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Bello's Leadership Style: A Lesson for the Nigeria's Political Leadership

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Abstract

Objective: This research explores the leadership values of Sultan Muhammad Bello and their relevance to contemporary Nigerian political and administrative systems. Sultan Muhammad Bello, the son of Shaykh Uthman B. Foduye, played a key role in establishing the Sokoto Caliphate in West Africa. Educated under his father's guidance and by prominent scholars, Bello's leadership qualities shone in jihad warfare and governance. The study aims to examine how Bello's principles can address modern challenges in Nigeria's democratic governance, including corruption, political fragmentation, and social injustice. **Theoretical framework:** Theoretical underpinnings are rooted in Islamic leadership principles, emphasizing justice, consultation (shura), knowledge, and service to the public. These values are juxtaposed with the demands of contemporary governance, highlighting their timeless relevance. **Literature Review:** The literature review provides a comprehensive examination of Bello's written works and historical records, shedding light on his leadership philosophy and its alignment with Islamic values. **Methods:** This qualitative research employs a descriptive-analytical method, with data gathered from primary sources, such as Bello's writings, and secondary sources, including historical and scholarly analyses. The data is organized into thematic sub-topics: Nigerian politics and administration, leadership selection, candidate qualifications, obedience to authority, unity, public service, security, justice, economic empowerment, and consultation. **Results:** The findings reveal that Bello's leadership principles remain highly pertinent. His emphasis on justice, public service, consultation, and unity provides a robust framework for addressing governance challenges in Nigeria. Moreover, his focus on education and economic empowerment underscores the importance of knowledge and capacity building in fostering societal progress. Bello's values promote inclusivity and effectiveness in governance, offering solutions to the complexities of Nigeria's diverse and modern democratic system. **Implications:** The study's implications highlight the potential of Bello's leadership principles in fostering transparent governance and reducing corruption. The emphasis on unity and justice can mitigate political fragmentation and social inequality, while his advocacy for knowledge and economic empowerment aligns with sustainable development goals. **Novelty:** The novelty of this research lies in its contextual approach, bridging traditional Islamic leadership values with contemporary Nigerian political needs. It contributes significantly to the discourse on Islamic leadership in West Africa, providing insights for policymakers and academics interested in reconstructing leadership paradigms for effective nation-building.

Keywords: sultan muhammad bello, leadership, Nigerian politics, sokoto caliphate, nation building.

INTRODUCTION

Modern politics in Nigeria started in the colonial era when Sir Fredric Lugard became Governor General in 1906. In his assumption of office, he introduced the indirect rule system through traditional structure. During that period, the Northern and Southern parts of the country were separated until 1914 when they were amalgamated. However, party politics in the country emerged around the 1920s with the emergence of certain political parties in the country. Nigeria's attainment of independence in 1960 witnessed the emergence of various political parties in the country [1].

The British colonial government transferred political power to a democratically elected government of Nigeria, after ruling the country for sixty years. On this development, the country witnessed its first Republic headed by Sir Abubakar Tafawa Balewa and the government lasted for six years; it terminated due to the intervention of the military in 1966. The country returned to civilian administration in 1979 headed by Alhaji Shehu Shagari [2].

The second Republic ended in December 1983 as a result of the military intervention and from then the military continued to lead the country until the military handed over power to civilians in May 1999, though there was an attempt to return political power to the civilians in the third republic in 1993 but this has not seen the light of the day. From 1999 to date (2011) the country has continued to have civilian administration [3].

This research highlights the importance of Sultan Muhammad Bello's leadership style as a valuable lesson for Nigeria's political leadership. Historically, Bello played a strategic role in the formation and management of the Sokoto Caliphate, a system of government that was not only based on Islamic values but also succeeded in creating stability, unity, and prosperity amidst social diversity. His leadership style based on justice, consultation, public service, and knowledge is relevant to addressing today's Nigerian political challenges, such as corruption, injustice, and inefficiencies in public administration [4].

Nigeria, as a country with a complex ethnic and religious diversity, has faced various challenges in building a stable and effective political system. Over the decades, the country has tried various forms of government, including militarism, federalism, and democracy, but has not achieved the expected level of success. These systems often fail to address fundamental problems such as widespread corruption, economic inequality, weak rule of law, and social fragmentation [5], [6].

Hausaland's experience before Jihad Sokoto reflects many aspects in common with Nigeria's current situation, such as weak governance and social injustice. Unfortunately, modern political reform efforts often do not take into account the legacy of local values that have proven effective in historical contexts. In this case, there is a gap in understanding and applying values-based leadership styles, such as those exemplified by Sultan Muhammad Bello, to provide solutions to contemporary challenges [7], [8].

The research builds on the framework of thinking that the leadership values of Sultan Muhammad Bello, rooted in Islamic principles, can be an alternative model for improving political governance in Nigeria. First, Bello's approach to justice emphasizes the importance of equal access and equal treatment in the system of government. Second, the concept of public service that he carries puts the interests of the community above the interests of individuals or groups. Third, Bello's commitment to education and economic empowerment shows that community capacity building is a key element in creating long-term stability [9], [10].

In this study, these values will be analyzed based on their relevance to Nigeria's current political challenges, such as the election of competent leaders, the eradication of corruption, the strengthening of national unity, and the improvement of the quality of public services. The study aims to offer a new perspective based on local history so that it can provide more contextual and sustainable solutions to political challenges in Nigeria. Thus, this research not

only enriches academic discourse but also makes practical contributions to policymakers and future leaders [1].

LITERATURE REVIEW

Bello's leadership style serves as a compelling model for Nigeria's political leadership, emphasizing integrity, inclusivity, and strategic vision. Studies highlight his commitment to transparency and the prioritization of grassroots development, fostering trust and collaboration among diverse communities. Bello's governance underscores the importance of accountability, reflecting a shift towards people-centred policies that address socioeconomic disparities. Scholars argue that his leadership transcends conventional politics by integrating ethical governance and practical solutions to pressing challenges. For Nigeria, embracing Bello's principles could enhance political stability and national cohesion, offering lessons in transformative leadership that align with democratic values and sustainable development goals [9], [10].

Table 1. Literature Review: Bello's Leadership Style: A Lesson for Nigeria's Political Leadership

| Author and Year | Heading | Research Methods | Study Focus | Key findings | Relevance to Research |
|----------------------|--|----------------------|---|---|---|
| Smith, A. (2007) | <i>The Sokoto Caliphate</i> | Historical Studies | History and structure of the Sokoto Caliphate | Sokoto Caliphate practices Islamic values in governance, creating stability and justice. | Provides historical background on Bello's leadership system that is relevant to the current Nigerian context. |
| Last, M. (1985) | <i>The Role of Religion in African Politics</i> | Qualitative Analysis | The role of Islam in African politics, especially in the Sokoto region. | Leadership based on religious values increases legitimacy and political stability. | Linking Bello's concept of leadership to the relevance of religion-based politics in modern Nigeria. |
| Umar, M.S. (2013) | <i>Islamic Revivalism in Nigeria</i> | Social Studies | The rise of Islam and its impact on Nigerian society. | Islamic values can be a solution to corruption and injustice in the government system. | Support the idea that an Islamic values-based approach like the one advocated by Bello is relevant for Nigeria today. |
| Paden, J.N. (1986) | <i>Ahmadu Bello and the Politics of Leadership</i> | Biography Studies | The leadership of Ahmadu Bello, one of the descendants of the Sokoto Caliphate. | A leadership style based on justice and public service has succeeded in building political integrity. | Highlighting the continuity of leadership values from the generation of the Sokoto Caliphate to the modern context. |
| Falola, T. & Heaton, | <i>A History of Nigeria</i> | Historical Studies | The development | Nigeria faces chronic | Asserting that alternative |

| | | | | | |
|---------------------|--|------------------------|---|--|--|
| M. (2008) | | | of the Nigerian political system from pre-colonial to modern times. | challenges in governance and corruption. | approaches such as Bello's leadership style can be a contemporary solution. |
| Adegbite, A. (2019) | <i>The Ethics of Leadership in Nigerian Politics</i> | Philosophical Analysis | Ethical issues in Nigerian political leadership. | Leadership ethics are often overlooked, resulting in corruption and instability. | Relevant to the values of justice and leadership ethics exemplified by Bello. |
| Abubakar, S. (1977) | <i>The Establishment of the Sokoto Caliphate</i> | Historical Studies | The establishment of the Sokoto Caliphate and the role of Muhammad Bello in it. | Muhammad Bello's role is significant in building a government system based on justice and knowledge. | Provide empirical evidence of Bello's contribution to building effective political governance. |

Based on the table above, it can be seen that the existing literature is related to the focus of the research, this shows how previous research provides a basis for exploring the relevance of Sultan Muhammad Bello's leadership values in the context of modern Nigeria.

METHODOLOGY

This study uses a qualitative method with a historical approach to explore the leadership values of Sultan Muhammad Bello and their relevance to political leadership in Nigeria today. The historical approach is used to understand the social, political, and cultural context during the Sokoto Caliphate, as well as the role of Sultan Muhammad Bello in building a government system based on Islamic values. Through an analysis of primary and secondary sources, this study aims to uncover how Bello's leadership style can provide valuable lessons for modern Nigerian political governance [11]–[13].

Data Source. The data used in this study came from two types of sources:

1. Primary Sources: a). Manuscripts and documents written by Sultan Muhammad Bello, such as letters, tracts, and other works documenting his leadership's views and policies, b). Historical records about the Sokoto Caliphate that are relevant to the period of the leadership of Sultan Muhammad Bello.
2. Secondary Sources: a). Books, journal articles, and research reports discuss the history of the Sokoto Caliphate, the contributions of Sultan Muhammad Bello, and the political conditions of Nigeria, b). A literature review of the concept of leadership in Islam and its relevance to modern governance.

Data Collection Techniques. The data collection technique involves extensive literature study and document analysis. Researchers use historical archives, libraries, and trusted online sources to obtain relevant data. Additionally, interviews with historians or related experts can be conducted to enrich insights into Bello's historical context and leadership values [14]–[16].

Data Analysis The data was analyzed using a descriptive-analytical approach, which involves:

1. Contextualization: Understanding historical events and socio-political conditions during the time of Sultan Muhammad Bello.

2. Comparison: Comparing Bello's leadership values with the principles of modern governance in Nigeria.
3. Interpretation: Inferring the relevance of these values in addressing Nigeria's political challenges, such as corruption, injustice, and social fragmentation [17]–[19].

Data Validity. The validity of the data is maintained through source triangulation, which is verifying information by comparing various data sources. With this approach, the research is expected to make a significant contribution to the study of history and political reform in Nigeria.

RESULTS AND DISCUSSION

Relevance of Bello's Leadership Values to the Present-Day Nigerian Polity

Electing a Leader

Leadership and appointment of leaders should be on merit, hence the need for people to be very selective when choosing and or electing leaders. The present situation in Nigerian polity where money matters most is seriously disheartening as people with proven integrity are being denied the opportunity to become leaders. Those people could be found in any society and their knowledge, humility, sincerity, ability, and justice among others are unquestionable, but as they don't have what people consider to be qualified for leadership positions in present-day Nigeria, they will not be invited for the post. It is Bello's opinion that nobody should be appointed to any post so long as he hankers for it, contrary to the prevailing condition of politics in the country [20], [21]. But the situation of the country is that no one would be appointed or elected into public offices without showing his desire or interest for such office (s) through political campaigns. Tukur quoted Bello saying:

Each time has its changing conditions and different necessities. It is therefore essential to evaluate matters continually so that public affairs can be conducted with the purpose of the Shari'ah.

This statement applies to the present-day Nigerian situation, for if the generality of Muslims fold their arms from participating in present-day Nigerian politics, their counterparts would engage in it fully, and the consequences would be worse than if they had participated. Therefore, choosing the lesser evil is obligatory [22]–[24].

Qualification of the Candidates and Electorates

There are some qualities required of any person to be appointed as a leader. These include knowledge, ability, justice, equality, and trustfulness. These are some of the qualifications required from anybody to be appointed as a leader as conceived by Bello. But in contrast, the Nigerian situation today is different. The requirements in Nigeria are age (depending on the position one wants to occupy) with minimum qualification of a secondary school certificate [25]–[28]. There are relevant sections from the Nigerian constitution that support this statement. For instance, section 131 of the 1999 constitution of the Federal Republic of Nigeria says: A person shall be qualified for election to the office of the president if:

- 1). He is a citizen of Nigeria by birth
- 2). He has attained the age of forty years
- 3). He is a member of a political party and is sponsored by that party
- 4). He has been educated up to at least school certificate level or its equivalent

Section 65 (1) says: subject to the provision of section 66 of this constitution a person shall be qualified for election as a member of:

- 1). The Senate, if he is a citizen of Nigeria and has attained the age of 35 years; and

- 2). The House of Representatives, if he is a citizen of Nigeria and has attained the age of thirty years.

A person shall be qualified for election under sub-section (1) of this section if:

- 1). He has been educated up to at least school certificate level or its equivalent
- 2). He is a member of a political party and he is sponsored by that party

About the qualification of a governor, section 177 says:

A person shall be qualified for election to the office of governor of a state if:

- 1). He is a citizen of Nigeria by birth
- 2). He has attained the age of thirty-five years
- 3). He is a member of a political party and he is sponsored by that political party and
- 4). He has been educated up to at least a school certificate level or its equivalent.

Whoever satisfies these conditions is eligible to contest for any post.

On the part of the electorates, the only qualification required from them is to be a Nigerian who attains the age of eighteen years (18 years). Whosoever satisfies this qualification could be voted and vote for any candidate he/she wishes. The question of justice and knowledge of a person or insight, as Bello conceived are immaterial. If Bello's idea as regards electorates were adopted in today's Nigerian polity, all those who engage in vices and irresponsible acts would not be allowed in leadership positions [\[29\]](#), [\[30\]](#).

Obedience to a Leader

The next concept which is also relevant to the present-day Nigerian situation is obedience to the elected leaders. This is because loyalty to leaders enables them to carry out their responsibilities effectively. For this reason, all those who voted to administer the affairs of the state deserved to be obeyed and respected. Therefore, as it was in the concepts of appointment and obedience to the appointed leaders in the worldview of Bello, it is also the same in the current situation. This is because we substituted the former with the present i.e. electing those who show their desire and use their wealth instead of appointment based on integrity and without showing one's desire.

The leaders do have to treat their subjects unfairly as a result of their injustice and oppression but still deserve respect and obedience. What we can only do is hate their injustice and oppression as Bello viewed it. Leaders are to be disobeyed only if they command their followers to do vices or evil. He opined that whosoever revolts against the leader should be fought [\[31\]](#)–[\[33\]](#).

Unity of the Muslim *Ummah*

Unity is the centre of good governance. This idea received great attention in Bello's writings, not only in theory but also in practice as demonstrated in his administration especially after the death of the Shaykh when many people revolted against him after he became the Sultan.

Bello was optimistic that it was only when the *Ummah* was united that other achievements could be made. The importance attached to this idea in Nigeria today is great as the emergence of different Muslim groups causes disunity among them. The affairs of the Muslims would be properly managed if they were administered by a single authority according to Bello's view.

Therefore, the current situation in Nigeria needs to be addressed. Looking at the condition of some of the Islamic bodies in Nigeria such as *Izalah*, *Tijjaniyyah*, *Qadiriyyah*, and many others these groups answer the same name; Muslims but none of them accept the opinion or

directive given by another group's leader. To this end, there is a need for the generality of Muslims to unite. The minor differences that exist among them, especially on *Fiqh* issues, should not deter them from uniting for they are unanimous on the fundamental principles of Islam [34]–[36].

Concept of Service Delivery

Other responsibilities incumbent upon leaders as conceived by Bello which are also relevant to present-day Nigeria include: providing social amenities such as good roads, portable drinking water, construction of bridges and clinics for the people, and many others. Bello had, during his administration encouraged his people to settle at *Ribat* which he constructed, and encouraged traders, tailors, carpenters, farmers, butchers, dyers, and similar professions to establish business. He also invented a new system of irrigation by digging wells; he provided social amenities to his people. A leader should govern the generality of his subjects equally wherever they are, devoid of any discrimination. Therefore, a leader should bear in mind that whenever he comes to power, the responsibilities of the entire citizens within his domain are on his shoulders and he will be accountable for this on the day of Resurrection.

To this end, the habit imbibed by our leaders who awarded contracts purposely for self-enrichment is another way of corrupting good leadership and this can be regarded as *Ghulul*. Bello condemned self-enrichment in his poem *Boneji Julbe Hausa* i.e. Trouble of the Muslims of Hausaland. He considered it as *Ghulul* even though *Ghulul* is normally known during wars, but still can be used in present-day Nigeria, like the monthly allocation given to states and local government areas where many among leaders enrich themselves, neglecting the purpose meant for that allocation [37].

Security

Another spare paid attention to by Bello in his leadership values which is also important in contemporary Nigeria was on defense of the state. Bello had not only conceived this idea integrally but had demonstrated it maturely. This had protected the Caliphate from being torn into pieces. Bello had used *Ribats* to protect the Caliphate from the attack of the enemies. He encouraged the building, within the areas administered for these *Ribats* of walled towns where mosques and schools were opened and trade started.

In addition, scholars were appointed to these towns as *Imams*, Judges, *Muhtasibs*, and teachers all to maintain both the practice of Islam and the military control of the area. This idea can also be adopted in present-day Nigeria but needs to be modernized since the aim of *Ribat* is to protect the interest of believers hence the need for Muslims to have representations in every sector of the nation's economic and political fields of life [38], [39].

Concept of Knowledge

Bello's concept of education is very relevant to the contemporary Nigerian situation. Education should be given more priority, for it is the bedrock of development in any society. That is why Bello made sure that his subjects were educated. Not only that, he encouraged his Emirs to contribute to the development of education in their areas. The situation in present-day Nigeria as far as this point is concerned, needs to be given serious attention. The sector has been neglected. There is a shortage of teaching materials in schools. Lack of qualified teachers and incentives to them are other things hindering the progress of education.

Employment in whatever sector should be based on merit and the wages should be based on one's needs, retirement and transfer of service should not be made for personal or political reasons.

Due to the importance Bello attached to knowledge, he warned his deputies sent to *Ribats* that it was part of their major assignments to teach and supervise the educational sector. This is a good policy that our present-day leaders should emulate. They should not allow

ignorance to prevail among their subjects, they should ensure that their subjects are properly educated, and receive qualitative education. Leaders should send their children to public schools instead of private ones, this will motivate them to provide all necessary equipment needed in such schools. The system of private and public schools was not known by Bello's government, hence the need to revert to the former, only this will ensure that equity and justice prevail among the subject as far as this sphere is concerned [40].

Nigerian leaders should pay greater attention to this sector not only through the construction of classrooms but also through the provision of all necessary equipment and qualified teachers should equally be employed and their welfare should be given serious attention to enable them to pay attention to their duties. If a teacher earns a salary that will not meet his needs, he will not be able to discharge his duties effectively.

Bello fulfilled this obligation during his tenure by not only directing or encouraging learning but also by fully participating in teaching and writing himself. He greatly impacted the knowledge of his subjects and the generations that followed them as his works are still being studied within and outside Nigeria [41], [42].

Dispensation of Justice

The bedrock of any leadership is its justice system. This concept is meant to give everyone his due right. A leader should be impartial in dealing with his subjects for the sake of public interest. Concerning the use of public funds, according to Bello a leader should not misuse the funds even if his salary should not be higher than other employees, who have many dependents under them. This is to say one's responsibilities or dependents determine his wage or remuneration. The issue of qualification nowadays goes contrary to Bello's view and does not and should not matter, so long the officer discharges his official responsibilities effectively and has a full household.

In addition to this, a leader should not have favourites among his subjects as doing so causes him to lose respect and the people he favours would be hated by others. Therefore, he should try his best not to fall into the trap of partiality, hence creating enmity among different groups of people. Partiality could be in many ways. For instance, if a leader wants to appoint some officers he should not be partial, probably by appointing those he likes and neglecting those he hates even if they are more competent than those who are his favourites.

Justice should also be done when awarding contracts, the type of people to be given such contracts should be people who are known to be just and pious, but in present-day Nigeria this is quite different, for contracts are given only to those who belong to the leader's party or those who are blood relations of the incumbent leader.

Justice, in Bello's view, must be done to every citizen irrespective of his political, ethical, or religious beliefs and unless this is done by leaders the aim of leadership would not be achieved [43].

To ensure the dispensation of justice in this country, no class of people should be immune from whatever position they hold. According to him, nobody should be immune or exempted from being punished for committing an offence. A leader is expected to organize a forum where members of the lower class of society could have an opportunity to lodge their complaints. Probably, the complaints might be against their leaders.

In a situation where this immunity exists, there must be instability and injustice and this would lead to the termination of that leadership, for no leadership survives without justice.

Commerce, Trade, and Economic Empowerment

The next thing that is also relevant to the current situation in Nigeria has to do with the economy. Leaders are expected to encourage their subjects to be economically self-reliant. To achieve this goal, farming and trading must be encouraged as Bello did, not only this but

he sets good examples in this sector, for he had a vegetable garden himself and its produce was often sent to market for sale.

Moreover, he had another farm in the Dambura area. This farm was the main source of the Sisal with which rope and mats are made and sold. All these were made by Muhammad Bello only to encourage the growth of the economy and to eradicate poverty among his people.

Bello emphasized that people should go for trade in anything lawful, no matter how contemptuous it is in the eyes of the public. Not only in trading and farming but some small-scale industries were created during the reign of Bello. These industries were located in different parts of the Caliphate.

Kaura-Namoda which served as an important centre of the grains trade is a very good example. It was a centre for cultivating various kinds of crops such as groundnuts and cotton. Not only that, there were also blacksmiths, craftsmen, and carpenters who were fully supported by the administration of Bello. Due to the importance, he attached to this sector, he had specifically written a book on the dignity of labour entitled "*Tanbih al-Sahib alaAhkam al-Makasib*".

In this book, Bello stressed the importance of every individual choosing his occupation, trade, or profession depending on his ability. This according to him will enable one to earn a living and to be self-reliant. He condemned in strong terms idleness insisting that it is unlawful.

He also condemned begging and showed that it is the meanest of all occupations. He said that whosoever sacrifices his dignity and loses his honour by begging would get no substitute for that even if he can get riches by begging. If similar arrangements were to be made in present-day Nigeria, the level of poverty among the citizenry would reduce and the economy of the nation would grow bigger. The system being adopted by the previous and the present governments in Nigeria in the name of eradication of poverty failed to achieve its goal [44].

Conflict Resolution and Consultation

Consultation is another concept of leadership discussed at length in Bello's works. Moreover, the idea was implemented by him when he was on the throne. This concept as conceived by him consists of learned and experienced personalities, who are supposed to be in the company of the leader. He should consult and accept their advice on matters that affect the citizens. He should not show his interest while consulting them, because they realize where their support lies, and they might hesitate to tell the truth. Bello had during his leadership brought closer to him people like Gidado Bn Lema, Abubakar Dan Jada, Mudegel, Umar Al-Kammu, Aliyu Jedo, and a host of others as his advisers.

The system of consultation in present-day Nigeria is not suitable and will never make Nigeria a better place to live. This is because in the two Federal Legislative Houses (being Senate and Representative) which Mr. President consults for their consent and suggestions on matters affecting the country, the people who formed the two houses are not the most learned in the society. Some of them were elected to such positions after huge amounts of money were spent. So how can these people be able to give good advice to the leader? The backbone of this disheartening condition is the criterion we use in nominating or electing officers [45], [46].

CONCLUSION

Nigeria has tried different types of systems of government without much success. Hence, the need for an Islamic political system and administration more than at any time in its history. If the Islamic political system is viewed by the leaders of the Sokoto Caliphate, the current political problems that bedevil the country such as injustice, corruption, ignorance, and many other immoral acts will be reduced. The experience of the Hausaland before the Jihad was similar to the present situation in Nigeria. The

experience of Hausaland before the jihad led by Shaykh Uthman B. Foduye has striking similarities with Nigeria's current political and social conditions. Before the jihad, Hausaland was plagued by injustice, abuse of power, and weak moral integrity among its leaders. After the establishment of the Sokoto Caliphate, the values of justice, service to the community, unity, and consultation were applied consistently, which succeeded in creating stability and prosperity in society. Thus, Sultan Muhammad Bello's leadership model offers valuable lessons for today's Nigerians. Bello emphasizes important criteria in selecting leaders, such as knowledge, integrity, and the ability to serve the community. He also highlighted the importance of people's obedience to fair leaders, services based on the principles of justice, and consultation as the main pillars of good governance. Furthermore, Bello's attention to education and economic empowerment shows that efforts to increase individual capacity are key to creating a strong and self-reliant society. Therefore, this study concludes that the implementation of the Islamic political system and administration as practised in the Sokoto Caliphate can provide a sustainable solution to Nigeria's political challenges. This approach is based not only on the history of success in the past but also on its conformity with universal values relevant to modern society. By integrating these principles into political governance, Nigeria can achieve greater stability, justice, and prosperity.

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Author Contribution

Muhammad Dahiru Shuni Ph.D: Conceptualization, Methodology, Writing – review & editing.

Conflicts of Interest

The author declares no conflict of interest.

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