

The Shariah Obligation of Dawah: The Call for the Khilafah, An Obligation of Sustained Effort across Generations

The work of Islamic revival is not the work of an individual, nor the mission of a single era. It is a trust — an amānah (trust) — carried in the hands of one generation and transferred with sincerity to the next, until the promise of Allah (swt) of nasr (نصر victory), tamkeen (تمكين empowerment) and istikhlaaf (استخلاف succession in authority) are fulfilled.

By the Grace of Allah (swt), I, am of the second generation; my father and mother both in the Dawah and now with their Lord. My daughter and son are of the third — I pray for their constancy — while my newly born grandson is aspired, In Sha Allah, to be in the fourth. As Dawah carriers, we need to wake up each day seeking the pleasure of our Lord by fulfilling our role in this great and honourable task, which Allah (swt) has blessed us with. Allah (swt) said, ﴿وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ﴾ **“And those who strived for Us — We must surely guide them to Our ways. And indeed, Allah is with the doers of good.”** [TMQ Surah Al-'Ankabut: 69]. This verse is not addressed to those who strive for a single season and then retreat. It speaks to those who persevere — jāhadū, in the past continuous for confirmation within a condition — for the sake of Allah, regardless of the duration and the difficulty. The promise of divine guidance is tied conditionally to the constancy of the effort, not merely to its commencement.

This is the foundational truth that is inherent with this message as sunnah of Allah and which every carrier of the Dawah must internalise at the outset. The Dawah carrier must internalise that we did not enter this work just to see its end within our own lives. We entered it because it is the obligation of our time, because the Ummah requires it, because Allah (swt) has honoured only few with the clarity of vision and the sincerity of intention to carry it and it is He (swt) in whose authority is the matters of nasr, tamkeen and istikhlaaf.

Life is for striving and the rest is upon death, as an escape from evil. The Prophet (saw) said, «اللَّهُمَّ أَصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةٌ أَمْرِي وَأَصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعَاشِي وَأَصْلِحْ لِي آخِرَتِي الَّتِي فِيهَا مَوْتِي وَاجْعَلْ لِي مِنْ كُلِّ شَرٍّ «O Allah, order well for me my religion which is the support of my affairs; order well for me my worldly affairs in which my livelihood is found; order well for me my life to come where is my ultimate destination; make life for me a means of increase in all that is good; and make death a rest for me from every evil.” [Muslim]

The Prophet Muhammad (saw) and his Companions (ra) worked tirelessly for twenty years — enduring persecution in Makkah for thirteen years, migrating to Madinah, establishing the Islamic state, and fighting off the Quraysh at Badr, Uhud, and al-Ahzab — before Allah (swt) granted them the Fath-e-Makkah in Ramadan of the 8th year of Hijrah. The sons of the great Sahaba (ra) and the grandsons of the Prophet (saw) stood against the tyrant. Among those who walked this path, Yasir and Sumaiyyah (ra) were martyred years before the victory, never witnessing the triumph they gave their lives for, whilst their son Ammar (ra) stood against tyranny at an advanced age. Their constancy unto death was not failure — it was their eternal honour, and generation after generation did so.

History also confirms this pattern without exception. Salahuddin al-Ayyubi (rh) spent over twenty years uniting the fractured Muslim rulers of the Ash-Sham and Egypt before the Mujahideen finally liberated Al-Quds in 583 AH — eighty-eight years after the Crusaders had seized it. The noble Companion Abu Ayyub al-Ansari (ra) was martyred just outside the walls of Constantinople in 49 AH and lies buried there still — nearly eight centuries before Sultan Muhammad al-Fatih fulfilled the prophecy of the Prophet (saw) and opened the city to Islam in 1453 CE. Those who lived and died during those years of

preparation without witnessing the final liberation were not failures. They were the foundation upon which the liberation was built.

Each of these examples carries the same lesson: the years of apparent stagnation are not wasted years. They are the very substance of the work. Victory is the culmination, not the content. The Dawah Carrier should always remember this. The Nasr — the divine support — is in the hands of Allah alone.

Hizb ut Tahrir itself is a living embodiment of this truth. Sheikh Taqiyuddin al-Nabhani (rh) founded the Hizb in 1953, working tirelessly in the face of imprisonment and exile until he returned to his Lord in 1977. Sheikh Abd al-Qadim Zalloum (rh) carried the mantle until 2003. Sheikh Ata Bin Khalil Abu al-Rashtah — may Allah protect him — continues to lead today, having himself witnessed three eras of leadership and decades of patient calling. Across seven decades, the work has reached Central Asia, the Arabian Peninsula, the Subcontinent, Africa, Europe, and America — a sustained and consistent expansion that shakes the already weakened thrones of the Muslim rulers and confronts the capitalist new world order with a coherent and sincere alternative. To further emphasise this - the explicitly title of the quarterly report from the Washington based think tank - Middle East Forum of September 2025 titled – **“Hizb-ut-Tahrir: Political Doctrine, Global Reach, and Challenge to the International Order”** is amongst many publications confirming the fear of the West of the strength of the Dawah and its carriers. If the carriers of falsehood — Communists and Hindutva movements — worked for a century to reach the levers of governance, how can we, who carry the most truthful system from the Lord of all worlds, permit ourselves to be dissuaded from this most honourable of tasks?

Over the decades of this work, it is inevitable that some carriers of the dawah will find the path difficult. Fear, fatigue, family pressures, economic hardship, confusion in the face of prolonged struggle without visible breakthrough — these have tested the resolve of the sincere in every generation. This is not new. The Quran itself records the moments when the Companions wavered, and Allah (swt) responded to them not with condemnation but with reminder, encouragement, and renewed call. Allah (swt) said, ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾ **“O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful.”** [Surah Aali 'Imran, 3:200]. Three commands in ascending order of demand: *“isbiru”* — bear your own hardship with patience. *“Sabiru”* — outdo your enemy in patience. *“Rabitu”* — remain bound to the post you have been assigned, unwavering. These are not three separate acts. They are three dimensions of the single act of steadfastness that Allah (swt) requires of those who carry His call in difficult times.

To those who remain firm, day after day, year after year, decade after decade: know that the greatest reward belongs to those who stay the course to their graves. Paradise is not for those who merely wished for it. It is for those who worked for it — consistently, sincerely, until their final breath. The Khilafah Rashidah (rightly guided Caliphate) on Method of the Prophethood is not a distant dream — it is a glad tidings of the Prophet (saw), whilst tamkeen (empowerment) and istikhlaaf (succession in authority) are promised by Allah (swt). Every study circle, every march, every act of patient constancy by every carrier of this dawah, in every corner of this earth, is a brick in the edifice that Allah (swt) will complete. We are moving. The signs are clear. The promise is true. It is just a matter of time, by the Permission of Allah (swt).

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