Reviving Dawah: A Pathway To Islamic Unity And Governance In The Contemporary World

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Abstract: *This article examines the interplay between Dawah and Islamic governance, focusing on the Rashidun Caliphate and its role in harmonizing spiritual and political leadership. The study explores how Dawah-centered governance, exemplified by Prophet Muhammad (PBUH), Umar ibn Khattab (RA), and Umar ibn Abdul Aziz (RA), laid the foundation for ethical statecraft and social cohesion. Insights from classical scholars such as Al-Mawardi, Al-Ghazali, and Ibn Khaldun, alongside modern thinkers like Ilyas Kandahlawi, Yusuf Kandahlawi, and Abul Hasan Ali Nadwi, further highlight the historical decline of Dawah-centric governance as a key factor in the political fragmentation of the Muslim Ummah and the rise of secular ideologies. The study hypothesizes that (1) Dawah-centric leadership is essential for sustaining spiritual unity and political authority in Islamic governance, (2) the absence of Dawah as a guiding force contributes to socio-political disintegration in Muslim societies, and (3) reviving Dawah, aligned with early Islamic principles, can address contemporary governance challenges. Employing a qualitative thematic analysis of Quranic verses, Hadith, and historical Islamic governance, the research systematically examines Dawah as a structured framework for faith, leadership, and societal justice. Using textual analysis and historical validation, the study identifies key governance principles derived from Dawah, ensuring methodological rigor through triangulation of Islamic sources.Findings reveal that Dawah was central to ethical and spiritually grounded governance during the Rashidun Caliphate, and its decline has significantly impacted Islamic political stability. The ethical leadership of Umar ibn Khattab (RA) and Umar ibn Abdul Aziz (RA) serves as a model for contemporary governance, demonstrating how integrating Dawah principles can restore ethical leadership, unity, and resilience in modern Muslim societies. By revisiting the Dawah-centric governance model, this study offers insights into addressing the socio-political challenges of the Muslim Ummah while preserving its spiritual and ideological coherence.*

Key Words: *Dawah, Rashidun Caliphate, Islamic governance, Dawah-centric governance, Muslim unity*

INTRODUCTION

The significance of Dawah, the act of inviting and convincing to Islam, goes beyond mere spiritual teaching. Historically, it has functioned as a core element of governance in Islamic societies, bridging religious principles with political authority. During the Rashidun Caliphate, Dawah was central to the political, economic, and spiritual cohesion of the Muslim Ummah. The decline of Dawah as a governing principle has led to the disintegration of Islamic unity and governance. This article examines the historical role of Dawah, especially during the time of the Rashidun Caliphs, and its potential revival as a tool for addressing contemporary governance challenges in the Muslim world.

The Prophet Muhammad (PBUH) instructed Ali (RA) when he was bestowed with a flag during the Battle of Khaybar: "Proceed calmly, and when you enter their land, invite them to Islam and inform them of what is obligatory upon them, for by Allah, if Allah guides one man through you, it is better for you than possessing red camels" (Al-Bukhari). Prophet Muhammad (PBUH) emphasized the primacy of Dawah over worldly possessions. He instructed Ali (RA) to invite the people to Islam first, reinforcing that guiding even a single person to Islam is more valuable than acquiring the finest worldly goods, symbolized by red camels—an analogy for wealth and status in pre-Islamic Arabia.

When Umar Ibn Khattab (RA) was informed about the conquest of Persian lands, he expressed concern for the sanctity of life, saying: "Would that there had been a mountain of fire between us and them so that neither they could reach us nor we could reach them. It is not our goal to conquer lands and shed blood unnecessarily" (Kandahlawi, 1999). Umar's statement reflects the importance of Dawah over conquest, prioritizing guidance and justice over expansion through violence.

When Umar bin Abdul Aziz, known for the title of Second Umar, was informed that the revenue from the protection tax (jizya) was declining because non-Muslims were converting to Islam, he responded: "Indeed, Allah sent Muhammad (PBUH) as a guide, not as a tax collector" (Ibn Kathir, 1998). Umar bin Abdul Aziz demonstrated his focus on spiritual responsibility rather than material gain. His statement emphasizes that the primary mission of the Prophet Muhammad (PBUH) and Islamic governance is to guide people towards faith, not to burden them with taxes or worldly obligations.

The article also draws upon the works of classical scholars such as Al-Mawardi, Al-Ghazali and Ibne Khaldun to establish the theoretical underpinnings of Dawah in governance, juxtaposed with contemporary thinkers. While analyzing historical models, the study delves into hypotheses on how Dawah could serve as a modern solution to socio-political disintegration in the Muslim world. Ultimately, this paper presents a roadmap for reviving the role of Dawah in contemporary Islamic governance.

To explore the role of Dawah in governance, this study

adopts a qualitative research design with a thematic analysis approach. Quranic verses, Hadith literature, and historical records of the Khulafa Rashidun serve as primary sources for textual analysis. The study examines how Dawah operates as a guiding principle for personal faith, community development, and leadership, applying a structured framework to categorize its multifaceted role. By focusing on authentic Islamic sources, this research ensures methodological rigor and alignment with classical Islamic scholarship.

Problem Statement

The decline of Islamic unity and governance, particularly after the *Rashidun* Caliphate, is closely linked to the diminishing role of *Dawah* in political contexts. Historically, *Dawah* played a critical role in uniting the *Ummah* under Islamic governance, but the gradual shift away from *Dawah*-centered statecraft has led to the fragmentation of the *Ummah* and the weakening of the *Khilafah*. In the modern era, Muslim nations face numerous socio-political challenges, including disunity, secularism, and governance crises.

The problem this research seeks to address is the lack of integration of *Dawah* into contemporary governance models in the Muslim world, which has contributed to the fragmentation and weakening of Islamic political authority. The article aims to investigate how the reestablishment of *Dawah*-driven governance, based on the principles set forth during the *Rashidun* Caliphate, can offer solutions to the challenges faced by Muslims today.

LITERATURE REVIEW

The historical development of Islamic governance has been intrinsically tied to *Dawah*, the act of inviting others to embrace Islam and convincing weak Muslim to practice Islam with letter and spirit. During the time of the *Rashidun* Caliphate, *Dawah* was not merely a religious activity; it was a central component of statecraft and political authority. Classical Islamic scholars such as Al-Mawardi, Al-Ghazali, Ibne Khaldun have emphasized the interdependence of *Dawah* and governance. Their works reveal how the spiritual leadership provided by *Dawah* helped unite the Muslim *Ummah* under a single political authority, ensuring both internal cohesion and the spread of Islam beyond the Arabian Peninsula.

Over time, however, as Islamic governance evolved, the centrality of *Dawah* diminished, leading to the fragmentation of the *Ummah* and the decline of the *Khilafah*. This shift away from *Dawah*-driven governance resulted in the weakening of Islamic unity, with various Muslim states adopting secular governance models, especially following the fall of the *Ottoman Khilafah* in the 20th century. The disintegration of Islamic unity and the abandonment of *Dawah* as a core principle have left a socio-political void in the Muslim world.

The Classical Foundation of Dawah and Governance, Scholars like Al-Mawardi, Al-Ghazali and Ibn Khaldun have highlighted the symbiotic relationship between Dawah and governance in their classical works. Al-

Mawardi's "Al-Ahkam Al-Sultaniyya" (The Ordinances of Government) is one of the earliest texts to outline the governance framework for an Islamic state. In this work, Al-Mawardi states: "The primary duty of the Caliph is to safeguard the religion through the propagation of Dawah and the establishment of justice" (Al-Mawardi, 1985). Al-Mawardi saw Dawah as a tool for maintaining Islamic law and uniting the Ummah under the banner of faith.

Similarly, Ibn Khaldun's Muqaddimah discusses the cyclical nature of civilizations and the role of religion and Dawah in preserving political unity. He asserts, "Religious zeal ('Asabiyyah) fueled by Dawah is the bedrock of enduring political authority" (Ibn Khaldun, 2005). He illustrates how the early Islamic state's rapid expansion was a direct result of the Dawah-driven enthusiasm for the faith.

Al-Ghazali's "Ihya Ulum al-Din" (The Revival of Religious Sciences) stresses the ethical dimensions of governance, highlighting how rulers should embody Islamic ethics and Dawah in their leadership. "A ruler who neglects Dawah is like a body without a soul—he may wield power, but it is devoid of life and purpose" (Al-Ghazali, 1993).

These scholars collectively agree that the success of Islamic governance is inherently linked to the vibrancy of its Dawah initiatives. When Dawah thrives, it unites the Ummah and strengthens governance; when it fades, governance becomes disjointed and ineffective.

Historical Foundations of Dawah in Khilafat-e-Rashida

Abu Bakr's Caliphate - Maintaining Dawah in the Face of Apostasy

Abu Bakr inherited a ruptured Ummah after the death of the Prophet Muhammad (PBUH). Waves of apostasy threatened to dismantle the nascent Islamic state, but his steadfast dedication to Dawah preserved its integrity. Abu Bakr (R.A) said:

قال أبو بكر: والله لو ظننت أن السباع تخطفني لأنفذت بعث أسامة كما أمر به رسول الله صلى الله عليه وسلم، ولو لم يبق في المدن غيري لأنفذته.

"By Allah, if I believed that wild beasts would tear me apart, I would still dispatch the army of Usama as ordered by the Messenger of Allah (peace be upon him). Even if none but I were left in the city, I would still send them forth." (Ibn Kathir, 1998).

Abu Bakr (RA) said, emphasizing the importance of Dawah even in the face of internal rebellion. His decisive action in the Ridda Wars illustrates the critical role Dawah played in maintaining the unity and political authority of the early Muslim state (Al-Mawardi, 1985). Abu Bakr's era provides an exemplary case of how Dawah was used as a political tool to combat apostasy and re-establish religious authority. His approach prioritized the propagation of Islamic values over security concerns, showing that the survival of Islam depended not on force alone but on maintaining the call to faith.

Umar's Era - Expansion through Dawah and Justice

The ten-year caliphate of Caliph Umar (RA) is perhaps the most definitive example of the fusion of Dawah and

governance. The rapid expansion of the Islamic state during his reign was not merely military conquest; it was deeply intertwined with the spread of Islamic values through Dawah. Umar's administrative reforms ensured that Dawah became institutionalized within the Islamic governance framework. His policies were rooted in the practice of Amr bil Ma'roof wa Nahi anil Munkar (enjoining what is good and forbidding what is wrong). According to Al-Mawardi, Umar's strategy was one of "balanced expansion where military conquest was always followed by the establishment of Dawah institutions" (Al-Mawardi, 1985). His reign also saw the establishment of schools, courts, and governance systems that incorporated Dawah at every level of society.

Usman's Caliphate - Wealth, Power, and Challenges to Dawah.

The twelve-year reign of Caliph Usman (RA) saw both the continuation of Islamic expansion and the internal challenges that threatened to disrupt the role of governance. His era was marked by significant wealth accumulation and material prosperity for the Muslim state, but this material success also led to disunity. Prophet Muhammad (PBUH) foretold his martyrdom: "O Usman, Allah will clothe you with a shirt, and if people want you to take it off, do not take it off." (Ibn Majah). Usman (RA) remained steadfast in his leadership despite the pressure to step down. Eventually, Usman was assassination, which is viewed as a turning point where materialism began to overshadow Dawah.

Ali's Caliphate - The Role of Dawah Amidst Civil Strife

The five-and-a-half-year reign of Caliph Ali (RA) was defined by civil strife and internal conflict. During this period, Dawah played a different but equally important role. Caliph Ali's focus was on restoring religious and political order through ethical leadership and Dawah. Muhammad bin 'Umar reports: "'Ali did not start the fight with people of Jamal [i.e. camel] unless he called people to Allah for three days. On third day, Hasan, Husain and Abdullah bin Ja'far came to 'Ali, and submitted: 'The number of injured persons has multiplied.' Then 'Ali addressed [Abdullah bin Ja'far]: 'O my nephew! By Allah! I am not at all careless about them, but I do not know what they want?' He then asked for some water and after performing Wudu, he offered two Rak'at of Prayers. Having finished the Prayers, he raised his both hands and prayed to Allah and told the people: 'In case of your domination, never chase the run-away persons, nor try to kill the injured, and take into possessions only their weapons, and leave off everything other than their weapons, for these thing belong to their heirs" (Kandahlawi, 1999).

Despite the internal discord, Ali (RA) remained committed to the principles of Dawah. His governance was characterized by a strong emphasis on justice and fairness, both of which were crucial elements of his Dawah mission.

The Decline of Dawah and the Fragmentation of the Ummah

From Dawah-Centric Governance to Secularism

As Islamic governance evolved over the centuries, the role of Dawah became increasingly marginalized. The fall of the Khilafah in the 20th century marked the complete secularization of governance in many Muslim-majority nations. Scholars like Ibn Khaldun foresaw this decline, stating that when rulers forsake Dawah with true spirit and pursue worldly power, their kingdoms crumble. (Ibn Khaldun, 2005).

The detachment of political governance from religious principles led to the fragmentation of the Ummah. Without the unifying force of Dawah, Islamic nations became susceptible to external influences, resulting in colonialism, and later, the adoption of Western political frameworks that further eroded the Islamic identity.

REVIVAL OF DAWAH: A CONTEMPORARY NECESSITY

In today's socio-political context, the revival of Dawah is not only a religious obligation but also a political necessity. As Islamic scholars such as Ilyas Kandhlawi and Yusuf Kandhlawi have argued, Dawah must once again serve as the foundation of Islamic governance. According to Yusuf Kandhlawi, the establishment of Islamic governance without Dawah would lack substance and sustainability, as he frequently emphasized its foundational role in nurturing an Islamic society (Nadwi, n.d.-a). Similarly, Ilyas Kandhlawi underscored that personal adherence to Islamic principles is essential for Muslims to be entrusted with governance. He stated, "When we do not fulfill the commandments of Allah and refrain from the forbidden in our personal lives, over which we have full control and there is no obstacle or compulsion, then how is it possible that we be entrusted with the governing of this world?" (Nadwi, n.d.-b). This highlights his belief that individual commitment to Islamic teachings is fundamental for legitimate and effective governance.

Elaborating further, Ilyas Kandhlawi employed a simple yet profound analogy to explain his view: "Striving in the cause of Tabligh and going from place to place (in order to propagating Religion) is, for theological institutions and all other religious affairs, like preparing the soil, and the other religious activities are like planting trees on it. Groves are of many kinds, dates, apples, pomegranates, bananas, and so on, but no grove can be grown without hard work in two directions. One is the preparation of the soil without which nothing can be done, and the other is taking care of the trees. The Dawah and Tabligh work, thus, is the soil of the faith, and the institutions are the groves. So far, the soil of the Faith has been lying neglected. How, then, can trees be grown on it?" (Nadwi, n.d.-b).

Supporting Ilyas Kandhlawi's viewpoint, Abul Hasan Ali Nadwi reinforced this idea by asserting: "According to the Maulana (Ilyas), faith was the soil, and to travel from place to place for its propagation among the masses was like the preparation of the soil, while theological institutions and other manifestations of the religious life of the Muslims could be compared to the orchards.

Naturally, the more fertile and well-irrigated the soil, the more flourishing would be the orchards. The primary need, therefore, was to prepare the soil and make it fertile." (Nadwi, n.d.-b).

The modern Muslim world, characterized by fragmented political systems and social divisions, can greatly benefit from a renewed focus on Dawah. As Dawah brings people back to the core tenets of Islam, it fosters unity, strengthens governance, and addresses social injustices. Furthermore, the revival of Dawah could help bridge the tensions between secular and Islamic legal systems in many Muslim-majority countries.

METHODOLOGY

This study employs a qualitative research design with a thematic analysis approach to explore the interconnection between Dawah and Islamic governance as a comprehensive framework for individual, societal, and governance responsibilities. The study systematically examines Quranic verses, Hadith literature, and historical accounts of the Khulafa Rashidun to identify how Dawah integrates worship, knowledge, and governance into a structured Islamic system. The primary objective of this research is to analyze Dawah as a holistic mechanism, demonstrating its central role in shaping the Muslim identity and ensuring the fulfillment of divine vicegerence on earth. A thematic analysis is employed (Braun & Clarke, 2006) to categorize the foundational principles of Dawah, considering its role in personal spiritual development, propagation of knowledge, and state governance. By focusing on textual interpretation from authentic Islamic sources, this study develops a structured analytical framework that contextualizes Dawah as both an individual duty and a governance model.

Data is collected through three primary sources, each contributing to the study's objective. The first source comprises Quranic verses, particularly those that discuss the responsibilities of the Ummah in Dawah, the vicegerency of humanity, and principles of just governance (Al-Quran, 2:30; 12:108; 24:55). The study ensures consistency by using Taqi Usmani's translation (2007) as the standard reference for all Quranic interpretations. The second source involves Hadith literature, drawn from authentic compilations such as Sahih Al-Bukhari, Sahih Muslim, and Sunan Ibn Majah, with a focus on how Prophet Muhammad (PBUH) and his companions institutionalized Dawah within their leadership and state policies. The third source is historical analysis, which investigates early Islamic governance models, particularly under Abu Bakr, Umar, Uthman, and Ali (may Allah be pleased with them). This involves reviewing classical and contemporary Islamic historical works to examine how Dawah was institutionalized as a governance principle.

The data analysis follows a structured thematic approach that enables a deep exploration of patterns and themes within Quranic, Hadith, and historical sources. The identified themes are further refined by categorizing them into overarching areas such as Dawah as a Prophetic mission, Dawah and governance in the Khulafa Rashidun era, and the integration of worship, knowledge, and Dawah as an interconnected system. This methodology ensures that the study presents a comprehensive and structured understanding of Dawah as a divine framework for human existence and societal development.

To enhance the reliability and validity of the study, triangulation is applied by cross-verifying insights from Quranic texts, Hadith reports, and historical records. The study relies exclusively on authentic and widely accepted Islamic sources, ensuring that interpretations align with traditional scholarly views while addressing contemporary implications of Dawah in governance.

The methodological framework established in this study facilitates a structured analysis of Dawah as a divine mandate that integrates faith, knowledge, and governance. By adopting a qualitative thematic approach, the research ensures a comprehensive and contextually relevant exploration of how Dawah serves as both a spiritual duty and a governing principle in Islamic civilization. This methodology ultimately contributes to a deeper understanding of how Dawah-driven leadership, as exemplified by the Prophet Muhammad (peace be upon him) and the Khulafa Rashidun, provides a timeless model for justice, social welfare, and moral governance.

Hypotheses

Hypothesis 1:

The success of early Islamic governance was due to the strategic integration of Dawah into statecraft, not merely military conquests or economic strength.
This hypothesis is **not rejected**, as evidence from early Islamic governance consistently shows that Dawah and spiritual leadership were prioritized over territorial or economic expansion, leading to long-term success and stability. This hypothesis is supported by the examples of Prophet Muhammad (PBUH) prioritizing Dawah over material gain, as seen when he instructed Ali that guiding a single person to Islam was more valuable than acquiring precious camels (Al-Bukhari). Additionally, Umar bin Abdul Aziz's policy of prioritizing conversions over economic benefits, such as the jizya tax, further strengthens the idea that spiritual leadership and Dawah were central to early Islamic success (Ibn Kathir, 1998).

Hypothesis 2:

The fragmentation of the Muslim Ummah in later centuries was due to the abandonment of Dawah as a central pillar of governance.
This hypothesis is **not rejected**, as historical evidence indicates that the shift away from Dawah-based governance contributed significantly to the disunity and decline of the Islamic state. The article illustrates how Islamic governance began to fragment when Dawah was no longer the core focus, as demonstrated by the departure from Dawah-centric policies in later Islamic empires.

This shift led to internal conflicts and a loss of unity within the Ummah. Moreover, Umar bin Khattab's (RA) reluctance to engage in territorial conquest unless necessary reflects the original ethical foundation that was later neglected (Al-Tabari, Vol. XIII).

Hypothesis 3:

Territorial conquests alone could sustain the political and spiritual unity of the early Islamic state.
This hypothesis is **rejected**, as historical records show that territorial conquests without Dawah and ethical governance were not sufficient to sustain long-term political and spiritual unity. This hypothesis is disproven by the statements of Prophet Muhammad (**PBUH**) and Umar bin Khattab (RA), who emphasized spiritual leadership and Dawah over territorial expansion. For example, Umar bin Khattab's (RA) comment on wishing for a "mountain of fire" between the armies to avoid unnecessary bloodshed proves that territorial gains were secondary to spiritual and ethical governance. The Prophet's instruction to Ali (RA) also reinforces that guiding people to Islam held more value than material conquests.

These hypotheses demonstrate the essential role of Dawah in maintaining Islamic governance and the consequences of its neglect in later periods. The emphasis on spiritual leadership over territorial or economic gain is a recurring theme in the early Islamic state and the Rashidun Caliphate. These hypotheses show that a revival of *Dawah* within governance structures can restore unity and provide effective solutions to the challenges facing the contemporary Muslim world.

FINDINGS

1. **Integration of Dawah in Governance**
   The study reveals that **Dawah** was central to early Islamic governance. Prophet Muhammad (PBUH) emphasized the spiritual significance of **Dawah** over material conquest, as he instructed Ali (RA), "If Allah gives guidance to even a single person through you, it is better than possessing red camels" (Al-Bukhari, 4210). This principle was deeply embedded in the governance models of the **Khulafa Rashidun**, notably by **Abu Bakr (RA)**, whose leadership through **Dawah** ensured the continuation of the Islamic state after the Prophet's (PBUH) passing. **Al-Mawardi** in his work *Al-Ahkam al-Sultaniyya* emphasized that political legitimacy in Islam was linked to safeguarding of faith and justice, reinforcing the spiritual and political integration found in the Rashidun era.

2. **Ethical Leadership in Governance**
   The analysis of **Umar ibn Khattab's** leadership shows that he prioritized the ethical dimensions of governance over material gain. His reluctance to engage in unnecessary warfare, despite military victories, is epitomized by his statement, "Would that there were a mountain of fire between the two armies, so that no people would be killed" (Al-Tabari, Vol. XIII). **Al-Ghazali** echoes this sentiment in *Ihya Ulum al-Din*, where he emphasizes the role of rulers in maintaining justice and ethical behavior, ensuring that **Dawah** remains at the heart of governance.

3. **Dawah and the Economy**
   The research identifies a strong correlation between **Dawah** and economic policies during Islamic governance. **Umar bin Abdul Aziz's (RA)** focus on spiritual leadership over material taxation reflects this approach, where he famously stated, "Allah did not send His Messenger as a tax collector but as a guide" (Ibn Kathir, 1998). Similarly, **Ibn Khaldun** in *Muqaddimah* argues that the prosperity of a state depends not on wealth accumulation but on upholding the ethical principles of Islam. Modern scholars like Ilyas Kandhlawi, **Yusuf** Kandhlawi **and Abul Hassan Nadwi** have also emphasized this spiritual dimension, advocating for the role of **Dawah**.

4. **Decline of Dawah and Fragmentation of the Ummah**
   The findings show that as Islamic governance shifted away from **Dawah**-centered leadership, the cohesion of the **Ummah** began to deteriorate. **Ibn Khaldun's** theory of the cyclical rise and fall of dynasties links the weakening of the state to the decline in religious adherence and **Dawah**. **Ilyas** Kandhlawi**, Yusuf** Kandhlawi and **Abul Hassan Nadwi** argue that the fragmentation seen in modern Islamic societies is the direct result of abandoning **Dawah** as a unifying force.

5. **Strength of Dawah-Centered Governance**
   During the Rashidun Caliphate, **Dawah** was the cornerstone of both governance and social cohesion. The focus on **Dawah** ensured that the expansion of the Islamic state was grounded in ethical leadership rather than material conquest. Classical scholars like **Al-Mawardi** stressed that governance without spiritual leadership was doomed to fail, a concept echoed by **Yusuf** Kandhlawi in his global **Dawah** efforts.

6. **Dawah in Addressing Modern Challenges**
   The findings indicate that the revival of **Dawah** could provide solutions to the current socio-political fragmentation within the Muslim world. **Abul Hassan Nadvi's** critique of secularism underscores the need to reintegrate **Dawah** into governance to combat moral decay and political instability. Similarly, **al-Ghazali's** emphasis on ethical leadership in *Ihya Ulum al-Din* aligns with the need for spiritual revival through **Dawah**.

7. **Challenges in Reintroducing Dawah**
   Despite the clear need for **Dawah**, there are numerous challenges in modern governance systems,

including the prevalence of secular ideologies and political fragmentation. **Ilyas** Kandhlawi**, Yusuf** Kandhlawi and **Abul Hassan Nadwi** suggest that starting from a grassroots **Dawah** effort and expanding toward institutional governance could offer a path forward, as it did during the early Islamic state.

ANALYSIS

1. **Historical Role of Dawah in Governance (Prophet Muhammad and Khulafa Rashidun)**
   The early Islamic state, led by **Prophet Muhammad (PBUH)** and the **Khulafa Rashidun**, centered its governance on **Dawah**. Prophet Muhammad's (PBUH) instructions to **Ali (RA)**, emphasizing the importance of guiding even a single person to Islam over material conquest (Al-Bukhari), exemplifies the prioritization of spiritual leadership over territorial expansion. This emphasis continued under the **Khulafa Rashidun**, as reflected in **Umar ibn Khattab's (RA)** reluctance to engage in unnecessary warfare. His statement, "Would that there were a mountain of fire between the two armies," highlights the ethical restraint imposed on military actions (Al-Tabari, Vol. XIII). The Rashidun Caliphs viewed **Dawah** not just as a religious obligation and spiritual requirement but as an essential element of governance, aligning state policies with the spiritual and ethical teachings of Islam.

2. **Ethical and Spiritual Leadership**
   The research reveals how **Dawah** was integrated into governance, particularly through ethical leadership. **Al-Ghazali** in *Ihya Ulum al-Din* argued that rulers must prioritize ethical behavior, justice, and spirituality. This framework is further supported by **Umar bin Abdul Aziz's (RA)** stance, where he famously said that the Prophet (PBUH) was sent for **guidance, not taxation**, prioritizing spiritual leadership over economic gains (Ibn Kathir, 1998). **Ibn Khaldun**'s *Muqaddimah* echoes these sentiments, suggesting that the prosperity and endurance of a state are contingent on maintaining spiritual integrity. Thus, governance focused on **Dawah** rather than materialistic ambitions can ensure both ethical leadership and political stability.

3. **Impact of the Decline of Dawah on Islamic Governance**
   The analysis demonstrates that the decline of **Dawah** directly correlates with the fragmentation of the **Ummah**. As Islamic governance distanced itself from **Dawah**-centered leadership, the spiritual and political cohesion of the **Ummah** weakened. **Ibn Khaldun** attributes the fall of Islamic empires to their focus on material conquest over spiritual integrity. This erosion allowed external forces to exploit internal divisions, leading to disunity within the **Ummah**. **Al-Mawardi**, in *Al-Ahkam al-Sultaniyya*, emphasized that governance without a strong **Dawah**

foundation results in the degradation of political authority, reinforcing the research's argument that **Dawah** is vital for maintaining Islamic governance.

4. **Modern Relevance of Dawah (Ilyas Kandhlawi, Yusuf Kandhlawi, and Abul Hassan Nadwi)**
   The contemporary Muslim world faces socio-political challenges such as secularism, materialism, and moral decay, which can be addressed through the revival of **Dawah**. **Ilyas** Kandhlawi, initiated a grassroots **Dawah** movement that aimed to revitalize the spiritual practices of Muslims. His successor, **Yusuf** Kandhlawi, continued this mission, focusing on how the reintroduction of **Dawah** could strengthen Muslim unity. **Abul Hassan Nadwi** further argued that the abandonment of **Dawah** has allowed secular ideologies to dominate, urging a return to spiritual and ethical leadership. These modern scholars align with classical thinkers like Al-Mawardi, **Al-Ghazali** and **Ibn Khaldun**, all of whom assert that **Dawah** is key to addressing the contemporary challenges faced by Muslim societies.

5. **Challenges in Reintroducing Dawah into Governance**
   While the historical success of **Dawah**-centered governance is evident, the analysis identifies significant challenges in reintroducing **Dawah** into modern governance frameworks. These challenges include the prevalence of secular ideologies, political fragmentation, and a reluctance among modern Muslim states to embrace religious governance. **Al-Mawardi. Al-Ghazali** and **Ibn Khaldun** all warned of the consequences of sidelining **Dawah**, suggesting that any attempt to reintegrate it into governance will require a phased and strategic approach, beginning with grassroots movements as exemplified by the **Tablighi Jamaat** under **Maulana Ilyas** Kandhlawi.

6. **Ethical Considerations in Territorial Expansion and Leadership**
   Both **Umar ibn Khattab (RA)** and **Umar bin Abdul Aziz (RA)** demonstrate the ethical leadership that arises from a **Dawah**-centered governance model. **Umar ibn Khattab's (RA)** avoidance of unnecessary bloodshed during military conquests and **Umar bin Abdul Aziz's (RA)** preference for conversions over taxation highlight the principle that spiritual guidance and ethical conduct should supersede territorial or economic ambitions. Al-Mawardi, Al-Ghazali and **Ibn Khaldun** reinforce this by stressing that true Islamic leadership must prioritize justice, ethics, and **Dawah** over material success.

The analysis deepens the understanding of the critical role that **Dawah** plays in Islamic governance, specifically through its integration into leadership during the **Rashidun Caliphate** and the implications for modern governance models. The analysis demonstrates that **Dawah**-centered governance, as practiced during the **Rashidun Caliphate**, offers valuable lessons for addressing the contemporary

challenges faced by the modern Muslim world. The integration of **Dawah** into governance not only solidified Islamic authority in the past but could also provide solutions for modern governance, promoting justice, unity, and ethical leadership in Islamic societies.

CONCLUSION

The research underscores that **Dawah** is not merely an evangelistic tool but a foundational element of **Islamic governance**. From the era of **Prophet Muhammad (PBUH)** to the **Khulafa Rashidun**, and further emphasized by classical scholars such as **Al-Mawardi, Al-Ghazali and Ibn Khaldun Dawah** has served as the spiritual and ethical backbone of political authority. The guidance from Prophet Muhammad (PBUH), especially his instruction to **Ali (RA)** that guiding a single person to Islam surpasses the value of material conquests (Al-Bukhari), lays the spiritual groundwork for Islamic leadership.

The **Khulafa Rashidun**, particularly **Umar ibn Khattab (RA)** and **Umar bin Abdul Aziz (RA)**, built upon this foundation. **Umar (RA)**'s ethical restraint in warfare and **Umar bin Abdul Aziz (RA)**'s focus on spiritual guidance over economic gains are emblematic of a **Dawah-centric** approach to governance, which is rooted in justice, morality, and the well-being of the **Ummah**. This approach resonates with **Ibn Khaldun's** analysis of the fall of Islamic states, which he attributes to their abandonment of ethical and spiritual governance, while **Al-Ghazali's** writings reaffirm that a ruler's ethical responsibilities stem from religious principles.

In modern times, preachers like **Maulana Ilyas** Kandhlawi, **Maulana Yusuf** Kandhlawi, and **Abul Hassan Nadwi** have continued this legacy, advocating for the revival of **Dawah** as a means to counter secularism and fragmentation in Muslim societies. Their grassroots movements serve as a bridge between the spiritual governance of the past and the political realities of the contemporary world, further validating the hypothesis that **Dawah** remains essential for both spiritual cohesion and political stability in the Muslim world.

RECOMMENDATIONS

1. **Reintroduction of Dawah in Governance**: The research recommends that Muslim-majority governments systematically reintegrate *Dawah* into their governance structures. This could include the establishment of *Dawah* councils and ministries responsible for promoting Islamic values and ensuring that laws and policies align with *Shari'ah*. Government and religious leaders should collaborate to promote unity and establish ethical governance systems grounded in Islamic principles.

2. **Educational Reforms**: To ensure the success of *Dawah*-centered governance, there must be an emphasis on Islamic education that equips future leaders with both spiritual and political acumen. Educational institutions should prioritize the teaching of Islamic law, history, and governance models, particularly the successful integration of *Dawah* during the *Rashidun* era.

3. **International Dawah Cooperation**: Muslim-majority countries should foster international cooperation through *Dawah* initiatives. Cross-border efforts to unify different Muslim sects under common Islamic values and to address shared challenges can contribute to a stronger, more cohesive *Ummah*.

4. **Public Awareness and Engagement**: Public campaigns focused on the importance of *Dawah* in promoting Islamic unity and governance should be initiated. *Dawah* should not only be the responsibility of governments and religious leaders but also a collective responsibility of all Muslims. Such awareness campaigns would emphasize the benefits of living by Islamic ethical principles.

5. **Incremental Implementation of Dawah-Centered Policies**: Rather than an abrupt shift towards religious governance, governments should adopt a gradual and phased approach. Initial policies could focus on incorporating Islamic ethics into existing governance structures, with a long-term plan to establish *Dawah* as the core of state functions.

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