

Journey to Khalafah and Tamkeen fil 'Ard Milestones on the Way

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ABSTRACT

Establishment of *khilafah* and *tamkeen fil 'ard* means supremacy of the dictates of shari'ah and socio-political justice on earth. This is one of the basic objectives and prominent messages of the Holy Quran and Seerah of Prophet Muhammad (s.a.w). About *khilafah* and *tamkeen fil 'ard* the Holy Quran expresses as:

- وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ...
- الَّذِينَ إِنْ مَكَتَاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ.
- هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا .

Prophet Muhammad (s.a.w) proclaims:

- وَاللَّهِ لَوْ وَضَعُوا الشَّمْسَ فِي يَمِينِي وَالْقَمَرَ فِي يَسَارِي عَلَىٰ أَنْ أَتْرُكَ هَذَا الْأَمْرَ حَتَّىٰ يُظْهِرَهُ اللَّهُ أَوْ أَهْلِكَ فِيهِ مَا تَرَكْتُهُ.

The Holy Quran and the Seerah refer to some underlying milestones on the way of religious nations to status of *khilafah* and *tamkeen fin 'ard*. These milestones may be expressed in an order as: da'wah [preaching], deen [practices of prophetic teachings], hijrah [migration], ma'yyat-ul-Allah [companionship of Allah], qital [wars], nusrat-ul-Allah [divine aid], izhar-ud-deen [domination of deen] and *khilafah* [inheritance of authority]. This is noteworthy that journey of *khilafah* and *tamkeen fin 'ard* begins with da'wah [preaching towards deen] and passing through various milestones ends up again at da'wah, as obvious from *ayat-ul-istakhlaf* quoted above. Therefore, the seekers of *khilafah* and *tamkeen fil 'ard* should strive hard and keep struggling with the work of da'wah with dedication in all circumstances and all means as per time and place requirements in lined with the modus operandi of Prophets, particularly Prophet Muhammad (s.a.w), instead of awaiting the status of *khilafah* and *tamkeen fil 'ard* as prerequisite to start with the work of da'wah and establishment of deen.

This paper primarily aims to elaborate the milestones of Muslim Ummah to reach to the status of *khilafah* and *tamkeen fil 'ard*. It also cast light on the objectives of *khilafah* and *tamkeen fil 'ard*.

This work provides useful guidance to Muslim Ummah in general and Ahlud da'wah in particular about milestones and objectives of *khilafah* and *tamkeen fil 'ard*.

Introduction

Allah Ta'ala promises Muslims, who believe and do righteous deeds that He would surely grant them *Khilafah* on earth.¹ By knowing the glad tidings of *Khilafah* and *Inheritance* on Earth, some natural questions emerge in the mind: What is *Khilafah*?

What are the ultimate steps to Khalifah? and; What are the purpose of Khilafah? This article aims to discuss meaning and purpose of Khilafah, and its ultimate steps mentioned in the Holy Quran and Seerat-un-Nabi (s.a.w) so that the route may manifest for those who want to establish Deen and Khilafah according to modus operandi of Prophets, particularly, Prophet Muhammad (s.aw).

Khilafah

Khilafah means succession or taking the place of another. The word 'Imam' enjoys almost the same meaning. Both these words depict the two different attributes of one and the same person. By taking the charge of his predecessor and acting in his place he is a 'Khalifah' [i.e. Caliph] and on the basis of the followers of his period he is as an 'Imam' [i.e. leader]. Thus, in fact the 'Imamat' and 'Khilafat' are the acts of guiding of Ummah and taking the place of a passed one. According to an authentic Hadith, 'Before you the Prophets and Messengers were assigned the task of political affairs [of their Ummah]. After the demise of one Messenger another was sent; but now the Prophethood is gone and there will now be Khalifah among you.'

Objectives of Khilafah

The mistake is committed by those who consider that the establishment of an Islamic power and acquisition of worldly fortune are the higher objectives of Khilafah. This thought is refuted in a Hadith: "I have no fears about your falling into poverty, but, I fear you are granted abundance of worldly fortune..."

The objectives of establishment of Khilafah is that the Muslims should strive to evolve a State where the dictates of Shari'ah [i.e. Islamic Law] and the values of socio-political justice should reign supreme and that this Islamic Government should serve as the most vital means for the establishment of such state of affairs. This idea is supported by the following ayat of the Holy Quran:

2 الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَرَبُّهُ عَاقِبَةُ الْأُمُورِ .

*Translation: (They are) those who if We establish them in the land establish regular prayer and give regular charity enjoin the right and forbid wrong: with God rests the end (and decision) of (all) affairs.*³

Ultimate steps to Khilafah

Religious nations are to pass through following stages to reach to the status of Khalafah:

1. Da'wah [Preaching]
2. Deen [Practices of Prophetic teachings]
3. Hijrah [Migration]
4. Ma'iyat-ul-Allah [Companionship of Allah ﷻ]
5. Qital [Holy Wars]
6. Nusrat-ul-Allah [Divine Aid]

7. Izhar-ud-Deen [Domination]

8. Khilafah [Inheritance of Authority]

Generally, religious nations pass through first four stages, in a condition when they are weak, oppressed, powerless, empty-handed and politically crippled.

These nations cover further four stages with support of first two stages i.e., Da'wah and Deen, in a condition that they are strengthened, empowered, war-permitted, and politically stable.

Above mentioned first three stages [i.e., Da'wah, Deen and Hijrah] are the first three basic steps after which followers of Divine Religion are ensured the Companionship of Allah Ta'ala. After this step, permission of Qital [i.e., fighting for the purpose of establishment of Deen on the land] is granted with the confirm promise of Divine aid, which is the only source of domination of religious nations on earth and the establishment of Khilafah.

In the subsequent lines, the eight stages are elaborated briefly supported with the ayat of Holy Quran and Seerat of Rasulullah Muhammad (s.a.w):

1. Da'wah [Preaching]

لِكُلِّ قَوْمٍ هَادٍ⁴

*Translation: ...and to every people there is a guide.*⁵

وَلِكُلِّ أُمَّةٍ رَسُولٌ⁶

*Translation: And for every nation there is a messenger.*⁷

وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ⁸

*Translation: And there never was a nation but a warner had passed among them.*⁹

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا¹⁰

*Translation: Then We sent our messengers one after another.*¹¹

The ayaat manifests that whenever nations went astray, in past, Allah Ta'alah sent Da'at [i.e. preachers] as reformer of Deen. This is the Divine established modus operandi that they he never ruins any nation without clear reminder and warning. The Holy Quran says:

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ¹²

*Translation: And never would your Lord destroy the towns [populations] until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are Zalimun [polytheists, wrong-doers].*¹³

ذَٰلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ¹⁴

*Translation: This is because your Lord would not destroy the [populations of] towns for their wrong-doing; while their people were unaware [so the Messengers were sent].*¹⁵

2. Deen [Teachings of Prophets]

Whenever Da'wah emerges, consequently Deen begins to come into the life of human beings. At this juncture nations segregate into two groups:

- First Group mostly constituted of youth, poor and powerless who surrender before Allah Ta'ala and His Commandments, suffer hardships for the sake of Deen.

Al-Hadith: *Khabbab*ؓ narrates: “Once I came to the Messenger of Allah who was sitting leaned on the [wall of the] Ka‘bah, wrapped in his sheet. The idolaters were persecuting us severely. I requested him: ‘Why don’t you pray to Allah [for the punishment of the idolaters]?’ Hearing that the Prophetؐ sat up and his face turned red due to annoyance [and anger], and said: ‘There were people before you whose flesh was taken out by the pointed iron combs until only bones were left in their bodies but they did not give up the Deen [i.e. the religion of Monotheism] even in such afflictions. Allahﷻ will certainly uplift His Religion [of Monotheism—Islam], until a rider will travel from San‘a [i.e. a city in Yemen] to Hadramaut [another place in Arabia] without any fear except the fear of Allahﷻ.’¹⁶

- Second Group mostly consisted of prosperous, well-heeled and affluent people who deny and detest the first group due to their love with their religion and the effort for its establishment.

Al-Hadith: ‘Abdullah bin ‘Abbasؓ narrates¹⁷: “Walid bin Mugharah [a chief of the pagans of Makkah] once came to the Messenger of Allah [to convince him to renounce his effort for establishment of the monotheistic religion, Islam, on that occasion Prophet Muhammadؐ gave him da‘wah towards Islam and] recited the Quran before him, due to which he was softened [in his attitude towards the mission of Islam]. When Abu Jahl knew about that he came to Walid bin Mugharah and taunted him saying: ‘O Uncle! Your nation intends to collect money for you.’ Walid asked: ‘For what?’ Abu Jahl replied: ‘To present to you because you went to Muhammad so that he would give you what you were not having.’ Walid replied: ‘The Qurayshites are aware of it that I am the wealthiest of them.’ Abu Jahl asked: ‘Then tell something about Muhammad due to which your nation would recognize that you are not convinced to his religion.’ Walid replied: ‘What should I say? By Allah, no one is more learned in poetry than me; no one knows more iambic poems, odes and poems of Jinnat than me. By Allah, [it is an undeniable fact that] nothing is similar to that which Muhammad speaks and by Allah, there is a sweetness and beauty in his speech. The beginning of his speech is luscious like fruits while its last part is very high and is never a low one, and is so effective that it touches every heart.’ Hearing this Abu Jahl said: ‘Your nation will never be pleased with you until you say something against him.’ Consequently, Walid said: ‘Muhammad’s speech is not but a magic which he learnt from somebody.’ On this occasion, ayaat of Surat-ul-Muddaththir (74:11-14) revealed against Walid.

3. Hijrah [Migration]

After emergence of first two stages [i.e. Da‘wah and Deen] religious groups are permitted/directed to migrate to other land for protection and propagation of their

precious Deen [religion] without taking any offensive step against the Opposing Group.

Hijrah [i.e. Migration] demonstrates the moral worth, the strength of faith and loyalty and steadfastness on Deen. Hijrah for the sake of Deen is not a simple emigration from one place to other, rather but it is factually a sacrifice of old ties of home and homeland and a beginning of new trials and efforts. Hijrah is an ordeal and a risk undertaken for the sake of religion; and is a demonstration that the followers of Deen have resolved to preserve and propagate the religion through thick and thin, even to the extent of a voluntary exile to foreign land and people.

4. Ma'iyat-ul-Allah [Companionship of Allah Ta'ala]

When religious nations prove their firmness on Deen by obeying the most difficult and unpleasant command [i.e., Hijrah] for the purpose practicing and establish it on land, Allah Ta'ala bestows upon them on of His supreme favors, called 'Ma'iyat-ul-Allah' [i.e., Companionship]:

18 وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا

Translation: And Allah said: "I am with you if you perform As-Salat (Iqamat-as-Salat) and give Zakat and believe in My Messengers; honour and assist them, and lend to Allah a good loan.¹⁹

5. Qital [Fighting for the Cause of Religion]

Religious nations prove by Hijrah that they are sincere with their religion; they are peace lovers and do not like any confrontation with any group of people; while on the hand the anti-religious group chase them even the foreign and force to have a combat, at this stage 'religious groups' are given permission to wage wars against anti-religious groups for the sake of religion. Allah Taa'la ensures victory to religious nations regardless to their power and preparation.

20 أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ. الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفُتِنَتِ صَوَامِعُ وَبِيَعٍ وَصَلَوَاتٌ وَمَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ.

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ غَايِبَةُ الْأُمُورِ

Translation: To those against whom war is made permission is given [to fight] because they are wronged and verily God is Most powerful for their aid. [They are] those who have been expelled from their homes in defiance of right [for no cause] except that they say "Our Lord is God." Did not God check one set of people by means of another there would surely have been pulled down monasteries, churches, synagogues and mosques in which the name of God is commemorated in abundant measure. God will certainly aid those who aid His [cause]; for verily God is Full of Strength Exalted in Might [Able to enforce His Will]. [They are] those who if We establish them in the land establish regular prayer and give regular charity, enjoin the right and forbid wrong: with God rests the end [and decision] of [all] affairs.²¹

6. Nusrat-ul-Allah [Divine Aid]

The Holy Qura'n says that Allah Ta'ala never forsakes his Messengers as well as their followers who struggle hard for the establishment Deen on land.

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ²²

Translation: We will without doubt help Our apostles and those who believe in this world's life...²³.

The promised aid of Allah Ta'ala appears one of the following two ways:

- Direct aid
- Indirect aid

Direct Aid

When Allah Ta'ala observes that religious nations do not possess adequate power to tackle their enemies; He takes direct operation and ruin the plan of anti-religious groups. The Holy Quran says:

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ . وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ الْأَيْكَةِ أُولَئِكَ الْأَحْزَابُ.²⁴

Translation: Before them [were many who] rejected apostles; the People of Noah and 'Ad and Pharaoh the Lord of Stakes. And Thamud and the People of Lut and the Companions of the Wood; such were the Confederates. Not one [of them] but rejected the apostles but My Punishment came justly and inevitably [on them].²⁵

فَكُلًّا أَخَذْنَا بِذَنْبِهِ فَمِنْهُمْ مَن أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَن أَخَذْنَاهُ الصَّيْحَةَ وَمِنْهُمْ مَن خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَن أَعْرَفْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ²⁶

Translation: So We punished each (of them) for his sins, of them were some on whom We sent Hasiban (a violent wind with shower of stones) [as the people of Lut (Lot)], and of them were some who were overtaken by As-Saihah [torment - awful cry, etc. (as Thamud or Shu'aib's people)], and of them were some whom We caused the earth to swallow [as Qarun (Korah)], and of them were some whom We drowned [as the people of Nuh (Noah), or Fir'aun (Pharaoh) and his people]. It was not Allah Who wronged them, but they wronged themselves.²⁷

Indirect Aid

When Allah ﷻ observes that religious nations have some power to tackle their enemies, He lets religious group combat with their enemies and give glad tiding of victory to the religious nations regardless to the power and preparation.

Taloot's army:

فَهَزَمُوهُم بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُودُ جَالُوتَ وَآتَاهُ اللَّهُ الْمَلِكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ²⁸

Translation: So they routed them by Allah's Leave and Dawud (David) killed Jalut (Goliath).²⁹

Battle of Badr:

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ³⁰

Translation: And Allah has already made you victorious at Badr, when you were a weak little force. So fear Allah much that you may be grateful.³¹.

Battle of Trench:

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ ³²

Translation: And Allah drove back those who disbelieved in their rage, they gained no advantage (booty, etc.). Allah sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels).³³

Religious nations overpower their enemies only through Divine Aid, as it is evident from the following verses of the Holy Quran:

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى ³⁴

Translation: You killed them not, but Allah killed them. And you (Muhammad) threw not when you did throw but Allah threw.³⁵

إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُم بِآلِفٍ مِّنَ الْمَلَائِكَةِ مُرَدِّفِينَ. ³⁶

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَلِتَطْمَئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

Translation: (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession." Allah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allah. Verily, Allah is All-Mighty, All-Wise.³⁷

7. Izhar-ud-Deen [Domination]

This is established principle of Allah Ta'ala that He forewarns plainly and gives prior notice to anti-religious groups before their destruction. The Holy Quran says:

ذَلِكَ أَنْ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ ³⁸

Translation: This is because your Lord would not destroy the (populations of) towns for their wrong-doing; while their people were unaware (so the Messengers were sent).³⁹

تِلْكَ الْقُرَىٰ نَقِصُ عَلَيْكَ مِنْ أَنبِيَآئِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ⁴⁰

Translation: Those were the towns whose story We relate unto you (O Muhammad). And there came indeed to them their Messengers with clear proofs.⁴¹

وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمَمٍ رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ⁴²

Translation: And never would your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are Zalimun (polytheists, wrong-doers).⁴³

At this stage, when religious nations establish religion and are ready to sacrifice their life and possessions and are willing to give up their home and homelands only for the sake of Allah ﷻ, for the survival of Deen, Allah Ta'alah enjoins on them, not to keep this life [i.e. the actual human life] confined to themselves but also make it public and pass it on to the other human beings.

The responsibility of preaching Deen to non-religious people is in fact an Ambassadorship of Allah Ta'alah. This is known phenomenon that ambassadors and fully supported by Kingdom. Similarly, Allah's ensures His aid and confirms the

domination of His slaves on His land with the above-sketched criteria. An ayat says:

44 وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ.

Translation: So lose not heart nor fall into despair: for ye must gain mastery if ye are true in faith.⁴⁵

8. Khilafah [Inheritance of Authority]

46 وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ . وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ.

Translation: God has promised to those among you who believe and work righteous deeds that He will of a surety grant them in the land inheritance (of power) as He granted it to those before them; that He will establish in authority their religion the one which He has chosen for them; and that He will change (their state) after the fear in which they (lived) to one of security and peace: 'They will worship Me (alone) and not associate aught with Me.' If any do reject faith after this they are rebellious and wicked. So establish regular Prayer and give regular Charity: and obey the Apostle; that ye may receive mercy.⁴⁷

Surat-un-Noor 24, verse 55 gives the glad tiding of establishment of the Rule [Authority] of the believers in the land subject to their adherence to Faith [Eman] and practicing of pious A'mal [A'mal-us-Salihah]. Three promises are made with the dedicated propagator of Deen:

- Firstly, they will inherit power and authority in the land
- Secondly, the true Religion, which Allah has chosen for his slaves, will must established on the land and will suppress all wrongs and oppressions
- Thirdly, the righteous people will live in peace and security

Abdullah Ibne 'Abbas ؓ says that the promise which Allah ﷻ made with the believers in these verses is also mentioned in Torah and the Injeel.⁴⁸

The following ayat discuss the purpose of Khilafah and responsibility of Khulafah.

49 الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ.

Translation: (They are) those who if We establish them in the land establish regular prayer and give regular charity enjoy the right and forbid wrong: with God rests the end (and decision) of (all) affairs.⁵⁰

Conclusion and Recommendation

Aforesaid discussion describes purpose of Khilafah, milestones in its way and its main purpose. This is interesting that the journey of Khilafa starts from Da'wah [preaching of Deen] and passing through various steps including the step of the establishment of Khilafah on land by God-fearing people it ends up again at Da'wah, as obvious from Aayat-ul-Istakhlaf⁵¹ [i.e. the Verse of Inheritance of Authority].

52 الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ.

Translation: (They are) those who if We establish them in the land establish regular

*prayer and give regular charity enjoy the right and forbid wrong: with God rests the end (and decision) of (all) affairs.*⁵³

Therefore, the religious minded people who urge to see Khilafah of pious religious people on land must involve in the work of Da'wah with dedication according to modus operandi of Prophets, particularly Prophet Muhammad (s.a.w), as per requirement of time and location without waiting the dominance of religious people on land and establishment of Khilafah on earth.

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² Al-Qur'an, Hajj 22:41.

³ 'Abdullah Yousuf Ali, *ibid.*, pg 862.

⁴ Al-Qur'an, Ra'd 13:7.

⁵ Dr. Muhsin Khan, translation of the meanings of the Noble Qur'an, King Fahd Complex, Madinah, 1419 A.H., pg 321.

⁶ Al-Qur'an, Yunus 10:47.

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⁹ Dr. Muhsin Khan, *ibid.*, pg 584.

¹⁰ Al-Qur'an, Mu'minuun 23:44.

¹¹ Marmaduke Pickthall, *ibid.*, pg 515.

¹² Al-Qur'an, Qasas 28:59.

¹³ Dr. Muhsin Khan, *ibid.*, pg 524.

¹⁴ Al-Qur'an, An'aam 6:131.

¹⁵ Dr. Muhsin Khan, *ibid.*, pg 192.

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- ¹⁹ Dr. Muhsin Khan, *ibid.*, pg 114.
- ²⁰ Al-Qur'an, Hajj 22:39, 40, 41.
- ²¹ 'Abdullah Yousuf Ali, *ibid.*, pgs 861, 862.
- ²² Al-Qur'an, Ghaafir 40:51.
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- ²⁸ Al-Qur'an, Baqarah 2:251.
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- ³⁰ Al-Qur'an, Aal-'Imran 3:123.
- ³¹ Dr. Muhsin Khan, *ibid.*, pg 91.
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- ³⁵ Dr. Muhsin Khan, *ibid.*, pg 233.
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- ³⁸ Al-Qur'an, An'aam 6:131.
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- ⁴⁰ Al-Qur'an, Al-A'raf 7:101.
- ⁴¹ Dr. Muhsin Khan, *ibid.*, pg 215.
- ⁴² Al-Qur'an, Qasas 28:59
- ⁴³ Dr. Muhsin Khan, *ibid.*, pg 524.
- ⁴⁴ Al-Qur'an, Al-'Imran 3:139.
- ⁴⁵ 'Abdullah Yousuf Ali, *ibid.*, pg 158.
- ⁴⁶ Al-Qur'an, Surah al-Noor 24:55, 56.

⁴⁷ ‘Abdullah Yousuf Ali, *ibid.*, pgs 914, 915.

⁴⁸ Mufti Muhammad Shafi, *Mu‘arif-ul-Qur’an* [Urdu version], Karachi, Idarat-ul-Mu‘arif, 2000, vol VI, pg 439.

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⁵¹ Surat-un-Noor 55th verse is known as Aayat-ul-Istakhlaf [i.e. the Verse of Inheritance of Authority].

⁵² Al-Qur’an, Hajj 22:41.

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