is the ideal for any individual, we could soon have a society in which almost nobody has any bad messages written into their consciousness.

If each individual has a total past learning history that does not include bad messages written into their consciousness, there will be no bad behavior in the world. Bad behaviors come from the bad messages written into the total past learning history, because in Islam we know that thoughts always precede actions. If no bad messages are written into our consciousness, we are never going to have bad thoughts, therefore no bad actions will follow. So, we will have a world that is a utopia, a virtual paradise on earth.

A virtual paradise on earth is what Allah wants us to have as His Khalifah. In fulfilling the three responsibilities as His Khalifah, we are to make

ourselves good in every way, help society to become good in every way, and make the physical world good in every way - and in achieving all this we, at the same time, bring about a fully and truly Islamic world.

Everyone must know that this is an achievable goal; it is not an idealistic goal that is unachievable but a very realistic one. This process that Allah has given us to keep our hearts cleansed and our souls pure is not a fantasy - it is the reality of our human nature. We must never think that the world we see around us with its vanities, violent computer games, MTV, immoral Western movies, fast food, dirty air, and all the other undesirable things that presently exist, is the natural world for us to live in. Most assuredly, none of that is right and natural. The world just happens to be the way it is now because throughout history certain people who did not understand the right way of life made the world what it is, imposed it on human society (sometimes with the most impure intentions), and we in our ignorance allowed it to happen.

We have to consider what the world can be and should be, not what the world is right now. The world as it is right now with its many wrong influences is really quite a terrible place. This is not what Allah wants but it is the world He has allowed us to make. If we truly, and with all sincerity, take up this grand role as Khalifah of Allah, not only do we spend our lives keeping our hearts cleansed and our souls pure so that on Judgment Day we are

given entry into spiritual Paradise but, as Allah's Khalifah, while journeying toward Paradise we are also helping to create a right society around us and helping to make the physical world right in every way. If generation after generation of Muslims live rightly as Khalifah of Allah it will become easier and easier for the individual to progress toward Judgment Day with a cleansed heart and a pure soul. Society will get better and better in every way so that there will be progressively fewer negative influences and the physical world will keep getting more and more clean and beautiful. And eventually we will end up with the world Allah had originally wanted us to have and gave us the power to have, a world good and right in every way. We need to understand the difference between the world that should be and the world that is. The world that should be is the world that Allah wants us to have and it is achievable! By carrying out our responsibilities as Khalifah of Allah, using the power of inner speech, we can easily and relatively quickly bring about a virtual paradise on earth.

Allah has told us that He has made our way of life (Deen) easy for us. Is there anything complex about what I have said? There can be no human being with a normal intellect who cannot understand all of this knowledge. There is no human being who cannot live their life rightly as Khalifah of Allah. THIS IS WHAT ISLAM IS REALLY ABOUT!

NO DIFFICULTIES IN OUR RELIGION

And strive (do jihad) in His cause as you ought to strive (with sincerity and utter discipline). Allah has chosen you, and has imposed no difficulties on you in religion (the Deen)

So establish regular Prayer, give regular charity, and hold fast to Allah! He is your protector – the best to protect and the best to help!

Al-Hajj 22 : 78

Islam is not just about prayer, fasting and zakat – these are mercies that Allah has given human beings so that we do not forget Him and our true role as Khalifah of Allah, and so that we do not forget to keep our hearts cleansed and our souls pure. Allah knows how forgetful we can be. And, of course, we have the beautiful knowledge and belief that Allah is the One True God to sustain us.

This is all part of Allah's Grand Cosmic Plan, and we are the focus of His plan. Allah created the whole universe for us to be here and to be His Khalifah. He created 10,000 billion, billion stars in the known universe and everything else so that Adam could be His Khalifah, and through him, we too are Allah's Khalifah. Hence we must carry out the role He has created us for – which is to act in His place, and to

understand a little bit of what it means to be godlike as we accept our responsibility to carry out that most honoured role. This is because Allah breathed into us of His Spirit, meaning He imparted to us some small number of His Attributes in some small portion. We (and especially our children) must realize that we have at every moment within ourselves some of the Attributes of Allah in some small portion, attributes that exist in infinite number and portion only with Allah. We have the responsibility to use those attributes and powers in a certain way, and that way is described by the term 'Khalifah'.

30. INTERNALISING THE ROLE OF KHALIFAH

Many Islamic scholars have said that the criteria by which we are judged on the Day of Judgment is how well we have carried out our responsibility as Khalifah of Allah. As Khalifah of Allah we are supposed to be forever resisting evil, to be constantly carrying out jihad. Jihad is about resistance to evil. We need to be raising children to feel great joy when they resist negative influences, not to feel ashamed that they do not go along with the crowd. They should feel honoured that they have, by the Mercy of Allah, the ability to not go along with the crowd; or to blow with the wind, which invariably blows in a negative direction, which is toward Shaitan.

A Khalifah of Allah makes his choice, and uses his free-will to move toward Allah. Acting as Khalifah of Allah we say to ourselves:

“I feel good! I don’t care what others think about me. I care what Allah thinks of me.
I care what I think about myself.
I feel wonderful!”

We must develop high self-motivation and experience great self-esteem as Khalifah of Allah. We must teach children about their role as Khalifah of Allah from the time they are first able to think so that by the time they get out into the world, where they will face many bad influences, they will have already developed a consciousness such that they see the world in a way that they will dearly want to

actively resist those bad influences. They will be able to say to themselves:

"I am built by Allah to be a resistor against evil. Allah has created me to be one who resists evil. Allah has given me the power to resist evil. Allah has explained to me how to use that power to resist evil. Evil cannot make me do anything. I serve only Allah. I'm invulnerable, I have an amour against all the evil in the world. I don't have to fear Shaitan. Shaitan cannot influence me because Allah has given me the power, the knowledge, and the tools to resist any amount of evil influence."

Children raised having this level of confidence will become true and successful Khalifah of Allah.

ALLAH PROTECTS BELIEVERS AGAINST
SHAITAN

No authority has he (Shaitan) over those who believe and put their trust in their Lord. His authority is over those only, who take him as patron and who join partners with Allah.

An-Nahl 16:99-100

And if we do all that has been presented above as right Khalifah of Allah, it is most definitely possible to have a much better world. Only Allah knows for sure whether or not we will actually do

what it takes to help bring about that better world. But we can know for sure that a much better world is possible because Allah gave us a symbolic language so we have free-will, the ability to understand how the learning process works, a good understanding of His Grand Cosmic Plan, and all this places us at the center of responsibility in the successful completion of this Divine Plan. We must then pass this knowledge on to all Muslims and say to them:

“Now you have heard and understood this knowledge. Can you possibly deny this is the way Allah has destined us to have a good and right world?”

No! Nobody can logically and reasonably deny the truth of this knowledge. But this is not basically how we as an ummah today have seen Islam presented, although this knowledge is consistent with the general understanding of the great Muslim scholars of the past.

Today, we (and especially our children) are faced with an avalanche of admittedly sometimes exciting and enticing bad influences from the world around us. Compared to Western movies, fast food, computer games, secular entertainment and animalistic pleasures, Islam can (to those who have not truly understood their role as Khalifah of Allah) be made to seem somewhat unappealing. The truly meaningful things in life like faith, doing good, gaining knowledge, learning Al-Qur’an, developing

good character, prayer, fasting, keeping to Islamic values and loving Allah do not always have enough attractive power to keep us and our children away from the powerful, seductive pull and seduction of the 'fun and exciting' activities, products, and lifestyle of secular materialist culture. Shaitan seems to be calling out to us:

"Come on, come on! Participate in all this (evil).
It is free, it is fun! Don't bother with all that
Islamic nonsense. Don't worry about the future.
There's no God. There is no Judgment Day ...
There is only this life here and now
on this earth. If it feels good, do it.
Enjoy yourself!"

These are the influences going around in the world today and they truly affect many of us, especially young people.

AVOID THE VANITIES OF THE WORLD

If any do wish for the transitory things (of this life), we readily grant them – such things as we will, to such persons; in the end have we provided Hell for them: they will burn therein, disgraced and rejected.

Those who do wish for the (things of) the Hereafter and strive therefore with all the striving, and have faith – they are the ones whose striving is acceptable to Allah.

Bani Israil 17:18-19

If we have raised children from the very beginning with the knowledge that they are Khalifah of Allah, and given them the scientific and objective knowledge about the existence of God, the creation of the universe and Allah's Grand Cosmic Plan, plus a good understanding of what the world ideally should be like – they will have the necessary knowledge in their minds, and sufficient motivation and faith in their hearts to keep them on the right path. So deeply will they be aware of the true purpose of their life that nothing will be able to divert them from that right path.

This is the best way to raise good Muslim children. Teach them the full meaning of Khalifah of Allah. This is the first of the three simple steps that parents need to take, consistently every day, to ensure that their children successfully become good Khalifah of Allah.

31. DIRECTED POSITIVE INFLUENCE

The other two simple steps are:

- a. Give children lots of positive reward (mainly warm and loving praise) for the good things they do, good characteristics that they show, and also for bad things they do not do and negative characteristics they do not show.
- b. Set firm, reasonable rules for your children and explain to them good reasons for these rules. Enforce these rules consistently with kind discipline, which means without harshness, done with beautiful words and wisdom so that they will be most successful. This is the sunnah of our beloved Prophet Muhammad (peace be upon him).

Do these three simple steps and your children can only grow up good, loving Islam, attracted to all of Islam's wonderful beliefs and practices, and having a great disdain and dislike for all the un-Islamic things that Shaitan likes and tries so hard to influence us to like.

These three steps in raising children to be good Muslims are so important it is worth stating them one more time.

STEP 1: *Teach your children about their role as Khalifah of Allah. Do this in a way that lets them feel in their hearts how this is the most exciting, glorious honour that they could ever receive. At least several times every day find different positive ways to remind your children that they are Khalifah of Allah.*

STEP 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.*

STEP 3: *Set firm 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 (sallallahu alaihi wasallam).*

CONCLUSION

So that is my explanation about being Khalifah of Allah. You as individuals need to know all of it but very importantly, you need to pass as much of this knowledge as possible on to your children. This is not just knowledge for adults but it is knowledge that you want your children to learn from their earliest years. What I have suggested you to do is as Allah has guided us to do. Allah has promised us that if we do all these things, He will be just with us and we will get the right outcome – which will result in us being individuals having a cleansed heart and a pure soul, who will gain prompt entry into Paradise on Judgment Day, while collectively we will help bring forth a fully and truly Islamic world.

THE TRIUMPH SUPREME

*(To the righteous soul
Will be said:)
"O (thou) soul,
In complete rest
And satisfaction!
Come back thou
To thy Lord –
Well pleased thy (self),
And well-pleasing
Unto Him!
Enter thou, then
Among My (true) servants!
Yea, enter thou My Paradise!"*

Al Fajr 89:27-30

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