

## Road to Madinah: From Da'wah to Khilafah and Riyasah

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### Abstract

The establishment of the Riyasat of Madinah (State of Madinah) represents the pinnacle of Islamic governance, integrating the principles of Da'wah (preaching), Hijrah (migration), and Khilafah (Caliphate). This study adopts a qualitative approach, drawing from Islamic sources such as the Holy Qur'an, the Seerah of Prophet Muhammad (May Allah's peace and blessings be upon him), and the Athar of the Sahabah to delineate the key milestones necessary for achieving Khilafah and Riyasah. The research problem centers on identifying the sequential milestones and challenges associated with attaining Khilafah, clarifying how these elements contribute to the realization of Shari'ah-based socio-political justice. Three hypotheses are explored: (1) Khilafah and Riyasah require a structured progression through defined milestones; (2) effective implementation demands continuous and strategic engagement in Da'wah, following the prophetic model; and (3) Da'wah remains a perpetual cycle, ensuring the continuity and expansion of Islamic teachings after the establishment of Riyasah. The study identifies eight critical milestones: Da'wah, Deen (practices of prophetic teachings), Hijrah, Ma'iyat-ul-Allah (companionship of Allah), Qital (wars), Nusrat-ul-Allah (Divine aid), Izhar-ud-Deen (domination of religion), and Khilafah (inheritance of authority). The study reveals a cyclical process where the journey begins and ends with Da'wah. The path to Khilafah and Riyasah follows a structured sequence of milestones, emphasizing the central role of Da'wah. Understanding these milestones is crucial for achieving Khilafah and Riyasah. This work offers guidance to the Muslim Ummah in general and Du'at (preachers) in particular regarding the milestones and objectives of Khilafah and Riyasah. Du'at should prioritize the continuous pursuit of Da'wah rather than awaiting the establishment of Khilafah and Riyasah as prerequisites. Consistency in Da'wah lays the foundation for the establishment of Deen, socio-political justice, Muslim dominance, Khilafah, Tamkeen fil 'Ard, and Riyasah.

**Keywords:** Da'wah, Khilafah, Riyasah, State of Madinah, Socio-Political Justice

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## INTRODUCTION

The establishment of Deen on earth through the consistent effort of Da'wah (preaching) is a fundamental mission entrusted to Prophet Muhammad (May Allah's peace and blessings be upon him). This mission, as expressed in the Holy Qur'an, is described as Khilafah, Tamkeen fil 'Ard, and Izhar-ud-Deen. These terms signify the supremacy of Shari'ah (Islamic law) and socio-political justice on earth, serving as a guiding principle for Du'at (preachers) until the Day of Judgment.

The Holy Qur'an outlines this mission as follows:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَىٰ الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا .

“It is He who has sent His Messenger with guidance and the religion of truth to manifest it over all religion. And sufficient is Allah as Witness.” (Al-Qur'an 48:28. Taqi Usmani Translation)

Additionally, Allah promises the believers:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

“Allah has promised those among you who believe and do righteous deeds that He will surely grant them Khilafah [succession to authority] upon the earth, just as He granted it to those before them, and that He will surely establish for them their religion which He has preferred for them and that He will surely substitute for them, after their fear, security. They worship Me, not associating anything with Me. But whoever disbelieves after that—then those are the defiantly disobedient.” (Al-Qur'an 24:55)

Furthermore, the Qur'an highlights the responsibilities of those granted Khilafah:

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَاللَّهُ عَاقِبَةُ الْأُمُورِ

“Those who, if We give them authority in the land, establish prayer and give Zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of all matters.” (Al-Qur'an 22:41)

Prophet Muhammad (May Allah's peace and blessings be upon him) reaffirmed this mission, emphasizing its inevitability:

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

“By Allah, if they were to place the sun in my right hand and the moon in my left, on the condition that I abandon this mission; until Allah makes it manifest or I perish in it, I would not abandon it.” (Ibn Hisham, As-Sirah An-Nabawiyah)

The Qur'an and the Seerah of Prophet Muhammad (May Allah's peace and blessings be upon him) outline several milestones that religious communities must traverse to attain Khilafah and Riyasah. These milestones include:

1. Da'wah (دعوة) – Preaching
2. Deen (دين) – Practices of prophetic teachings
3. Hijrah (هجرة) – Migration
4. Ma'iyat-ul-Allah (معية الله) – Companionship of Allah
5. Qital (قتال) – Wars
6. Nusrat-ul-Allah (نصرت الله) – Divine aid
7. Izhar-ud-Deen (إظهار الدين) – Domination of Deen
8. Khilafah (خلافة) – Inheritance of authority

Notably, the journey toward Khilafah and Riyasah begins with Da'wah and culminates once again in Da'wah, as indicated by the Qur'anic Ayah of Istikhlaf:

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَاللَّهُ عَاقِبَةُ الْأُمُورِ

“Those who, if We give them authority in the land, establish prayer and give Zakah and enjoin what is right and forbid what is wrong. And to Allah belongs the outcome of all matters.” (Al-Qur’an 22:41)

Thus, those seeking Khilafah and Riyasah must actively engage in Da’wah, adapting to the time and place requirements while maintaining the prophetic methodology. The pursuit of Khilafah and Riyasah should not be seen as a prerequisite to initiating Da’wah and establishing Deen but rather as an integral part of this mission.

### **Problem Statement**

This study explores the key milestones and challenges in achieving Khilafah and Riyasah, aiming to clarify how these milestones contribute to the realization of Shari’ah-based governance and socio-political justice.

### **Objectives of the Study**

The research aims to:

1. Identify and analyze the sequential milestones leading to Khilafah and Riyasah.
2. Examine the cyclical role of Da’wah in establishing and sustaining Islamic governance.
3. Provide insights for Du’at (preachers) and the Muslim Ummah regarding their role in achieving Khilafah.

### **Hypotheses**

1. Establishing Khilafah and Riyasah involves a structured progression through defined milestones.
2. Effective implementation requires continuous Da’wah efforts, following the prophetic model.
3. Da’wah is a perpetual cycle, ensuring the sustainability of Khilafah and Riyasah.

### **LITERATURE REVIEW**

Allah, the Almighty, promises Muslims who believe and perform righteous deeds that He will grant them Khilafah on earth. Before discussing the steps to Khilafah and Riyasah, it is essential to clarify: What is Khilafah and Imamah? What is the objective of Khilafah? What are the ultimate steps to achieving Khilafah and establishing Riyasah?

Khilafah refers to succession or assuming the role of a predecessor. The term Imam (إمام) carries a similar meaning as "leader," though each emphasizes different aspects of leadership. A person who acts in place of a predecessor is a Khalifah (خليفة) [Caliph], whereas in relation to his followers, he is an Imam (إمام) [leader]. Therefore, Imamah (إمامة) and Khilafat (خلافة) both pertain to guiding the Ummah and taking the place of a predecessor.

A Hadith states:

قال رسول الله صلى الله عليه وسلم: «كان قبلكم من الأنبياء من يُبْعَثُ إِلَى قَوْمِهِ، فَيُبْعَثُ اللهُ نَبِيًّا بَعْدَ نَبِيٍّ، وَإِنَّ النَّبِيَّ بَعْدَ النَّبِيِّ قَدْ فُيِّضَتْ نَبُوَّتُهُ وَتَسْتَمِرُّ خِلاَفَةُ عَلَى مَنْ يَخْلُفُهُ.»

Translation: "Before you, there were the Prophets who were sent to their nations. Allah sent Prophet after Prophet. After the demise of one Prophet, another was sent; but now, Prophethood has ended, and there will be a Khalifah among you" (Sahih al-Bukhari, Vol. 1, Book 1, Hadith 3).

The true objective of Khilafah is to establish a state where the dictates of Shari’ah and principles of socio-political justice prevail. This Islamic government serves as a vital means to achieve such a state. The Qur’an states:

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

Translation: "They are those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin what is right, and forbid what is wrong. With God rests the end and decision of all affairs" (Al-Qur'an 22:41).

A common misconception is that economic growth under Muslim dominance is the ultimate goal of Khilafah. However, this notion is challenged by the following Hadith:

لَا أُخْشَى عَلَيْكُمْ الْفَقْرَ، وَلَكِنْ أُخْشَى عَلَيْكُمْ أَنْ تُفْتَحَ عَلَيْكُمْ الدُّنْيَا كَمَا فُتِحَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَتَقْسُوا كَمَا قَسُوا

Translation: "I do not fear for you falling into poverty, but I fear that you may be granted an abundance of worldly fortune as those before you were granted, and that you may become corrupt as they did" (Muslim).

### **Ultimate Steps to Khilafah**

Religious nations must progress through the following stages to attain Khilafah:

1. Da'wah (دعوة) [Preaching]
2. Deen (دين) [Practices of Prophetic Teachings]
3. Hijrah (هجرة) [Migration]
4. Ma'iyat-ul-Allah (معية الله) [Companionship of Allah]
5. Qital (قتال) [Holy Wars]
6. Nusrat-ul-Allah (نصرت الله) [Divine Aid]
7. Izhar-ud-Deen (إظهار الدين) [Domination]
8. Khilafah (خلافة) [Inheritance of Authority]

The first three stages—Da'wah (invitation to Deen), Deen (religion), and Hijrah (migration)—serve as foundational steps in the establishment of Deen. Upon completing these stages, the Du'at are blessed with the Companionship of Allah Ta'ala. Subsequently, they receive permission for Qital (قتال) aimed at establishing Deen on earth, with the assurance of Divine aid (نصرت الله). This aid is crucial for the dominance of Deen (إظهار الدين) and the establishment of Khilafah.

In the subsequent lines, the eight stages are elaborated briefly supported with the ayat of Holy Qur'an, Seerah of Rasulullah Muhammad (s.a.w) and Athar of Sahabah.

#### **1. Da'wah (Preaching)**

Divine revelation establishes that Allah created human beings for His worship:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Translation: "And I did not create the jinn and mankind except to worship Me" (Al-Qur'an 51:56).

Additionally, Allah has subjected the terrestrial world to human service:

وَسَخَّرَ لَكُمْ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ

Translation: "And He has subjected to you whatever is in the heavens and whatever is on the earth, all from Him" (Al-Qur'an 45:13).

It was therefore indispensable to establish a structured system for the true guidance of humanity, referred to as the System of Da'wah. The Holy Qur'an states:

لِكُلِّ قَوْمٍ هَادٍ

Translation: "...and to every people there is a guide" (Al-Qur'an 13:7).

وَلِكُلِّ أُمَّةٍ رَسُولٌ

Translation: "And for every nation there is a messenger" (Al-Qur'an 10:47).

وَإِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ

Translation: "And there never was a nation but a warner had passed among them" (Al-Qur'an 35:24).

ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا

Translation: "Then We sent our messengers one after another" (Al-Qur'an 23:44).

These verses indicate that whenever nations deviated from the righteous path, Allah sent Du'at (preachers) to reform Deen and guide people.

Da'wah, an Arabic term, means "invitation" or "call." In Islamic terminology, it refers to proselytization, emphasizing the Muslim responsibility to invite others to Islam. This responsibility applies to both Muslims and non-Muslims. Da'wah is more than just dialogue and discussion; it entails a consistent effort to transmit the message of Deen through preaching, practicing, and providing answers and resources as required.

The Holy Qur'an commands:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ.

Translation: "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" (Al-Qur'an 16:125).

Successful Da'wah requires knowledge, sincerity, steadfastness, determination, supplication (Du'a), and concern for the true guidance of humanity.

لَعَلَّكَ بَاخِعٌ نَفْسِكَ أَلَّا يَكُونُوا مُؤْمِنِينَ.

Translation: "Perhaps you would kill yourself with grief over them if they do not believe in this message" (Al-Qur'an 26:3).

لَعَلَّكَ بَاخِعٌ نَفْسِكَ عَلَىٰ آثَارِهِمْ إِن لَّمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

Translation: "Then perhaps you would kill yourself with grief over them, if they do not believe in this message" (Al-Qur'an 18:6).

Da'wah benefits both those on the verge of Deen and those already practicing Islam but seeking a deeper connection. For non-Muslims, it involves explaining Islam through scholarly means, engaging in discussions and dialogues, and sincerely supplicating for their guidance.

From an Islamic perspective, the primary objective of Da'wah is:

1. Inviting people to Tawheed (Islamic monotheism—the Oneness of Allah).
2. Educating them about the status and message of the Prophets.
3. Informing them about life after death.

Through this, a Da'ee (preacher) guides individuals towards Deen, recognizing that the final decision rests between the individual and Allah.

وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

Translation: "And We did not send any messenger before you, [O Muhammad], except that We revealed to him that there is no deity except Me, so worship Me" (Al-Qur'an 21:25).

Another crucial goal of Da'wah is to strengthen the Muslim Ummah by fostering a greater observance of Allah and enhancing levels of piety and righteousness.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ.

Translation: "The believers are only those who, when Allah is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely" (Al-Qur'an 8:2).

Application of the Scope of Da'wah (دعوة)

In the Holy Qur'an, Da'wah (دعوة) is the fundamental term for propagating Deen (religion). However, various synonyms are used to describe Da'wah in specific contexts or scenarios. The concept of Da'wah is inherently scenario-based, varying according to time, place, and individuals. Therefore, different terms are employed in the Qur'an to describe Da'wah and its practitioners (Du'at), reflecting these context-specific aspects.

Da'wah provides an effective framework for addressing both individual and societal issues. However, its effectiveness depends on sincerity, knowledge, and the appropriate application of its modes. The Du'at (preachers) adapt different modes of Da'wah based on

time, place, and the individuals involved. This is why different Qur'anic terms are used to describe Da'wah and the Da'ee (preacher), as seen in the following Qur'anic references:

### **Synonyms of Da'wah in the Holy Qur'an**

1. *Amr bil Ma'roof* (الأمر بالمعروف) – *Commanding Good* (Al-Qur'an 16:90)
  - أمر (Aamir): "Commander of good" (Al-Qur'an 4:83).
2. *Basharah* (بشارة) – *Conveying Glad Tidings* (Al-Qur'an 39:18)
  - بشير (Basheer): "Bearer of glad tidings" (Al-Qur'an 5:19).
3. *Hidayah* (هداية) – *Guidance* (Al-Qur'an 42:53)
  - هادي (Hadi): "The guide" (Al-Qur'an 13:7).
4. *Indhar* (إنذار) – *Warning* (Al-Qur'an 41:13)
  - منذر (Mundhir): "A warner" (Al-Qur'an 38:65).
  - نذير (Nadheer): "One who warns" (Al-Qur'an 35:24).
5. *Jihad* (جهاد) – *Struggle for the Truth* (Al-Qur'an 22:78)
  - مجاهد (Mujahid): "One who strives in the way of Allah" (Al-Qur'an 4:95).
6. *Tabsheer* (تبشير) – *Spreading Good News* (Al-Qur'an 19:97)
  - مبشّر (Mubashshir): "One who conveys good news" (Al-Qur'an 6:48).
7. *Nida'* (نداء) – *Calling to the Truth* (Al-Qur'an 28:65)
  - مناد (Munad): "The caller" (Al-Qur'an 3:193).
8. *Rushd* (رشد) – *Righteous Guidance* (Al-Qur'an 72:21)
  - مرشد (Murshid): "One who gives correct guidance" (Al-Qur'an 18:17).
9. *Nahyu* [anil Munkar] (نهى عن المنكر) – *Forbidding Evil* (Al-Qur'an 7:165)
  - ناهي (Nahi): "One who forbids wrong" (Al-Qur'an 9:71).
10. *Nasihah* (نصيحة) – *Sincere Advice* (Al-Qur'an 7:79)
  - ناصح (Naseh): "A sincere adviser" (Al-Qur'an 7:68).
11. *Risalah* (رسالة) – *The Message of Prophethood* (Al-Qur'an 7:79)
  - رسول (Rasul): "The Messenger" (Al-Qur'an 98:2).
12. *Shahadah* (شهادة) – *Bearing Witness* (Al-Qur'an 2:143)
  - شهيد (Shaheed): "A witness" (Al-Qur'an 50:37).
  - شاهد (Shahid): "A testifier" (Al-Qur'an 48:8).
13. *Tadhkeer* (تذكير) – *Reminding Others* (Al-Qur'an 20:2,3)
  - منكر (Mudhakkir): "One who reminds" (Al-Qur'an 88:21).
14. *Tazkiyah* (تزكية) – *Purification of the Soul* (Al-Qur'an 62:2)
  - مُزَكِّي (Muzakkee): "One who purifies" (Al-Qur'an 3:164).
15. *Wa'z* (وعظ) – *Spiritual Admonition* (Al-Qur'an 10:57)
  - واعظ (Wa'iz): "A preacher" (Al-Qur'an 26:136).

## ***Other Related Terms for Da'wah in the Holy Qur'an***

In addition to the primary term Da'wah (دعوة), the Holy Qur'an employs various synonyms to describe different aspects of conveying the message of Islam. These terms highlight the diverse approaches used in Da'wah, each applied according to specific contexts and scenarios:

1. Bayan (بيان) – The term Bayan refers to "explanation" and is used in the Qur'an to emphasize clarity in communication when delivering the message of Deen (Al-Qur'an 3:138).
2. Irshad (إرشاد) – This term signifies guidance, illustrating the role of the Da'ee in directing people toward righteousness (Al-Qur'an 18:66).
3. Islah (إصلاح) – The word Islah denotes "reform," indicating that Da'wah also serves as a means of rectification and moral improvement (Al-Qur'an 11:88).
4. Tableegh (تبليغ) – The concept of Tableegh highlights conveying the divine message as delivered by the Prophets, reinforcing the obligation of Da'wah (Al-Qur'an 5:67).
5. Khitab (خطاب) – The term Khitab translates to "addressing people," signifying the Da'ee's responsibility to engage effectively with audiences (Al-Qur'an 38:20).
6. Mujadalah (مجادلة) – Mujadalah refers to "debate and argument," underscoring the importance of engaging in constructive discussions and intellectual discourse in Da'wah (Al-Qur'an 16:125).
7. Qasus (قصص) – The term Qasus means "narration" and reflects the Qur'anic method of storytelling to communicate moral and spiritual lessons (Al-Qur'an 7:176).
8. Qawl (قول) – Qawl translates to "speech" or "word," signifying the verbal communication of Deen as part of Da'wah (Al-Qur'an 20:44).
9. Qirat (قراءة) – The concept of Qirat or "recitation" emphasizes the oral delivery of the Qur'anic message as a core component of Da'wah (Al-Qur'an 84:21).
10. Raghbah (رغبة) – Raghbah refers to "desire for the truth," reinforcing the idea that Da'wah should appeal to people's natural inclination toward righteousness (Al-Qur'an 21:90).
11. Tafseel (تفصيل) – The term Tafseel means "detailed explanation," indicating that Da'wah should involve clear and systematic elucidation of religious teachings (Al-Qur'an 17:12).
12. Ta'leem (تعليم) – Ta'leem signifies "teaching," highlighting the educational aspect of Da'wah (Al-Qur'an 2:151).
13. Tafseer (تفسير) – The word Tafseer refers to "interpretation," underscoring the importance of explaining Qur'anic meanings within Da'wah (Al-Qur'an 25:33).
14. Tawsyah (توصية) – Tawsyah translates to "recommendation" and is used in the Qur'an to emphasize advising people toward righteousness (Al-Qur'an 103:3).
15. Tahreed (تحريض) – The term Tahreed means "encouragement to act," illustrating the motivational dimension of Da'wah (Al-Qur'an 8:65).
16. Tilawah (تلاوة) – Tilawah refers to "recitation of the Holy Qur'an," emphasizing the role of Da'wah in consistently sharing divine guidance (Al-Qur'an, 65:1).

These terms demonstrate the multifaceted nature of Da'wah, with each word providing a unique perspective on how to communicate and propagate Islamic teachings effectively. The Qur'anic framework of Da'wah includes preaching, persuasion, guidance, admonition, education, and engagement, ensuring that the message reaches people according to their needs and circumstances.

Role of Du'at

For the true guidance and well-being of human being, Allah Al-Mighty sends Du'at [(دعاة), or preachers], among all nations. This Du'at are:

1. Rusul (رسل), the Messengers (Al-Qur'an 5:19), to whom Allah Al-Mighty used to send revelation and also give them commandments of Sharia (Religious Rulings).
2. Ambya' (أنبياء), the Prophets (Al-Qur'an 33:46), to whom Allah Al-Mighty used to send revelation but do not give them new Sharia
3. Non-Prophet Reformers (Al-Qur'an 2:143), are those who follow one of the Rasul or Nabi and do work of Da'wah in the deputyship of Nabi or Rasul, such Zulkifl (a.s). Luqman (a.s), Religious Scholars of Banu Isra'il, Companions of Prophet Muhammad (pbuh) and the entire of Ummah of Prophet Muhammad (pbuh).

These Du'at were committed to guiding humanity from ignorance to the light of truth (Al-Qur'an 14:1). They employed various modes of Da'wah, in order to: (1) give good tidings to the righteous (Al-Qur'an 39:18), (2) warn the evil-doers of the consequences of their actions (Al-Qur'an 41:13), (3) admonish and advise the humble ones (Al-Qur'an 3:138).

### Transition to the Ummah

The series of Prophets and Messengers concluded with Prophet Muhammad (pbuh), and the responsibility of Da'wah was transferred to his Ummah (Al-Qur'an 3:110). Similar to the Prophets, the non-Prophet Du'at from among the Ummah of Muhammad also strived to establish peace and tranquility through Da'wah (Al-Qur'an 28:57) and to ensure blessings and eternal bounties in Jannah (Al-Qur'an 18:107-108) for humanity.

### 2. Deen: The Teachings of Prophets

The emergence of Da'wah (دعوة, preaching) inevitably leads to the establishment of Deen (دين, religion) in people's lives. Deen provides guidance in five essential aspects of human life:

1. Beliefs (Aqidah)
2. Worship (Ibadah)
3. Ethics and Conduct (Akhlaq)
4. Dealings and Contractual Relations (Mu'amalat)
5. Social System (Nizam al-Ijtima'i)

The Holy Qur'an asserts that obedience to Allah and His Messenger is an essential tenet of Deen:

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ... فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا.

Translation: "We did not send any messenger except to be obeyed by permission of Allah... But no, by your Lord, they will not believe until they make you judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission" (Al-Qur'an 4:64)

### I. Faithful Followers

This group comprises the youth, the poor, and the underprivileged who embrace Allah's commands wholeheartedly:

عَنْ أَبِي سُفْيَانَ قَالَ: قَدِمْتُ عَلَىٰ هِرَاقِلَ، فَسَأَلَنِي عَنْ نَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَسَأَلَنِي عَنْ أَصْحَابِهِ قَالَ: قُلْتُ: هُمْ فَقَرَاءٌ وَفَحْرَاءٌ. قَالَ هِرَاقِلُ: هَذِهِ صِفَةٌ يَجْتَمِعُ النَّاسُ مِنْهَا.

Translation: "Abu Sufyan reported: 'I came to Heraclius, and he asked me about our Prophet Muhammad (peace be upon him). I told him about his companions being mostly poor and of lower social status. Heraclius commented that this is a common characteristic among those who follow the prophets'" (Al-Bukhari)

They endure hardships for the sake of Deen and remain steadfast:

عَنْ خَبَّابِ بْنِ الْأَرْتِّ قَالَ: «أَتَيْتُ النَّبِيَّ (صلى الله عليه وسلم) وَهُوَ مُتَّكِيٌّ عَلَى بَرْنَسٍ لَهُ عَلَى الْكَعْبَةِ وَقَدْ لُفَّ بِرِدَاءٍ، وَكُنَّا نَتَّخَمُّ مِنَ الْمُشْرِكِينَ شَدَّةً...»

Translation: "Khabbab ibn al-Aratt (RA) narrated: 'Once I came to the Messenger of Allah (peace be upon him), who was sitting against the wall of the Ka'bah, wrapped in his sheet. The idolaters were severely persecuting us. I asked him, 'Why don't you pray to Allah for the punishment of the idolaters?' Hearing this, the Prophet (peace be upon him) sat up, his face flushed with annoyance and anger, and said: 'There were people before you who had their flesh scraped off with iron combs until only bones were left, but they did not abandon their Deen despite such afflictions'" (Muslim)

## II. Fierce Opponents

This group comprises the wealthy and influential individuals who reject Deen due to their attachment to their ancestral ways and socio-economic dominance.

عَنِ الْمُغْبِرَةِ بْنِ شُعْبَةَ، قَالَ: قَالَ أَبُو جَهْلٍ: وَاللَّهِ، مَا نَعْلَمُ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا صَادِقًا، وَلَكِنْ هَذَا الَّذِي جَاءَ بِهِ خِلَافٌ مَا كَانَ عَلَيْهِ آبَاؤُنَا.

Translation: "Narrated Mughira bin Shu'ba: Abu Jahl said, 'By Allah, we know nothing but that Muhammad is truthful, but what he has brought is contrary to what our forefathers practiced'" (Hanbal A, (n.d))

Their response to Da'wah is often hostile and aggressive:

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَامْطُرْ عَلَيْنَا جِارَةً مِنَ السَّمَاءِ أَوْ آتِنَا بِعَذَابٍ أَلِيمٍ

Translation: "And (remember) when they said: 'O Allah, if this is indeed the truth from You, then rain down stones upon us from the sky, or bring us a painful punishment'" (Al-Qur'an 8:32)

The opponents reject Da'wah and persecute those who uphold it. In contrast, the faithful followers of Deen not only practice it but also become dedicated Du'at who sacrifice worldly comforts to spread the message of Islam. When persecution reaches an unbearable level, the Du'at are commanded to migrate to safer lands—a historical event known as Hijrah (الهجرة).

## 3. Hijrah (Migration)

Following the early stages of Da'wah (دعوة) and the establishment of Deen (دين), the Du'at (دعاة, preachers) faced intense opposition, including mental and physical persecution. In such circumstances, they were either permitted or commanded to migrate to another land without compromising their Deen and Da'wah. During this phase, the Du'at were instructed to focus on:

1. Preserving the faith (Deen),
2. Propagating Da'wah, and
3. Avoiding unnecessary conflict with their adversaries.

Hijrah exemplifies moral integrity, faith, loyalty, and steadfastness in Deen. It is not merely a physical migration but also signifies sacrificing old ties and embracing new challenges. The process of Hijrah entails a great trial and risk, undertaken solely for the sake of Deen, validating the sincerity and devotion of the Du'at.

The Holy Qur'an highlights the significance of Hijrah:

يَا عِبَادِي الَّذِينَ آمَنُوا إِنَّ أَرْضِي وَاسِعَةٌ فَإِيَّايَ فَاعْبُدُونِ.

Translation: "O My servants who have believed, indeed My earth is spacious, so worship Me" (Al-Qur'an 29:56)

This verse signifies that Hijrah is a path to religious preservation, encouraging believers to seek new lands where they can worship freely.

## Impact of Hijrah on Islam

The Hijrah from Makkah to Madinah by the early converts to Islam remains a landmark event in Islamic history. It had profound implications on human behavior and culture and laid the foundation for the establishment of Deen.

Without Hijrah, Islam might have remained a persecuted minority movement in Arabia. Instead, it paved the way for Islam's propagation and social order.

The Role of Hijrah in Establishing the First Islamic State

Hijrah played a pivotal role in:

1. Preserving Deen from persecution,
2. Establishing an Islamic governance system, and
3. Enabling the foundation of the Riyasat of Madinah (Islamic State).

Through Hijrah, the early Muslim community was able to practice, demonstrate, and spread Islam freely, thereby forming a self-governed Islamic state in Madinah

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

When the Du'at (دعاة, preachers) of Deen are prepared to sacrifice everything, even leaving their home and homeland for the preservation and propagation of Deen (دين), they are honored with the status of "True Believers" and receive the glad tidings of forgiveness and noble provision. The Holy Qur'an states:

وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوُوا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ-

Translation: And those who emigrated and strove hard in the way of Allah, and those who gave refuge and helped — they are the true believers. For them is forgiveness and noble provision. (Al-Qur'an 29:69)

Those who welcome the immigrants with open hearts are also given the same titles and glad tidings. On account of establishing Deen and practicing Da'wah (دعوة), Allah Ta'ala grants the Muhajireen (مهاجرين) and Ansar (أنصار) His supreme favor known as Ma'iyat-ul-Allah (معية الله), the Companionship of Allah.

... 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. (Al-Qur'an 5:12)

The status of Ma'iyat-ul-Allah guarantees the success and victories of the Du'at (دعاة, preachers) in subsequent events. However, thw Du'at are still directed to maintain discipline, steadfast on Deen, establish the System of Salah and Zakat, and avoid combat with their opponents. The Qur'an advises:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ-

Translation: "O you who have believed, restrain your hands and establish prayer and give zakah." (Al-Qur'an 4:77)

Permission for war is granted when opponents do not allow the Du'at to practice and propagate their Deen peacefully and they pursue them even into the foreign land. At this stage, Du'at are encouraged to defend themselves and fight those who wage war against them.

#### 5. Qital [Fighting for the Cause of Religion]

When Du'at demonstrate their commitment to their faith by way of Hijrah and show their obedience by avoiding conflict with their opponents; on the contrary they are pursued and attacked even in the foreign lands, Allah Al-Mighty allows them to defend themselves through fighting. Allah guarantees support and victory to those who fight for the sake of their faith, regardless to their strength or resources.

أَذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ - الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ ... وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ.

Translation: Permission is granted to those who fight because they have been wronged, and indeed Allah is capable of granting them victory. Those who have been expelled from their homes unjustly only because they said, 'Our Lord is Allah.'... And surely Allah will support those who support Him. Indeed, Allah is Strong and Mighty. (Al-Qur'an 22:39-41)

The wars led by the Du'at (preachers) is different from worldly conflicts. Muslim leaders are instructed to invite their opponents to Deen before engaging in wars and give them reasonable time to consider the message. If they accept, they become allies. If they refuse, they are given the option to pay jizya (a protection tax). If they reject both offers, then they are invited to battle.

عن عبد الله بن عمر قال: قال رسول الله صلى الله عليه وسلم: "إذا دعوتهم إلى الإسلام فأقبل منهم، فإن أجابوا فأقبل منهم، فإن لم يجيبوا فادعهم إلى الجزية، فإن أجابوا فأقبل منهم، فإن أبوا فاستعن بالله وقاتلهم.

Translation: 'Abdullah bin Umar reported that the Prophet (pbuh) said: "When you invite them to Islam, accept it from them. If they respond, then accept it from them. If they do not respond, invite them to pay the jizya. If they accept, then accept it from them. If they refuse, seek the help of Allah and fight them." (Muslim H N. (n.d))

Du'at are taught the conduct of warfare. They are guided the purpose of war and the way to treat with non-combatants. They are instructed to fight only those who fight them and to avoid causing mischief or destruction. They should not fight those who do not engage in combat, nor harm women, children, the elderly, or destroy fruitful trees. Monks dedicated to worship should also be spared.

عَنْ عَائِشَةَ قَالَتْ: "أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمِيرَ الْجَيْشِ أَنْ لَا يُقَاتِلَ الْمُتَبَرِّدِينَ مِنَ الْمُسْلِمِينَ، وَلَا يُقَاتِلَ النِّسَاءَ، وَلَا الصَّبِيَّانَ، وَلَا الشُّبُوحَ الْكِبَارَ، وَلَا يَحْرِقَ نَخِيلًا وَلَا يَقَطَعَ شَجَرًا مَثْمَرًا إِلَّا لِلطَّعَامِ

Translation: Narrated by Aisha (r.a): The Messenger of Allah (pbuh) instructed the commander of the army to not fight those who do not fight against them, to not kill women, children, and the elderly, to not destroy palm trees, and not to cut down fruit-bearing trees unless for food. (Al-Bukhari)

عَنِ ابْنِ عَبَّاسٍ قَالَ: "أَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا يُقَاتَلَ مُتَبَرِّدًا، وَلَا يُقَاتَلَ مَنْ لَا يُقَاتِلُ..."

Translation: Narrated by Ibn Abbas (r.a): Messenger of Allah (pbuh) instructed that those who are devoted to worship and not involved in combat should not be killed... (Abu Dawood (n.d))

The instruction given by Umar (r.a) to Sa'd bin Waqqas (r.a) before his campaign against the Roman Empire is noteworthy.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ عُمَرُ لِسَعْدٍ: يَا سَعْدُ، تَسْتَشْرِفُ لِأُمَّةٍ مِنْ أَهْلِ الْكِتَابِ، فَإِذَا لَقَيْتَهُمْ، فَادْعُهُمْ إِلَى أَنْ يُقِيمُوا عَلَى دِينِهِمْ، وَلَا تُقَاتِلُهُمْ حَتَّى تَدْعُوهُمْ إِلَى أَنْ يَسْتَمِعُوا لِكِتَابِ اللَّهِ عَزَّ وَجَلَّ، وَيَفْرَعُوا مِنْهُ، وَإِذَا سَمِعُوا لِكِتَابِ اللَّهِ، فَإِذَا قَاتَلْتَهُمْ، فَلَا تَفْتَحْ عَلَيْهِمُ الْأَرْضَ، وَلَا تُقَاتِلْ صَغِيرًا، وَلَا تَفْتَحْ مَدِينَةً، وَلَا تُقَاتِلْ نِسَاءً وَصَبِيَّةً، وَلَا تُقَاتِلْ أَحَدًا مِنَ النَّصَارَى وَالْكَهَنَةِ الَّذِينَ يَخْتَلُونَ بِالْعِبَادَةِ-

Translation: Abdullah ibn Umar reported: Umar said to Sa'd, 'O Sa'd, you are about to meet a people of the People of the Book. When you meet them, invite them to adhere to their religion, and do not fight them until you have invited them to listen to the Book of Allah, the Almighty, and give them time to reflect upon it. Once they have heard the Book of Allah and if they resist, then fight them, but do not open up their land to destruction. Do not kill young people, nor destroy cities, and do not fight women and children, and do not fight any of the monks and clergy who are dedicated to worship. (Hanbal A. (n.d))

These teachings clearly highlights distinguishing features of Da'wah i.e., inviting non-Muslims to Deen, offering them the option to pay jizya (protection tax), and seeking Allah's aid before engaging in war.

## 6. Nusrat-ul-Allah [Divine Aid]

Allah Ta'ala never abandons His Messengers or their followers who work hard to establish Deen on Earth. Allah promises to support and uplift those who are committed to His cause, ensuring their efforts are not in vain.

إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ

Translation: We will without doubt help Our apostles and those who believe in this world's life.... (Al-Qur'an 40:51)

Divine aid from Allah can appear in two ways:

### I. Direct Divine Aid:

When the Du'at (preachers of religion) are unable to confront their enemies effectively, Allah can thwart the plans of their enemies through unseen means. The Holy Qur'an describes this:

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

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]. (Al-Qur'an 38:12-13)

فَكُلًّا أَخَذْنَا بِذُنُوبِهِ فَمِنْهُمْ مَن أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَّنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَّنْ أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

Translation: So We punished each (of them) for his sins, of them were some on whom We sent Hasiba (a violent wind with shower of stones) [as the people of Lut (Lot)], and of them were some who were overtaken by 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], 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. (Al-Qur'an 29:40)

### II. Indirect Divine Aid:

When the Du'at have some means to confront their enemies, Allah supports them directly in battle and gives them good news of victory. This aid ensures their success regardless of their strength. The Holy Qur'an mentions:

Talut's army:

فَهَزَمُوهُم بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ -

Translation: So they routed them by Allah's Leave and Dawud (David) killed Jalut (Goliath). (Al-Qur'an 2:251)

Battle of Badr:

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ-

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. (Al-Qur'an 3:123)

Battle of Trench:

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

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). Al-(Qur'an 33:25)

Du'at overcome their opponents only by Divine Aid, as demonstrated by the following verses from the Holy Qur'an:

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

Translation: You killed them not, but Allah killed them. And you (Muhammad) threw not when you did throw but Allah threw. (Al-Qur'an 8:17)

إِذْ تَسْتَعِينُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِالْفِ مِّنَ الْمَلَائِكَةِ مُرَدِّفِينَ- 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. (Al-Qur'an 8:9-10)

### 7. Izhar-ud-Deen [Domination]

It is a fundamental principle of Allah Ta'ala that He provides clear warnings and prior notice to those who oppose religion before bringing about their destruction. The Holy Qur'an states:

ذَلِكَ أَنْ لَّمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ-

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). (Al-Qur'an 6:131)

تِلْكَ الْقُرَىٰ نَفُصٌ عَلَيْكَ مِنْ أَنْبَاءِهَا وَلَقَدْ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ-

Translation: Those were the towns whose story We relate unto you (O Muhammad). And there came indeed to them their Messengers with clear proofs. (Al-Qur'an 7:101)

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

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). (Al-Qur'an 28:59)

When Du'at establish a community and state that steadfastly uphold Deen and Da'wah, Allah Al-Mighty commands them to spread this way of life to the nations of the world. This reflects the status of Ambassadorship from Allah Al-Mighty. The responsibility of preaching Deen to non-religious people is, in essence, an Ambassadorship of Allah Ta'ala. Just as ambassadors are fully supported by their kingdoms, Allah ensures His aid and confirms the dominance of His followers on His land based on the criteria outlined. The Holy Qur'an states:

وَلَا تَهِنُوا وَلَا تَحْزَنُوا 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. (Al-Qur'an 3:139)

The demeanor of the Companions of Prophet Muhammad (peace be upon him) was strikingly apparent in their body language and oratory when addressing emperors, heads of state, governors, and military commanders of their adversaries. When inquired about the reason for their arrival to the land, the response from the Du'at of Islam was unequivocal:

مَا قَدِمْنَا مِنْ أَنْفُسِنَا بَلْ أَرْسَلْنَا اللَّهُ لِنُخْرِجَ عِبَادَ اللَّهِ مِنْ عِبَادَةِ الْعِبَادِ إِلَىٰ عِبَادَتِهِ، وَنُخْرِجَهُمْ مِنْ ضَيْقِ الدُّنْيَا إِلَىٰ سَعَةِ الْآخِرَةِ، وَنُخْرِجَهُمْ مِنْ جُورِ الْأَدْيَانِ إِلَىٰ عَدْلِ الْإِسْلَامِ.

Translation: "We did not come of our own accord. Rather, Allah has sent us to liberate His servants from the bondage of other servants, to bring them into the service of Allah alone, to release them from the constraints of this world and guide them to the vastness of the Hereafter, and to deliver them from the injustices of their current beliefs and lead them to the justice of Islam." (Al-Tabari, M. J. (n.d.))

'Amr bin 'Amir engaged in dialogue with the Ruler of Alexandria, explaining the insignificance of their pre-Islamic condition and the way they attained the esteemed status of Ambassadorship from Allah.

رُوي عن عمرو بن عامر قال: حَرَجْتُ جَيْشَ مِنَ الْمُسْلِمِينَ وَكُنْتُ أَمِيرَهُمْ. فَأَقْبَلْنَا عَلَى الْإِسْكَانْدَرِيَّةِ فَاسْتَدْعَى أَمِيرُهَا أَحَدًا مِنَ الْمُسْلِمِينَ لِلْمُفَاوَضَةِ. فَحَرَجْتُ أَنَا. فَسَأَلَنِي: «مَنْ أَنْتَ؟» فَقُلْتُ: «نَحْنُ الْعَرَبُ نَسْكُنُ فِي الشُّوْكِ وَالسَّمْرِ، وَنَحْنُ أَهْلُ بَيْتِ اللَّهِ. كُنَّا فِي أَرْضٍ ضَيِّقَةٍ وَقَطِيعَتُنَا غَلِيظَةٌ؛ كُنَّا نَأْكُلُ الْمَيْتَةَ وَنَسْلُبُ النَّاسَ. كُنَّا عَلَى شَرِّ شَيْدِيٍّ حَتَّى بَعَثَ اللَّهُ مِنَّا رَجُلًا، كَانَ فِي تِلْكَ الْأَيَّامِ لَيْسَ فِي فِرَاشٍ أَفْضَلَ مِنَّا وَلَا أَغْنَى. قَالَ: أَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. أَمَرْنَا بِأَمْرٍ لَمْ نَكُنْ نَعْرِفُهُ وَنَهَانَا عَمَّا كُنَّا نَعْمَلُهُ، فَكَذَّبْنَاهُ وَقُلْنَا: كَذَبٌ وَفَرَقْنَا عَلَيْهِ، حَتَّى تَأَزَّرَ عَلَيْهِ قَوْمٌ مِنَّا قَالُوا: «نُصَدِّقُكَ وَنُؤْمِنُ بِكَ وَنَتَّبِعُكَ وَنُحَارِبُ مَنْ يُحَارِبُكَ». فَحَرَجُوا مَعَهُ وَحَرَجْنَا لَهُ، فَقَاتَلْنَاهُمْ فَفَزَعْنَا وَقَاهَدْتُهُمُ الرُّومُ وَعَلَيْنَا عَلَيْهِمْ. ثُمَّ أَحَدَ اللَّهُ مَنْ كَانَ قَرِيبًا مِنْهُ مِنَ الْعَرَبِ، فَفَاتَلَوْهُ فَعَلِبَهُمْ. فَصَدَّقَ أَمِيرُ الْإِسْكَانْدَرِيَّةِ ثُمَّ قَالَ: «صَدَّقْ رَسُولَكُمْ، فَإِنَّ نَبِيَّنَا جَاءَ إِلَيْنَا بِمِثْلِ مَا جَاءَ بِهِ رَسُولُكُمْ إِلَيْكُمْ، فَاتَّبَعْنَاهُ حَتَّى تَمَّتْ الْمُلُوكُ بَيْنَنَا، فَصَارُوا يُجَالِفُونَ الشَّرِيعَةَ وَيَفْعَلُونَ بِأَهْوَائِهِمْ، فَإِذَا اتَّبَعْتُمْ أَمْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كُلَّمَا حَارَبَكُمْ أَحَدٌ نَجَحْتُمْ عَلَيْهِ، وَلَكِنْ إِذَا فَعَلْتُمْ مِثْلَ الَّذِينَ فَعَلُوا بِهِوَاهُمْ، لَنْ يَزِيدَكُمْ عَلَيْنَا نَفْعًا وَلَا قُوَّةً.

Translation: 'Amr bin 'Amir narrates that an army of Muslims set out, and I was their commander. We arrived at Alexandria, where its ruler summoned one of the Muslims for negotiation. I went out myself. He asked me, "Who are you?" I replied, "We are Arabs living in harsh conditions, and we are the people of the House of Allah. We were in a narrow land with difficult sustenance; we used to eat carrion and plunder others. We were in a very dire state until Allah sent a man from among us. In those days, he was neither of higher nobility nor more prosperous than us. He said, 'I am the Messenger of Allah (peace be upon him).' He commanded us with things we did not know and forbade us from practices followed by us and our forefathers. We disbelieved him, called him a liar, and opposed him, until a group from among us supported him, saying, 'We believe in you, follow you, and fight those who fight you.' They went out with him, and we also came out against him. We fought them and were defeated. He overcame us, and we were subdued. Then Allah took those close to him from among the Arabs, who also fought him, but he prevailed over them as well. The ruler of Alexandria laughed and then said, 'Your messenger spoke the truth. Our Prophet also brought to us something similar to what your messenger brought to you. We followed it until kings arose among us, who acted according to their desires and abandoned the Prophet's instructions. So if you adhere to the Prophet's command, whenever anyone fights against you, you will be successful over him. But if you act like those who followed their desires, you will not have any advantage or strength over us.' (Al-Haithami, N. A. (1352 A.H.))

The details of Rab'ayyi bin 'Amir's dialogues and the environment surrounding him in the court of Rustom are noteworthy. This event highlights the distinguished character of the Du'at, their indifference to worldly wealth and status, and their unwavering confidence in the message they convey to the nations.

رُسْتُمُ رَيِّنَ مَجْلِسَهُ؛ فُرُشٌ مِنَ الْخُرْفِ وَالْمَخَدَّاتِ مِنْ خُبُوطِ الدَّهَبِ مُبَسَّطَةً، وَمِفْعَدٌ مِنَ الدَّهَبِ لِرُسْتَمِ. فَجَاءَ رُبَيْعِيُّ بْنُ عَامِرٍ، عَلَى مَلَابِسٍ بَسِيطَةٍ، غَيْرِ مُبَالٍ بِزِينَتِهِمُ الدُّنْيَوِيَّةِ وَتَجَمُّلِهِمُ الْعَسْكَرِيَّ، فَجَلَسَ عَلَى الْأَرْضِ. فَسُئِلَ: "مَا أَقْبَلَكَ هَاهُنَا؟" فَأَجَابَ: "مَا قَدِمْنَا مِنْ أَنْفُسِنَا بَلْ أَرْسَلَنَا اللَّهُ لِنُخْرِجَ عِبَادَ اللَّهِ مِنْ عِبَادَةِ الْعِبَادِ إِلَى عِبَادَتِهِ، وَنُخْرِجَهُمْ مِنْ ضَيْقِ الدُّنْيَا إِلَى سَعَةِ الْآخِرَةِ، وَنُخْرِجَهُمْ مِنْ جُورِ الْأَدْيَانِ إِلَى عَدْلِ الْإِسْلَامِ." فَبَعَدَ مَا قَضَى مَا لَهُ فُضَاءٌ وَرَجَعَ مِنْ مَجْلِسِ رُسْتَمِ، قَالَ لِلْفُرسِ: "يَا فُرسُ! أَنْتُمْ تُبَالِغُونَ فِي الْعَتَاءِ وَالنِّيَابِ وَنَحْنُ نَعْتَبِرُ هَذِهِ الْأَشْيَاءَ تَافِهَةً." فَلَمَّا حَرَجَ مِنَ الْمَجْلِسِ بَدَأَ الْخُدَّامُ يَسْحَرُونَ مِنْ تَوَاضُعِ وَبَسَاطَةِ الْعَرَبِ. فَقَالَ رُسْتُمُ لِحُدَّامِهِ: "وَيْلَكُمْ! لَا تَنْظُرُوا إِلَى تِيَابِهِمْ بَلْ انظُرُوا إِلَى عُدْلِهِمْ وَبِلَاغَتِهِمْ وَسُلُوكِهِمْ."

Translation: Rustom adorned his court with soft bedding and pillows made of gold threads. A golden throne was set for Rustom. Rab'ayyi bin 'Amir arrived dressed simply, indifferent to their worldly adornments and military display, and sat on the floor. When asked, "What has brought you here?" he replied, "We did not come of our own accord; rather, Allah has sent us to free His servants from the worship of other servants and lead them to His worship, to release them from the narrowness of this world and bring them to the vastness of the Hereafter, and to deliver them from the oppression of religions and guide them to the justice of Islam." After conveying the message and returning from Rustom's court, he addressed the Persians, saying, "O Persians! You place great emphasis on food and attire, while we regard these things as insignificant." When he left the court, the courtiers began

to mock the humility and simplicity of the Arabs. Rustom then told his courtiers, “Woe to you! Do not judge them by their clothing; instead, look at their justice, eloquence, and conduct.” (Kandahlawi, M. Y. (1999))

## 8. **Khilafah [Inheritance of Authority]**

Surat-un-Noor (24:55) gives three good tidings to Du‘at, including the establishment of Khilafah on earth, as appended below:

1. Allah Ta‘ala grants power and authority on earth to the Du‘at.
2. Allah Ta‘ala establishes Deen on earth for the Du‘at.
3. Allah Ta‘ala prevails peace and security on earth for Du‘at.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ . وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ.

Translation: Allah has promised those among you who believe and do righteous deeds that He will surely grant them succession [to authority] on the earth, as He granted it to those before them, and that He will surely establish for them their religion which He has approved for them, and that He will surely change their fear into security, [so that] they worship Me, not associating anything with Me. But whoever disbelieves after that—those are the defiantly disobedient. And establish the prayer and give the zakat and obey the Messenger that you may receive mercy. (Al-Qur’an 24:55-56)

These promises are for those who are committed to spreading the message of Deen, establish Salah and pay Zakah, obey the Prophet of in all aspects of life.

‘Abdullah Ibne ‘Abbas (r.a) confirms that this promise made by Allah to the believers is also mentioned in the Torah and the Injeel. (Usmani M S, 2000)

The following ayat discusses the purpose of Khilafah and the responsibilities of Khulafah.

الَّذِينَ إِن مَّكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَبِاللَّهِ 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. (Al-Qur’an 22:41)

## CONCLUSION

The journey towards Khilafah and Riyasah is deeply embedded in the structured progression of Da‘wah, Deen, Hijrah, Ma‘iyyat-ul-Allah, Qital, Nusrat-ul-Allah, Izhar-ud-Deen, and ultimately Khilafah. This study affirms that Khilafah is not an isolated political phenomenon but rather the culmination of a divinely ordained process that begins and ends with Da‘wah. The analysis confirms the three foundational hypotheses of this study: (1) The establishment of Khilafah follows a sequential pattern rooted in the prophetic methodology, where each milestone plays a critical role in shaping religious, social, and political realities. (2) The study emphasizes that Da‘wah is the lifeline of Khilafah and Riyasah, not merely as an introductory phase but as an enduring process that sustains and expands Islamic governance. The prophetic model underscores the need for continuous Da‘wah efforts, ensuring the transmission of Islamic teachings across generations. (3) The cyclical nature of Da‘wah, as highlighted in the Qur’an and Seerah, signifies that even after the realization of Khilafah, the primary responsibility of governance remains the propagation and reinforcement of Deen. The Quranic directive in Surah Al-Hajj (22:41) affirms that those granted authority must uphold prayer, charity, and moral guidance, reinforcing Da‘wah as an enduring obligation.

The findings reinforce that Du‘at must actively engage in Da‘wah without perceiving Khilafah as a prerequisite for religious influence. The prophetic model of Da‘wah — marked by patience, perseverance, and strategic engagement — remains the primary

vehicle for societal transformation. The success of Khilafah lies not in the pursuit of power alone but in unwavering dedication to the mission of Da'wah.

Hence, those who aspire to see the establishment of Khilafah and Riyasah must prioritize Da'wah with sincerity, aligning their efforts with the prophetic methodology. This study provides a roadmap for contemporary Du'at, policymakers, and scholars, offering insights into the spiritual, social, and political dynamics necessary for the realization of Islamic governance.

## RECOMMENDATIONS

- Individuals aspiring to witness the Khilafah of pious, God-fearing people on earth should engage actively in Da'wah.
- The involvement in Da'wah should be executed with dedication, sincerity and consistency
- Da'wah should align with the methodologies exemplified by the Prophets, especially Prophet Muhammad (pbuh).
- Du'at can adapt methods according to contemporary requirements and local contexts but they should not divert from Prophetic model of preaching that emphasizes patience, perseverance, sincerity and strategy.
- Establishing Khilafah requires collective effort. Collaborating with other like-minded individuals and organizations will amplify the impact of Da'wah.
- As highlighted in the Aayat-ul-Istakhlaf, the practice of regular prayer, charity, enjoining good, and forbidding wrong should be integral to the efforts of those involved in Da'wah. Upholding these values will contribute to the successful sustainable establishment of Khilafah and Riyasah on earth.

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