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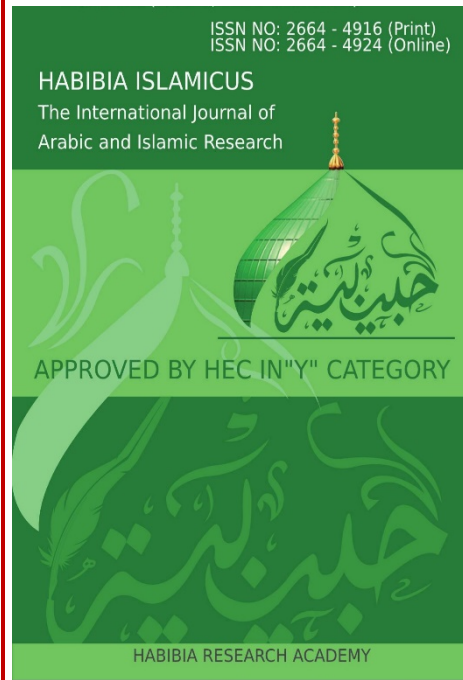
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### TOPIC:

## ARCHITECTURE OF DEEN, DAWAH AND KHILAFAH: A STRUCTURED ANALYSIS

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ARCHITECTURE OF DEEN, DAWAH AND KHILAFAH:  
A STRUCTURED ANALYSIS

Dr Muhammad Ishtiaq,

**ABSTRACT:**

*This study explores the interconnection and architecture of Deen, Dawah and Khilafah, emphasizing its comprehensive role in shaping the life of Muslims. Dawah transcends religious invitation and integrates justice, knowledge, and governance. Drawing on Quranic verses, Hadith, and the practices of the Khulafa Rashidun, the research analyses how Dawah forms the foundation for societal well-being. The objective is to examine Dawah as a holistic framework encompassing worship (Ibadat), knowledge (Ilm), and governance. This study hypothesizes that Dawah is central to a Muslim's spiritual, societal, and political roles, serving as a foundation for establishing justice and fulfilling the responsibility of vicegerent of Allah and Deputy of Prophets. A qualitative thematic analysis of Quranic verses, Hadith, and historical texts is applied. The research finds that Muslims are vicegerent of Allah on Earth and Deputy of Prophets, particularly, Prophet Muhammad (pbuh) through Dawah while the practices of the Khulafa Rashidun, particularly in governance and social justice, demonstrate the integration of Dawah into leadership roles. The study concludes that Dawah is not only a personal spiritual obligation but a framework for justice and leadership. By adhering to this structure, Muslims fulfill their roles as Allah's vicegerents and Deputy of Prophets, contributing to a just and moral society. The practices of the Khulafa Rashidun serve as timeless models for integrating Dawah into contemporary governance and social justice.*

**KEYWORDS:** Deen, Dawah, Khilafah, Vicegerent, Islamic Governance, Quranic Architecture

**INTRODUCTION**

Scholars of Islamic thought have explored the themes of Deen, Dawah and Khilafah extensively, often focusing on the individual obligations of Muslims towards acts of worship, propagation of Religion and Just governance. However, there has been less focus on the comprehensive integration of Deen, Dawah, Khalafa as a societal responsibility intertwined with all aspects of human existence—animalistic, angelic, vicegerent of Allah and deputy of Prophets.

The Quran offers numerous examples of Dawah of Prophets and non-Prophets to their people to Allah and His righteous path of Deen and categorically mentions the success of their followers and destruction of their opponents. Surah Nuh, the 71st Surah of the Holy Quran, expresses a fine example of a Prophet's call to Allah, his dialogue with his people, his patience and steadfastness, and the ultimate destruction of his people on account of their denial to the Prophet. Prophet Nuh (pbuh) is quoted, to have said:

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا

“He said, ‘My Lord, I have called my people night and day.’”(Al-Quran, Surah Nuh, 71:5)

Similarly, the governance structures established by the Khulafa Rashidun demonstrate the role of Dawah in establishing just and ethical societies. The Khulafa combined the

propagation of Islam with practical governance, ensuring that justice, peace, and moral integrity were upheld in their administrations.

For example, Ali (r.a) dealt with internal conflicts but maintained the ethics of warfare, demonstrating his commitment to justice even in times of conflict. Before engaging in the Battle, Ali (r.a) gave Dawah to the opponent for three consecutive days in order to establish peace and unity among the Ummah.

عَلَيَّ لَمْ يَبْدَأِ الْقِتَالُ مَعَ النَّاسِ فِي وَقْعَةِ الْجَمَلِ حَتَّى دَعَا النَّاسَ إِلَى اللَّهِ لثَلَاثَةِ أَيَّامٍ

“Ali did not start the fight with the people of Jamal until he called the people to Allah for three days.” (Kandahlawi, 1997).

Ali (r.a) also forbade excessive harm during war, as demonstrated in his instructions:

...ثُمَّ صَلَّى رَكَعَتَيْنِ وَرَفَعَ يَدَيْهِ إِلَى السَّمَاءِ، وَقَالَ: يَا أَيُّهَا النَّاسُ، لَا تَقْتُلُوا جَرِيحًا، وَلَا تَتَّبِعُوا مُدْبِرًا، وَلَا تَأْخُذُوا شَيْئًا مِنْ

أَمْوَالِهِمْ إِلَّا الْأَسْلِحَةَ، فَإِنَّهَا مِيرَاثٌ لِأَهْلِهِمْ

“After performing two rak’ats of prayer, he raised his hands to the heavens and said, ‘O people, do not kill the wounded, do not pursue those who flee, and take only their weapons as spoils, for their possessions belong to their heirs’.” (Kandahlawi, 1997).

This approach of the Caliphs’ underscores the importance and practical application of Islamic principles of justice, ethics and peace.

This article systematically analyzes how Dawah serves as a unifying thread that integrates various dimensions of human existence.

#### LITERATURE REVIEW

According to the Holy Quran, human existence is multifaceted, reflecting several statuses, from the animalistic state, where individuals fulfill their basic needs, to the angelic state, where individuals engage in worship. More significantly, human beings are appointed as vicegerents (Khilafah) of Allah on earth, responsible for administering justice and upholding divine principles. Furthermore, the Ummah of Prophet Muhammad has been designated as the deputy of the Prophets, particularly, the Prophet Muhammad (peace be upon him), and charged with continuing the mission of Dawah initiated by the Prophets.

Holy Quran states:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

“Say, ‘This is my way. I call (people) to Allah with sure knowledge, I and whoever follows me.’” (Al-Quran, Surah Yusuf, 12:108)

Responsibility of Dawah is extended to the followers of Prophets, particularly to the Ummah of Prophet Muhammad (pbuh), in his deputyship. It emphasizes that Muslims are collectively tasked with spreading the message of Islam i.e., guiding others to the right path.

Human beings also have potentials of be the vicegerent (Khalifah) of Allah i.e., managing the earth in accordance with Allah’s will. As the Allah mentions in the Holy Quran:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

“I am going to create a deputy on the earth.” (Al-Quran, Surah Al-Baqarah, 2:30)

This vicegerency is not merely symbolic; it entails implementing Allah's laws, showing mercy, upholding justice, and ensuring the well-being of all creatures. Human beings are thus entrusted with significant responsibilities, with Dawah serving as a key mechanism for guiding humanity to fulfil their divine duties.

## HUMAN EXISTENCE: A STRUCTURED PERSPECTIVE

### 1. Multifaceted Existence of Human

Human existence is structured around four dimensions:

**A. Animalistic Existence of Human Being:** This aspect pertains to the fulfillment of basic needs such as hunger, thirst, and rest, similar to other living beings. The Quran acknowledges this natural aspect of human life but reminds people to fulfill these needs in accordance with divine commands:

يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا.

“O children of Adam, take your adornment at every Masjid, and eat and drink, and do not be extravagant. Surely, He does not like the extravagant.” (Al-Quran, Surah Al-A'raf, 7:31)

**B. Angelic Existence of Human Being:** Humans, like angels, are tasked with worship, engaging in prayer, fasting, and remembrance of Allah. These acts are central to the life of a believer:

وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُمْ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

“Prostrate yourselves before Allah who created them, if it is Him you truly worship.” (Al-Quran, Surah Fussilat, 41:37)

**C. Existence as the Vicegerent of Allah:** Human beings are given the role of **Khalifah**, managing the affairs of the world according to Allah's will. This entails responsibility for the establishment of justice, peace and righteousness on earth:

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

“I am going to create a deputy on the earth.” (Al-Quran, Surah Al-Baqarah, 2:30)

**D. Existence as the Deputy of Prophets:** The role of Dawah, originally carried out by the Prophets, has been passed on to the followers of Prophet Muhammad (pbuh). This responsibility is not optional but a mandate for the Ummah, as reflected in the verse:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي

“Say, ‘This is my way. I call (people) to Allah with sure knowledge, I and whoever follows me.’” (Al-Quran, Surah Yusuf, 12:108)

### 2. Interconnection of Ibadat (Worship), Ilm (Knowledge) and Dawah

Worship (Ibadat) and knowledge (Ilm) serve as the foundation for personal spiritual growth, but they are also deeply connected to the mission of Dawah. The Quran highlights the importance of knowledge and wisdom in effectively carrying out this mission.

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ.

“Say, ‘Are those who know equal to those who do not know?’” (Al-Quran, Surah Az-Zumar 39:9).

True faith is complete when it encompasses both personal devotion and the broader responsibility of guiding others through Dawah. This holistic understanding of Deen, which includes worship, ethical dealings, social governance, and Dawah, is necessary for the establishment of Allah's guidance on earth.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ ...

“Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth.” (Al-Quran, Surah Nur 24:55).

Thus, knowledge, worship, and Dawah are intertwined, and a complete Deen includes their harmonious execution.

### 3. DAWAH AND THE KHILAFAH RASHIDUN: RULES OF GOVERNANCE AND WELL-BEING OF SOCIETY

The period of the Khilafah Rashidun provides historical examples of how Dawah was incorporated into governance, with each caliph following the example of Prophet Muhammad (pbuh). This section highlights the practices of each of the four Khulafa.

#### A. Abu Bakr (r.a)

Abu Bakr (r.a.) was determined to uphold the commandments of Islam even in the face of rebellion. His commitment to zakat reflects the importance of maintaining the core principles of Islam.

وَاللَّهِ لَوْ مَنَعُونِي عَقْلًا كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ لَفَاتَلَتْهُمْ عَلَيْهِ.

“By Allah, if they withhold even a rope which they used to give to the Messenger of Allah, I would fight them for it.” (Sahih Al-Bukhari).

Abu Bakr's strict adherence to the teachings of the Prophet ensured the unity of the Ummah and upheld the principles of Dawah.

#### B. Umar ibn al-Khattab (r.a)

Umar (r.a.) is remembered for his just governance, which was a natural extension of his deep connection to Dawah and the well-being of the Ummah. The analysis of Umar ibn Khattab's leadership reveals that he emphasized the moral aspects of governance rather than focusing on material benefits. His hesitation to pursue unwarranted conflict, even in the face of military success, is encapsulated by his statement:

يَا لَيْتَ بَيْنَنَا وَبَيْنَهُمْ جَبَلٌ مِّنْ نَّارٍ، لَا يَصْلُونَ إِلَيْنَا وَلَا نَصِلُ إِلَيْهِمْ...

“I wish there were a mountain of fire between us and them, so neither they could reach us nor we could reach them.” (Al-Tabari: Tarikh al-Rusul wal-Muluk).

This expresses his hope that a barrier would prevent conflict between the Muslim and opposing forces, emphasizing his commitment to peace and the sanctity of human life.

#### C. Usman ibn Affan (r.a.)

The Caliphate of Usman saw both the continuation of Islamic expansion and the internal challenges that threatened to disrupt the smooth governance. His era was marked by significant wealth accumulation and material prosperity for the Muslim state, but this material success became a challenge to the unity of the Ummah. His leadership, though

peaceful, eventually led to his martyrdom in the path of Dawah. The Prophet Muhammad (pbuh) foretold his martyrdom:

يَا عُسْمَانُ، إِنَّ اللَّهَ مُقَمِّصُكَ قَمِيصًا، فَإِنْ أَرَادُواكَ عَلَىٰ خَلْعِهِ فَلَا تَخْلَعْهُ هُمْ...

“O Usman, Allah will clothe you with a shirt, and if they want you to take it off, do not take it off.” (Sunan Ibn Majah).

Usman (r.a) remained steadfast in his leadership despite the pressure to step down. Usman’s assassination is often viewed as a turning point where materialism began to overshadow Dawah. Wealth poured into the Islamic empire, it created social divisions that led to political fragmentation and set the stage for future instability within the Ummah.

#### D. Ali ibn Abi Talib (r.a):

Ali (r.a) dealt with internal conflicts but maintained the ethics of warfare, demonstrating his commitment to justice even in times of conflict. Before engaging in the Battle, Ali invited the opposition to peace:

عَلَيَّ لَمْ يَبْدَأِ الْقِتَالُ مَعَ النَّاسِ فِي وَقْعَةِ الْجَمَلِ حَتَّىٰ دَعَا النَّاسَ إِلَى اللَّهِ لِثَلَاثَةِ أَيَّامٍ

“Ali (r.a) did not start the fight with the people of Jamal until he called the people to Allah for three days.” (Kandahlawi, 1997).

Ali (r.a) also forbade excessive harm during war, as demonstrated in his instructions:

...ثُمَّ صَلَّى رُكْعَتَيْنِ وَرَفَعَ يَدَيْهِ إِلَى السَّمَاءِ، وَقَالَ: يَا أَيُّهَا النَّاسُ، لَا تَقْتُلُوا جَرِيحًا، وَلَا تَتَّبِعُوا مُدْبِرًا، وَلَا تَأْخُذُوا شَيْئًا مِنْ

أَمْوَالِهِمْ إِلَّا الْأَسْلِحَةَ، فَإِنَّهَا مِيرَاثٌ لِأَهْلِهِمْ...

“After performing two Rak‘ats of prayer, he raised his hands to the heavens and said, ‘O people, do not kill the wounded, do not pursue those who flee, and take only their weapons as spoils, for their possessions belong to their heirs.’” (Kandahlawi 1997).

This approach of Caliph Ali (r.a) underscores the importance and practical application of Islamic principles of justice and peace, even in the most critical moments.

#### 4. Quranic Categorization of Human Beings and their Ultimate Divine Fate in Context of Dawah

Holy Quran categorizes humanity into four main groups based on their relationship with Dawah. Holy Quran also decides ultimate fate of all four categorizes categorically.

##### A. The Da‘iyah (Callers to Allah or Hizbullah or the Army of Allah)

1. They practice Deen sincerely
2. They preach Deen with full devotion
3. They seek nothing but Akhirat
4. They sell their Dunya for Akhirat
5. They extremely urge for the hidayah of Human Beings
6. They sacrifice their Dunya for their Deen
7. They remain faithful with Allah and Rasul at all cost
8. They face hard trials before receiving Divine Aid
9. Their Eman enhances when tribulations increase
10. They have a special regard in the hereafter



11. They have a special reward in this world
12. They please Allah at all cost and Allah gets pleased with them
13. They are Hizbullah (the Army of Allah)
14. When they are powerless, they are protected through direct Divine Aids
15. When they gain reasonable power, they come up with strategy and strength
16. When they gain reasonable power, they confront Hizb-ush-Shaitan
17. They ultimately gain the victory over Hizb-ul-Shaitan (the Army of Satan)
18. Their ultimate victory is guaranteed, regardless of their materialistic strength
19. They are sometimes made to lose or suffer losses, in order to review their mistakes
20. They are sometimes made to lose or suffer losses, in order to unveil the hypocrites
21. They are sometimes made to suffer lives, in order to honor the status of Martyrdom
22. They are made to face extremely challenges, in order to sift hypocrites from Believers
23. They can differ in strategy and courage
24. They overcome opponent only by Divine Power

1. **They practice Deen sincerely**

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ۖ أُولَٰئِكَ هُمُ الصَّادِقُونَ

“True believers are only those who believe in Allah and His Messenger and then have no doubt, and they strive with their wealth and their lives in the way of Allah. It is they who are the truthful.” (Al-Quran, Surah Al-Hujrat 49:15)

2. **They preach Deen with full devotion**

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا.

“[They are] those who convey the messages of Allah and fear Him and do not fear anyone but Allah. And sufficient is Allah as Accountant”. (Al-Quran, Surah Al-Ahzab 33:39)

3. **They seek nothing but Akhirat**

رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ ۚ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

"Men whom neither commerce nor sale distracts from the remembrance of Allah, performing the Salah, and giving Zakah. They fear a Day when hearts and eyes will be overturned (in fear)." (Al-Quran, Surah An-Nur 24:37)

وَاللَّهُ مَا كَانَتْ خِلَافَةً وَلَا طَلَبُهَا، وَلَا سَأَلْتُ اللَّهَ فِيهَا قَطُّ

Abu Bakr (R.A) said: “By Allah, the Caliphate was never something I sought, nor did I ask Allah for it” (Sahih Al-Bukhari). The leadership in Islam is viewed not as a privilege to be desired but as a heavy trust to be borne with responsibility.

4. **They sell their Dunya for Akhirat**

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ ۚ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ ۖ وَعْدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ ۚ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ ۚ فَاسْتَبَشِرُوا بِنِعْمَتِ اللَّهِ ۖ الَّذِي بَايَعَكُمْ بِهِ ۚ وَذَٰلِكَ هُوَ الْقَوْمُ الْعَظِيمُ

“Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill

and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment." (Al-Quran, Surah At-Tawbah 9:111)

5. **They extremely urge for the hidayah of Human Beings**

فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَىٰ آثَرِهِمْ إِنْ لَّمْ يُؤْمِنُوا بِهَٰذَا الْحَدِيثِ أَسَفًا

"Then perhaps you would kill yourself through grief over them, [O Muhammad], if they do not believe in this message, out of sorrow." (Al-Quran, Surah Al-Kahf 18:6)

لَعَلَّكَ بَاخِعٌ نَفْسَكَ أَلَّا يَكُونُوا مُؤْمِنِينَ

"Perhaps you would kill yourself with grief that they will not be believers." (Al-Quran, Surah Ash-Shu'ara 26:3)

هَٰأَنتُمْ أَولَآءُ يُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ بِٱلْكِتَٰبِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا ءَامَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ ٱلْأَنَٰمِلَ مِنَ ٱلْغَيْظِ ؕ

"Here you are loving them but they do not love you, while you believe in the entire Book. And when they meet you, they say, 'We believe.' But when they are alone, they bite their fingertips at you in rage." (Al-Quran, Surah Aal-Imran 3:119)

6. **They sacrifice their Dunya for their Deen**

وَمِنَ ٱلنَّاسِ مَن يَشْرِي نَفْسَهُۥ ٱبْتِغَآءَ مَرْضَٰتِ ٱللَّهِ ۗ وَٱللَّهُ زَوَّٰفٌ بَٰلِعِبَادٍ

"And among people is he who sells himself, seeking the pleasure of Allah. And Allah is kind to [His] servants." (Al-Quran, Surah Al-Baqarah 2:207)

7. **They remain faithful with Allah and Rasul at all cost**

لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْآخِرِ يُوَادُّونَ مَن حَادَّ ٱللَّهَ وَرَسُولَهُۥ وَلَوْ كَانُوا آبَآءَهُمْ أَوْ أَبْنَآءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ ؕ

"You will not find a people who believe in Allah and the Last Day having affection for those who oppose Allah and His Messenger, even if they were their fathers or their sons or their brothers or their kindred". (Al-Quran, Surah Al-Mujadilah 58:22)

8. **They face hard trials before receiving Divine Aid**

أَمْ حَسِبْتُمْ أَن تَدْخُلُوا ٱلْجَنَّةَ وَلَمَّا يَأْتِكُم مَّثَلُ ٱلَّذِينَ خَلَوْا مِن قَبْلِكُمْ مَّسَّتْهُمُ ٱلْبَٰسَآءُ وَٱلضَّرَآءُ وَزُلْزِلُوا حَتَّىٰ يَقُولَ ٱلرَّسُولُ وَٱلَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصُرَ ٱللَّهُ ؕ أَلَا إِنَّ نَصْرَ ٱللَّهِ قَرِيبٌ

"Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were afflicted by hardship and adversity and were shaken until [even their] messenger and those who believed with him said, 'When is the help of Allah?' Unquestionably, the help of Allah is near." (Al-Quran, Surah Al-Baqarah 2:214)

9. **Their Eman enhances when tribulations increase**

وَلَمَّا رَأَى ٱلْمُؤْمِنُونَ ٱلْأَحْزَابَ قَالُوا هَٰذَا مَا وَعَدَنَا ٱللَّهُ وَرَسُولُهُۥ وَصَدَقَ ٱللَّهُ وَرَسُولُهُۥ ؕ وَمَا زَادَهُمْ إِلَّا إِيمَٰنًا وَتَسْلِيمًا

"And when the believers saw the [enemy] companies, they said, 'This is what Allah and His Messenger had promised us, and Allah and His Messenger spoke the truth.' And it only increased them in faith and submission." (Al-Quran, Surah Al-Ahzab 33:22)



10. **They have a special regard in the hereafter**

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسَاكِينٍ ظِيبَةٍ فِي جَنَّاتٍ عَدْنٍ ۚ ذَلِكَ الْفَوْزُ الْعَظِيمُ

He will forgive for you your sins and admit you to gardens beneath which rivers flow and pleasant dwellings in Gardens of perpetual residence. That is the great attainment. (Al-Quran, Surah As-Saff 61:13)

11. **They have a special reward in this world**

وَأُخْرَىٰ تُحِبُّوهُمَا نَصْرٌ مِنَ اللَّهِ وَقَتْحٌ قَرِيبٌ

And [you will obtain] another [favor] that you love – victory from Allah and an imminent conquest. (Al-Quran, Surah As-Saff 61:13)

12. **They please Allah at all cost and Allah gets pleased with them**

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ...

Allah is pleased with them, and they are pleased with Him. (Al-Quran, Surah Al-Mujadilah 58:22)

13. **They are Hizbullah (the Army of Allah)**

أُولَئِكَ حِزْبُ اللَّهِ ۚ

They are the party of Allah. (Al-Quran, Surah Al-Mujadilah 58:22)

14. **When they are powerless they are protected through direct Divine Aids**

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا هُودًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَنَجَّيْنَاهُمْ مِّنْ عَذَابٍ غَلِيظٍ

“And when Our command came, We saved Hud and those who believed with him out of mercy from Us, and We saved them from a harsh punishment.” (Al-Quran, Surah Hud 11:58)

فَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا صَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيٍ يُؤْمِنُونَ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ

“So when Our Commandment came, We saved Salih (Saleh) and those who believed with him by a Mercy from Us, and from the disgrace of that Day.” (Al-Quran, Surah Hud 11:66)

وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيارِهِمْ جَاثِينَ

“And when Our command came, We saved Shu‘aib and those who believed with him, out of mercy from Us, and those who transgressed were seized by the Cry, and they were found (dead) in their homes, fallen on their knees.” (Al-Quran, Surah Hud 11:94)

15. **When they gain reasonable power, they come up with strategy and strength**

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَءَاخِرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُوهُمْ اللَّهُ يَعْلَمُهُمْ ۚ

“Prepare against them whatever you can of power and of steeds of war, by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows.” (Al-Quran, Surah Al-Anfal 8:60)

وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَن يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ ۚ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

“And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen.” (Al-Quran, Surah Al-Hadid 57:25)

**16. When they gain reasonable power, they confront Hizb-ush-Shaitan**

قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْكُوا اللَّهَ كَمِ مِّنْ فَتَّةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً يَأْذِنُ اللَّهُ ۖ وَاللَّهُ مَعَ الصَّابِرِينَ... فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ ...

“Those who were certain that they would meet Allah said, ‘How many a small group has overcome a large group by permission of Allah. And Allah is with the patient.... So they defeated them by permission of Allah, and Dawud killed Jalut...’” (Al-Quran, Surah Baqara 2:249-251)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِّلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ... فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ

“O you who believe, be supporters of Allah, as when ‘Isa, the son of Mary, said to the disciples, ‘Who are my supporters for Allah?’ The disciples said, ‘We are supporters of Allah.’ ... So We supported those who believed, against their enemy, and they became dominant.” (Al-Quran, Surah As-Saff 61:14)

**17. They ultimately gain the victory over Hizb-ul-Shaitan (the Army of Satan)**

أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

Unquestionably, the party of Allah – they are the successful. (Al-Quran, Surah Al-Mujadilah 58:22)

فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

“The Army of Allah will be the victorious.” (Al-Quran, Surah Al-Ma’idah 5:56)

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ. إِنَّهُمْ هُمُ الْمُتَنصُرُونَ. وَإِنَّ جُنَدَنَا هُمُ الْغَالِبُونَ

“And Our word had already gone forth to Our servants, the Messengers, that it is they who would be helped, and that indeed Our hosts will be the victors.” (Al-Quran, Surah As-Saffat 37:171-173)

**18. Their ultimate victory is guaranteed, regardless of their materialistic strength**

قَدْ كَانَ لَكُمْ آيَةٌ فِي فِتْنَتَيْنِ الَّذِينَ اتَّفَقَا ۖ فِئَةٌ تُفَاتِلُ فِي سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِّثْلَهُنَّ رَأْيَ الْعَيْنِ ۚ وَاللَّهُ يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ..

“There was a sign for you in the two groups that met [in battle], one fighting in the way of Allah and the other disbelieving. They saw them [to be] twice their [own] number by eyesight. Allah supports with His victory whom He wills.” (Al-Quran, Surah Al-Imran 3:13)

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ ۖ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ.

"And Allah had already given you victory at Badr when you were weak. So fear Allah that you might be grateful." (Al-Quran, Surah Aal-e-Imran 3:123)

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ. إِنَّهُمْ هُمُ الْمُتَنصُرُونَ. وَإِنَّ جُنَدَنَا هُمُ الْغَالِبُونَ

“And Our word had already gone forth to Our servants, the Messengers, that it is they who would be helped, and that indeed Our hosts will be the victors.” (Al-Quran, Surah As-Saffat 37:171-173)

**19. They are sometimes made to lose or suffer losses, in order to review their mistakes**

وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّوهُم بِإِذْنِهِ ۖ حَتَّىٰ إِذَا فَشِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّنْ بَعْدَ مَا أَرْسَلَكُمْ مِمَّا تُحِبُّونَ ۚ مِنْكُمْ مَن يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَن يُرِيدُ الْآخِرَةَ ثُمَّ صَرَّفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۖ وَلَقَدْ عَفَا عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ

"Certainly, Allah fulfilled His promise to you when you were killing them by His leave, until [the moment] you lost courage, disputed about the matter, and disobeyed after He had shown you that which you love. Among you are some who desire this world, and among you are some who desire the Hereafter. Then He turned you back from them so that He might test you. And He has already forgiven you, and Allah is the possessor of bounty for the believers." (Al-Quran, Surah Al-Imran 3:152)

لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتِ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ.

"Allah has already given you victory in many regions and [even] on the day of Hunayn, when your great numbers pleased you, but they did not avail you at all, and the earth narrowed upon you despite its vastness; then you turned back, fleeing." (Al-Quran, Surah At-Tawbah 9:25)

**20. They are sometimes made to lose or suffer losses, in order to unveil the hypocrites**

إِنَّا أَنبَأْنَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُزًى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۖ وَاللَّهُ يُخَيِّبُ وَيُمِيتُ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ.

"O you who believe, do not be like those who disbelieved and said of their brothers when they traveled through the land or went out to fight, 'If they had been with us, they would not have died or been killed,' so Allah makes that [thought] a regret within their hearts. And it is Allah who gives life and causes death, and Allah is Seeing of what you do." (Al-Quran, Surah Aal-Imran 3:156)

**21. They are sometimes made to suffer lives, in order to honor the status of Martyrdom**

إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ ۚ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ.

"If a wound should touch you, there has already touched the [opposing] people a wound similar to it. And these days [of varying conditions] We alternate among the people so that Allah may make evident those who believe and [may] take to Himself from among you martyrs – and Allah does not like the wrongdoers." (Al-Quran, Surah Al-Imran 3:140)

**22. They are made to face extremely challenges, in order to sift hypocrites from Believers**

فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَدْنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَافِينَ.

“So if Allah returns you to a group of them, and they ask your permission to go out [to battle], say, ‘You will never go out with me, and you will never fight with me against an enemy. Indeed, you were satisfied with sitting [at home] the first time, so sit [now] with those who stay behind.’” (Al-Quran, Surah At-Tawbah 9:83)

### 23. They can differ in strategy and courage

وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ. إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ... إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُدْعِيَكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُنَزَّلِينَ.

"And [remember] when you [O Muhammad] left your family in the morning to post the believers at their stations for the battle, and Allah is Hearing and Knowing." "When two parties among you were about to lose courage, but Allah was their ally; and upon Allah the believers should rely." "[Remember] when you said to the believers, 'Is it not sufficient for you that your Lord should reinforce you with three thousand angels sent down?'" (Al-Quran, Surah Aal-e-Imran 3:121-127)

### 24. They overcome opponent only by Divine Power

وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ.

"And victory is not but from Allah, the Exalted in Might, the Wise." (Al-Quran, Surah Aal-e-Imran 3:126-127)

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ ۚ وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ

"So, you did not kill them, but Allah did. And you did not throw when you threw, but Allah threw" (Al-Quran, Surah Al-Anfal 8:17)

### B. The Salihun (Righteous People)

- i. They come into existence through the efforts of the Da‘iyah (Hizbullah, the Army of Allah)
- ii. They practice Deen sincerely
- iii. They engage in Dawah moderately
- iv. They are known as the Salihun (Righteous People)
- v. They receive good rewards in this world
- vi. They are promised great rewards in the Akhirah
- vii. They are not guaranteed victory over Hizb-ush-Shaitan (the Army of Satan)

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيَاةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

“Whoever, male or female, does righteous deeds, being a believer, We shall certainly make him live a good life, and shall give such people their reward for the best of what they used to do.” (Al-Quran, Surah Nahl 16:97).

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ

“As for those who believe and do righteous deeds, We shall certainly admit them among the righteous (in Paradise).” (Al-Quran, Surah Al-Ankabut 29:9)

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ

“And We have written in Zabur (Psalms), after the advice, that the land will be inherited by My righteous slaves.” (Al-Quran, Surah Al-Anbiya 21:105).

**C. Hizb-ul-Shaitan (Wicked People or the Army of Satan)**

- i. They neither follow the righteous path nor allow others to follow or spread it.
- ii. They can temporarily rejoice in this world under two conditions
  - a. when there are no Da‘iyah (Hizbullah) or Salihun (pious Muslims), or,
  - b. when they avoid conflict with Da‘iyah (Hizbullah) or Salihun (pious Muslims)
- iii. In the absence of Da‘iyah or Salihun, they are free to indulge in pleasure and luxury, spreading terror and horror far and wide.
- iv. When they confront with Salihun (pious Muslims), they might overcome them in this world
- v. When they combat Da‘iyah, their destruction is inevitable in this world
- vi. Their ultimate fate is severe punishment in the Hereafter.

لَا يُغْنِيكَ تَقَلُّبُكَ فِي الدُّنْيَا فِي الْبَلَدِ مَتَّعَ قَلِيلًا ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ

“Let not the strutting of the disbelievers in the cities deceive you. It is a brief enjoyment. Then their abode is Hell, and it is an evil abode indeed.” (Al-Quran, Surah Ale-‘Imran 3-196, 197)

فَذَرْنِي وَمَنْ يُكَذِّبُ بِهَذَا الْحَدِيثِ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ

“So, leave Me (to deal) with those who reject this discourse. We shall draw them near (to punishment) step by step from a way they do not know. And I will give them respite. Surely My plan is firm.” (Al-Quran, Al-A‘raf, 7:182-183)

إِنَّهُمْ يَكِيدُونَ كَيْدًا وَأَكِيدُ كَيْدًا فَمَهْلِكُ الْكَافِرِينَ أَهْلَهُمْ رُؤُودًا

Say, “Wait! I am too waiting with you.” (Al-Quran, Surah Al-Tur 52:29-32)

أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ الدُّبُرَ - بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذْهَى وَأَمْرٌ

“Or do they say, ‘We are a strong group and we will be victorious’? Soon shall their multitude be routed, and they will turn their backs in retreat. Rather, the Hour is their appointed time, and the Hour will be more grievous and bitter.” (Al-Quran, Surah Al-Qamar 54:44-46)

أُولَئِكَ حِزْبُ الشَّيْطَانِ ۚ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ

“They are the party of Satan. Behold, the party of Satan are the losers.” (Al-Quran, Surah Al-Mujadila 58:19).

**D. The Hypocrites (Munafiqun)**

- i. They are influenced with pomp and show of Hizb-ul-Shaitan (the army of Satan).
- ii. They intend to cheat Da‘iyah and Salihun by claiming and pretending to be the followers of Deen and faithful with Da‘iyah and Salihun.
- iii. They are relegated to a lower status, oppressed and exploited by the Hizb-ul-Shaitan
- iv. They face disgrace in the both worlds.
- v. Their fate is severe punishment in the Hereafter.

أَفْتُمُونَنَّا بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَمَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ

“Do you, then, believe in a part of the Book and disbelieve in the other? So, what can be the recompense of those among you who do so, except disgrace in the worldly life? And, on the Day of Judgment, they shall be turned to the most severe punishment. And Allah is not unaware of what you do.” (Al-Quran, Surah Al-Baqarah, 2:85)

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَلِيتَهُمْ عِنْدَهُمُ الْعِزَّةُ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا

“Give the hypocrites the glad tidings that for them there is a painful punishment, those who take the disbelievers for friends instead of the believers. Do they seek honor with them? Then, all honor belongs to Allah alone.” (Al-Quran, Surah An-Nisa 4:138-139).

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ

“Surely, the hypocrites will be in the lowest part of the Fire.” (Al-Quran, Surah An-Nisa 4:145).

### Ultimate fate and promises of four categorizes of human being in context of Dawah

Allah has provided clear promises regarding the fates of different groups:

#### A. Da'iyah (Hizbullah)

- i. They experience a life of satisfaction and peace in this world.
- ii. They are assured of a distinguished status and great rewards in the Hereafter.
- iii. When confronted by Hizb-ul-Shaitan (wicked army of Satan), they ultimately triumph with promised Divine aid

#### B. Pious Muslims (Salihun)

- i. They experience a life of fulfillment and peace in this world.
- ii. They are assured of divine rewards in the hereafter.
- iii. When confronted by the wicked army of Satan (Hizb-ul-Shaitan), their divine aid is not guaranteed.

#### C. Army of Satan (Hizb-ul-Shaitan)

- i. They can temporarily rejoice in this world under two conditions: (i) when there are no Da'iyah (Hizbullah) or Salihun (pious Muslims), or (ii) when they avoid conflict with them.
- ii. In the absence of Da'iyah or Salihun, they are free to indulge in pleasure and luxury, spreading terror and horror far and wide.
- iii. If they confront the Salihun (pious Muslims), they might overcome them in this world.
- iv. If they combat Da'iyah, their destruction is inevitable.
- v. Their ultimate fate is severe punishment in the Hereafter.

#### D. Hypocrites (Munafiqun):

- i. They are relegated to a lower status, oppressed and exploited by the wicked army of Satan (Hizb-ul-Shaitan), unless they categorically demonstrate adherence to either party, hizbullah or hizb-ul-Shaitan.
- ii. They face disgrace in the both worlds.
- iii. They will have severe punishment in the Hereafter.



**Categories of Hizb-ul-Shaitan and the Quranic Guidance of Treatment**

With the spread of Dawah, Hizb-ul-Shaitan (the satanic group) began to divide into three groups:

**A. Misguided Opponents**

These are the people who are misguided by stubborn people. These misguided people take some time to recognize the truth. But, as soon they recognize the truth they become staunch supporter of Deen and Dawah. For example, Khalid bin Waleed, Amr bin ‘Aas, Haris bin Hisham, Ikramah bin Abi Jahl, Abu Sufyan bin Harb, ‘Urwah bin Masud were initially misled by stubborn Hizb-ul-Shaitan but eventually realized and embraced the truth.

After listening Musa’s (a.s) Dawah and observe the miracles, Fir’aun’s magicians recognized and embraced the truth.

فَأَلْقَى السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى

“So, the magicians were made to fall down in prostration. They said, ‘We believe in the Lord of Harun and Musa.’” (Al-Quran, Surah Ta-Ha 20:70).

This group deserve to be treated with good manners and patience.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْهُمْ يَأْتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

“Call (people) to the way of your Lord with wisdom and good counsel, and argue with them in the best of manners. Surely, your Lord knows best the one who strays from His way, and He knows best the ones who are on the right path.” (Al-Quran, Surah An-Nahl 16:125)

**B. Frightened Opponents:**

After entering into argument, delegation of Najran frightened and got ready to pay the Jizyah (indemnity tax)

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ

“So, if someone argues with you about him (‘Isa) after the knowledge has come to you, say (to him), ‘Come, let us call our sons and your sons, our women and your women, and ourselves and yourselves. Then, let us pray and invoke the curse of Allah upon the liars.’” (Al-Quran, Surah Aal-e-Imran, 3:61)

As long as this group does not hinder the mission of Dawah, they are given respite.

**C. Stubborn Opponents:**

They pay no heed to the Dawah, rather become hostile towards the Du‘iyah and their mission. Their resistance to the Deen and Dawah to the truth is due to their staunch attachment to their own way of life. They fear losing their false authority and control over the people.

عن المغيرة بن شعبة، قال: قال أبو جهل: والله، ما نعلم محمداً صلى الله عليه وسلم إلا صادقاً، ولكن هذا الذي جاء به خلاف ما كان عليه آبائنا.

Mughira bin Shu'ba narrates that Abu Jahl said to him, "By Allah, we know nothing but that Muhammad is truthful, but what he has brought is contrary to what our forefathers practiced." (Musnad Ahmad, Hadith 26215)

They react to the call of Deen with hatred and hostility.

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَاءِ أَوْ ائْتِنَا بِعَذَابٍ أَلِيمٍ

"And when they said, 'O Allah, if this is the truth from You, then rain down upon us stones from the sky, or bring us a painful punishment.'" (Al-Quran, Surah Al-Anfal 8:32)

Folk of A'ad, Folk of Thamood, Nation of Nuh, Nation of Lut, Fir'aun, Qarun, Hamaan, Abu Jahl, Walid bin Al-Mughirah, Abu Lahb, U'tbah bin Rabi'ah, Shaibah bin Rabi'ah, A'bduallah bin Abi U'mayyah, A'as bin Wail, U'bai bin Khalf etc are the examples of stubborn opponents. They not only remained stick to their disbelief rather became staunch enemy of Deen, Dawah and Da'iyah. They are wiped out from the face of the earth with drastic punishment and had to face severe consequences in the life after death.

وَكَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَى فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتَهُمْ فَكَيْفَ كَانَ نَكِيرِ

"And those before them had rejected (the truth), the people of Nuh, and 'Ad, and Thamud, and the people of Ibrahim, and the people of Lut, and the dwellers of Madyan. And Musa was rejected too. So, I gave respite to the disbelievers, then I seized them; so, how (terrible) was My punishment!" (Al-Quran, Surah Hajj 22:44)

### The Fate of Stubborn Opponents

Stubborn opponents initially hinder and overcome the mission of Dawah, much like rising foam. However, when Da'iyah remain steadfast on their mission, they are ultimately destroyed, leaving the Da'iyah and Salihun to endure.

يُنَزِّلُ الْمَاءَ مِنَ السَّمَاءِ فَنَسِيلٌ أَوْ دِيَّةٌ بَقْدَرِهَا فَاخْتَمَلَ السَّيْلُ زَبَدًا رَّابِيًا وَمِمَّا يُوقِلُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِّثْلُهَا  
كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبُطْلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ

"He sent down water from the sky, so the valleys flowed according to their capacity, and the torrent carried foam that swelled to the surface. Similar foam arises from what they heat in the fire to make ornaments or utensils. That is how Allah gives the example of truth and falsehood. As for the foam, it goes to waste, and what benefits people remains on the earth. That is how Allah cites examples." (Al-Quran, Surah Ra'd 13:17)

### Objective

The objective of this study is to explore and examine how human existence, worship, knowledge, societal responsibilities and Khilafah are interconnected through the framework of Dawah. This study aims to analyze the Quranic and Hadith-based evidence on Dawah and governance, particularly during the period of Khilafah Rashida, and to

provide a structured analysis of how Dawah plays a critical role in achieving societal well-being and fulfilling the divine mandate of vicegerency.

### Research Questions

1. How does the Quranic concept of vicegerency (Khilafah) shape the responsibilities of Muslims in governance and societal roles?
2. What role does Dawah play in the establishment of justice and ethical governance in the context of Khulafa Rashidun?
3. How does the integration of Dawah, Ibadat (worship), and Ilm (knowledge) create a holistic framework for human existence?
4. What are the historical and contemporary challenges to implementing the principles of Dawah in modern Islamic governance?

### Significance

This study fills a gap in existing literature by providing a structured analysis of Dawah as a central element in the Quranic framework of human existence. It underscores the importance of understanding Dawah not merely as a religious duty but as a holistic system that governs personal, social, and political life. By examining the Quranic and Hadith evidence, this study aims to offer insights that can guide contemporary Muslims in integrating Dawah into all aspects of life, following the model of the Khulafa Rashidun.

### Methodology

The methodology section outlines the approach adopted to analyze the **architecture of Dawah** through the lens of Islamic sources, focusing on the **Quran, Hadith**, and the practices of the **Khulafa Rashidun**. This study employs a **qualitative research design** with a **thematic analysis** approach, exploring the textual evidence from the Quran, Hadith, and historical Islamic governance.

### Research Design

This study is **qualitative** in nature, seeking to examine and interpret the underlying themes of Dawah as they are represented in Islamic teachings and history. It follows a **thematic analysis** method, which involves identifying, analyzing, and reporting patterns or themes within Quranic verses, Hadiths, and historical sources. The study adopts a **structured framework** to address the multidimensional aspects of Dawah as a guiding principle for human existence, personal worship and societal governance.

### Data Collection

Data for this study is collected through:

1. **Quranic Verses:** Verses from the Quran, particularly those related to **human existence, vicegerence** and the role of Dawah, are analyzed. Verses on governance and the mission of Prophets, especially Prophet Muhammad (pbuh), are considered central to this research. The **translation by Taqi Usmani** is used throughout for consistency.
2. **Hadith Literature:** Relevant Hadiths that detail the responsibilities of the Muslim Ummah in continuing the mission of the Prophets are analyzed. Key Hadith collections such as **Sahih Al-Bukhari, Sahih Muslim, Ibne Majah** etc., are referenced for authentic

accounts of how the **Khulafa Rashidun** applied Dawah in governance and community-building.

3. **Historical Analysis:** A review of the governance strategies and Dawah principles adopted by the **Khulafa Rashidun—Abu Bakr, Umar, Usman and Ali** (may Allah be pleased with them) – provides insights into how Dawah was implemented at a societal and political level. Historical records, including early Islamic texts, biographies (Seerah), and scholarly works on **Islamic governance**, are included.

### Results and Discussion

#### 1. Human Existence and Its Forms: Animalic, Angelic, Vicegerent of Allah, and Deputy of Prophets

The Quranic understanding of human existence encompasses multiple forms, from basic animalic behavior to the elevated status of being the vicegerent of Allah on Earth. The role of humans as Khalifah (vicegerents) is central to their existence, as highlighted in the Quranic verse:

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيفَةً

“And when your Lord said to the angels, ‘I am going to create a deputy on the earth.’” (Al-Quran, Surah Al-Baqarah 2:30).

This Khalifah status comes with responsibilities, primarily the duty of Dawah. The followers of Prophet Muhammad (pbuh) are seen as deputies of the Prophets, tasked with spreading the message of Allah, as seen in the verse:

قُلْ هٰذِهِ سَبِيْلِىْ اَدْعُوْا اِلٰى اَللّٰهِ عَلٰى بَصِيْرَةٍ اَنَا وَمَنْ اَتَّبَعَنِىْ

“Say, ‘This is my way. I call (people) to Allah with sure knowledge, I and whoever follows me.’” (Al-Quran, Surah Yusuf 12:108).

This connection underscores that followers of Prophet Muhammad (pbuh) are not just individuals living for themselves but are entrusted with the mission of guiding others towards the truth.

#### 2. The Relationship Between Ibadat (Worship), Ilm (Knowledge), and Dawah

Holy Quran links personal devotion, knowledge, and Dawah as essential aspects of Deen (religion). Ibadat and Ilm are foundational for personal growth, but they also serve as the basis for effectively engaging in Dawah. As the Quran states:

قُلْ هَلْ يَسْتَوِى الَّذِيْنَ يَعْلَمُوْنَ وَالَّذِيْنَ لَا يَعْلَمُوْنَ

“Say, ‘Are those who know equal to those who do not know?’” (Al-Quran, Surah Az-Zumar 39:9)

Ibadat with Ilm (Knowledge) lead to a holistic implementation of Deen, which is reflected in Dawah activities that aim to establish Allah’s will on the Earth. The promise of divine success for those who follow this path is clear:

وَعَدَ اللّٰهُ الَّذِيْنَ ءَامَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ

“Allah has promised those of you who believe and do good deeds that He will surely make them successors in the land.” (Al-Quran, Surah An-Nur 24:55)

### 3. Dawah and the Khulafa Rashidun: Rules of Governance and Well-being of Society

The practices of the Khulafa Rashidun demonstrate how Dawah was integrated into their governance. The Caliphs reinforced principles of justice, ethical governance, and the mission of Dawah in their leadership.

- **Abu Bakr (r.a.):** His firmness in upholding zakat, even during rebellion, highlights the importance of adhering to Islamic principles.

وَاللَّهُ لَوْ مَنَعُونِي عِقَالًا كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللَّهِ لَقَاتَلْتُهُمْ عَلَيْهِ

“By Allah, if they withhold even a rope which they used to give to the Messenger of Allah, I would fight them for it.” (Sahih Al-Bukhari).

- **Umar ibn al-Khattab (r.a.):** Known for his just governance, Umar emphasized moral righteousness over material power, as evidenced by his statement:

يَا لَيْتَ بَيْنَنَا وَبَيْنَهُمْ جَبَلًا مِّن نَّارٍ، لَا يَصْلُونَ إِلَيْنَا وَلَا نَصِلُ إِلَيْهِمْ

“I wish there were a mountain of fire between us and them, so neither they could reach us nor we could reach them.” (Al-Tabari: Tarikh al-Rusul wal-Muluk, Vol. XIII).

- **Usman ibn Affan (r.a.):** His leadership during times of wealth and turmoil exemplified the challenges of maintaining unity within the Ummah. His martyrdom was foretold:

يَا عُثْمَانُ، إِنَّ اللَّهَ مُقَمِّصُكَ قَمِيصًا، فَإِنْ أَرَادُوكَ عَلَى خَلْعِهِ فَلَا تَخْلَعْهُ هُمْ

“O Usman, Allah will clothe you with a shirt, and if they want you to take it off, do not take it off.” (Sunan Ibn Majah, Hadith).

- **Ali ibn Abi Talib (r.a.):** Even in times of conflict, Ali maintained the ethics of warfare, forbidding excessive harm:

ثُمَّ صَلَّى رَكَعَتَيْنِ وَرَفَعَ يَدَيْهِ إِلَى السَّمَاءِ، وَقَالَ: يَا أَيُّهَا النَّاسُ، لَا تَقْتُلُوا جُرْحًا، وَلَا تَتَّبِعُوا مُذِيرًا...

“After performing two Rak‘ats of prayer, he raised his hands to the heavens and said, ‘O people, do not kill the wounded, do not pursue those who flee...’” (Kandahlawi, 1997).

### 4. Quranic Categorization of Human Beings and Ultimate Promises in Context of Dawah

The Quran categorizes humanity into four groups based on their relationship with Dawah:

- **Da‘iyah (Callers to Allah or Hizbullah):** Promised divine success in both worlds.
- **Salihun (Pious Muslims):** Assured peace and rewards but not guaranteed victory in conflicts.
- **Hizb-ul-Shaitan (Army of Satan):** Enjoy temporary worldly success but face ultimate defeat and punishment.
- **Hypocrites (Munafiqeen):** Degraded in this world and destined for severe punishment in the Hereafter.

#### Conclusion

1. This study on the architecture of Dawah provides a structured analysis of how Dawah operates as the core responsibility of Muslims, shaping their individual and collective identity. Through the examples of the Prophet Muhammad (pbuh) and the

Khulafa Rashidun, it becomes evident that Dawah is not only about inviting others to Islam but is integral to the broader framework of justice, knowledge, and governance.

2. The research shows that human existence, according to the Quran, ranges from animalistic tendencies to the elevated status of being the vicegerent of Allah. Muslims are tasked with rising to the latter by taking on the role of Dawah, following the Prophetic model. This study emphasizes that the call to Allah is not limited to the Prophets but extends to all Muslims.

3. This reveals that Muslims, as the deputies of the Prophets, must engage in Dawah as a way of life, upholding the message of Islam in all facets of life.

4. The research also examines how worship (Ibadat), knowledge (Ilm), and Dawah are interlinked. True Islamic life involves not just personal spirituality but the responsibility of calling others to the faith. This is what separates complete adherence to Deen from a partial observance of religion.

5. The Khulafa Rashidun, through their governance, demonstrated how Dawah was interwoven with justice, peace and social welfare.

6. The Khulafa Rashidun, Abu Bakr, Umar, Usman, and Ali (r.a), laid the foundation for Dawah through their leadership.

7. The Khulafa showed that Dawah is about establishing societal justice and providing moral guidance.

8. This framework still holds relevance for contemporary societies, where the integration of Dawah into governance can promote justice, peace and moral integrity.

9. The timeless principles of Dawah laid out by the Quran and the actions of the Khulafa Rashidun serve as a blueprint for contemporary Muslims. In today's globalized world, Dawah requires adaptation to modern challenges, including digital communication and multicultural societies. The core principles of calling to Allah with wisdom, justice, and knowledge remain unchanged, but the methods may evolve.

10. Dawah, as presented in the Quran and exemplified by the Khulafa Rashidun, is a comprehensive obligation that encompasses personal worship, knowledge, and governance. Muslims are tasked with upholding justice and calling others to the way of Allah in all aspects of life. By adhering to the principles of Dawah, Muslims can contribute to the betterment of society and fulfill their role as the vicegerents of Allah on earth.

#### Recommendations

1. **Restoring the Comprehensive Practice of Deen:** It is essential for the contemporary Muslim Ummah to return to the practice of comprehensive Deen, which includes all dimensions of faith, worship, ethics, and governance as laid down in the Quranic teachings and exemplified by the Prophet Muhammad (pbuh) and the Khulafa Rashidun. The leadership of the Ummah should encourage a holistic understanding and practice of Deen, ensuring that Dawah is not seen merely as a religious ritual but as the central responsibility of Muslims as deputies of the Prophet.

2. **Strengthening the Role of Dawah in Governance:** Drawing inspiration from the governance models of the Khulafa Rashidun, contemporary Muslim leaders should adopt



a Dawah-centered approach in governing their societies. The principles of justice, equity, consultation (shura), and accountability must be emphasized. These values, when coupled with Dawah, can ensure the well-being of the society and its alignment with divine guidance. Examples from the rules of Caliph ‘Umar regarding justice and ‘Ali’s emphasis on consultation and restraint in conflict provide a foundation for modern governance.

3. **Building a Dawah-Based Education System:** The establishment of an educational system that integrates Deen and Dawah is critical for future generations. There is a pressing need to create curricula that instill the values of Dawah, along with the knowledge of Ibadat (worship) and Mu‘amalat (dealings), ensuring that the next generation of Muslims understands their role as vicegerents of Allah on Earth and their duty to spread the message of Islam. The early Islamic focus on learning, as seen during the caliphate of ‘Umar (r.a) and ‘Usman (r.a), should be revived.

4. **Reviving Ethical Dealings in Social and Economic Matters:** The moral and ethical standards set by the Khulafa Rashidun in dealing with both Muslims and non-Muslims are key to addressing current societal challenges. Emphasizing transparency, honesty, and fairness in business transactions, governance, and social relationships can lead to a stronger, more unified Ummah. The practice of ethical governance, as seen in the rules set by Caliph Abu Bakr and ‘Umar regarding the welfare of society, must be revived and adapted to modern contexts.

5. **Promoting Unity and Addressing Sectarian Divisions:** Following the model of the Khulafa Rashidun, especially ‘Usman and ‘Ali, efforts should be made to heal the divisions within the Ummah. The promotion of unity is vital for the success of Dawah. Strategies that focus on fostering mutual respect and reducing sectarian conflicts should be prioritized, ensuring that the Ummah remains united in its goal of fulfilling the responsibilities of Khilafah.

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