

ISLAMIC STATE IN HISTORICAL PERSPECTIVE: A LESSON FOR POLITICIANS IN NIGERIA

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ABSTRACT

The paper outline some of the best achievements and manners of Muslim administrators' right from the leadership of Prophet Muhammad (P.b.u.h), four rightly guided Caliphs, Umar bin Abdul'Azeez and lastly, the Sokoto Caliphate. Also, some important lessons will be pointed out for the Muslim administrators and Politicians in Nigeria. The paper will concentrate on the main points regarding the issues to be discussed.

INTRODUCTION

The paper is not dealing with an Islamic state; rather, it concerns an Islamic state's historical perspective. Therefore, a brief explanation of an Islamic state's meaning will be provided based on some scholars' views. So that we understand what an Islamic state is. Shaykh Usman Bin Foduye(nd:5-6) quoting different perspectives from different scholars about the Hausa land. Expressed that some of its leaders were non-Muslims, and some were Muslims, their administration system is not based on Islamic law. He concluded that a state bears its leaders' position if the leader is a Muslim and runs administration affairs following Islamic law. The condition is an Islamic state, and if the leader is non-Muslim or a Muslim using an un-Islamic system of leadership, the state is not an Islamic state. Muhammad Ridah (nd:62) has this to say:

A just leader is such as a person who hears the word of Allah and makes his subject to listen to it, who is committed to Allah and make his subject to be committed to Allah, who also serves as a director between his people and the law of Allah a land where such a leader could be found in the land of Islam and Islamic State.

Shaykh Abdullahi bin Foduye (nd: 87), after mentioning categories of state concluded that, a land in which a just leader is running the affairs of Muslims following the Islamic law. That land is an Islamic State, no one should raise his hand as rebellion, and it is not allowed for anybody to attack them.

Considering the above views, we can say that the Islamic State is a land dominated by Muslims or Muslims and non-Muslims. The system of administration is following Islamic Law. It is not about extremism, human rights abuse, racism, or tribalism. There is no doubt that Muslims worldwide have an essential lesson to learn about the history of the past Islamic States in every aspect of their lives.

FOUNDATION OF ISLAMIC STATE IN MADINAH

After migration to Madinah, Prophet Muhammad (P.b.u.h) became the leader, and the emigrants to Abecenia returned to Madinah. Hence Madinah became the central city of the Muslim community. The first thing done by Prophet (P.b.u.h) was building the mosque at Quba and later his famous mosque in the city of Madinah Al-Jazairi (2002:11). Prophet Muhammad (P.b.u.h) had established all that a nation needed religiously, socially, politically, and economically e.t.c. He united all Muslims on the bond of brotherhood irrespective of their tribe, race, and culture. For instance, emigrants and helpers become united. Also, he appointed Bilah bin Rabbah, a black man, as his Mu'azzin (person who calls for prayer) to the extent that the helpers (Ansar) divided their houses, farmlands, and even some divorced their wives for the Muhajirun (Emigrants) to marry. He maintained peace and order among the citizens by writing a document concerning the emigrants and helpers in which he made a friendly agreement with the Jews. Part of the paper said, "Believers shall not leave anyone destitute among them by not paying his redemption money or blood wit in kindness. A believer shall not take as a partner the freedom of other Muslims against him. The God-fearing believers shall be against the rebellious or him who seeks to spread injustice or sin or enmity or corruption between believers. He granted the non-Muslim of Arabs and Jews in the city of Madinah equality in the common interest. But later, the Jews violated the agreement (M.O Abdul 1980: 18-19).

In short, the teaching and preaching of the Prophet (P.b.u.h) were so appealing that in a comparatively short period, Islam sprang up and a great state was established on the principles of equality, fraternity, and a code of conduct which revolutionized the concept of human behavior and society was signed into an agreement.

KALIPH ABUBAKAR (R.A.)

Immediately after the Prophet Muhammad's death (P.b.u.h), Abubakar (R.A) was elected as his successor. Muhyiddin (1981:72) said that "He addressed the nation saying "I have been made your custodian though I am not the best of you all. If I do the right to support me if I go wrong, then put me right, truth is the truth, and false is a breach of that truth. The weak among you shall be strong for me until I have secured them their right, and the strong among you shall be weak for me until I have wrested from them the rights of the others. Obey me so long as I obey Allah and his messenger beyond this; you will be under no obligation to obey me".

The first thing started by Abubakar (R.A) after his election was accomplishing the Prophet's wish (P.b.u.h). i.e., sending an expedition under Usamah. But before the journey took off, the Prophet (P.b.u.h) died Abubakar (R.A) was determined to fulfill the desire even with the disagreement of Umar (R.A) and others. But the Muslim forces fought gallantly under Usamah and returned home successfully (Al-Shabalanjy 2005:85).

Abdullahi bin Foduye (1991:70-73) expressed that many problems arose after the Prophet's death (P.b.u.h); for instance, several Arab Muslims apostate and reverted their former evil practices. Like Musayalams of Banu Hanif, many false prophets emerged, a woman named Sajah of Banu Tamim tribe of Yamamah. Tulayha of Banu Sa'ad and Aswad Ansi of Yemen. Some

refused to give out zakat. Therefore, Abubakar, as Caliph, had to deal with those problems. He consequently entrusted that principal task to Khalid bin Walid. Some tribes submitted before the actual fight. Tulayha and his followers were defeated. Musaylama and his followers offered the most stubborn resistance to the Muslims. Before Khalid bin Walid's arrival, 40 000 troops crushed two Muslim armies, who defeated them in a sharply contested battle. The battle was known as the battle of Yamamah, in which many of those who memorized the Qur'an were killed, and this led to the first compilation of Qu'ran by Caliph Abubakar (R.A) under the advice of Umar bin Khattab (R.A).

KHALIFA UMAR BIN KHATTAB (R.A)

Before Abubakar (R.A) died, he had secured the acceptance of Umar to succeed him. He gave instructions that his testament is read out to the assembled people in the mosque. In this way, Umar became the Caliph without any feasible opposition. Umar was a stern and unbending man, yet he was just and upright; he was of a towering height, muscular physique, and bald. He continued for some time after becoming the Caliph to maintain himself by trade. He was noted for piety, and his irreproachable characters became an example for all Muslims. He owned one shirt and one mantle only: both were full of patchwork; he slept on a bed of palm leaves and had no concern other than maintaining the ascending and security of Islam. The conquest wars were completed in his time, so he laid the Islamic State foundation; he instituted the state register and organized the empire's government. For administration, Umar bin Khattab (R.A) divided the empire into eight provinces: Makkah, Madinah, Syria, Jazeerah (Mesopotamia), Basrah, Kufah, Egypt, and Palestine. He came up with a sound framework of provincial administration in the structure below:

- 1- Wali (governor),
- 2- Amir (tax collector)
- 3- Qadi (judge) and
- 4- Sahib Bayt al-mal (finance secretary).

Each province had a permanent government house and a permanent secretariat (M.O Abdul 1980:64). He was always vigilant to the need of his subject. He used to go round at night in disguise to inquire into the conditions of the people to take action appropriately. Reports had also indicated that he used to personally patrol the city of Madinah to find out things that deserved attention and maintained peace. He administered justice with a high sense of immortality between his people. He showed no distinction between the highest and the lowest, the friend and enemy in the matter of justice. His justice touched even Khalid bin Walid the commander of the Muslim army, and his son in the cause of establishing the Islamic empire. A Persian slave assassinated him in the year 24 A.H, and he was buried in Madinah in line with tombs of Prophet Muhammad (P.b.u.h) and Abubakar (R.A).



KHALIFA USMAN BIN AFFAN (R.A)

(According to NTI- NCE/DLS Course Book 2000:17-18) While Umar bin Khattab in his sickbed, he foresaw that he would not survive the injuries he sustained and immediately saw the need for somebody to take over the Muslim Ummah administration. Therefore, he appointed six prominent personalities to choose one from among them as the next Caliph. They were Uthman, Ali, Talha, Zubayr, Abdur-Rahman bin Awf, and Sa'ad bin Abi Waqqas. Talha was, however, away at the time of this election, and so only five participated. At last, Usman (R.A) was elected as the third Caliph, and all swore allegiance.

The period of the administration of Uthman lasts much longer than that of both Abubakar and Umar (R.A). He ruled for about twelve years. During his regime, many achievements were recorded. Among such achievements were the standardization of the Holy Qur'an, expansion of the Muslim Empire's conquest of places like Herat, Kabul, Ghazni, and Central Asia. Another achievement was the introduction of naval force at the Syrian coastal region to suppress the Romans' constant attacks. He also made progress in the provision of social services. His duty was to defend the caliphate from external aggression and hostilities and offer services that will enhance the people's living standards. To this end, success was recorded in Dam's construction in Madinah to control the flood that caused many inhabitants' problems. He ensured a regular supply of water in the city. He supervised the construction of roads, bridges, Mosques, and guest houses built in different parts of the states. With these, the economic condition of the people was empowered. He was assassinated in his home at Madinah in the year 35 A.H.

KHALIFA ALI BIN ABI TALIB (R.A)

Soon after the murder of Uthman (R.A), the city of Madinah was thrown into confusion for five days. And as a result, Ali bin Abi Talib became the next Caliph. Immediately after becoming the Caliph, he sought to deal with the problem faced by Caliph Uthman. He, therefore, dismissed the governors of Egypt, Basra, Kufa, and Syria. All complied and were replaced by different individuals, but Mu'awiya (R.A), who was then the Syrian government, refused to obey and demanded Ali to deal with the murder of Uthman, which was not possible at that critical time. Hence, he had to face trouble with Mu'awaiya (R.A).

Ali (R.A) could not have the chance to consolidate and expand the caliphate. Instead, he had to face the problem of rebellion. Those who challenged Ali did that on the ground that they wanted him to punish the murderers of Uthman bin Affan which was not comfortable for him to deal with immediately. Because Caliph Uthman was not killed by one man but by a team of rebels from different provinces, this was difficult to deal with. Ali (R.A) demanded time to investigate the matter. And dealing with the murders in such a state of confusion would only complicate the situation, and murderers had sympathizers from various provinces. These controversial issues led to the battle of camel and Siffin, where many Muslims were killed. After the conflict of Siffin, the first Muslim emerged, which is Kharijites. Therefore Ali (R.A) faced several problems throughout his reign, and he was assassinated on the 17th of Ramadan, 40 A.H. (NTI- NCE/DLS Course Book 2000:20)

KHALIFA UMAR BIN ABDUL-AZEEZ

According to M.O Abdul (1980:86), Adul-Azeez was fundamentally a pious man, far more interested than his religious matter processors. He brought about a more cordial relationship between the Arabs and the non-Arabs. His character and personality were exemplary. His virtues made him another model of good leadership. He was straightforward and committed to the service of Islam and Muslim Ummah. Because of their high ideal qualities, he was regarded as the reformer of the old trend of Umayyad leaders. He was also considered a revivalist seeking to revive the glorious regime of Umar bin Al-Khattab. Immediately after becoming the Caliph, he significantly transformed the Muslims' political, economic, social, and spiritual lives.

Several achievements were recorded during his reign, such as: -

- 1- Stopping the advance of the Muslim army in part of Asia in the name of holy war. To him, the action was no longer sacred and had degenerated into oppression.
- 2- Reducing the taxes of the Christians in Cyprus, Najran, and Ayla.
- 3- Exempting the new convert from paying the Kharaj (revenue). As a result of this, the number of new converts increased.
- 4- Considering Bait-al-mal as a public trust. He would not spend a single pie from it. Neither would he allow someone else to do so. This was a trust that must be accounted for.
- 5- Forbidding the sale of land by the non-Muslims because the Muslims do not pay the Kharaj. (This trend was later reviewed by Walid II when the distinction between Jizya (poll tax) and Kharaj (land tax) was made. Both the Muslim and the non-Muslim were made to pay tax).
- 6- Giving the Mawali pension for military services-privilege enjoyed only by the Arabs during the reign of his predecessors
- 7- Appointments into public offices were guided by a sense of responsibility, merit, honesty, sincerity, and dutifulness.

His remarkable transformation of the Ummah into an ideal and upright society took not much time. He reigned for only two and a half years, after which he felt sick and died a few weeks later. In the middle of 101 (AH.), his death marked the end of the ideal type of Islamic Caliphate founded by the four other Caliphs. (NTI-NCE/DLS Course Book 2000:25)

THE SOKOTO CALIPHATE

Shaykh Usmanu bin Foduye is the founder of the Sokoto Caliphate. He started preaching at the age of twenty. The preaching of Shehu can be summed up in five main points. First, he discussed the Shari'ah in broad outline and detail. Secondly, he made it easier to understand. Thirdly, he encourages people in his sermons to follow the Sunnah. Fourthly he encourages them to do right and turn from wrong. Lastly, he explained why it was wrong to adopt new and false innovations. He wrote many books on different aspects of the Islamic religion. He fought many wars to maintain the existence and strength of Islam. Towards the end of his life, he established an Islamic state with capital at Sokoto (Shagari & Jean Boyd, 1978:12).



After the death of Sheik Usman bin Foduye, his son Muhammad Bello was enthroned on the caliphate, and he strove to improve the affairs of Muslims till he reached the highest point of that. He was the striver in the cause of Allah at any time and preserving during the calamities of time and its viscosities. (Usman bin Foduye, nd: 8). (Shagari & Jean Boyd, 1978:45-47) in 1809 Caliph Muhammad Bello started building a new city named Sakkwato (Sokoto). He implemented the teaching of Shehu and his brother Waziri Abdullahi. And it is believed that what he did in Sokoto alone is enough to establish his reputation as a man of world significance, a man everybody should be proud of; People came from Agadez, Kano, Nupe, Zamfara, and places further to make a new start under a new kind of government. Bello warmly welcomed all those who came, be it Fulani, Tuareg, Arab, and Hausa people.

Clapperton, the English explorer, had estimated the population of Sokoto to be one hundred and twenty thousand. The city's wall was between seven to ten meters high and had twelve gates closed at sunset. There were regular good build streets, two Mosques, and a big market. Muhammad Bello became the Caliph after the death of his father, Shaykh Usman bin Foduye. And the Caliph is appointed to safeguard the rules of law; therefore, a Caliph must do his best to use his power in the right path.

The foundations of the new society in Sokoto were four in number; the Qur'an, the shariah, which is based on the injunctions of the Qur'an, the Hadith or traditions of the Prophet Muhammad, and the consensus of learned scholar's opinion or Ijma. Sultan Muhammad Bello did not have to look for a constitution. It was already contained in the shariah, which guides the lives of all Muslims. All facets of the shari'ah are dealt with in detail in the books he had studied profoundly and whose teaching he fully understood. He read more than twenty thousand books in his lifetime and was fluent in Arabic, Hausa, and Fulfulde. He was well acquainted with the texts on constitutional law.

Sultan Muhammad Bello appointed his chief executive Waziri (Chief Adviser). He must be like a father to the Caliph and ever ready to have remained him of his responsibilities. He must be truthful, upright, of excellent character, understanding, and compassionate. The Waziri of Bello was Gidado dan Laima. He was brave, scholarly, and dynamic, being noted for his courteous manner. He speaks Arabic fluently well. He kept strict control over the city and addressed a meeting at which he reminded his lieutenants of the Shehu's injunctions. He was in charge of correspondence with the eastern allies, Kano, Katsina, Bauchi, and it was he who led the Sokoto contingent to the aid of Bauchi in 1826. His duties in Sokoto included the upkeep and repairs of the city walls, gates and mosques, and visitors' reception. After the Shehu died, in partnership with his wife Nana Asma'u, he organized the Shehu's Library preservation.

Also, Sultan Muhammad Bello appointed another special adviser of competent personality who had proved their loyalty, courage, and ability in the Jihad. They included Galadima Doshiro, a former adviser at the Gobir court who had joined Shehu in October 1805 before the first attack on Gobir capital. Abubakar dan Jada Bello's cousin, Ubandoma Muhammadu, and Mudegyel, the son of a great friend of Shaykh Usman Umar Alkammu and Aliyu Jedo, who was also the commander of Shaykh Usman. He also appointed officers connected with justice and law

enforcement. He did that to ensure justice and equality. He enlisted that a judge's work is to settle disputes, prevent oppression and the oppressed, encourage the right, and prevent it. It was reported that a woman might travel with a casket of gold upon her head from one place to another without her being hurt by anybody because of his just leadership Shagari & Jean Boyd (1978:50-51).

Muhammad Bello also appointed officers connected with a revenue collection of Zakat, Ganimah, and Sadaqah. Sulaiman Modi was in charge of the office of collection and distribution of zakat and Sadaqah. Bello also appointed a market judge named Miko to ensure that grain was correctly measured and that no foodstuffs, including milk, were degraded. The chief law enforcement officer was also appointed, and it was Bango, a Gobir man.

In his time, Muhammad Bello also encouraged his people's welfare by strict enforcement of the laws about Zakat and Sadaqah; he ensured that the poor were taken care up. Bello also developed an interest in medicine and agriculture; a doctor in his house called Sidi Shaykh. He prepared a separate area where the blind people were treated and named (Unguwar Makafi), and still, it is in existence in Sokoto North Local Government. In Gidan Bango, he established a garden for the growing of medicinal herbs. He also encouraged both children's and women's education in all parts of his domain.

LESSON FOR THE MUSLIM ADMINISTRATORS AND POLITICIANS IN NIGERIA

Nigeria is one of the West African black race countries. It is a country of multiethnic and religious groups. Its population is about one hundred and sixty million people. Muslims mostly dominate the Northern part of it, and even in the south, there are Muslim minorities. The Northern region was formally referred to as Hausa land in which the Sokoto Jihad leaders made Islamic reformation, which gave the name the Sokoto Caliphate. Later, the British colonized the whole country and changed the Islamic political system to the colonial one. The different administrative procedures were used, ranging from parliamentary rule, military rule, and democracy. As a Muslim administrator or politician, one must think about the past Islamic State and consider their administration system, both the rulers and the ruled. This will make them learn some lessons that will benefit them in every aspect of their lives. This is with the view to attain salvation in this world and hereafter. The classes are many, but we will pick out those relevant to the present situation, which can be applied in all Muslim communities in this country. The following are some of the lessons that Muslims should learn from above motioned the Islamic States.

1- Election of leaders or officers based on merit:

After the death of Prophet Muhammad (P.b.u.h), the first person elected to the post of Caliph was Abubakar al-Siddiq (R.A), after unanimous agreement of migrants and helpers. Because they consider Abubakar to be the best among them in terms of faith, character, and closeness to the Prophet (P.b.u.h). Umar, the second Caliph, was chosen by Abubakar based on merit. The Third kahlip Usman bin Affan was elected by the Shura committee enacted by Umar bin Khattab. This marks the beginning of selecting a leader by a group of just, honest, pious, and learned personalities as the Shura committee in Islam.

The lesson that Muslims in Nigeria should learn is that choosing a leader should be based on merit, not based on personal interest. The present administration system is a democracy in which citizens can choose whoever they like to be their leader under certain principles. Whenever it is time for the election, Muslims should use their mental ability to choose a religiously honest person and good character who can dedicate himself when elected to change their lives religiously, politically, economically, socially, morally, and educationally. This consideration should be made when electing leaders at all levels, ranging from the counselor to the president. On the other hand, when appointing officers, it should be done based on merit, not based on personal or selfish interests. As Muslims, we should always bear in mind that a leader is a vicegerent of Allah on earth, and both he and his people are going to give an account of what they did before Allah in the Day of Judgment. And choosing leaders based on merit was what made it possible to have an Islamic state in the past, and even today, if our leaders at all level happen to be the best in terms of all noble characters, our society will no doubt be a decent one, and the most peaceful and developing.

2- Justice and transparency in leadership

Muslim administrators, officers, and traditional rulers should bear in mind that they are the vicegerent of Allah in their people. Allah will ask them in the hereafter about their leadership, whether they deal justly or in justly. The lesson to be derived here from the past Islamic states is that Prophet Muhammad (P.b.u.h) serves as the model for every Muslim, whether a leader or not. He proved himself a model in his position as a messenger of Allah and a Muslim leader throughout the world. This is simply because he dealt justly among his followers; he gave the right to those who are entitled to it; he treated his follower equally without discrimination irrespective of their race and tribal differences. He delegates people to various posts without fear or favor. He deals justly with the non-Muslims at Madinah when he founded an Islamic state. As mentioned earlier, the four rightly guide Caliphs also were just, transparent and honest in their leadership, in the sense that each of them after assuming office would make a statement that will first show that he is going deal justly and if he failed to do that he should not be obeyed. And the first person to do that was Abubakar (R.A) when he addressed Muslim Ummah after his election that he is not best among them and `obedience to him should only be done if he obeys the rules of Allah in his leadership. All the subsequent Caliphs did that as well. The fifth Caliph, Umar bin Abdul-Aziz was considered as the fifth Caliph based on his just and transparent leadership within two years only. It was mentioned earlier that a woman could travel from one village to another with a diamond without her being harmed by anybody during Sultan Muhammad Bello's reign under Sokoto Caliphate because of his just leadership.

Hence, if we consider their leadership style and compare it with the present, we will undoubtedly see a clear and significant difference between the two. So, our leaders should always see it necessary to maintain their offices honestly. When delegating power, the right person should be charged to the correct position without fear or favor. They should manage the public fund wisely and justly without greediness. They should avoid discrimination and corruption; they should not

consider the power given to them as everlasting. They should always prefer their people more than themselves. They should be courageous and still come out with projects that will bring changes and development to their people in every aspect of life if implemented wisely.

3- Continuation of the work started by the past leaders

As mentioned earlier, Caliph Abubakar saw it necessary to continue with the Prophet's project (P.b.u.h) like the expedition under Usamah. He fought those who refused to pay zakat as they did during the Prophet's lifetime (P.b.u.h) and those who apostate after the Prophet's death (P.b.u.h). If he were alive, he would have fought them by himself. When assuming office, the remaining Caliphs also would prefer to continue with the work started by his predecessor. And even Muhammad Bello and Shaykh Abdullahi bin Foduye had continued with some of the works initiated by Shaykh Usman bin Foduye, like preaching, teaching, and good governance, e.t.c to keep people on the right path of Islam.

The lesson here is that our Muslim leaders should try as much as possible to see that they continue with the good works started by the former government that will be important to their people's wellbeing. They should avoid the habit of neglecting the necessary work or projects created by the former government for their essential ends. The outgoing leaders initiated several significant projects at all levels, i.e., Local Government, State, and Federal, which were neglected, abandoned, and sometimes condemned by coming one. This amounts to the waste of time, resources, and energy.

4- Effective monitoring of civil services

The Messenger of Allah (P.b.u.h) always monitors those whom he delegates or assign to any duty on whether they perform their services following the commands he gave them or not. Likewise, the four rightly guided Caliphs. As mentioned earlier, Umar bin Khattab used to rum about the city of Madina, in the market, farms, and mosques e.t.c during the daytime for him to observe what is going on. He commends what is right and rejects what is terrible. And in the night also he used to go round and see if there is anything that needs his attention for help or something else. He and the remaining Caliphs used to change, replace, or warn their delegates at various centers or states of Muslim whenever there is a need to do that without fear or favor.

This act is significant in Islam, as the leader must always monitor, supervise, and control his subordinates at various levels. Without adequate monitoring, some appointed officers may neglect their duties, as is common in our society today. Leaders or higher officers do not monitor their subordinates very well because some of the appointments are based on favor.

5- Good management of the public fund

This is obvious with the past Islamic states since, from the Prophet (P.b.u.h), four rightly guide Caliphs, and the fifth Caliph Umar bin Abdul-Aziz, and Sultan Muhammad Bello under Sokoto Caliphate, all of them managed the public funds wisely and effectively following the teaching of Islam. They did not use the bait al-mal (treasury) to their necessary ends but instead used their

private means to feed themselves and their family. And this was out of what they worked and toiled for utilizing a business transaction. Thus, Muslim as a leader, officer, traditional ruler e.t.c should keep it safe and use it wisely following the purpose it is meant for. And he should not also allow others to misuse it anyhow.

6- Human development

This is another area where the past leaders under the Islamic state played a significant role. Umar bin Khattab was the first to establish the Bait al-mal to assist the poor people and enhance the Muslims' religious and social activities. Umar bin Abdul-Aziz was said to have in his period set some economic strategies that led the human development to the point that the recipient of zakat could not be found in Madinah and other places. Sultan Muhammad Bello also, in his time, encourages a different type of trade and profession upon which he sectioned each kind of trading profession like metal works as (Makerar Assada) (Makerar Mazuga), Dying (Marina) Caving (Masassaka) e.t.c.

Thus, officers in charge of any assignment relating to human development should consider their people's situation and develop some project that will assist in workforce development. Though now the government is coming out with different ways through which youth and weak people are being helped. But the problem is that some middlemen used to show selfish interest during recruitment. Thus, they select only those they wished without considering that they are all fellow human beings. So, this behavior is not acceptable and, therefore, should be avoided by all Muslims.

7- Self-reliance

This mostly has to do with all Muslims that they should always be self-reliant, not beggars, and not depend on any other human for their needs, because Muslims in the past were courageous and hardworking people. Wealthy people were punctual in paying out zakat and giving Sadaqah to the poor people. There are numerous Prophet Muhammad traditions (P.b.u.h) that encourage Muslims always to defend and fend for themselves. At that time, Muslims did not rely on anybody but instead engaged themselves in various jobs to earn their living. And whatever they got, they use it wisely. This could be realized at Umar bin Abdul-Aziz when not a single person could be found looking for zakat because the entire citizen believed that self-reliance is the best for them. And there are prophetic traditions that encourage that.

CONCLUSION

Going by what is stated above, we can say that Muslims, in general, have a vital lesson to learn about the administration system of Prophet Muhammad (P.b.u.h) and four rightly guided Caliphs. Because the Messenger of Allah (P.b.u.h) always encourages Muslims to strictly hold his traditions (Sunnah) and that of his rightly guided Caliphs. The paper outlined some lessons that could be learned from the past Muslim administrators under Islamic states, such as justice and transparency in leadership, good management of the public fund, human development, e.tc. Other lessons to be

learned include the excellent and robust foundation of education, proper implementation of Shari'ah, security maintenance among the citizens, unity, and co-operation among the Muslim community. There is no doubt that if Muslims, both the rulers and the ruled, put those lessons into practice, society will be decent, peaceful, united, developed, and civilized.

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