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Update Aug 2007: We recently found a pdf of this document on a Muslim forum (the only one we found): [pdf document](#). We don't know for how long this will be available, or if it will go missing again.

Plan For The Return of The Khalifate

[Ed: An image of world map appears in the original document]

A Peaceful and Harmonious Plan For The Return Of Genuine Islamic Rule

Presented By The Guiding Helper Foundation

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Preface

All praise is for Allah, Lord of the worlds. Peace and blessings be upon the final Messenger who taught us how to live our lives and rule our societies.

We are publishing this plan for the return of the Khalifate to give direction to the educated Muslim populace in its increasing interest in the establishment of Islam as a practical system of rule.

We are making public this plan for the pleasure of Allah, Most High. It is up to Allah to decide whether this plan will succeed and culminate in the establishment of the Khalifate or not.

Before we sign off, we would like to note how this plan differs significantly from anything else that has been presented. The way this plan differs is that it is not centered around one man or one organization, but describes a peaceful and harmonious way to establish a Khalifate by means of disparate and spread out groups. If a plan similar to this is not followed, it is a real possibility that warring Muslim factions may result (as multiple groups will claim to have given their oath of loyalty to the rightful Khalifah).

Another note that should be obvious to the reader is that this plan outlines an anti-systemic means to establish the Khalifate and a means that is independent of any current non-Muslim or Muslim country. Rather, the base assumption is that none of these nation states (even if ruled by Muslims) have any legitimacy in our din (especially those that were usurped from the last Khalifate).

The reader should not be fooled by the small size of this plan. Rather, it is complete and is intended as a supplement to the Guiding Helper texts, which contain more details.

We will not produce a Notes of Sources for this document; however, interested individuals are free to do so.

With this, we ask Allah for forgiveness and hope that He places His blessing in this work as He can only do.

Abu Qanit al-Sharif al-Hasani
Guiding Helper Foundation.

In the Name of Allah the Merciful, the Powerful

Plan For The Return Of The Khalifate

(Last Minor Revision: 18 July 2002)
(Produced By the Guiding Helper Foundation Under the
Auspices of Abu Qanit alSharif alHasani)

Introduction to the Problem

The Prophet (May Allah bless him and give him peace) established the System of the Khalifate and appointed Abu Bakr al-Siddiq as his first successor. The Rightly-guided Khalifahs ended with `Ali ibn Abu Talib, but the System of Islamic Rule continued for thirteen hundred years in one manner or another. Within these thirteen hundred years, Khalifahs were of varying caliber. Nevertheless, the Khalifate System during this time remained a viable and noble alternative for organizing human society and ensuring that the practice of the din in its entirety could be facilitated for the masses.

Brief intervals of time existed during these thirteen hundred years (e.g., after the fall of Baghdad to the Tartars) in which the Khalifate system went into disarray, but the will of Allah quickly put it back into order.

Additionally during these thirteen hundred years, the Muslim Khalifate experienced some fragmentation (e.g., the Moghul breakoff in India, the Fatimid breakoff in West Africa and Andalusia), but the three (Central, Eastern, and Western) major Muslim empires remained tied with the connection of faith, knowledge, and culture.

After the demise of the Last Khalifate in the fourteenth century, we have entered into the longest lapse of the Khalifate in Muslim history. It is undeniable that our world during this last century has changed (for the worse) beyond the wildest imaginations of our forefathers. The din has diminished and continues to diminish as the days pass. We have taken the hardest hits in the following areas:

- a. The political system used to rule us is not based upon what Allah has told us in the Qur'an nor what the Prophet exemplified in his sunnah. Rather, the governing system is based primarily on secular ideologies

- b. Our social structure has been tampered with and basic units of society, such as the Islamic family are in great peril.
- c. Our systems of ensuring the general welfare and practice of our din (e.g., Bayt al-Mal, awqaf, Zakat, general medical care, etc.) have deteriorated.
- d. It is becoming more and more difficult to practice the Mu`amalat (dealing with people) side of Islamic Law. The only parts of the din that are still relatively easy to practice are the five pillars.
- e. Our financial system has been eroded. We are left with constantly

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depreciating paper currency and a purchase system based upon interest/insurance payments.

- f. Many of us have become helpless prey at the hands of the enemies of Islam. Our lives have become cheap and are taken by the enemies without them fearing retaliation. The current "Muslim" nationstates have failed to come to the aid of the weak and needy Muslims when they are under attack. Rather, we often see these Muslim nation-states helping the aggressor commit his aggression. The true reason for this is that the nation-states do not represent us and are not truly independent like the Khalifate system we are trying to establish.
- g. The knowledge of din has diminished due the lack of organized support for traditional schools and studying and due to the rash consumerism being spread to the masses (as people are too busy acquiring money for buying-material-possessions/paying-bills to care about learning / practicing din). This has led to both (1) mass ignorance of the basic parts of the din (e.g., Tenets of Belief, Purification, Prayer, Fasting, Avoiding Diseases of The Heart, etc.) among Muslims and (2) the spread of unqualified would-be-scholars misguiding people with stray rulings / statements and incorrect interpretations. The latter is increasing fragmentation in the Muslim Ummah and fueling the emergence of vehemently-opposed sects.

The Proposed Solution

Groups of the believers must start putting down the groundwork for the Return of the Khalifate. Small independent groups of five to ten people (or more or less) should task themselves to establishing one or more of the following ten institutions (listed below) in an attempt to make the Return of the Khalifate a practical reality.

The plan is that we will work from the bottom up and not from the top down. What this means is that we will erect all of the parts of a working Khalifate independently of each other without an explicit head whose directions we follow hoping that Allah will lead us all to the methods which will succeed and bind us in harmony by adherence to the guidelines outlined in this document.

This organic approach of small independent groups not tied by direct communication or hierarchical orders has the following advantages:

- a. When the enemies of Islam learn what we are trying to do. They will definitely try to stop us.

Their task will be much harder (if not impossible) if they are faced with a myriad of small groups of differing locations, ethnicities, methods, sizes, goals, etc. This ensures that if one group working towards an end is found and cut off, other similar groups will remain undetected.

- b. The small group sizes will let individual stars shine and give them more motivation for accomplishing their tasks.
- c. The small groups will nurture the much needed brotherhood/sisterhood/

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friend feelings we need to bring back in order to have a harmonious society.

- d. The financial burdens of running a small informal organization are much less than that of running a large supernatural organization.

However these small groups (when aware of each other) should never vie/compete with each other but see themselves as working towards similar goals independently. Additionally, these small groups should not start to attach importance to their organization, in and by itself; rather, they should view their organization merely as a means to get the job done.

When the basic framework is set, the group units are steadily achieving their goals, have gained in strength, and all the preconditions for a Khalifate are present (refer to footnotes 2542-2548 of the Guiding Helper), all active groups (those continuously engaged in their work for at least two successive years to the present) will choose one and only one representative (regardless of group size) to attend the Election of the Khalifah Conference. Before this conference is held, the representatives should have nominees for the Office of the Khalifah in their minds (preferably widely-known scholars/workers for the din). This nominee must fulfill the preconditions listed in footnote 2543 of the Guiding Helper. Each representative can at most propose one nominee. Representatives who are unsure may remain silent.

At the conference, the representatives will first gather a list of the nominees / candidates (all of whom must be alive and able to serve, but not necessarily present at the conference). After the complete list is gathered, each representative will be handed a copy of all the nominees along with a short biography and resume of skills/experiences (e.g., 1 written page or less). Each representative will then cast one and only one vote for one and only one nominee. The votes for each nominee will be then be counted and the nominee with the largest number of votes will be chosen as the Khalifah and Supreme Islamic Ruler for the Muslims. [If there is a tie between two or more nominees, then a random device should be used (as mentioned in footnote 2542 of the Guiding Helper) to pick the name of the new Khalifah. From this, you can see that we are not interested in necessarily picking the best man present, but are more interested in a unified and identifiable leadership for the Muslims.]

Once the Khalifah has been chosen using the above mentioned procedure, it is wajib for all of the representatives and the members of their respective groups to accept the decision as valid and binding. All of these representatives and members of their respective organizations must give their oath of allegiance to the newly selected Khalifah. The Khalifah will then be given authority over the respective groups to guide them towards building a unified nation. Each group must comply with the Khalifah's orders/requests. It is not valid to challenge the authority of the Khalifah; although, he may advised for or against an action. [If the groups are many and spread far apart, it is likely that the Khalifah will only

give strict orders/requests to a portion of the groups while the others continue to function independently as before carrying out their respective tasks which they will have grown accustomed to by now - except now they will have peace of heart knowing that they have participated in one

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of the greatest acts in Muslim history which will be rewarded well by Allah and knowing that they are now under the great umbrella of the Islamic Khalifate and are available for later specific duties.]

Once the Khalifah has taken office, his first task is to choose ten adult male Muslims who will serve as his Council. Each of these ten Council members will serve as the head of one of the ten departments listed below. For example, there will be one Council member who is in charge of Knowledge Acquisition and Dissemination centers, one in charge of Judicial centers, one in charge of Medical centers, one in charge of Financial centers, etc.

[If the Khalifah is assassinated or dies shortly after his selection and before he could choose and ratify a Council of ten officers. The representatives in the Election of Khalifah Conference must repeat the conference the following year. And in such an unfortunate case, the groups working independently for the establishment of our din should continue with their regular activities in earnestness and not be wavered by their setbacks.]

[This conference need not be physically held, but may be conducted at a centralized location with the use of telecommunications devices. This will make the task of gathering the views/votes of the representatives easier.]

[The centralized location for this conference will either be in Makkah or Medinah in the Arabian Peninsula unless decided otherwise by a majority vote of the representatives.]

[This conference will be held in the first ten days of the first month of the lunar year unless specifically agreed to otherwise. This conference may last anywhere from one day to ten days. All late entries are to be totally disregarded.]

[In order to decide in which year to have this conference, the representatives who plan to attend must take a vote. If a majority of the representatives feel that the time is ripe for the conference and thwarting efforts by the enemies of the din are not likely, the conference will be held the following Muharram or other agreed upon date. It should be obvious from this that there will have to be some sort of announcement to ensure that almost all of the working groups are aware of the time and place of the conference.]

Transfer of Power

Once the Khalifah has been chosen. He will continue to serve until his death or decapitation.

Upon the Khalifah's death or decapitation, the ten members of his Council will elect the new Khalifah by unanimous vote. They must all agree who the new Khalifah will be. [In the case that the Khalifah dies along with one or more Council members, the remaining Council members will elect the new Khalifah by unanimous vote.]

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As for the actual nominee, he may be one of the previous ten Council members (which may be preferred for a smooth transition) or he may be an extremely qualified non-Council member.

In the case that a Council member is chosen as the new Khalifah, he must then appoint a replacement for his previous Council position so that the number of Council members remains at ten.

The new Khalifah may not dismiss any of the existing Council members except by public trial in front of an independent judge (appointed by the unanimous vote of the other nine Council members). In order for the Khalifah to successfully dismiss a Council member, he must convince the independent judge that the concerned Council member is no longer fit for rule. From this, it is clear that although the Khalifah can appoint a Council member at his own will. He will not be able to dismiss a Council member without a public trial.

Resignations are not allowed from either the Khalifah nor any of the ten Council members unless the individual can prove in front of an independent judge that he is no longer fit to rule.

Powers of Office

The Khalifah's government shall have the power to enforce the public aspects of the din. The Khalifah's government will not have the power to stifle the personal freedoms and liberties of the citizens that fall outside the commonly-known wajib and haram acts of the din. What this means is that the Khalifah's government may force people to perform a public wajib act or avoid a public haram act, but the Khalifah's government cannot force people to avoid a makruh deed or perform a mubah or mandub deed.

The Khalifah's government shall not have the power to stifle the basic freedoms guaranteed by Allah to His creation, such as: (1) ability to live a life which is free of intrusions from outside powers (e.g., government) as long as no act which is directly harmful to a third party is being performed, (2) ability to own and acquire material property and wealth and power to dispose of this wealth according to one's wishes, (3) ability to maintain and retain one's human honor and dignity, (4) ability to freely procreate and keep track of one's ancestors and descendants and ability to freely manage and organize one's family and relations according to one's desire, (5) ability to practice one's religion (even if non-Islamic) freely without intrusion from outside powers, (6) ability to freely travel and relocate within the Muslim territory, (7) ability to hold small arms for the defense of self and property, (8) guarantee of privacy in one's residence and other exclusive domains, (9) ability to choose one's own life profession, (10) freedom to speak and write publicly even in manners that go against or criticize the Khalifah's government (except public defamation of Allah, the prophets, or angels is not allowed), (11) ability to hold social and religious gatherings at one's own will, (12) freedom from detention lasting more than 96 hours (four 24

hour periods) [Suspects of crimes may also not be detained for more than 96 hours before being given a public trial to decide whether they are to be let free or punished accordingly (in all trials, innocence of the accused is presumed until conclusive proof is found or the accused willfully admits guilt)], and other rights that are not explicitly restricted by the wajib and haram acts of the Din.

In financing the government, the Khalifate may not impose excessive taxes and tariffs on the citizens. Rather, the government must first resort to other means of collecting income such as:

- a. Income from large self-running endowments (awqaf)
- b. Zakat wealth for the care of the financially less well-off citizens
- c. The non-Muslim State Protection Tax
- d. One-fifth of the spoils of war or found/buried treasures
- e. Willful charitable donations from the well-off citizens

All government officials (including the Khalifah himself) should be assigned a salary for the upkeep of their personal affairs. The amount of the salary may not exceed the average salary of the professional well-educated wage worker.

Role Of Representatives After The Election Of The Khalifah

The Khalifah must hold a feedback conference once a year inviting all of the representatives of the active centers for up to ten days in Muharram. At this feedback conference, the representatives will voice complaints and make suggestions for the future to the Khalifah and the ten Council members. The representatives will have gathered these complaints and suggestions from their constituency (those that they represent).

At the end of the conference, the Khalifah and the ten Council members must address the gathering and give specific information about how the major complaints and suggestions will be addressed. For example, the Khalifah may instruct a Council member to gather a few of the centers under that Council member's control for the purpose of resolving the issues which were raised.

From this, you see that the Khalifah's government is not a totalitarian iron-fist leadership with private selfish interests, but is a leadership set up for Allah's pleasure to help people practice the din.

The rest of the details of the feedback conference are to be determined by the Khalifah and the ten Council members.

Explanation Of The Ten Centers And Their Duties

The ten centers will be: (1) Knowledge Acquisition and Dissemination, (2) Judicial, (3) Medical, (4) Financial, (5) Food, Health, and Entertainment, (6) Energy and Utilities, (7) Transportation, (8) Communication, (9) Defense, and (10) Property Building and Acquisition.

These ten form the essential building blocks of any working society. It is through these ten that societies function and thrive. These are further described in the remainder of this document.

1. Knowledge Acquisition and Dissemination Center

Section a)

This center will focus on acquiring and imparting practical knowledge of the three parts of the din. Specifically, this group will focus on encouraging Ash`ari beliefs, Maliki Jurisprudence, and Shadhili spirituality.

The reason why they will only choose these three specific approaches is to form the foundation of a unified Muslim front in which no serious rifts exist. Having such agreement in beliefs and laws is a precondition for the working of the Khalifah's government. Otherwise, a fragmentation of the government may occur at a later date since the members were not truly united on the same front.

With that said and done, these groups should also acquire knowledge about other authentic ways of learning (e.g., Maturidi beliefs, Hanafi, Shafi`i, and Hanbali laws, Naqshabandi spirituality, etc.). The reason they should do this is so that the center remains open-minded and realizes that the reason why have they have chosen a specific approach to knowledge (e.g., Maliki law) is not because of questions of right and wrong or superiority or inferiority, but rather so that the Muslims may have a united front and a harmonious society.

The centers should strive to use Arabic as their primary language and the local language of the region as the secondary language. This will let them keep in close contact with the original sources of our din while not alienating the unlearned non-Arabic speaking populations in the surrounding region.

Each knowledge center should have at least one authorized teacher of the din with authentic permission to teach from a traditional Islamic scholar.

The knowledge center need not be held in a specific building. Rather, the knowledge center can move from place to place or be held at someone's residence on a regular (e.g., five or six days a week) basis.

Section b)

Although, the priority will be knowledge of din, each center must also teach worldly practical knowledge, such as:

- a. Muslim Art

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- b. Muslim History

- c. Mathematics

- d. Reading/Writing/Listening/Oration skills in human language

- e. Practical Applied Science (e.g., biology, physics, electronics, etc.)

- f. Logic
- g. Etc.

The rest of the details are to be determined by those who establish and maintain the centers.

2. Judicial Center

This center will focus on providing the legal needs of the surrounding Muslim community.

Among other tasks, this center will need to provide the following services:

- a. A regular location for the hearing and resolving of disputes between opposing parties. The plaintiff in the case must provide a nominal (and affordable) fee for carrying out the case. The fee may be waived on a need basis.
- b. Provide support centers for helping human relations in the surrounding community (e.g., Marriage Counseling).
- c. Ability to lay down civic statutes for preserving the peace, harmony, and simplicity of the surrounding Muslim community. For example, the center may establish zoning and vehicle use laws to ensure the safety of the surrounding Muslim population. The civic laws that are established should be in conformity to those laid out in texts such as Tuhfah al-Hukkam.
- d. Ability to issue verification for birth, death, marriage, and divorce events.
- e. Ability to apportion bequest and inheritance shares according to the laws of the din.
- f. Ability to analyze and determine when a greater punishment [hadd] needs to be given. Until the Khalifate is established, no hadd punishments may be executed. However, the center must still prepare itself for such. The Khalifah's government will only have power to inscribe a hadd punishment for the following fourteen acts. The Khalifah's government may not add any new hadd punishments of their own to the following list: (1) manslaughter, (2) battery, (3) fornication, (4) accusing a chaste person of fornication, (5) taking intoxicants, (6) stealing, (7) armed insurrection against the Islamic government, (8) committing gang crime with weapons, (9) leaving the din, (10) pretending to be Muslim in order to harm Muslims (e.g., a spy), (11) publicly cursing Allah, His prophets, or angels, (12) practicing

black magic, (13) not performing the formal prayer, and (14) not fasting during Ramadan fasting. If a declared illegal act is not explicitly listed above, then only a minor form of punishment may be issued for such (e.g., a small fine or forced public service not lasting more than one lunar month).

The rest of the details are to be determined by those who establish and maintain the centers.

3. Medical Center

This center will focus on providing affordable (or free) medical services to the surrounding community.

Among other tasks this center will need to provide:

- a. Ability to treat temporarily-ill and chronically-ill patients.
- b. Ability to perform surgical operations and other high-level intense medical procedures.
- c. Ability to conduct normal and Cesarean child deliveries.
- d. Ability to handle the washing, enshrouding, praying upon, and burial of dead bodies.
- e. Ability to provide support for mentally-ill patients.
- f. Ability to train individuals in traditional and modern medical techniques.

The rest of the details are to be determined by those who establish and maintain the centers.

4. Financial Center

This center will focus on providing an economic backbone for the surrounding Muslim community.

Among other things, this center will provide:

- a. Facilitation of trade in gold and silver currency as a replacement for baseless paper and electronic currencies.
- b. Establishment of credit unions to help overcome the interest and insurance payment systems. Establishment of credit unions will also bring the financial resources of the Muslims together to allow cash-intensive tasks to be undertaken.
- c. Establishment of fair Zakat collection and distribution centers.
- d. Establishment of charity collection and distribution centers.
- e. Establishment of self-running endowments (awqaf) to fund one

or more of the ten centers outlined in this document.

The rest of the details are to be determined by those who establish and maintain the centers.

5. Food, Health, and Entertainment Center

This center will focus on providing the daily food and nutritional needs of the surrounding Muslim community.

Among other things, this center will establish:

- a. Agricultural plots for the growth of food crops.
- b. Setting up a system for the storing and distribution of food products.
- c. Setting up Recreational and Health Centers for the improvement of the general health and social nature of the surrounding Muslim community.
- d. Setting up Entertainment and Art centers to ensure the social health and happiness of the surrounding Muslim community.
- e. Setting up low-cost systems to promote cleanliness and to enhance the natural beauty of the surrounding locality (e.g., through well-arranged waste management and the development of public gardens).

The rest of the details are to be determined by those who establish and maintain the centers.

6. Energy and Utilities Center

This center will focus on providing the energy and water needs of the Muslims from decentralized locations.

Among other tasks, this center will set up:

- a. Small clean energy generation plants to help with the daily work and heating/cooling needs of the surrounding populace.
- b. Water extraction, storage, transport, and purification units to provide all the needed H₂O needs of the surrounding populace.
- c. Natural resource recycling centers
- d. Research labs for developing clean environmentally friendly "free-energy" machines which can operate from decentralized locations. For example, this research lab may experiment with wind, solar, water, fuelcell, magnetic zeropoint, geothermal, cold-fusion, scalar wave, radiant electric, etc. clean energy sources.
- e. Develop strategies to overcome dependence on large corporations

and governments for energy needs. We want to establish a society in which no one centralized small group can exert unfair pressure on the common populace (the way such pressure is exerted in today's unfair society is by controlling basic energy resources).

The rest of the details are to be determined by those who establish and maintain the centers.

7. Transportation Center

The main focus of this center will be to establish a transportation infrastructure for the surrounding Muslim community.

Among other things, this center will work towards:

- a. Providing the common man an easy affordable means of ground/sea/air personal transport.
- b. Providing the surrounding populace with efficient, safe, and affordable ground/sea/air mass transportation devices.
- c. Become qualified in laying down the infrastructure for the operation of personal, mass transit, and commercial vehicles.

The rest of the details are to be determined by those who establish and maintain the centers.

8. Communication Center

The main focus of this center will be to provide reliable communications devices for the populace.

Among other things, this center will:

- a. Lay down their own independent system of exchanging voice, text, and video messages. This system should be built in a way to make it difficult for third parties to eavesdrop on communications (e.g., using encryption or masking).
- b. Lay down their own independent system for safely exchanging physical packages and other physical items.
- c. Conduct research on developing better and more efficient/reliable methods of exchanging goods and information (e.g., tele-transport and magnetic-wave communication devices).
- d. The rest of the details are to be determined by those who establish and maintain the centers.

9. Defense Center

The main focus of this center will be to provide superior or on-par military technology as held by the enemies of the din.

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Among other things, this center will work towards:

- a. Stockpiling weapons/vehicles for defending and warding off attacks on the Muslim populace or strategic Muslim locations.
- b. Training males and females in self-defense (both with and without weapons)
- c. Training elite soldiers in the arts of war. These soldiers may later serve as generals in the Muslim army after the establishment of the Khalifate.
- d. Conducting research on highly-advanced means to defend the Muslims and their cities against air and ground attacks. For example, the center may conduct research on how electric-magnetic waves can be constructed to act as a force-field around a city.
- e. Conduct research on developing highly-accurate and lethal weapons that deter the enemy from launching an attack against Muslim interests.

Until the establishment of the Khalifate, the defense centers will not engage in any offensive military activity. However it is expected that they be ready to fiercely fight against the enemy in the event of an attack on the Muslims or Muslim strategic locations.

10. Property Building and Acquisition Center

The main focus of this center will be to acquire/construct land and buildings for the exclusive non-intrusive use by the surrounding Muslim populace. Among other things, this center will provide:

- a. Affordable and safe residential neighborhoods for Muslims to live in.
- b. Affordable and safe commercial areas for conducting trade and business.
- c. Places of worship (masjids) for stationary dwellers and travelers
- d. Safe areas and buildings for exclusive use by one or more of the other nine centers (e.g., schools, libraries, hospitals, graveyards, etc.). The rest of the details are to be determined by those who establish and maintain the centers.

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