

EMINENCE

MAGAZINE INTERNATIONAL

Royalty

... for the *Royalty*

Vol 1 No. 4

January, 2019



Emir of Zuru,
HRH, Major General
(Dr) Muhammadu Sani Sami CON, MNI, FICEN

Royalties in Emirates and National Service



INSIDE

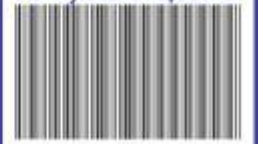
Sultan Of Sokoto at 1
(2006 - 2018)

His Highness, the Emir of Zazzau
talks on Peaceful Co-existence
& Religious Tolerance

Oba Rilwan of Lagos
at 75

Sen. (Barr) Ibrahim M. Ida, CON
as the new Sardaunan Katsina

₦1,000 \$3.0



ISSN NO. 2659 - 109X

CONGRATULATIONS

The Executive Governor of Kaduna State, Malam Nasiru Ahmad Elrufai was on 1st December 2018 confirmed with the Title of "OCHO - UDO NDIGBO" Kaduna.

(Meaning the Man that propagate Igbo's peaceful Co existence)

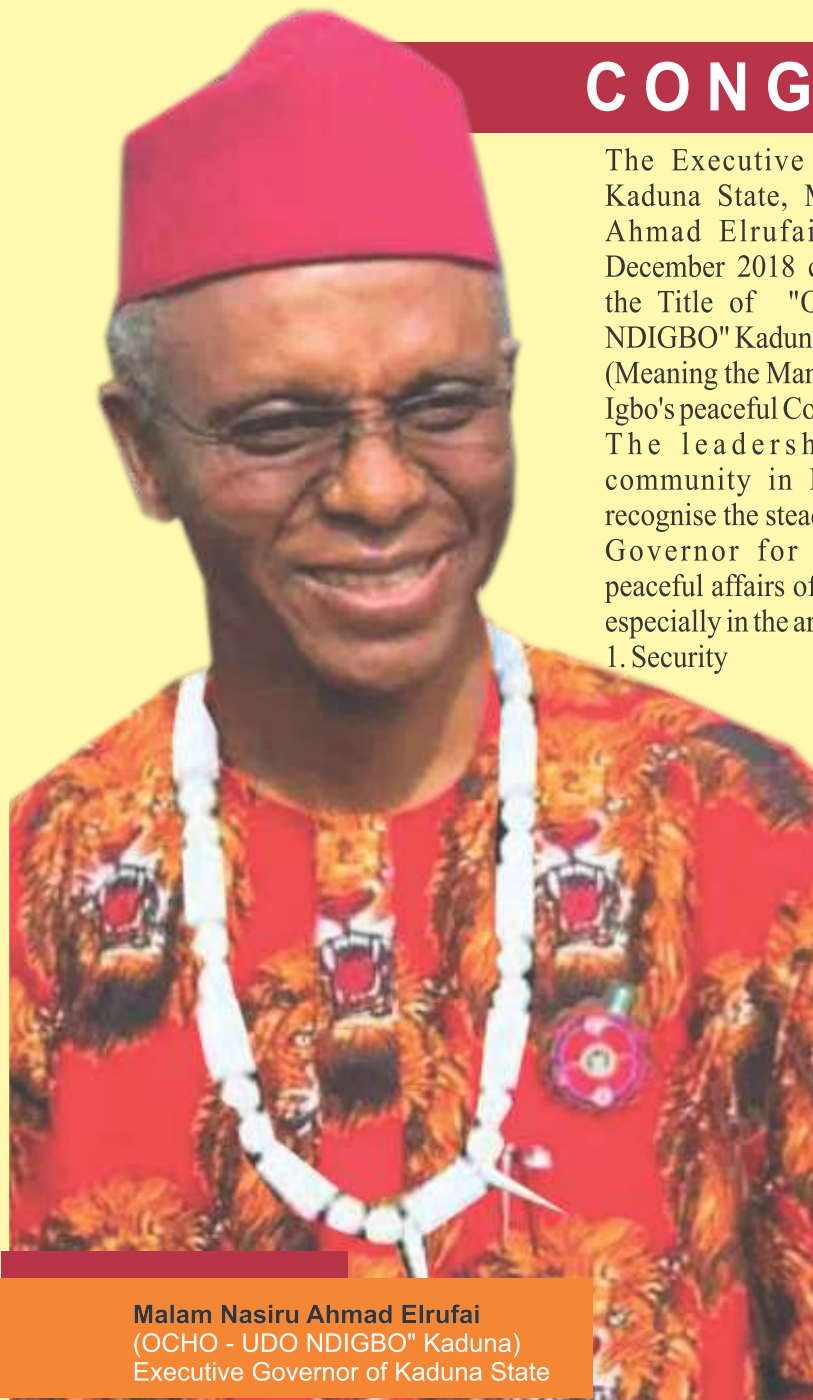
The leadership of Ibo community in Kaduna State recognise the steadfastness of the Governor for steering the peaceful affairs of the State most especially in the areas of:

1. Security

2. Peaceful Co existence &

3. Religious Tolerance

The ministry of local government and chieftaincy affairs Kaduna state, under the leadership of its commissioner, Prof. Kabir Mato wishes to unbehalf of the Government and good people of the state thank the leadership of the Ibo community in Kaduna for identifying with Governor by conferring this title on him. The commissioner also stated that more ways will be explored at maintaining peace and security of all people in the state .



Malam Nasiru Ahmad Elrufai
(OCHO - UDO NDIGBO" Kaduna)
Executive Governor of Kaduna State



SIGNED:

Prof. Kabir Mato

Honourable Commissioner,
Ministry of Local Government & Cheiftancy Affairs.



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Polo the Game of Kings

Highlights Of A Renounced Team, Kaduna State Based

West stream ponies is one of the sponsored team in Zaria polo club, Kaduna State since 2015.

The team participated throughout polo seasons and won at various level example

1. Sarkin Fulani cup in Bauchi
2. M. C. Tahir cup in Yola and
3. Three times winners of President cup in Jos (Sarkin Malaman Zazzau) grade +1

Team members are as follows

1. Abdulkareem K. Jibrin, grade 0
2. J M Magaji (Dan Makwayon Zazzau) grade 0
3. Ibrahim Moh'd Kure, grade +1
4. Sanusi Umar Abdullahi (Sarkin Malaman Zazzau) grade +1



The polo team with His Highness the Emir of Argungu, Alh. Ismaila Muhammed Mera



The polo team with the president Nigeria Polo federation, Mr Francis Ibrahim Ogboro (Dan Darman Kabi)



The Polo team with His Excellency the Executive Governor of Kebbi State and His Highness The Emir of Argungu



The Polo team with karshin Adamawa Alh. Sa'ad M.C. Tahir and the sponsor of the M. C. Tahir cup.



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Message From The **MAGAZINE TEAM** to the **READERS**

As you flip through the pages of this fourth edition of Eminence Roylty Magazine International (ERMI), you will come across articles, pictures and very interesting / important information on recent activities in various Emirates and kingdoms. This is what we promise to be doing. Each edition comes with its unique style and contents including historical traditional events. The aim is to enrich not only the young generation on the roles of our traditional institutions but also to serve as a reminder to the old. Thus, the magazine serves as a bridge between the old and the new generation in terms of preservation of our cultural heritage and traditions. In the past, people are being honored with traditional titles for being (1) a member of royal family either through the partenal or maternal lineage, (2) for one's military exploits and prowess in the battle field (3) by marriage. The present situation contrast the former. Since we no longer have battles, traditional titles are now ceremonial which are mostly given to not only the blue blooded but also those who have made tremendous successes in their fields of endeavors. In this edition we present to you the Zuru Emirate and it's cultural heritage. Have a happy reading .

Abubakar B. Mohammed

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MISSION STATEMENT

EMRI is to be an impartial credible and reliable Magazine in terms of promoting traditional institutions across Nigeria and beyond.

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The first Emir of Wase was HASSAN (1817-1827). Hassan was then the Madaki of Bauchi and Yakubu the Emir of Bauchi, the area from the gate of Bauchi to the boundary of Zauzau. Eight years after the wars that established Bauchi town, Madaki Hassan asked Yakubu for permission to travel out and erect a town near Goron Dutse (Wase Rock) where his father the liked and told him much about. Wase was eventually founded with permission of Shehu Usmanu. It took only six (6) days to clear the area after having

a letter from Shehu Laminu informing him he would arrive and he should therefore transfer his allegiance from the sultan of sokoto to him (Shehu Lamidu). He gathered all title holders and informed them of the content of the letter but did not consent to waging a war against Shehu Laminu of Borno. On the arrival of Madaki Hassan from Wase, it was agreed that since the land was not given to them by Shehu Laminu of Borno they should not therefore follow him. Soon after a letter was received from Sultan of Sokoto asking him to go and start fighting

to start Friday prayers in Wase; which was hitherto performed only in Bauchi. The battle ended with success on Yakubu's side but lost of 84 famous warriors apart from other body found (Fulanis and others) which were many. The exercise is known as (Yakin kalunbu) after which the emir of Bauchi turbaned M. Adamu a servant of late Madaki Hassan as the new Madakin Bauchi. The lost of Madaki Hassan however remained a great blow to the Emir of Bauchi for he was his first lieutenant and adviser on all issues, and example of which occurred in advising Yakubu to fight against Shehu Laminu even before the letter from the Sultan of sokoto reached Bauchi for they argued, they could not serve two masters. It was said that Hassan was in fact so great that all other title holders with the Emir used to stand up at his appearance and sit after him. He was survived by forty children, thirty-six males and four females; and left behind 3,000 slaves. He reigned for 10 years. The grave of Madaki Hassan the son of Giwa is 1 mile from Kiyawa. Its one and half mile from Fake to the grave. Gantsa is west of Fake and Kalgo. There is a big tree there which give shade to the grave. There was no grass there, according to M. Ahmadu. After the reign of Madaki Hassan then Wase was ruled by the 13 following Emirs one after the other. -

Brief History of WASE EMIRATE



gathered all the traditional title holders within Bauchi in Wase-Tofa for the exercise. Bashar was then in the present location. Suddenly however a letter came from Sokoto containing the news of the death of Shehu Usmanu Danfodio in 1817 while the city wall of Wase was being built. Yakubu left Wase for sokoto on that day, and on reaching there he found Muhammadu Bello had already succeeded the throne. On returned to Bauchi, Yakubu received

Shehu Laminu immediately in a town known as Fake in Kano Emirate, as luck was in Yakubu's favour. In the battle Yakubu succeeded in conquering Shehu Laminu, but Madaki Hassan did not return. On the day of his death, he told his brother, Abdu that the battle was at its peak and would therefore fight to death. He asked Abdu to proceed to a particular place near rock and sit on it and that after his (Hassan's) death the battle will cool down and Yakubu would look for him (Abdu) for burial. If he (Abdu) was found on the rock, he would be turbaned but not as Madaki. When he was found on the rock, news reached Yakubu, there and then Abdu was turbaned as Sarkin Dutse (King of the Rock). He was given the right to administer law (Sharia) and allowed

- (1)ABDU 1827-1851 (2)HAMMAN I 1851-1874. (3)HAMMAN II 1874-1877. (4)SULAIMANU 1877-1882. (5)MUHAMMADU I (Madu) 1882-1886. (6)MUHAMMADU II 1886-1898. (7)MUHAMMADU III 1898-1909. (8)ABDULLAHI II 1909-1919. (9)MUHAMMADU SAMBO 1919-1928. (10)ABUBAKAR 1929-1947. (11)ABDULLAHI MAI KANO III 1948-2001. (12)Dr. HARUNA ABDULLAHI 2001-2010. (13)Alh. Dr. MUHAMMADU SAMBO HARUNA from 28th October 2010

distinguished leadership role in the aforementioned institutions and contribution to the advancement of education in Zaria, Kaduna State and the nation at large, that he was conferred with the title: Makaman Mallamai Zazzau by His Royal Highness, Alhaji Dr. Shehu Idris CFR. Malam Sani Yusuf Magaji was eventually turbaned the Makaman Malaman Zazzau at a colourful ceremony on Friday, 20th June, 2014. Since his conferment, he has been representing the Emir at most academic fora within the state.

Outlines of Makaman Malaman Zazzau Sani Yusuf's Concerns in His Own Submission

I must confess of an existence of disconnection between some of us that attained certain level of academic qualifications or positions of responsibilities in the society. In my opinion, the incessant killings around our communities cannot be devoid of fuelling by a group of people who stand to gain from its occurrence. We may overlook the level of involvement in these devilish acts by our so called elites

for the mere facts that they do not have a firsthand experience of what the horrors of war is all about. I do believe that the devilish execution of the grandiose design of extermination of fellow human beings cannot have attained this level of horrifying perfections but with the aid of highly trained military and paramilitary personnel. As such, without the assistance of professionals, the level of destruction recorded cannot be attained. I see a strong connection between failed elites and persistent disharmony there. It suffices to say that the failure of our so-called elites to positively play proactive roles in building their immediate societies, while having ample opportunities of doing so is expressed in many forms and in all parts of the North and the North Central.

As a representative of the Zazzau Emirate Council, I remain deeply concerned over the way the hitherto peaceful co-existing, tolerance and religious coexistence among our people

have now been negatively re-socialized, remodelled and their energy and resources redirected and rechanneled towards self-destruction.

Conclusively, it should be remembered that people's orientations have to change by imbibing peaceful coexistence and religious tolerance in order to enhance sustainable development in our society. As such, perpetrators of evil or those who profited from the misfortune of others would certainly not go unpunished either here on earth or thereafter.

Malam Sani Yusuf Magaji began his educational career at Kwarbai Primary School, Zaria and obtained his First Leaving School Certificate in 1976. He also attended Government College, Kaduna (1976-1981), College of Advanced Studies, (CAS), Zaria (1981-1983) and graduated from the prestigious Ahmadu Bello University (ABU), Zaria with Second Class Upper Division in Sociology (1983-1986). Malam Sani Yusuf Magaji is happily married and blessed with children.

Profile and Achievements of *His Royal Highness*

The Emir of Zuru, Major General

(Dr) Muhammadu Sani Sami

CON, Mni, FICEN, SAMI GOMO II



Birth and early life:

His Royal Highness was born on 24th October 1943 by His Royal Highness, late Abubakar Sami and late Hajiya Hafsat in Zuru town. Unfortunately, the Emir lost his parents in 1945 and 1959 when he was the age of 3 and 16. The Emir started quranic education at the age of 3 in 1950.

Education:

1. Famous provincial secondary school Bida (now government college Bidda) 1957-1962
2. Nigerian Military Training College (NMTC).... 1962
3. Military Training at MONS, United Kingdom.... 1963
4. His Highness passed all the Military positions before he became a Major General, all between 1964 - to retirement

His Highness attended so many

courses in and outside Nigeria and wrote many books, some are:

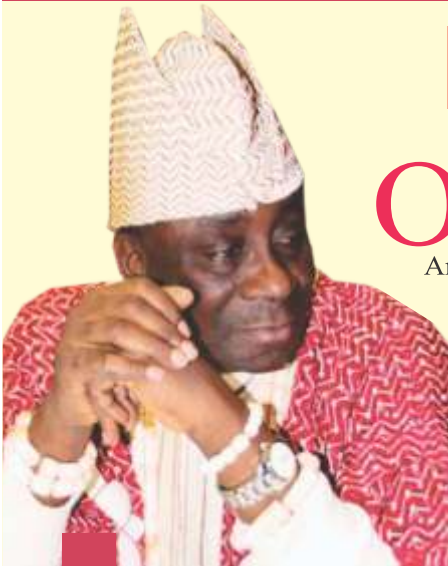
1. Jadawalin Zakka (Giving Alms)
2. Tourism sites in Zuru Emirate and
3. Zuru socio economic and political development etc

His Highness as an Emir brought about so many changes and advancements some of which are:

1. Preventing marginalization among the ethnic groups and communities
 2. Appointed standing committees for dispute resolution, peaceful coexistence and religious tolerance
 3. Introduced skills acquisition to prison inmates in Zuru Emirate etc
- His Highness has received so many awards in and outside Nigeria from reputable organizations and he is widely traveled, highly experienced and knowledgeable.

Oba Akiolu: From Uniform to Royalty

By: Abubakar Babaman Mohammed, Bsc, PGD, MIAD Email bidabaman@gmail.com



Oba Rilwan Babatunde Osoalale Aremu Akiolu is a retired assistant inspector general of police. Shortly, after high school, he joined the force in

1970. He is a disciplinarian, and a man of his words. He never shy away from truth no matter whose ox is gored. This is a testimony given by many of his childhood friends, associates and family members.

The Oba is said to abhor laziness and insincerity. You cannot also drop his name without his approval. Infact he is a man of principle. When he approves

of and trust you, he will go out of his way to fight your cause. He abhors corruption.

Mr. Akiolu attended ansar-ud-deen College, Surulere Lagos (1961-1965). He proceeded to study law at the university of Lagos (AKOKA campus), where he earned his bachelor of laws degree (LLB).

He joined the Nigerian police force in 1970, shortly after high school. Mr. Akiolu served in various capacities for 32 years culminating in his promotion to assistant-inspector general of police in 1999.

He served the country meritoriously in this capacity until his retirement in 2002. He equally, gained membership of the Nigerian institute of management and a fellow of the Nigerian law school.

It was however, on May 23, 2003, that Akiolu was selected by the Lagos traditional kingdom and confirmed by the Lagos state government as the 21th Oba of Lagos, he was capped the next day and subsequently crowned on august 9, 2003.

President Muhammad Buhari in a congratulatory message to the Oba through his Senior Special Assistance on Media and Publicity, on the occasions of Oba's 75th Birthday commended the immense contributions of the monarch towards peace and unity of the country.

The president also prayed that God will grant Oba Akiolu Long Life and more wisdom to keep serving his people and the nation.





12 YEARS of SA'AD ABUBAKAR III

as the
20th Sultan of Sokoto

By: Abubakar Babaman Mohammed, Bsc, PGD, MIAD
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Alh. Sa'ad Abubakar

Any society that is bereft of good and purposeful leadership is doomed. This is because no meaningful achievement can be attained. In other words, for a society to attain its full potentials, it has to have a visionary and altruistic leadership to steer her affairs toward progress and development.

This treatise is only a modest contribution to other numerous write-ups on the person of Alhaji Sa'ad Abubakar, The 20th sultan of sokoto as he spent twelve (12) years on the throne of his forefathers.

Before I delve into writing on Sa'ad, kindly permit me to highlight the quality of leadership as given by the founder of the caliphate, sheikh Usman by fodio in 1804 which was captured by Alhaji shehu malami, the sarkin sudan of wurno in his recent book, "a prince of the caliphate"

Shehu malami, presented the Shehu's idea of leadership as follow;

"none should look after the affairs of men but one who is of sound mind, abundant knowledge, little conceit, great zeal, strong without excess, lenient without weakness, generous but not a squanderer, fearing no blame of any person" he also stipulated that a ruler "must have such strength that the killing of a man in the cause of truth would be to him like the killing of a swallow, and should have, mildness, kindness, care and mercy that which make him fear to kill a bird without justice"

This was the foundation upon which the caliphate was build, it was on this creed that all the sultans right from the time of Muhammad Bello the first Sultan of Sokoto to the present sultan are expected to operate.

As fate will have, exactly, twelve(12) years today, precisely on the November 2,2006,Alhaji Sa'ad Abubakar III ascended the throne of his forefathers as the 20th Sultan of Sokoto through a popular decision of the Sokoto king makers and the Sokoto state government.

This was after he lost his elder brother, sultan Muhammad Maccido in a fatal ADC plane crash (May his soul and those that were involve in the crash rest in peace). Amen. In march, 13th, 2006.

Sa'ad Abubakar has however justifies the leadership place on his shoulder by maintaining a cordial relationship with virtually all members of the extended royal family as well as the people of Sokoto State.

He has constantly engaged other religious bodies through dialogue. He is a promoter of peace and unity of the country. Infact, the sultan has ask politicians at various fora to eschew politics of bitterness and embrace good neighborliness & peaceful coexistence.

A report quoted him as saying that "Nigeria is above all of us: peace and unity of the country should always remain our priority, all our parties should always consider Nigeria first"

His message for Nigerians as the 2019 general election approach is that, they should allow peace to reign.

As a father to all, He advised the youths not to allow politicians to use them for selfish purpose.

Indeed, the sultan has use his position as the representative of the Nigeria Muslim faithful to build peaceful bridges through his calls for unity and understanding across religions divide. This has earned him respect across the country.

As it stands today, the sultan's respect and influence among the leaders as well as the Muslim community in the world is impressive. This is the reason he is being recognized and offered an opportunity alongside very few world leaders who delivered a lecture at the Howard university with the title "Islam and peace building in the west"

It is apparent, that no society can achieve it's a goal in that absence of peace. The task of unifying the large Muslim ummah, and mobilising them for government policies and programs, the task of coordinating the activities of the other entire emirates that fall within the caliphate to take a common stand on national issues is an herculean task.

And Sa'ad has demonstrated great equanimity in carrying out this onerous task.

Not surprising, sultan Sa'ad Abubakar III was named among the most influential Muslims not only in Nigeria but, the whole Muslim Ummah throughout the world. In a book titled 500 most influential Muslim in the world sultan sa'ad came no 16th trailing behind Sheikh Abdulwahab the Ameer of Tabligh Jama'a in Pakistan who emerged as the 15th most influential person. While Sheikh Hassan narillah the leader of Hezbollah came after sultan sa'ad abubakar as the 17th.

Consequently, sultan Saad Abubakar is undisputably the most influential Muslim in Nigeria.

Thus; within the spate of twelve (12)years sultan Sa'ad Abubakar has created a niche for himself by using his position to promote the welfare of the Muslim Ummah in Nigeria and beyond, through his message to the political class. He has generously assisted not only his extended family but also the Muslim Ummah through financial support. Not surprising his message of peace has resonated with the Muslim community, who revered him. Not only the Muslim community but also the Christian community have benefitted from his peace mission across the country.

One can therefore conclude that the peace and unity we are witnessing today except for the pocket of inevitable conflicts in some part of the country, is largely due to the able & dynamic leadership style of Alhaji Sa'ad Abubakar III, the 20th sultan of Sokoto on this note, we pray that he grows from strength to strength we equally pray to Allah to grant him devine knowledge and wisdom that will enable him to execute the mandate the leadership of the Muslim ummah placed upon his shoulders as well as preserving the 200 years old dynasty of his fore farthers. Amen

Malam Yusuf Sani Magaji, the Makaman Malan Zazzau Emirate is a man of achievements, leadership, royalty and concerns for peace, tolerance, peaceful coexistence and national development. He is a seasoned administrator with proven track records of efficiency and orderliness. having a background in organizational skills as evident in the roles he had played in various government institutions such as Nigerian Institute of Transport Technology (NITT), Lagos and Zaria, Nuhu Bamalli Polytechnic, Zaria and currently Federal College of Education, Zaria

The rising profile of Malam Sani Yusuf stated manifesting with demonstrations of his leadership and professional undertakings when he joined the services of Federal College of Education, Zaria as a Deputy Registrar, (SERVICOM) in January, 2006. He is the Establishment Secretary of the College; a position he has been serving since 2011 to date. He was the Acting Registrar and Secretary to the Governing Council of the College from May, 2011 to May, 2013. He has also served in various capacities such as Chairman, Secretary and Member of different Statutory Committees and other Disciplinary Committees. Some of these Committees included the Governing Council, Expanded Management Committee, Presidential Visitation Panel, Management Committee, Appointments, Promotions and Disciplinary Committee (AP&DC), Academic Board, Internal Assessment Committee, Academic Planning Committee, Annual Report Committee, Independent Corrupt Practices and Other Related Offences Commission (ICPC) College Local Chapter to mention but a few.

The experiences he gained in public service coupled with his management skills as a Member of the Nigerian Institute of Management and a Fellow of the Institute of Industrialists and Corporate Administrators of Nigeria makes Malam Sani Yusuf Magaji a role model of excellence, achievements, hard work,

Makaman Malaman Zazzau Sani Yusuf in Royalty, Leadership and National Development

professionalism and leadership from whom abounds lessons to emulate. From his records therefore, it is clear that the Makaman Malaman Zazzau is a person Allah prepares for national leadership, service to the people and national development, as attested to by his pragmatic approach to life, which gives him a striking detribalized and open-minded personality. This aura of Sani Yusuf Magaji had earned him several certificates and awards of appreciation and recognition by various associations. On a recent note, he was presented with a Meritorious Award for distinguished leadership service on 8th May, 2018 by the Executive of the Colleges of Education Staff Sports Association of Nigeria (CESSAN), Federal College of Education, Zaria Chapter.

The love and concern for service to the people and to the Zazzau Emirate are among the major driving motivations of Malam Sani Yusuf Magaji, which leads him to major achievements such as his championing of the movement of Nuhu Bamalli Polytechnic, Zaria



Malam Yusuf Sani Magaji

from a mono-technic to full pledge polytechnic. The Makaman Malan Zazzau was also instrumental to the introduction of new courses in that are relevant to Human Capital Development at both the Nigerian Institute of Transport Technology, Zaria, and Nuhu Bamalli Polytechnic, Zaria. At these institutions he had served and is still serving (FCEZ), he had created several opportunities for the youths to be gainfully employed so that they could become assets to their families and contribute to the nation's development. So, as the Qur'anic verse, "the reward of good is good" proves, such commitment and service to the people were soon noticed by the Zazzau Emirate.

It was therefore in recognition of his

BRIEF HISTORY OF ALHAJI UMAR MUHAMMAD NASKO

FCIDA, FCIPA
(JARMAN KONTAGORA).

By: Abubakar Babaman Mohammed, Bsc, PGD, MIAD Email: bidabaman@gmail.com



The jarman kontagora is a man of humanity and simplicity. As a man who believe in peace and unity of his emirate, he has always mobilized the youth for social economic development of kontagora emirate. This no doubt, create an impressive image in the eyes of the people and the emirate, where he was appointed as the jarman kantagora by his highness the emir of kontagora, Alhaji Saidu Namaska Umar's exemplary leadership qualities also earned him the title of Sarkin kudun Birnin Magaji in Zamfara state. Alhaji Umar was born on the 13th march, 1975, at Ogbomosho, Oyo state, though he is a native of magama local government area of Niger state. He earned his first school leaving certificate at the command children's school, Ann barrack, Yaba, Lagos state from 1980 to 1985.

There, he proceeded to the Nigeria military school, Zaria, Kaduna state. His impressive performance both at the command children's school and the Nigeria military school earned him great respect among his colleagues of the 43rd regular combatant course at the Nigeria defense academy (NDA) Kaduna, but he was not cut for a uniform job, so he opted out.

His insatiable quest for knowledge saw him securing admission into university of Jos, plateau state between 1991 to 1992.

He later gained admission into the university of Abuja where he studied certificates in computer basic programming and disk operation system. He also did a remedial program in federal university of technology mina and was offered agricultural science after the remedial. Umar, equally studied in Poland at the university of Lodz Poland in 1996.

His other qualifications include, masters degree in political science from Jagiellonian university Krakow in 2001 and Mashar institution certificate in citrus and mango farming obtained in the year 2004.

The jarman kontagora has since his return to the country devoted his energy and resources towards the services of both Niger state and the country at large. We pray, that Allah will increase him in wisdom and health. Amen.

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top-most justice system that is the custodian of sharia laws drawn from the Qur'an, hadiths of the Prophet Muhammad sallallahu alaihim wasallam (peace and blessings of Allah be upon him) and other sources of Islamic jurisprudence, all of whom are embodiment of the legal, cultural and societal lives of

Muslims. This means, therefore that, irrespective of religion, caste or colour, Emirs and Chiefs have to ensure neutrality for the desired success of their communities, through sincerity to work, respect to the suggestion of followers, love and respect for humanity and peaceful

... Emirs and Chiefs in Pre-colonial, Colonial and Present Times

co-existence with the minority, as well as having friendly relations with the subordinates through universal brotherhood. Therefore, to disregard or trample on traditional institutions is to antagonize the people and perhaps even earn their opposition.

Legend of the Royal Chieftains that made Sokoto Caliphate

By: Jakadan Safana & Bebejin Kalgo email: mtsafana001@yahoo.com

There is a legendary belief that the success of the Sheikh Usman Dan Fodio 1804 jihad began from the attitude of the Hausas of Katsina and Katsina itself, who were not sorry to see the Gobirawa in difficulties. Gobir and the Gobirawa in the 1804 was the hot seat of opposition to Usman Dan Fodio and his Islamic revival. Legend states that although Gobir and the Gobirawa made an appeal for help to Katsina and the Katsinawa, Katsina and the Katsinawa did not send any help to Gobir king Yunfa before the battle of Tabkin Kwatto.

According to the legend, after the battle, and defeat of Gobir, however, Katsina and the Katsinawa seemed to have been quick to perceive that Shehu Usman Dan Fodio had constituted a new force which might threaten them as well after Gobir. King of Gobir Yunfa had earlier before the war pointed the moral in a letter which he wrote to his entire brother Chiefs, including the Katsina king. The key point of the letter's message, according to the legend, was the warning that there had been a small fire in Gobir, which had flared out and burnt the Gobir king because he neglected to stamp it out, therefore, let other kings be warned by his experience.

Yunfa's letter probably reached the chief of Katsina before the conciliatory message which Shehu sent at about the same time at the beginning of his Islamic revivalist call to the kings. The source of Yunfa's conflict with the Shehu, according to legend, was that when Shehu's letter was brought to Yunfa, he did not hesitate, as did the chiefs of

Kano and Zazzau, but simply tore it up. The reply, according to the legend, was: 'Even so', Bello wrote afterwards, 'did God tear up his kingdom and his power.'

In Katsina, as in other Hausa States, Yunfa's message was initially complied with as it was what gave the signal for the outlawing of the Islamic reformers and start of hostilities to the Fulani revivalists. This was believed to have been the reason that 'when Sarkin Katsina heard what had happened to Sarkin Gobir he commanded his chiefs to make war upon all who were allied to Shehu.

Meanwhile their comrades who had remained behind in Katsina and Daura had alerted the Hausa chiefs sufficiently to cause them to try to join forces with the chief of Kano with the object of crushing the Fulani uprisings. Contingents led by Sarkin Katsina and Sarkin Daura actually set out for Kano, but found their way barred by strong Fulani forces under Dan Tunku, who later became Emir of Kazaure, he defeated the Katsina-Daura forces and compelled them to turn back.

Among Shehu's personal followers was a Fulani called Umaru Dallaji. He seems to have fought at Tabkin Kwatto and the other early battles of the jihad, but after the subjugation of Kebbi and the defection of Zamfara, in 1805, he was sent to take charge of operations in his native Katsina. His arrival fortunately coincided with the defeat of the Hausas by Dan Tunku. He was therefore able to take the offensive straight away and capture many towns in the southern part of the State.

One of the places which did not fall to



Alh. Sa'ad Abubakar
Sultan of Sokoto

Umaru Dallaji was Yandoto, a town which had long been celebrated as a seat of learning. Its teacher-clerics had never accepted Shehu's teaching and since the start of the jihad they had been maintaining that he was in error and guilty of deceiving and misleading the people. The prevailing belief among the war strategists was that in a war being fought on issues of religious principle such a centre of opposition was of course more dangerous than a hostile army. For the reformers it was therefore imperative that this strident voice of dissent should either be won over or stifled. The legend indicates that towards the end of 1805, as soon as Kebbi had been subdued again after the uprising that followed the battle of Alwasa, Bello was dispatched to Katsina Laka, the southern part of the State, to deal with Yandoto and to reinforce and direct Umaru Dallaji's operations. Bello took with him Muhammadu Ashafa, a Fulani from

this part of Katsina who had himself studied in Yandoto, but who had been expelled when he had declared allegiance for Shehu. When Bello arrived before the town he sent Muhammadu to the people with a message saying that he had not come with the intention of making war on them but in the hope of settling all differences by discussion. They spurned this overture, however, and refused either to see Bello or to listen to what he had to say. This rebuff proved too much for Bello's patience and so, without further ado, he moved up his forces and took the town.

After this, still accompanied by Umaru Dallaji and Muhammadu Ashafa now with the support of another influential Fulani called Muhammadu Dan Alhaji, Bello consolidated his success by capturing many other Hausa towns and subduing a group of local Fulani who had been assisting the Hausa regime. When southern Katsina (which at this time also included the Chafe-Gusau-Kanoma area) had been secured, Bello decided that the time had come for him to return to Shehu. He therefore presented flags to Umaru Dallaji and Muhammadu Dan Alhaji, as symbols of their authority, and ordered them to move north, into the centre of the State, and attack Awai and Ranko, while Muhammadu Ashafa remained in Katsina Laka to consolidate the territory that had already been won. Ranko and Awai soon fell. The Hausas, under the Ubandawaki, launched a counter-attack against Ranko, but this was repulsed and they were compelled to fall back on the capital. The way was now open for the decisive blow.

But before any attempt was made to deliver it, another powerful ally was recruited to Shehu's cause, namely Umaru Dumpyawa, the chief of the Sullubawa in Katsina. The Sullubawa, like the Toronkawa, were not pure Fulani but part Fulani and part Mandingo. They had come with the Fulani from Senegal, however, and they shared their outlook and way of life. Those settled in Gobir and

Kebbi had already thrown in their lot with Shehu and now Umaru Dumpyawa also took up arms. As his people were settled in the north of the State, which was still in the hands of the Hausas, his accession to the cause was of particular importance. He too was therefore rewarded with a flag. In the dry season of 1806-7, according to the legend, while Muhammadu Ashafa held the south and Umaru Dumpyawa the north, Umaru Dallaji and Muhammadu Dan Alhaji closed in on the capital. Soon afterwards Muhammadu Dan Alhaji died. Umaru Dallaji intensified the pressure, however, and at last forced

“*The early victory in Katsina played an important part in the jihad and particularly in the decisive struggle against Gobir.*”

the Hausas to come out and fight in the open. In the ensuing battle the Fulani were completely victorious, the Hausa Chief being killed and his army forced to yield up the city and fall back on Dankama in the north.

The capture of Katsina was a major success, but in neighbouring Gobir and Zamfara the war was far from over. Soon afterwards, therefore, Umaru Dallaji went off to help Namoda, the leader of the Zamfara Fulani, in the task of containing Alkalawa. It was probably during his absence that the Katsina Hausas, under their new Chief, Magajin Halidu, launched a surprise counter-attack and recaptured the city.

The Hausas, however, failed to exploit this unexpected success, or even to hold Katsina, and they fell back to Dankama. There, soon afterwards, they were attacked by Umaru Dallaji, who had come hurrying back from Alkalawa accompanied by the Zamfara Fulani under Namoda, and by a contingent sent up from Kano. This combined force defeated the Hausas and took the town. Among those who were killed was the new chief, who either fell in the fighting or, as some say, committed suicide by jumping down a well.

After the victory at Dankama, Shehu recognized Umaru Dallaji as the first Fulani Emir of Katsina. There remained, however, the problem of how to find suitable fiefs for the families of the other two flag-holders. It was solved by a compromise which, if it did not satisfy everyone, at least kept the peace and prevented the Emirate from being broken up. Umaru Dallaji's flag had been inherited by his son, Mamman Dikko. Mamman Dikko was initially appointed warden of the western marches and given the title of Yandaka. Though he was expected to accept the local leadership of the new Emir, he was nevertheless allowed homage in Sokoto instead of Katsina and the appointment of his successors was retained in the hands of the Sultans of Sokoto and not delegated to the Emirs of Katsina. The other flag-bearer, Umaru Dumpyawa, who was still alive, was given the title of Sarkin Sullubawa and accorded similar privileges. This solution had the effect of circumscribing the power of the Emirs of Katsina and consequently their rule never became as autocratic as those of some of the other Emirs.

The early victory in Katsina played an important part in the jihad and particularly in the decisive struggle against Gobir. First, it convinced wavers everywhere that Shehu's supporters were really capable of winning the-war. Secondly, as already described, it isolated Gobir from the

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WOMEN OF ROYALTY IN MARRIAGE

Motherhood and Professional Excellence

By Abdullahi DOKI Email ammodibbo@gmail.com

Hajiya Fatima Umaru Aliyu Shinkafi, the Executive Secretary, Solid Minerals Development Fund, Hajiya Asma'u Abdulazeez Yari, wife of Governor of Zamfara State and Dr. Zainab Atiku Bagudu, wife of Kebbi State Governor, are three daughters of a renowned royalist and political heavyweight, the late Alhaji Aliyu Shinkafi. Like their late father, the three have made their marks in Nigeria's history. They are known with their special symbolism as women of royalty in marriage, motherhood, professional excellence and humanitarian services.

The three royal daughters and their families are now continuing to extend the legacy of their father and that of their husbands and of their entire families, into the privilege bestowed on them by birth, by their affiliations and by their respective offices and humanitarian services, as their late father had done. Daily Trust newspaper reported that the Shinkafi family is a renowned political family not only in Zamfara state but the country in general. Accordingly, as their father, the late Marafan Sokoto Alhaji Umaru Aliyu Shinkafi was a force to reckon with in Nigerian politics, so also, the three royal daughters are carving niches for themselves through the work, responsibilities and commitments. The privileged ascendancy appeared to have started in a long way back. Consider, Hajiya Fatima Umaru Aliyu Shinkafi, who, in 2015 was appointed as Zamfara State Commissioner for Commerce and Industry by the then Zamfara State Governor Yari. Her recent

appointment by President Muhammadu Buhari as the Executive Secretary, Solid Minerals Development Fund, reflects on the rising profiles of the other royal daughters. For instance, Hajiya Asma'u Abdulaziz Yari, who is currently the Chairperson, Northern Governors Wives Forum is the founder of a Non-Governmental Foundation called *Hanun Taimako*, which was established for the purpose of reaching out to the masses in her state. Media reports credited her with support for girl-child education, stating that she is working against



Late Alhaji Aliyu Shinkafi
(Marafan Sokoto)

“*Shinkafi family is a renowned political family not only in Zamfara state but the country in general.*”

drug addiction and abuse among youth. *Tozali Magazine* reported that, her commitment to humanitarian services was shown in her efforts at paying the medical bills for the less privileged and in organizing free surgeries those in need who couldn't afford paying for it.

Dr. Zainab Shinkafi-Bagudu, the First Lady of Kebbi State, is a Consultant Pediatrician and an advocate for women's health, with a particular focus on cancer. According to her website, Dr. Zainab got into looking after children and women when both started confronting her with their medical issues and requests for assistance particularly around Breast and cervical cancer treatment. The website explains that these eventually inspired her to start her own NGO, the Medicaid Cancer Foundation (MCF), stating that MCF creates awareness on health matters, trains health workers, and funds the diagnosis and treatment of cancer patients in Nigeria. The website reported that over the last four years, the foundation has raised over 100 million naira for the treatment and support of cancer patients.

The website listed other Dr. Zainab Bagudu's leadership commitments and humanitarian services to include serving on many technical committees including the steering committee for the National Cancer Control plan, and serving on a Ministerial committee to build world-class diagnostic centres in six geopolitical zones of Nigeria. She is said to be a passionate and active advocate for women, children and youth in Nigeria.

Emirs and Chiefs in Pre-colonial, Colonial and Present Times

By **Muhammed Sani Suleiman**
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regimes changes have included either the introduction of appointment or selection systems for chiefs.

Karlstrum and Ribot reported in 1996 and 2002 respectively that the colonial changes to the traditional leadership institution are however in contrast with the nature of the traditional leadership institution in pre-colonial era. According to the Karlstrum and Ribot report, before the arrival of the colonialists, the traditional leadership institution and structure were such that chiefs exclusively derived their authority and legitimacy either as descendent of a great ruling ancestor or on the basis of membership in a particular ruling family.

Moto explained in 1998 however that the alterations regarding the basis of claims to chieftaincy masterminded by colonial and post-colonial regimes, notwithstanding the right to chieftaincy on the basis of descent have persisted and by and large, remain the dominant means of ascending to a traditional throne in most areas where the institution has survived. This, according to Moto, is the exclusive means for individuals to legitimately ascend to traditional leadership position.

It is against this backdrop that chieftaincy is predominantly defined in terms of tradition. According to Lule (1995) tradition is something done or respected according to custom from generation to generation. Senyonjo (2004) sees tradition as “any culture that was created or pursued in whole or in part by past generations and that has been accepted and presented, in whole or in part by successful generation to generation.” A chief therefore is a ruler of a tribe. Defunct Bendel state traditional ruler and chiefs Laws

1979 defines a chief as “a traditional head of an ethnic unit.”

Senjonyo (2004:2) explains therefore, that chiefs are the heart of customs and cultures, in the sense that they play a prominent role in their effort to preserve them; they are variously described as guardians of traditional norms, values and practices that are respected in any particular community from generation to generation, and as such they are important channels through which social and cultural change can be realized. Thus, chiefs are actors and embodiment of customary decision making institutions.

According to Oba Lamidi quoted in the Nigerian compass of 12th Dec, 2010, Chiefs are categorized into two, namely:

- 1- Those full time executive traditional title-holders who are exercising the executive roles before Nigeria was born and
- 2- The holders of titles or positions created and recognized by Law with specific function.

The difference between the words ‘Chief’ and ‘Emir’ can be understood in reference to Emir as a title of various Muslim chiefs or rulers. Emir is accordingly associated with a dynasty’s leader, monarch, chief, crown, head, king, emperor, tsar, suzerain etc.

According to the website www.meriamwebster.com, an Emir, sometimes translated ‘Amir’ or ‘Ameer’ is an aristocratic or noble and military title of high office used by Muslims. Emir is an Islamic religious reference to a society’s political leader, ruling in consultation with the scholar-clerics, known as the Ulama and through whom a judicial committee consisting of judges known as Khadi and their courts form

Who are chiefs and emirs and where does their authority and legitimacy comes from? Are there differences between those rulers referred as emirs and those called chiefs? Answers to these questions lead to different experiences and antecedents the traditional leadership institution has been subjected to in the last centuries across Nigeria.

Both colonial and post-colonial regimes have in different ways and for several strategic reasons changed the shape and form of customary authorities. The tendencies for colonial authorities was to replace non-compliant and rebellious chiefs with handpicked loyalists, regardless of their states in their respective communities in a bid to facilitates and reinforce the process of domination. In the past, colonial

Emirs’, Chiefs’ and President Buhari’s Kaduna Town Hall Meeting for Peace, Justice and Citizens’ Right

By **Abdullahi DOKI** Email ammodibbo@gmail.com

Recently, in October 30th, 2018, President Muhammadu Buhari met in Kaduna with traditional rulers, stakeholders, religious leaders and Governor Nasir El-Rufa’i, the state governor. The meeting, known and reported as Kaduna Town Hall Meeting, took place at the Murtala Muhammad Square, in Kaduna, with focus on the main issues of concern to people of the state and Nigeria, after days of violence, destruction and death in Kaduna city and environs at the wake of the kidnapping and murder of the Agom Adara, Maiwada Galadima. The urgency of the need for the meeting which was reflected in the sequence of events at the meeting can be understood from media reports. Daily Trust newspaper online reported that “according to the

programme of events meeting of, the Secretary General of the Jama’atul Nasril Islam (JNI), Dr. Khalid Abubakar Aliyu and the Chairman of the Christian Association of Nigeria (CAN), Bishop George Jonathan Dodo are to speak for the Muslims and Christians communities respectively.”

Peace, justice and citizens’ rights to live freely wherever they choose in Nigeria, beings the major focus of the meeting, which were presented in the speeches, followed the sequence of events at the meeting. The sequence of events accordingly followed the speeches in the order of conventional protocol, which according to Daily Trust newspaper online, came in four speeches, with President Buhari delivering his remarks after the fourth speech, as the programme of event indicated.

Condolences, peace, justice and citizens’ rights to live freely wherever they choose in Nigeria were accordingly aspects of the speeches of both Governor Nasir El-rufa’i and the Emir of Zazzau, his Royal Highness, Alhaji, Dr, Shehu Idris and that of other stakeholders, among those in attendance, which, according media reports, included Mathew Man-oso Ndagoso, Archbishop of Kaduna Catholic archdiocese; Khalid Aliyu, secretary-general of the Jama’atul Nasril Islam (JNI); George Dodo, chairman of the Christian Association of Nigeria (CAN) in the state; and Yohanna Buru, founder of the Peace Revival and Reconciliation Foundation of Nigeria.

This Day Newspaper online reported that “President Muhammadu Buhari, in his speech, vowed that the federal



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government will take the strongest measures possible to punish perpetrators of the Kaduna violence." Day Newspaper online also reported that the President said, "this time around, those responsible for the killings will not get away with the crime," adding: "The federal government will take strongest measures possible to punish perpetrators of these crimes. This Day Newspaper online quoting the following major points of President Buhari's speech as follows:

"If, in the past they got away scot free, we shall now hold everyone to account for these latest killings. "Let it be clear to all that individuals and communities have obligations to comply with the law and uphold peace. The obligations include respecting the rights of others to live wherever they choose, to worship freely and to pursue lawful livelihoods anywhere in this country, he said," stressing that "these are constitutional and human rights that we as a government and people must uphold and defend."

The media reported that President Buhari Buhari also commiserated with the government and people of Kaduna State over the loss of a traditional ruler, the Agom Adara, Mr. Maiwada Raphael Galadima, who was killed by his abductors after collecting a N10 million ransom. This Day newspaper online report added that "speaking earlier, the Kaduna state governor, Mallam Nasir el-Rufai, lamented the persistent

... Emirs', Chiefs' and President Buhari's Kaduna Town Hall Meeting for Peace, Justice and Citizens' Right

violence in the state for the past 40 years," saying, "Your Excellency, what we are battling in Kaduna State is the legacy of nearly 40 years of violence and impunity." This Day newspaper online quoted key points of governor El-Rufai's speech as follows: "The current government of Kaduna State is persuaded that it has a solemn obligation to lead the state towards overcoming the tragic legacy of



strife." "Kaduna State is not the only diverse place on this planet, and the people who live in it must not remain trapped in a whirl of hate and division" the governor said. This Day newspaper online reported that El-Rufai stated that "the state government intends to enforce the various provisions of the Riots Damage Law of 1958, the Collective Punishment Law of 1915 and the Peace Preservation Law of 1917

which impose costs on communities that permit violence in their midst." The emphasis on peace as major focus of the meeting came in highlights of the speech delivered by Emir of Zazzau, His Royal Highness, Alhaji, Dr. Shehu Idris, CFR, as follows:

1. That community should adopt dialogue in handling religious differences and every religious or ethnic group should tolerate others
2. That followers of the various religions should strive to emulate the virtues of and adhere to the meritorious teachings of Prophet Muhammad SAW and Prophet Isa Alaihissalam while matters of disagreement and judgement should be left to God
3. That religious leaders should preach peace, love unity and tolerance as dictated by religious teachings
4. That followers should refuse to be misled by false and erroneous teachings of mischievous leaders but should rather adhere conscientiously to the tenets of their religions
5. That the media should be more positive, objective balanced and fair at all times.

6. The remarks of His Highness was on also on condolence to the family and the entire people of Adara and the Kaduna State Government over the tragic and brutal killing of HRH Dr. Maiwada Galadima, Agom Adara and all those that lost their lives and properties during the unfortunate incident

The entire Zuru Emirate is Proud of Exemplary Woman of all Times

Assistant Comptroller General Immigration, Salamatu Sanda Mohammed.

By: Suleiman Mohammed

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She was just a little girl born in a typical northern village of Usara in Zuru Kebbi state. Even though her dad was a military officer, he wanted to marry her off immediately after her primary school as is the normal tradition. If not for the intervention of her elder brother who insisted that baba allows her to proceed, today her story would have been different. Yes she probably would have been a great grand mother with just primary certificate, Nigeria wouldn't have benefited from her wealth of knowledge. Today this young woman against all odds rose to the rank of Assistant Comptroller General of Immigration and making history as the first Muslim woman to attain that rank, she has served meritoriously and with unblemished record, she has put in 35 years of her life into the service of her fatherland and it's time she takes a rest and bow out.

Mummy Salamatu has made us proud, she is an icon to reckon with and a wonderful mother, MAMA as she is called by all in the service, we want to salute and congratulate you as you exit the SERVICE, more grease to your elbow and we pray

that in your new endeavor may almighty Allah bless you with abundant of opportunities beyond your imagination, may this be a new chapter brighter than the one you are leaving behind. Congratulations mom and Allah ya cigaba da kare wa!



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inauguration of reform and conferences in order to constitute a panel of people with Royal bloodline and title holders while the government should also select a few officials on their behalf that will deliberate on the matter and proffer solutions that will elevate the status of our traditional rulers across all six regions of the country.

The 1999 constitution and the Land Use Act should equally be amended so our traditional rulers will not only be considered as ceremonial figures and play a supervisory role, but be part of the transition that will grant their autonomy which will enable them to function independently from the government and in society as well. If our traditional leaders fail to act now, history will judge them as

leaders that contributed to societal servitude and the future generations and people in this day and age will not recognize or be subject to such degrading treatment, having been born in an era of modern civilization where global communication and awareness shows how prestigious monarchs like that of the United Kingdom do not relegate their subjects to such treatment, unlike the procedure of being within the circle of our monarchy's here in Nigeria. Operating with the changes in time and modernization of monarchies in developed and civilized nations like the United Kingdom could be considered as one of the wisdom, technique and strategically applied methods used in preserving their Monarchs that is still in existence today and loved by majority of their

subjects. In the process and necessity of preserving our culture and heritage. It would be advisable and more effective if our traditional rulers were to delegate the Emir's/Kings, title holders that are still in their youth to carry out such an important task that requires vibrant and intellectual rulers from amongst themselves with regard to the issue of cultural significance that needs to be looked into with immediate effect and utmost priority, due to the relevance and necessity of the of threat that has been lurking in the shadows for decades.

May God almighty continue to bless, guide and protect us with his infinite mercy and wisdom. Amin.

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These steps, if applied effectively, can potentially curb the birth of a bigger threat. In other words, we as a people need to be proactive and ready to act when the need arises. I'm not implying for people to start taking laws into their hands, not at all. I am suggesting that being able to detect a threat in time and reporting a suspicion to the appropriate body can save lives, and potentially get the culprits apprehended.

Peaceful co-existence and religious tolerance imply the capacity to live together in harmony. This calls for nonviolent ways of resolving conflict. Nigeria is a country with a population believed to be over 150 million consisting of various ethnic groups. Religion often coincides with the ethnic groups, but not always. Hausa-Fulanis in the north are Muslims and the Ibos in the South-East are mainly Christians. However, the Yorubas in the South-West are both Muslims and Christians with the Muslims slightly in the majority. Nonetheless, there is a fair amount of inter-marriage amongst the

...Baraden Zazzau: A Prince's Call for Citizens' Role in National Security

different ethnic groups in Nigeria. So with this knowledge, we must adapt a way to live in peace, we have to understand that we are humans first, and we will have our differences as human beings, before we even think about religion or ethnicity. However, we are a very special specie who Allah has blessed with the ability to cohabit despite our differences as such, when we take our differences to destructive level and feel entitled, for example, tagging ourselves as a certain group, the result may have negative consequence.

The question is, how can we put our differences aside and live in peace as a nation? The answer begins with the individual, spreading to the family, school, community, nation and eventually, to the global village. The members of a society need to be oriented toward peace and tolerance. At the same time, social, economic and political systems have to be re-oriented towards peace and tolerance. Inclusively, peaceful co-existence and religious tolerance must shape our way of life. Education is vital

for the effectiveness of both strategies. The starting point for this to be possible should be Basic Education: this is crucial to peace-building and religious tolerance. Basic education schools should adopt a style of teaching and inculcating in their students attitudes of peaceful coexistence, dialogue, tolerance and openness to others, by caring and sharing and being conscious of human rights and democracy. Doing these successfully require literacy, intercultural understanding, respect, conflict resolution, social cohesion, religious tolerance and peaceful co-existence. It is evident that countries with patterns of violence have some of the lowest literacy rates in the world. No country can hope to establish lasting conditions for peace and tolerance unless it finds ways of building mutual trust between its citizens. Inclusive education promotes mutual understanding, respect, tolerance and dialogue. Literacy opens new opportunities and skills for all.

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Child Education Conference Renews Roles for Emirs, Chiefs

By
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One of the most crucial humanitarian and developmental issues facing Northern Nigeria was recently the topic of discussion and pledge for resources and action at the recent Northern Nigerian traditional leaders conference held at Musa Yaradu'a Indoor Sports Hall, Murtala Square, Kaduna, on 10th and 11th October 2018. The importance and urgency of the conference was highlighted by the fact that it was organized by the Federal Ministry of Education, Universal Basic Education Commission, National Commission for Mass Education in collaboration with UNICEF and the Sultan Foundation for Peace and Development, according to reports by sunnewsonline.com

Among the key issues that made the conference a most crucial undertaking in the North was first, the acknowledgment of the alarming statistics by UBEC that there are now in Nigeria, 13.2 million out of school children, out of which, according to UNICEF Director, Pernille Ironside, quoted by sunnewsonline.com, 69 percent of the total are in Northern Nigeria. Second was the report by Leadership newspaper that 19 Emirs are to sign 'Commitment for Action' on out of school children. Third was the report by Blueprint newspaper that UBEC is to release 142 billion naira to states for child. Fourth the UNICEF'S warning reported by the Punch newspaper that Nigeria is losing out on literate, skilled workforce as a result of having 13.2 million out of school children in the Nigeria. The fifth is the presence of important dignitaries at the occasion, which included Minister of Information Alhaji. Lai Mohammed, representative of Nigeria's minister of education, Malam Adamu Adamu, UNICEF, the Executive

Secretary, UBEC, Dr, Hamid Bobboyi, and the northern traditional leaders and emirs under chairmanship of the Sultan of Sokoto, His Royal Highness, Alhaji Muhammad Sa'ad II.

The sunnewsonline.com, reported that United Nations Children Fund (UNICEF), Deputy Representative, UNICEF Nigeria, Pernille Ironside said 69 percent of the figure were northern children, with Bauchi state having the highest number of out-of-school children at 1.1 million and Katsina coming in second with 781,500 children out of school, Ironside said.

Sunnewsonline.com quoted Ironside saying, "In 1999, Nigeria took a bold step by declaring its commitment to provide free basic education for all children. This commitment was followed by the establishment of the Universal Basic Education Commission in 2004 to enable the

Government to fulfill its commitment to provide free basic education for all children," raising concerns also that "while these are commendable actions towards guaranteeing the right to education for all Nigerian children, we at UNICEF are concerned about the slow progress."

What highlighted at the occasion how the conference renews education roles for emirs was the speech of the sultan of Sokoto and Chairman of the conference, His Eminence, Alhaji Muhammad Sa'ad Abubakar II, who, quoted by the sunnewsonline.com while reacting to UNICEF Director Ironside, stated that "the issue of out-of-school children in Nigeria today with Northern States contributing a very large percent of the problem was not only worrisome, but a great burden on their collective conscience."

The following statement by the Sultan of Sokoto as reported by the sunnewsonline.com highlighted further the focus of the traditional leadership on their concern over the issue:

1. That, according to sunnewsonline.com, quoting the Sultan, the issue of the North having 69 percent of the total 13.2 million out of school children in Nigeria "runs counter to our history of our intellectual culture and traditions. What explanations can we give to Mai Gumi and Sheikh Muhammad Bin Mani of Kaneem Borno who brought literacy and learning to this part of the world over one thousand years ago, that their descendants are no longer going to school and many of them are registered as illiterate?"

2. That the question, according to sunnewsonline.com, quoting the Sultan is "What plausible reasons could we proffer to Sheikh Uthman Bin Fodio and his brother Sheikh Abdulahi and Sultan Muhammad Bello who between the

Adamawa),

- HRH,Alhaji,Dr Abubakar Shehu Abubakar III,(Emir of Gombe),
- HRH,Alhaji,Dr Yahaya Abubakar(Etsu Nupe),
- HRH,Alhaji,Dr Awwal Ibrahim,(Emir of Suleja),
- HRH,Emir of Nasarawa,HRM,Oba Rilwan Akiolu,(Oba of Lagos),
- HRH,Alhaji,Dr Ibrahim Sulu Gambari,(Emir of Ilorin),
- HRH,Alhaji,Dr Abubakar Buba Atare II,(Mai Tula) as the youngest of them and an embodiment of Royal status has discovered resources of economic value in his kingdom like the newly found agricultural discovery of "GORON TULA" and the monarch considered with the highest deposit of barite in the North Eastern part of the country. HRM,(Ooni of Ife),HRM (Oba of Calabar) are all first class monarchs that have ruled their subjects with Justice and fairness which is necessary for the survival of the monarchies,as there is nothing worse than an unjust and unfair ruler to preside over people in society. Traditional Rulers that have been spearheading the survival,development and elevation of the role to be executed and responsibility of Nigeria's monarchies of which their noble and royal gesture is highly commendable and cannot go unnoticed. They have provided materials and opportunities that will strengthen the existing monarchies of the nation by impeding and defending any threat that lurk's within the surface and other threat's that visible and proven to be imminent.

As stated by Alhaji Maitama Sule, (DANMASANIN KANO),of blessed memory," Power can remain in the hands of an infidel if he is just and fair, but power will never remain in the hands of a believer if he is unjust and unfair". HRH, Dr, Alhaji Abubakar Shehu Abubakar III, is one of youngest first class Emirs in Nigeria and his devotion towards the

progress of his subjects is equal and second to none. He has dedicated all he has to ensure the social welfare of his subjects. He receives over 500 people a day and has focused mostly on educating the children of the poor and well being of the disabled. His generosity, humbleness and graciousness towards the well being and education of the poor cannot be overlooked. In 2015, he enrolled 1500 children that could not afford to have the privilege of affording an education. He has been working round the clock to initiate charitable activities in order to assist the



masses. Among other things,His Majesty has been building institutions of learning process and religious temples to enhance and encourage both Islamic and western education.

All the virtues listed above are the same efforts that the traditional rulers in Nigeria strive to provide for their subjects. Other Emir's that have such virtues and worthy of emulation like," HIS EMINENCE, Alhaji, Dr Sa'ad Abubakar III, (Sultan of Sokoto), HRH, Alhaji, Dr Umar Farouk Umar, (Emir of Daura), of the famous "BAYAJIDDA",regarded as the founder and emergence of "HAUSA" in Nigeria and crosses

across boarder's of West Africa. It is not all the time that you see a traditional ruler "EMIR or KING", eating with commoners and the lowest of the low in social class level. Such humbleness and simplicity can only be witnessed in Daura Emirate which is over 400 hundred years old and gave birth to the famous tale legend of Bayajidda as part of the culture and heritage in northern Nigeria. HRH,Alhaji,Dr Abdulmumini Kabir Usman Nagoggo,(Emir of Katsina),who's ancestors brought the game of polo to Nigeria and referred to as the "GAME OF KING'S".

HRH,Alhaji,Dr Mohammed Sanusi II,(Emir of Kano),who's attribute have been the reformation and modernization of the northern monarchical system in Nigeria. HRH,Alhaji,Dr Abubakar Ibn Garbai El-Kanemi,(Shehu of Borno),who's empire was the first that established Islam dated to over a thousand years ago in the 7th century and fifty years after the revelation of Prophet Mohammed,(PBUH) before the reformation of Shehu Usman Danfodio from 1804-1806. HRH,Alhaji,Dr Shehu Idris,(Emir of Zazzau),who happens to be the last of so many nobles of his generation.

Theses are some of the graceful generousities that people across the African Continent and the globe to a larger extent bear witness to, and theres no doubt that all the (EMIRS, OBA'S and IGWE'S), hold their subject with such high esteem as well.

There is no reason why culture cannot be part of the change in global modernization and literacy. It is imperative that our most Gracious, most Royal and most Noble Emir's and Kings of the Federal Republic of Nigeria to stand up for the interest and survival of our cultural establishment. Failure to do so might lead to the inevitable threat of extinction like the monarchies of Russia and France. The traditional leaders should demand the

Our Culture, Our Pride and Identity *at the* Verge of Extinction

By Sadiq Umar Abdullahi; Bsc, LLb, MA, BL, Ph.D, ESQ.

Time changes everyday and so does the affairs of individuals and the society we live in with a plethora of governmental structures from the days of old and Pre-Independence of the Federal Republic of Nigeria till date. However, prior to independence, a different system of governance has been existing in northern Nigeria since the 7th century in "KANEM BORNO EMPIRE TO THE SHEHU USMAN DANFODIO DYNASTY AND ISLAMIC CRUSADES" that came from the Eastern part of the globe, (INDIRECT RULE). Religion changes with time, technology changes with time, economies change with time and so does our culture. It cannot be over emphasized that our culture in the Federal Republic of Nigeria has been fading away and declining at an alarming rate due to the emergence of new vices and borrowed lifestyles, mostly from the western world of Europe and the United States of America. Our culture has drastically changed in the past few decades as compared to when we used to give so much respect and attention to the ethics governing the cultural aspect in Nigeria.

The relevance, prestige and high esteem that was once the pride of societal values and the high esteem, respect and relevance that was a prerogative accorded to traditional leaders evolved in a

negative manner, thereby leaving and rendering them as nothing more than ceremonial figures to signify the traditional norms that was once considered as an establishment of final arbiter. Prior to the 1976 local government reforms, traditional rulers in both Northern and Southern Nigeria were autonomous to a certain degree. Their activities and autonomy were independent of governmental affairs, but it is rather unfortunate that they are now relegated to the mercy of a local government chairman, in which they preside over as traditional rulers with a supervisory role and custodians of the shield that protects the masses.

Traditional culture in Nigeria is one of the most colorful and admirable sight one can witness in a lifetime which outstretch from Northern Emirates to the Southern Kingdoms. Decades ago, people from all over the world would come to Nigeria just to get a glimpse of how rich, well structured and colorful its cultural values are, but unfortunately, only a few foreigners bother to come and take account of the activities during festive periods. Traditional leader are intellectuals and very exposed to the extent of being recommended as leaders with the authority of governing the nation in certain aspects and could be recommended powers of amending the constitution to upgrade their status in society which has been the case several Emirates. The Post Independence

era ushered in traditional rulers that had reached their carriers in both civilian and military arms of government which gave them the experience and upper edge to rule over their kingdoms.

There are several Emir's of northern Nigeria, OBA'S and IGWE'S of blessed memory that passed away, which has led to the emergence of new traditional rulers that inherited their bloodline and birth right in both southern and northern Nigeria. Most of the new generations of traditional rulers are mostly in their youth. This gives them the advantage of time to familiarize themselves with their subject's and Emirates. Sheikh Shehu Usman Danfofio led to the rise and development of creating an empire that has lasted through the ages and most of the monarchies today are descendants from his reformation campaign in Northern Nigeria to date, even though he was never a King but an Islamic Scholar, while the southern monarchs are descendant's of "OYO" empire which led to the emergence, formation and establishment of the monarchical system in the southern part of Nigeria. The southeast monarchies were established through the so called colonial master's who led to the emergence of warrant Chiefs which transformed their monarchical titles to be referred to as "IGWE'S" as their traditional rulers.

- So far, HRH, Alhaji, Dr Sa'ad Abubakar III, (Sultan of Sokoto),
- HRH, Alhaji, Dr Mohammed Sanusi III, (Emir of Kano),
- HRH, Alhaji, Dr Shehu Idris, (Emir of Zazzau),
- HRH, Alhaji, Dr Abdulmumini Kabir Usman Nagogo, (Emir of Katsina),
- HRH, Alhaji, Dr Umar Farouk Umar (Emir of Daura),
- HRH, Alhaji, Dr Rilwanu Suleiman Adamu, (Emir of Bauchi),
- HRH, Alhaji, Dr Barkindo Aliyu Mustapha, (Lamidon

three of them authored over 300 books on all subjects including astronomy and medicine, that there children are no longer keen in learning tafsir and Fiqh and neither are they interested in mathematics and engineering?"

3. That the issue now, according to sunnewsonline.com, quoting the Sultan, "is that forebears had laboured to put in place a very strong cultural and intellectual foundation upon which we can establish a robust educational system for the avoidance of doubt. Sultan Mohammed Bello has done a lot in education, he established schools and recruited teachers. He supported them. He encouraged resettlement and organization.

4. That, according to sunnewsonline.com, quoting the Sultan, the focus also should be "on the issue of girl child education which we lamented upon this days, (while) Sheikh Usman bin Fodio, the founder of the caliphate ensured that all his daughters were well educated."

5. That, according to sunnewsonline.com, quoting the Sultan it is now therefore "... very important when we speak about education in the Northern States, we duly appreciate the contributions of our forefathers and ground fathers.

6. That, according to sunnewsonline.com, quoting the Sultan, the Sultan hoped that, "this conference is apt and by the time we will be living here tomorrow, Insha'Allah, we must have come on a truce on the way forward"

It is clear from the above that the importance, relevance and timeliness of the conference are highlighted in renewal of the education roles for northern Nigerian emirs and chiefs in the following ways:

1. The importance of traditional rulers to the provision of security, peaceful co-existence and conflict resolution

2. The Royal fathers steadfastness on education in terms of sensitization, awareness campaigns and support for children education, particularly girl-child education, as reflected in speech of his eminence, the Sultan of Sokoto, Alhaji Muhammad Sa'ad Abubakar II

3. Speech delivered by Executive Secretary, Universal Basic Education Commission (UBEC) Dr. Hamid Bobboyi, who emphasised the need for renewal of the education roles for northern Nigerian emirs and chiefs by the whole society focusing on:

a) The menace of out of school children in Northern Nigeria is cancerous phenomenon which if not addressed will lead to the collapse of the entire Northern systems and their total demise.

b) The fact that out of 13.2 Million out of school in Nigeria, 80% of the figure is in the North due to early marriage, Almajiri, child labour and negative parental attitudes

Leadership newspaper, quoting excerpt from UBEC Secretary, Dr, Hamid Bobboi speech,, read by Bello Kagara, his representative at the occasion, reported that the UBEC representative, Bello Kagara, who is the Director of Social Mobilisation at the Commission said involving traditional rulers who are the custodian of tradition will play a big role in changing the negative issues. Vanguardngr.com reported that earlier, UBEC Executive Secretary, Dr Hamid Bobboyi described the menace of out-of-school children in Northern Nigeria as a catastrophe to the development and survival of the region. Vanguardngr.com reported that the UBEC Executive Secretary represented by Dr Yakubu Gambo, Deputy Executive Secretary Services, Bobboyi also said that the situation was a cancerous phenomenon, which if not

addressed, would lead to the collapse of the entire region.

The following is the excerpt of the UBEC Executive Secretary's statement as reported by vanguardngr.com:

1. "The world is moving fast with science and technology and the other parts of Nigeria are struggling to catch-up with the rest of the world by educating their children. But the north is wobbling and being drawn back by wrong perceptions of what constitutes education and its true value in human and national development."

2. "It is in the North that majority of the socio-cultural barriers to formal schooling have found a seemingly permanent dwelling place such as early marriage and pervading almajirai all over the northern streets.

3. "Others are child labour; negative parental attitudes towards education of their children and wards; and low parental literacy level among others."

4. "This underscores the importance of a conference of this nature to brainstorm how best traditional rulers can support and facilitate the education of out-of-school children in their domains, to promote the socio-economic development of their emirates and the North generally."

Vanguardngr.com reported that the Executive Secretary UBEC then assured participants of UBEC commitment in pursuing any agenda that targets the eradication of the out-of-school children menace and advance the educational development of Nigeria. Hence the UBEC's announcement of plan to release 142 billion naira to states as the Blueprint newspaper reported, which shows how child education conference renews education roles for emirs, chiefs

Sultan of Sokoto

SIR. SIDDIQ ABUBAKAR III KBE, GCON

Three Decades After

By: Abubakar Muhammad Musa (saraki)
Email: linguistmam@gmail.com

Today, Thursday, 1st of November, 2018 marks 30th years since the irreparable lost of a royalist per excellence, Sir Siddiq Abubakar III (1903–1988) who was a Nigerian Muslim leader. He served as the sultan of Sokoto between the year 1938 and 1988.

Siddiq Abubakar III Born in the year 1903 and Died in late 1988, aged 85 years.

He was born at Dange, on 15th March, 1903, same day on which the British finally subdued the Sokoto Caliphate Son of Usman Shehu, grandson of Mu'azu Dan Bello, direct descendant of Usman Dan Fodio. Sir Abubakar III is the fourth heir to the two century-old throne founded by his ancestor, Sheikh Usman Dan Fodio (1754-1817)

Sir. Abubakar III had Islamic Education. He held several administrative posts before succeeding his uncle, Hassan Ibn Muazu, at age of 35 in the year 1938, he was appointed as a local authority councillor of the Sokoto Native Administration (Head of Talatan Mafara).

He distinguished himself by his administrative competence and the able way he dealt with appeals from traditional courts and supervised district and village heads. He held the title of Saurdauna of Sokoto until 17th June, 1938, when he became the 17th Sultan of the great Sokoto Caliphate.

As the 17th Sultan of Sokoto (Sarkin Musulmi), he became the most important Islamic personality at the south of the Sahara, and

highly respected. He was the leader of 50 million adherents of the Islamic faith in West Africa.

Although he did not occupy a visible political position in Nigeria, his de facto political influence was considerable and throughout his life he worked towards the promotion of Nigeria's unity, he used his decisive influence over public affairs for the political and social advancement of Nigeria as one nation.

He contributed a great deal to the maintenance of order and calm among the population of the then Northern Region after the 1966 coup in which Sir Ahmadu Bello was killed. During the Nigerian civil war he helped to mobilise men for the Federal forces.

Sir Abubakar III saw the development of his country in a different light from many of his more conservative co-religionists. He encouraged further education for females and voting for women in purdah, and urged the liberation of women in these respects. As a result, the Women Teacher's Training College in Sokoto was founded.

His faith in and identification with the quest for knowledge led to his appointment as Chancellor of the University of Nigeria, Nsukka, which awarded him an honorary LLD degree.

During his life, however, Sir. Abubakar, in common with other traditional rulers, witnessed several inroads into his power base, such as loss of control over the local courts, prisons, and police. But because of his mature outlook he did not allow

these developments to affect his concern for the welfare of his people.

He saw these changes as inevitable in the wider context of the country's politics and in the overall interest of Nigeria's development. When Northern People's Congress was formed in 1951 and his support was needed to launch the new party and mobilise the Northern people for the independence movement, he readily gave it.

Sir. Abubakar III took the post of Minister without Portfolio in the Northern Regional Government in order to give the new administration headed by Sir Ahmadu Bello.

When party politics became divisive he stepped out of it to safeguard his role as the spiritual leader, but continued to be looked



Late Sir Sultan Abubakar III

A Little Insight into the oldest Royal Chamber of Zazzau (Takon Giwa)

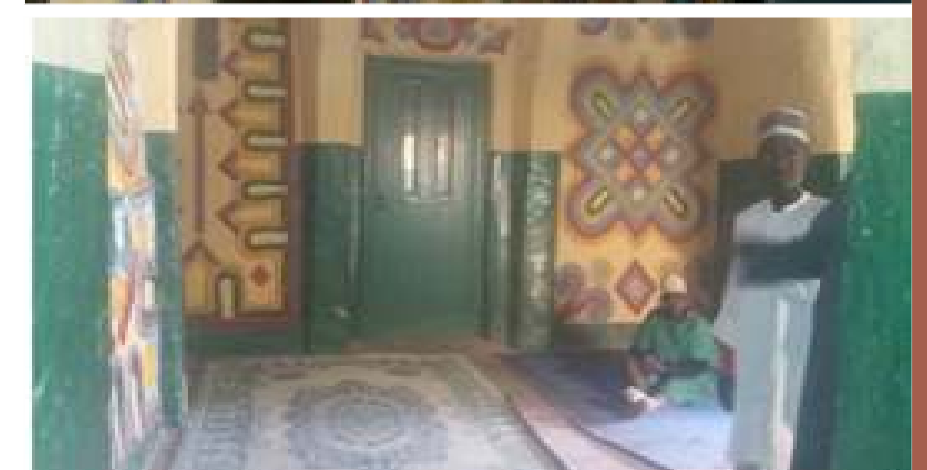
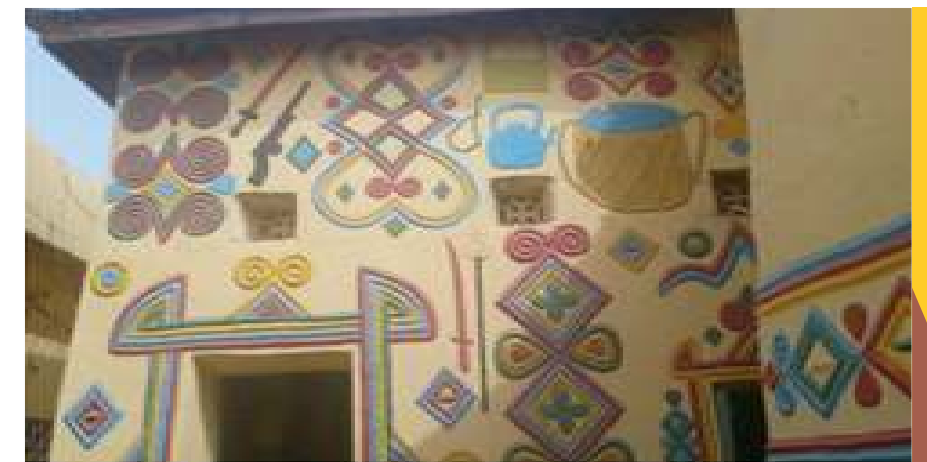
By: Ishaq Isah Ishaq Email: iisah@abu.edu.ng

Zaria is one the seven Hausa States (Hausa Bakwai). The state of Zazzau was said to have been founded by Gunguma (Habe Ruler). Gunguma was also said to be the Son of Bawo and grandson of legendary Bayajidda. He began a line of sixty Habe kings and queens of Zazzau. The twenty second king whose name is Bakwa Turunku moved the people to the foot of Kufena Hill where the new capital was built. The present location of the palace of Zazzau was chosen by Amina and Zanaki. But the date of which the palace was constructed is yet to be ascertained even though historians placed it well ahead of the Zaria city mosque.

Zazzau emirate palace has undergone an unprecedented physical development but to some extent the palace retained some of its original character amongst which is the Takon Giwa. Takon Giwa is the only outstanding structure traditional structure that remained functional. The building was originally conceived to be the council chamber, king's apartment among other things. The building is characterized by Old Majalisa, King's apartment, and council chamber. The old Majalisa has a door connecting it to the king's apartment which technically logical in easy access to both in times of need while others served as courtyard.

Takon Giwa stands unique in the mist of newly constructed chambers which were modern in

nature. The materials used for the construction of the building were yumbu, azara, tubali and makuba which were locally sourced, processed and environmentally friendly. The builders demonstrated high level of expertise in choice of materials and setting of beams that kept the building alive for centuries despite the weathering challenges. The walls were well decorated using local materials and windows were well positioned for adequate ventilation. Air condition system is almost useless because of the



natural cooling system during hot season and warm during harmattan. Takon Giwa serves as an important edifice that takes attention of visitors to the palace especially the foreigners that was why even Prince Charles on his courtesy call to the palace was received in Takon Giwa. Architects and structural engineers were always fascinated with the level of precision demonstrated by the traditional builders of Zazzau. The emir of Zazzau and his council must be commended for their love of culture and their insistence on maintaining at least one of the oldest royal chambers of Kasar Hausa. The local traditional builders must be brought back to their duty of taking care of such traditional buildings within the palace of Zazzau for posterity.

Our appeal to the custodians of such important buildings is to never allow them to be replaced with modern and inferior building that does not reflect our history and our culture.

Sarkin Matasan Hausa

By: Sadiq Umar Abdullahi (Bsc,LLb,MA,BL,Ph.D,Esq)



Hrh, Alhaji Dr Umar Farouk Umar,
(Emir Of Daura)

HRH, Alhaji Dr Umar Farouk Umar, (Emir of Daura) conferred a Royal title which is the first of its kind. The Emir of Daura from the lineage of "BAWO, QUEEN DAURAMA AND THE FAMOUS BAYAJIDDA" is the only monarch in the entire African Continent and the globe as a whole with the status and authority of bestowing such a prestigious title to individuals he deems worthy of such honor. Daura Emirate is one of the oldest Monarchical Established in the Federal Republic of Nigeria dating as far back as 500 years and considered as the root of Hausa

heritage, royalty and culture. The traditional title of (SARKIN MATASAN HAUSA) bestowed on Sadiq Umar Abdullahi. Bsc,LLb,MA,BL,Ph.D,Esq, (Sarkin Matasan Hausa/Sardaunan Sarkin Kurayen Katsina), henceforth gives him the status of King of all the youths in the Northern part of the country and all Hausa speaking countries across globe. His father, Justice Umar Abdullahi, (Former President, Court of Appeal) is equally a council member of Daura Emirate that bestowed upon him, the title of (WALIN HAUSA/SCHOLAR OF THE HAUSA KINGDOM AND SHETTIMA ILMUYE OF BORNO) that was conferred on him by HRH, Alhaji Abubakar Ibn Umar Garbai El-Kanemi). The new Sarkin Matasan Hausa/King of the Youths of the entire Hausa kingdom can trace his lineage back to (SHEHU DANFODIO EMPIRE) which his grandfather (MALAM MOHAMMED SHOMO/LION OF MAKURDI) who was a renowned Scholar of Islamic Jurisprudence like Sheikh Shehu Usman Danfodio, came to Nigeria together and had close ties and kinship. A family of Judicial blue bloods from generation to generation that are popularly known as (HAMBALI FAMILY) which the family tree consists of "Malam Muhammadu Shomo, Alkali Hambali, Alkali Dankanda, Alkali Alu, Alkali Dalha, Alkali Abduljalil, (ALKALIN MASHI), Justice Umar Farouk

Abdullahi, down to Barrister Sadiq Umar Abdullahi, (SARKIN MATASAN HAUSA). His mother Hajia Jameema Umar Abdullahi is from a lineage of Royalty in northeastern Nigeria called the (BACHAMA KINGDOM) and a princess of the Royal family. His bloodline goes through the boundaries all three structures of (SCHOLARS, JUDICIAL BLUE-BLOOD AND ROYALTY). As HRH, (Emir of Daura) conferring such a prestigious title on Sadiq Umar Abdullahi, he has bestowed on him, the responsibility of the youths in Northern Nigeria, thereby giving him the status considered as "KING OF THE YOUTHS". Sadiq Umar Abdullahi, (SARKIN MATASAN HAUSA/SARDAUNAN SARKIN KURAYEN KATSINA) did his first undergraduate degree in Sociology, University of Abuja, Nigeria. A second undergraduate degree in Law and Politics, University of Buckingham, England. A Masters Degree in Global Affairs, University of Buckingham, England. A Ph.D in Political Corruption, University of Buckingham, England. He attended the Nigerian Law School in 2014 and is presently a practicing Legal Practitioner. The prestigious traditional title was conferred on him by the Emir of Daura on the basis of his contributions to the Emirate in all aspects with regard to the role he plays in ensuring youth development and utmost regard to the Emir.

up to by other leaders on certain governmental issues.

He was knighted by the British in 1944 and after Nigeria attained independence was made Grand Commander of the Order of Niger (GCON) by the Federal Government.

He had great love of poetry and as a traditionalist, kept the culture of his people alive while recognising the need to develop their potential and achieve progress in the modern world.

He ruled the Sultanate for one of the longest reigns in its history, from 17th June, 1938 to 1st November, 1988 when he died, having celebrated only four months earlier his fiftieth year on the throne.

Sultan Abubakar III was a father-in-law to many prominent personalities that include, but not limited to late Kano Emir, Alhaji Ado Bayero, the incumbent Emir of Zazzau, Alhaji (Dr.) Shehu Idris and host of others.

He left behind 52 children with Alhaji Muhammadu Maccido Abubakar III (the 19th Sultan of

Sokoto), who succeeded Sultan Ibrahim Dasuki in 1996 and died on 29th October, 2006, as the eldest, and Isah Saddiq Abubakar III as the youngest with more than 320 direct grandchildren.

Sultan of Sokoto, Sir Abubakar III's predecessors on the throne including but not limited to;

- Abubakar Atiku I
- Abubakar Atiku II
- Muhammadu Attahiru I
- Muhammadu Attahiru II...
- Sarkin Musulmi Hassan Dan Mu'azu

And Sultan Sir. Abubakar III was succeeded by his nephew, Late Sultan Ibrahim Dasuki from Buhari Dan Shehu ruling clan in November, 1988, as the 18th Sultan of Sokoto, until he was dethroned by the then Military Government of Late General Sani Abacha in 1996.

The incumbent Sultan of Sokoto, Brig. Gen. Dr. Muhammad Sa'ad is a biological son of late Sir. Abubakar III, he succeeded his elder brother, Late Maccido on 6th November, 2006.

Sultan Abubakar III is best

remembered by his compatriots as a religious leader who rose above the religious dissensions of his day and throughout his life played the role of peace-maker and father of all.

Late Sultan Abubakar III answered the call of his creator and joined his ancestors on 1st November, 1988, nearly four months after he celebrated his golden jubilee (50th Anniversary). May the souls of our departed ones rest in perfect peace.

Da fatan Allah shi kyauta makwanci, Allah shi jikan magabatanmu, Allah shi kyauta tamu bayan ta su, Amin.

Abubakar Muhammad Musa (Saraki) is a Public and Current Affairs Commentator, Political Analyst, Freelance Precision Journalist and Historian, held from the Nigeria's City Center of Learning, Zaria-Nigeria (The Home of Learned Scholars).

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other Hausa States and cut off any prospect of help coming from them or from Bomu. Thirdly, it helped Namoda to complete the pacification of eastern Zamfara. Finally, it released important forces with the result that both the Katsina contingent under Umaru Dallaji and the Zamfara contingent under Namoda were able to take part in the final siege and storming of Alkalawa. On the Hausa side the great mass of the peasantry had probably taken little part in the war and they now accepted the new régime without protest. For the ruling classes, however, it was a different story. It

... Legend of the Royal Chieftains that made Sokoto Caliphate

was this group with their slaves and feudal levies, who had persecuted the reformers and then taken the field against them. These groups of fighters were driven back into the city during the war after, forced to flee the country altogether. As soon as they had gone, the victors, who were mainly Fulani, took possession of their houses and step into the public deices which they had occupied. This process went on all over the Emirate, in the villages and hamlets as well as the towns, and it explains why the seizure of power was so thorough and far-reaching.

As for the Hausa diehards, though

defeated and driven into exile, they were by no means finished. After the death of Magaji Halidu, they appointed Dan Kasuwa to be their chief. Under him they fell back on the neighbouring State of Damagaram, where they rallied and established themselves round Maradi in what had previously been the northern corner of their kingdom. This foothold they managed to retain for the rest of the century and when they had recovered some of their former strength they became a most painful thorn in the side of the Fulani.

Atiku Abubakar's Royal Day in Yola as the 7th Wazirin of Adamawa

By: **Abubakar Babaman Mohammed**, Bsc, PGD, MIAD Email: bidabaman@gmail.com



can be conferred on worthy and exemplary individuals who distinguished themselves in service to humanity with the emirate council taking cognizance of levels of an individual's level of education, honesty and commitment to serving humanity. The Lamido of Adamawa, while explaining this, called on other royal title holders in the emirate to cooperate with the new Waziri. The Lamido of Adamawa also urged Alhaji Atiku Abubakar, the new Wazirin Adamawa to continue

contributing to peace and unity of the people by carrying everyone



November 25th, 2018 was Atiku Abubakar's royal day in Yola as the 7th Wazirin of Adamawa. It was a day when movers and shakers, influencers, politicians, and representatives of government and royalty from all over Nigeria and abroad converged in Yola, capital of Adamawa State, for Alhaji Atiku Abubakar, former Vice President and now PDP Presidential candidate in the upcoming 2019 General Election who was officially turbaned as the 7th Wazirin of Adamawa Emirate. The position of Wazirin is next to the Lamido of Adamawa, Muhammadu Barkindo, in the hierarchy of the Emirate, according to News Agency of Nigeria's (NAN) report. This invariably makes the former Vice President next in the line to the Lamido of Adamawa. The occasion was accordingly historic, for both Atiku Abubakar and

the Adamawa Emirate. That was why, explaining its importance and reason for the conferment of the Waziri title to Atiku Abubakar, the Lamido of Adamawa, Alhaji Muhammadu Barkindo, in his remarks, after the turbaning, stated that Alhaji Atiku Abubakar's immense contributions to the development of Nigeria, particularly Adamawa State, was the reason he was honored with the title of Waziri. According to the Lamido, Alhaji Atiku Abubakar has not only impacted on various sectors of the economy, he has equally contributed in unifying the people of Adamawa by providing good leadership and useful advice to the Emirate. The Lamido of Adamawa also explained that the position of Waziri, which is not hereditary,

About Galadiman Katsina

Justice

MAMMAN NASIR

By: **Abubakar Babaman Mohammed**, Bsc, PGD, MIAD
Email: bidabaman@gmail.com

This piece starts with prayers for Allah's continuous mercy to justice Mamman Nasir, as he aged gracefully his virtues are admired and emulated by all and sundry. Justice Mamman Nasir was a judge and royalty of momentous personal and professional achievements that benefited Nigeria in the years of hard work, commitment and dedicated service to the nation. This treatise of justice Mamman Nasir is an acknowledgment of his commitment and sacrifice for peace, unity and justice in Nigeria that attracted for him notice and honour from the Katsina Emirate. That honour came to him in the year 1992, when he was turbaned the Galadiman Katsina in 1992. The glory of royalty came to him in that year when he was still serving as President of the Nigeria Courts of Appeals after his appointment to it in 1978. It was however in 1992 while still serving as the president of the court of Appeals, when he voluntarily retired from the bench to take up the traditional title of the Galadima of Katsina. He was officially turbaned on May 9, 1992. Justice Nasir has since his turbaning as Galadima of Katsina and District Head of Malumfashi contributed immensely to issues bordering on peace and national unity. A role



Justice Mamman Nasir

traditional Institutions are known to play very well. He has advocated for peace and unity of the North. For instance, Justice Nasir was quoted by the Daily Trust newspaper edition of April 17, 2013, where he argued that the present challenges in the country, particularly in the North, are beyond party and politics, saying unless and until Northerners unite; leadership would elude them in the region completely. Justice Mamman Nasir has also been a staunch believer in national unity. He is known to have at every auspicious occasion, emphasized the need for national unity. Speaking at the 9th Engineer Mahmud Urwatu Armiya'u's memorial lecture organized by the Nigerian Society of Engineers, Kaduna Branch, sometimes in 2015, the Galadima Katsina was reported to have stated, "with all the problems we have come across, Nigeria is still the greatest African nation and that is why I am appealing to all professions to see what they can contribute to help the government of the day to do what is

good for the development of the nation. You cannot build any nation by just talking and forgetting about it, there must be practical honesty, there must be practical security and peace in the Society where we believe government is wrong our duty is not to criticize but tell them what you think should be done." Justice Mamman Nasir's brief biography points to the blessings and honour Allah bestowed on him. The Galadiman Katsina was born in 1929 in Katsina State, Northern Nigeria. He obtained the West Africa School

Certificate in 1947 from the prestigious Kaduna College. He also gained a certificate in Latin from the famous pioneer university of Ibadan. In 1956, Nasir proceeded to the council of Legal Education where he obtained a Bachelor's degree in Law, the same year he was called to Bar, Lincoln's inn. He was appointed a crown council on his return to the country. Nasir equally served as the Minister of Justice, Northern Nigeria for five solid years before his subsequent appointment as the Director of Public complains, Northern region in 1967. Similarly, justice Nasir in the same year was appointed solicitor general, worth central states. He held his position for seven years before he was appointed to the bench of the Supreme Court of Nigeria as justice in 1975. In the same vain, he was appointed as president of the Nigeria Courts of Appeals in 1978. I Pray that Allah continue to grow him in strength and wisdom. Amen

Newly Turbaned Dan Majen Zazzau of

Zazzau Emirate



Arc. Nasiru Shehu Idris born on the 19th of July 1983 at Emirs Palace Zaria, started quranic School at the age of 3, later attended therbow Nursery and Primary Schools in Zaria and proceeded to Hassan Ibrahim Gwarzo Kano for his Secondary education. The new Dan Majen Zazzau

holds Bsc Architecture from the prestigious Ahmadu Bello University Zaria and Masters degree in Construction Management from Lincoln University, UK. Another Masters degree on Disaster risk Management from Ahmadu Bello University Zaria and presently a masters student in

ABU on Land scape Architecture. Operates a private firm as a Director. Happily married with children. I Arc. Nasiru Shehu Idris wish to express my thanks to Allah SWT, His Highness the Emir of Zazzau and Zazzau Emirate Council and also thanking all those that came and sent goodwill message....

In Remembrance of LATE SULTAN MUHAM'MADU MACCIDO the Sultan Of Sokoto & Others

By: Abubakar Muhammad Musa (saraki)
Email: linguistmam@gmail.com

On Sunday 29th October, 2006 at exactly 11:30am local time, Aviation Development Company (ADC) Airlines flight 53, Boeing 737 with registration number 5N-BEF was a scheduled passenger flight that crashed at "Tungar Magaji" shortly after the plane takeoff from the Nnamdi Azikiwe International Airport, Abuja-Nigeria, on its way to Sultan Abubakar III International Airport, Sokoto. Weather condition was said to be the Primary caused of the incident, but other sources stressed that the crew pilot ignored warnings on the wind shear given by the Airport Control Tower. The ill-fated crashed claimed the lives of 98 passengers and 5 other crew members on board.

The lead headlines of the day was the demised of the Muslim's spiritual leader in Nigeria, His Eminence, the 19th Sultan of Sokoto Alhaji (Dr.) Muhammadu Maccido Abubakar III MFR.

Today, Monday, 29th October, 2018 marks exactly 12 years since when Government and the good people of

Sokoto State, as well as the entire Muslim Ummah of Nigeria and West African Sub Region received with great shock the tragic lost of its illustrious Sons, the great sons of the soil of the caliphate, namely: a widely renown, accepted and popular Sultan of Sokoto, Alhaji (Dr) Muhammadu Maccido Abubakar III, Dr. Sanusi Usman Junaidu,(the then Commissioner of Education), Sen.Badamasi Muhammadu Maccido (Distinguished senator representing Sokoto Central Senatorial District), His Excellency Alhaji Garba Muhammad mni (then Deputy Governor Sokoto State), Alhaji Abdulrahman Shehu Shagari and Sokoto State most outspoken Senator representing Sokoto North Senatorial District, Senator Sule Yari Gandi among many others.

There were 16th occurrences of plane crash in the Nigeria's history (first was on 20th November 1969 and the last was on 3rd June 2012). As we



LATE SULTAN MUHAM'MADU MACCIDO

remember our departed souls today, it is our fervent prayers for the reposed of their souls. May ALLAH SWT accept their martyrdom, forgive their sins on earth and accord them His paradise, Canonize them in the list of righteous guided men and women. Amin.

... Atiku Abubakar's Royal Day in Yola as the 7th Wazirin of Adamawa



along. The President, Muhammadu Buhari who was represented by the FCT Minister, Musa Bello congratulated Alhaji Atiku Abubakar for the position given him and wished him a successful reign. Other dignitaries that grace the occasion includes, Former President Olusegun Obasanjo, President of the Senate, Bukola Saraki, Speaker of House of Representatives, Former Vice President, Namadi Sambo, Former and Present Governors, diplomats Ministers and Captain of Industries both within and outside the country.

District Head of Tofa

Dan Adalan Kano

ALH. ISYAKU UMAR TOFA, OON

Hosts His Highness the Emir of Kano,

Malam Muhammadu Sanusi II

ON 27 NOVEMBER 2018

Dan Adalan Kano became host of His Highness as stated above. His Highness was in Tofa for 2 programs:

1. For Qur'anic graduation ceremony, at Mai Alawa Raudatu Tahfizul Quran &
2. Health improvement program in respect to:
 - * Women and Children
 - * Polio Vaccinations
 - * Girl child education &
 - * Good diet.

His Highness the Emir of Kano has made Qur'anic education and general health improvement as his key programs when became Emir.

It will be recalled in October 2018, there was a summit in Kaduna between the entire Northern Emirs and UBEC in partnership with United Nation regarding improving girl child education in Northern Nigeria.

NOTE:

"IN THIS EDITION THERE IS A SPECIAL COVER PAGE AND ARTICLE ON KADUNA SUMMIT REGARDING GIRL CHILD EDUCATION IN NORTHERN NIGERIA" please read for more information.



Celebrating

Wakilin Makarantan Zazzau

PROF. MUHAMMAD SHAFI'U ABDULLAHI



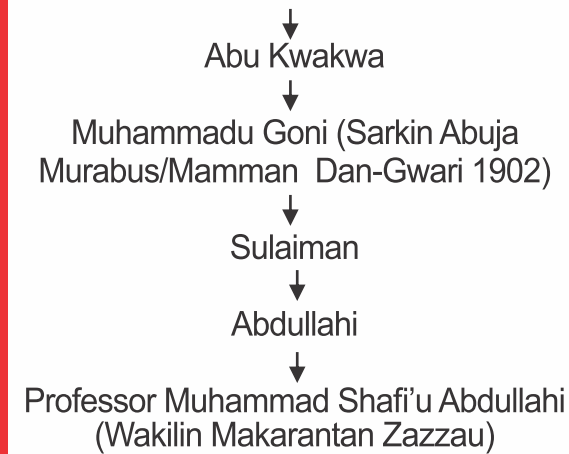
Professor Muhammad Shafi'u Abdullahi, Wakilin Makarantan Zazzau, Ag. Registrar, National Board for Arabic and Islamic Studies (NBAIS) clinch 10 years as Wakilin Makarantan Zazzau (One of the widely identified title in Zazzau Emirate due to its relation and inter-connectivity with education (both Western and Islamic).

BIOGRAPHY

The celebrant was born on 10th October, 1952 in Zage-zage house in Zaria. Zage-zage is among the popular house in the ancient city of Zaria and it is known for its construction towards the emancipation of Islamic education for over 400 years.

CHAT

Sarki Isiyaku (Kafaffen rana)



ANOTHER CHAT



EDUCATIONAL BACKGROUND

- (1) 1968 – 1971 - Provincial Arabic School, Kofar Fada, Zaria.
- (2) 1971 – 1975 – Arabic Teachers' College, Katsina
- (3) 1976 – 1981 – Bayero University, Kano.
- (4) 1985 - International University of Africa Khartoum, Sudan (Diploma in Arabic Language).
- (5) 1987 - International University of Africa Khartoum, Sudan (Masters in Education).
- (6) 1995 – 1999 Ph.D (Ahmadu Bello University, Zaria).
- (7) 2008 – Date - Professor (Ahmadu Bello University, Zaria).

A Special Interview

with

Professor Shafi'u Abdullahi

on his

**10th
Anniversary**

As **Wakilin Makaranta Zazzau**

Eminence Royalty Magazine International:

How do you feel as you attained 10 years holding the traditional title of Wakilin Makarantar Zazzau?

Wakilin Makaranta: Alhamdu-Lillah, I feel absolutely happy and will ever remain grateful and prayerful to Allah (SWT) for His grace. In fact, it is my relatives who prompted and reminded me that I have clocked 10 years with the title because I was not counting.

ERMI: Sir, Can you briefly say some of your contributions to Zazzau Emirate Council, and the nation at large?

W.M: Well, it is not so easy for one to blow his trumpet, my opinion is people outside you should do that. Nonetheless, since it is people outside, one who thought it worthwhile to celebrate me, it means I brought some achievements and I am happy with their decision.

ERMI: What are some of the challenges you went through in the last ten years as Wakilin Makaranta as well as a Public servant?

W.M: Since my turbaning by His Highness, the Emir of Zazzau, there isn't any challenge to worry about as I remain very careful not to hurt people arbitrary in my relationship with them. Let me confessed that my title has opened up doors-of-success. By this, I mean shortly after my turbaning, I became a University Professor then later became an Acting Registrar of a full pledged Federal Parastatal and so on. So I want to say that I prefer going along

as Wakilin Makaranta than being changed with a more befitting title as rumoured. But if the change happens in the wisdom of His Highness the Emir of Zazzau, then I have no choice. In fact the title of Wakilin Makaranta has been in our family lineage for decades and I have close friends and associates who are holding similar title because my title in other Emirates like that of Gwandu, Bauchi, Nupe and Ilorin. You will then agree with me these are good reasons as why I want to continue with the title for it fits me very well.

ERMI: What do you wish to say about your relationship with His Highness the Emir of Zazzau. Alhaji Shehu Idris, CFR?

W.M: Let me briefly say that I have been with the Emir since my childhood since I was 10 years old. When I used to accompany my mother, holding a hurricane lamp, to go and greet the Emir and since then the Emir has been vouching my character, asking my mother to always send me to him whenever there is a message to be delivered or to be collected. This is the reason why I don't and will never relent in sustaining any relationship with the Emir.

ERMI: Any call or advice to your colleagues holding traditional title like you?

W.M: Whatever circumstance that led to one's turbaning, the title ought to be treasured at all time, as that symbolizes great appreciation to the Emir, to the people and to a



Prof. Shafi'u Abdullahi

large extend one becomes a custodian of our rich culture and tradition.

ERMI: Any message for the politicians especially those seeking elective positions?

W.M: It is unfortunate that money politics and deceit occupy a front burner, as such, Nigerians should be very vigilant and patriotic to treasure their voter's card and elect upright and patriotic leaders whenever there is an election.

ERMI: The youths would want to benefit from your words of wisdom?

W.M: As leader of tomorrow, youths should be patriotic and part of nation building. They should detest any form of violence or political thuggery. They should strive hard to acquire quality education, either religious or western. Where that is not attainable, they should learn some handwork or skills where their interest lies. May Allah (SWT) continue to bless us all and our country.

ERMI: Thank you very much Sir.

W.M: It is my pleasure.

New Sardaunan Katsina in Achievements and Service

A grateful heart enjoys more blessings, is a saying applicable to Senator Ibrahim M. Ida, the new Sardaunan Katsina, who remembers his turbaning with "appreciation to everyone that graced the occasion, prayed, represented or sent a good will message." How Senator Ida now chose to "specially thank His Royal Highness, the Emir of Katsina, Alhaji. (Dr) Abdulmumini Kabir Usman, CFR LLD, the entire council members of Katsina Emirate and the entire members of committee for the turbaning ceremony," shows also his zeal to translate his achievements to continuous service to the people.

The history of Senator Ibrahim M. Ida, the new Sardaunan Katsina, did not start with his recent turbaning in October 13th, 2018. The fact that he was turbaned the new Sardaunan Katsina "after a carefully selective process and wide consultation in order to have a prominent person to fill the vacant (Sardaunan Katsina) position after the demise of Alhaji Ibrahim Commassie (Former Inspector General Police)," shows that the turbaning was a crowning of the glory he studied for, worked and achieved success for throughout his life. His journey to success did not start yesterday. Senator Ibrahim M. Ida, the new Sardaunan Katsina, was born in Katsina in 1949. He had his early education in Katsina before going to the Chartered Institute of Bankers, London. He proceeded to the famous University of Ibadan and later University of Abuja. Below are summaries of Senator Ibrahim M. Ida, the new Sardaunan Katsina's achievements and service: Some of the Academic Qualifications



**Senator Ibrahim M. Ida
Sardaunan Katsina**

of the New Sardaunan Katsina

1. He is a fellow of the London Chartered Institute of Bankers
2. He holds a Master's Degree in Banking and Finance
3. He holds Law Degree LLB (While in University of Abuja, he earned the departmental prize, the family prize and Vice Chancellor's prize for being the best graduating law student for the year he graduated).
4. He obtained certificates from:
 - i) University of Surrey, Guilford (UK)
 - ii) George Washington University (USA)
 - iii) JFK School of Government
 - iv) Harvard University (USA)
 - v) FDIC Institute Washington DC (USA)

vi) Institute of Directors, Lausanne Switzerland and many other professional institutions

Working Career of the New Sardaunan Katsina

From Central Bank of Nigeria (CBN), where he began his working career up to the year he voluntarily retired as Federal Permanent Secretary, Ministry of Defence.

Details below:

- 1) Central Bank of Nigeria (CBN)
- 2) On secondment to the defunct Bank of the North, where he rose to the post of Assistant General Manager in charge of Southern Operations, Lagos.
- 3) Commissioner of Finance, Katsina State (1989)
- 4) Federal Civil Service up to his appointment as a Federal Permanent Secretary in 1993.
- 5) Federal Permanent Secretary in the following:

- i) National Revenue Mobilization Allocation and Fiscal Commission (RMFC)
- ii) National Planning Commission (NPS)
- iii) Presidency, economic affairs in the office of the Secretary to the Government of the Federation.
- iv) Secretary/Coordinator, vision 2010 programme in 1996-1997
- v) Permanent Secretary (Cabinet Secretariat)
- vi) Permanent Secretary, Ministry of Defence where he voluntarily retired in the year 1999.

Political Journey of the New Sardaunan Katsina

- 1) He ventured into active partisan politics in the year 2000.
- 2) Senator representing Katsina Central Senatorial District (2007 – 2011)

3) While in the Senate, he sponsored 8 bills and over 24 motions (5 of the bills he sponsored were enacted into laws)
4) While in the Senate he secured employment for over 1,830 youths of Katsina state origin

Charity

- 1) Empowered teeming youth and women by giving them venture capital to either start or expand their business, all from his personal resources.
- 2) He assisted students in various universities and other tertiary institutions with bursaries and other forms of financial support.
- 3) Provision of various types of food stuffs during religions festival.

Meaning and Origin of the Sardauna Title

Sardauna means Captain of the body guards of the princes who in period of war clear the routes for the Sultan and serve as the striking arm and last defense. Late Emir of Katsina Alhaji (Dr) Muhammadu Kabir Usman borrowed the title of Sardauna from its base. Sokoto for the first time in Katsina, honoured and turbaned the late former Inspector General of Police, Alhaji (Dr) Ibrahim Ahmadu Commassie GCON who happened to become the first Sardaunan Katsina in the year 2000.

The present Emir of Katsina Alhaji (Dr) Abdulmumini Kabir Usman honoured and turbaned Senator Ibrahim M. Ida, CON with the title of new Sardaunan Katsina on 13th October, 2018.

The occasion was attended by many personalities and some were represented in felicitation with the new Sardauna.

Family Background of the New Sardaunan Katsina

The new Sardauna was among the children of Late Malam Muhammadu Maude Bello (Maisa'ida), popularly known as Saje Mamman Ida, the late Maisa'ida is of Yarimawa Fulani lineage, called Fulata-Borno.

The great grandfather of the new Sardauna settled in Borno after a trip to Mecca from Holy Pilgrimage. Later on, Yarima Inti, who was a pastoralist, left Borno with some friends and relations down to the present Ingawa town in Katsina State.



Open Letter to his Eminence Sultan of Sokoto on Increasing Clashes Between Herders and Host Communities Across the North

by
Muhammadu S. Bello
sarkiwa@gmail.com

Your Eminence, it is a public knowledge that your efforts to bring lasting peace and engender confidence in the Northern Communities is well acknowledged not only in Nigeria but the international community. It was not a surprise when the prestigious Time Magazine named you among the 100 most influential people in the world. No doubt, your efforts are well acknowledged across board.

As you are aware, climate change as well as the existence of several international cattle routes from Cameroon, Chad and Niger Republic all passing through several Northern States have been regarded as part of the reasons for the increased hostilities between herders and host-communities. This has made the grazing matter to be of international dimension. The increasing clashes prompted some States such as Ekiti and Benue to ban open grazing as measures to stop clashes between the host-communities and the herders. Likewise, more States are likely to key into this trend.

Similarly, there are increasing clashes between host communities and the herdsman across West African sub-region. In the recent times, several communities continued to be attacked either by bandits, herders/cult groups which resulted to death of hundreds of lives and destruction of properties that cost up to \$13.7 billion annually said former President Abdussalam Abubakar. Similarly, thousands of cattle have been either rustled or killed alongside the herd's men across the West African sub-region.

In addition to several resolutions proffered by His Eminence including addressing issue of climate change, strengthening of boarder security, establishment of

cattle ranches and grazing reserve etc, there is need to provide even more solutions that could be of help to the Authorities across the West African sub-region.

In the hight of mistrust and increasing clashes between host community and herders, there is an urgent need for His Eminence to congregate Northern traditional rulers for a meeting to be conveyed in Kaduna State capital and discuss on mechanisms to implement earlier resolutions as suggested by specialists across the country and beyond with a view to resolving the lingering crises between the herders and host communities.

Due to the international dimension the conflict between farmers and herders have taken, His eminence and other traditional rulers could as well invite the Economic Community of West African (ECOWAS), to the proposed Kaduna meeting and suggest for the establishment of a Short Wave (SW) radio station that could be used to enlighten, educate, preach peace as well as, create opportunities in both

crop, grass and animal farming to herders and farmers using languages used as medium of communication across West Africa such as English, French, Hausa, Fulani, Toureq, Kanuri and others.

The forum could as well invite the New Nigeria Development Company (NNDC) the creation of Northern Agricultural Export Board to guide farmers and herders on best practices and exporting same for increasing profit and economic development.

Lasting peace and harmony between host communities and herdsman across the North could be achieved when mutual trust and confidence is established with the assistance of both West African Governments as well as the support of both Federal and state authorities in collaboration with various local administrations across the Country. It is therefore expected that, the northern traditional rulers being the custodian of the communities will take it up with the above listed authorities to achieve lasting peace and ensure economic development.

Muhammadu S. Bello, writes this letter from Abuja and could be reached at sarkiwa@gmail.com



Newly Elevated Title Holder *in* Zazzau Emirate



Alhaji Abubakar Umar was Makaman Dawakin Zazzau but now Sarkin Dawaki Mai Tuta Zazzau.

The occasion took place in Zazzau Palace on 7th December 2018 and witnessed participation of friends, family, relatives and associates.

Turbaning ceremonies in Zazzau Palace takes place on fridays unless in some rare situations it takes place on Saturdays.

Sarkin Dawaki Mai Tuta is one of the high ranking titles in any Emirate where it can be found most especially in Kano Emirate where it is originated.



A BRIEF ENCOUNTER

with **Ciroman Kano**

ALHAJI NASIRU ADO BAYERO

at the
Turbaning Ceremony

of

Dan-ruwatan Zazzau Babba and Dan-majen Zazzau

Interview conducted in Zaria by the Magazine's correspondent, Adamu Jah Jah 08060156058

ERMI: As you have come all the way from Kano to witness the turbaning of Dan-Ruwata Babba and Dan-Majen at Emir's Palace, Zaria...What is your comment?

CIROMA: Alhamdu-Lillah... let me pay my special respect to our father His Royal Highness, the Emir of Zazzau and pray for his good health and continues peaceful reign in the throne. Let me also extend my warmth felicitation to my brothers in this memorable moment of their lives. I called them my brothers considering the absolute closeness and relationship that existed between our parents decades ago, as such we have no option but to continue the relationship between us. So what

concerns them, concerns us as well and vice-verse. I won't be wrong if I said we have inherited the relationship,

therefore there is no way we would jettison it.

ERMI: What would then be your candid advise to these your brothers as they now hold the responsibilities of traditional titles?

CIROMA: First and foremost, they need to be respecting their seniors at all times and empathize with their juniors. Although your loyalty may not be appreciated by whom you are respecting, so all they need to do is to remain steadfast in their loyalty and respect for the sake of Allah. This is exactly what my late father advised me when I was turbaned Ciroman Kano and that is why I am extending same to them.

ERMI: What can you say briefly about the well-known and closely knitted relationship that existed between His Highness and Emir of Zazzau and the late Emir of Kano, Alhaji Ado Bayero?

CIROMA: This is a very very heavy question and no matter how much you try to describe their relationship, the more difficult it becomes. All the same, I had several opportunities listening to



Alhaji Nasiru Ado Bayero

their conversions whenever we travelled abroad over the years, when you give meaning to their words to each other, you will get trust, respect, humility, patience, simplicity, sympathy, etc. I can vividly remember when my late father was on the throes of his last moments, High Highness the Emir of Zazzau put a call to him almost everyday up to the time he could no longer talk. Even at that, the Emir of Zazzau will instruct me to place the phone where he could hear his breath. So what more can you add to this? Now we don't have biological father but we have a father in High Highness the Emir of Zazzau. May Allah continue to give him good health and long reign, and may Allah (SWT) forgive his late brother (the Emir of Kano, Alh. Ado Bayero) and reward him with Janatul-Firdaus, Ameen.

ERMI: Thank you very much for your kind responses.

CIROMA: My pleasure.



Alh Nasiru

Council Members, District Heads & Title Holders of Kano Emirate Council

Prepared by

Sadeeq Sheshe and Malam Ibrahim Hussaini in 2018

Eminence Royalty Magazine International found it interesting to share with general public this piece of the beautiful package for ease of reference to most importantly traditional institution.

The roles played by Traditional leaders are listed below, to mention but few:

1. Security awareness
2. Conflict resolution
3. Peaceful co existence
4. Religious tolerance among various ethnic groups

Therefore, federal and state governments should give more emphasis and recognition to them.

Another important thing to note is that "name of titles are being borrowed by a particular Emirate to their Emirate" so that they can fill some vacancies.

THE COUNCIL MEMBERS OF KANO EMIRATE COUNCIL

1- GALADIMAN KANO- Senior Councillor

Alh Abbas Sanusi OFR

2- WAZIRIN KANO- Councillor Sharia and Islamic affairs

3- MADAKIN KANO- Councillor Education. Chairman Kingmakers council, district head Dawakin Tofa. ALH YUSUF NABAHANI IBRAHIM

4- MAKAMAN KANO- Councillor works, Member Kingmakers council, district head Wudil

Alh Abdullahi Sarki Ibrahim

5- WALIN KANO- Councillor Finance

Alh Mahe Bashir

6- Wanban Kano- Council member, district head, town

Alh Aminu Ado Bayero

7- Sardaunan Kano- council member



His Excellency Malam Ibrahim district head Nassarawa Shekarau Alh Nasiru Ado Bayero

8- Ciroman Kano- Council member, 9- Matawallen Kano- Councillor

Celebrating

Shamakin Zazzau

at

25



Malam Aminu Dantsoho was turbaned as Shamakin Zazzau by the Emir on 17th December 1993, which made him clocked 25 years on the 17th December 2018.

Malam Aminu Dantsoho was elevated from Madakin Hawan Sarkin Zazzau to the present status of Shamaki. As Madakin Hawa he was the custodian of personal horses rode by the Emir and also actively participated in the arrangement of sallah durbar celebrations along side his leader the late Sarkin Hawan Zazzau.

His present position at the moment is 2nd in heirachy among the internal Emirs aids. He follows behind Shantali.

He became Shamaki after the demise of Late Shamaki Sambo. The position of Shamaki not only in Zazzau but in so many Emirates is being given to a trustworthy person due to the title's closeness to Emir. In other Emirates, Shamaki tops the list in heirachy of Emirs aids.

Eminence Royalty Magazine International met Shamaki and has these to say as he clocks 25.

"In the name of Allah, the beneficent and the most merciful & May peace be upon all of you....

I Shamakin Zazzau on behalf of my family, and the entire family members of Malam Abdullahi Na Ladi and that of Dantsoho Sarkin Pada and all my lieutenants wish to

express our special thanks to ALLAH SWT for spearing my life to celebrate 25 years as Shamakin Zazzau.

I also forward my appreciation to His Highness, the Emir of Zazzau for the confirmment of Shamakin Zazzau on me.

May Allah increases in the Emir good health and wisdom. May Aljannatu firdaus be his final abode.

Signed:

Shamakin Zazzau,
Malam Aminu Dantsoho Abdullahi

Newly Turbaned Dan Ruwatan Zazzau Babba of Zazzau Emirate

Alh. Bello Shehu Idris born on the 18th of May 1980 at Emirs Palace Zaria, started quranic School at the age of 5, later attended therbow Nursery and Primary Schools and Nigerian Military School for his Secondary education all in the famous city of Zaria.

The new Dan Ruwatan Zazzau Babba holds Bsc Accounting from University of Abuja and Masters degree from Middle sex University, Dubai.

Now works with MAESK SHIPPING LINE NIGERIA, kano branch. Happily married with 2 wives and children.

I Alh. Bello Shehu Idris wish to express my thanks to Allah SWT, His Highness the Emir of Zazzau and Zazzau Emirate and also thanking all those that came and sent goodwill message....



Alh. Bello Shehu Idris

council affairs, district head Minjibir
Alh Ali Ibrahim
10-Makaman Gado da Masu-Councillor Business community
Alh Aminu Ahmadu Maiturare
11-Babban Malami na Madabo-council member
Malam Kabiru Babban Malami
12-Sarkin Dawaki Maituta, Member Kingmakers council, district head Gabasawa
Alh Bello Abubakar
13-Sarkin Bai-member kingmakers council, councillor establishment and discipline, district head Danbatta
Alh Muktari Adnan
14-Jarman Kano- council member
Professor Isa Hashim
15-Magatakarda- Secretary Council,
Alh Mahmud Aminu

SECRETARIES/PERSONAL AIDS OF KANO EMIRATE COUNCIL

16-Danburan- Chief of staff, Emirate council
Alh Mannir Sanusi
17-Falakin Kano-personal sec.
Alh Mujitafa Abubakar
18-Shamakin Kano
Alh Muhammadu Wada
19-Dan Rimin Kano-
Alh Sarki Waziri, Deputy secretary Emirate council
20-Sallaman Kano Aminu Dako
Private Secretary

CONTINUATION OF DISTRICT HEADS & TITLE HOLDERS:

21-Dan Iyan Kano: Alh Yusufu Bayero, district head Dawakin Kudu
22-Barden Kano: Malam Idrisu Bayero district head Bichi
23-Sarkin Dawakin Tsakar Gida: Ahmadu Ado bayero district head Kumbotsso
24-Turakin Kano: Abdullahi Lamido Sanusi district head Dala
25-Sarkin Shanun Kano: Alhaji Shehu Muhammad district head, Rimin Gado

26-Tafidan Kano: Mahmudu Ado bayero district head Fagge
27-Dan Galadiman Kano: Haruna-Rasheed Sanusi Bayero district head Bebeji
28-Dan Isan Kano: Kabiru Tijjani Hashimu district head Warawa
29-Dan Lawan: Bashari Ado bayero, title holder only
30-Magajin Garin Kano: Nasiru Inuwa wada, title holder only
31-Dan Majen Kano: Alhaji Yahaya Inuwa Abbas district head Gwale
32-Dan Kadan Kano: Dr Bashir Ibrahim Dankadai district head Tudun Wada
33-Dan Amar: Aliyu Harizimi Umar district head Doguwa
34-Mai unguwar mundubawa: Alh Aminu Yusuf district head Gezawa
35-Sarkin Fulanin Jaedanawa: Abubakar Ahmadu Gwadabe Buhari district head Garun Mallam
36-Barde kerrariya: Shehu Kabir Bayero district head Gwarzo
37- Baraden Kano: Lt Gen Abdurrahmanu Bello Danbazau (rtd), title holder only
38-Dan makwayon Kano: Abdullahi Aminu Bayero district head Tsanyawa
39-Magajin Malam: Abdulkadir Ahmad Chedi district head Ungogo
40-Dokajin Kano: Muhd Aliyu district head Garko
41-Dan darman: Bello Ado Bayero district head Kura
42-Dan ruwatan Kano: Ibrahim Ado bayero district head Sumaila
43-Marafan Kano: Abubakar Sule Minjibir, title holder only
44-Dallatun Kano: Bashari Mahe Alu, title holder only
45-Magajin Rafi: Nura Shehu Ahmad district head, Bagwai
46-Durbin Kano: Muhd Hassan Koguna, title holder only
47-Sarkin fadar Kano: (yet to be turbaned)
48-Maajin Kano: Abdullahi.L. Umar Yola
49-Sarkin Yakin Kano: Alh Wada Aliyu district head Ajingi
50-Bunun Kano: Umaru Sanusi Bayero.

51-Bauran Kano: Muhd Mahraz district head Rogo
52-Dan Madamin Kano: Ibrahim Hamzat Bayero district head Kiru
53-Sarkin Rano: Ambassador Tafida Abubakar Ila, district head Rano
54-Sarkin Gaya: Alh Ibrahim Abdulkadir, district head Gaya
55-Sarkin Karaye: Alh Ibrahim Abubakar II, district head Karaye
56-Katukan Kano: AIG (rtd) Bashir Albasu district head Albasu
57-Sa'in Kano: Comrade Dr Wada waziri Ibrahim district head Makoda
58-Yariman Kano: Lamido Garba Bayero district head Takai
59-Jarman Kano: Professor ISA Hashim, title holder only
60-Barayan Kano: Muhd Isa Umaru district head Bunkure
61-San Turakin Kano: Ali Ado Bayero district head Kunci
62-Dan Goruban Kano: Ado Muhammadu Barau Kurawa district head Tarauni
63-Dan Malikin Kano: Ambassador Ahmad Umar, title holder only
64-Maji Dadin Kano: Musa Sale Kwankwaso, district head Madobi
65-Dan Adalan Kano: Alh Isiyaku Umar Tofa district head Tofa
66-Uban doman Kano: Ibrahim Sani Gaya district head Shanono
67-Ajijan Kano: Aminu Muhd Dan sarari, title holder only
68-Maajin Watari: Abba Bello Shuaibu district head Kabo
69-Zannan: Abubakar Sadeeq Aminu, title holder only
70- Yan Dakan Kano: Abbas Dalhatu, title holder only
71-Fagacin Kano: Alh Habibu Bello Dankadai, title holder only
72-Kaigaman Kano: Kabiru Inuwa district head Kibiya
73- Kachallan Kano: (yet to be turbaned)
74- Limamin Kano: Professor Emeratus Muhammadu Sani Zaharadeen, OFR.

PROFILE & ACHIEVEMENTS

of

ALH. ALIYU ADO BAYERO Santurakin Kano & District Head of Kunci

Early life & education:

Alh. Aliyu Ado Bayero, Santurakin Kano was born in Kano Palace on 3rd February 1971, by the Late Emir of Kano Alh. Ado Bayero who reigned for over 50 years as Emir (1963 - 2014).

Prince Aliyu Ado Bayero, Santurakin Kano started quranic School at the age of 3 at the time he was taken to stay with his Aunt, Hajiya Asmau Bayero at Rano.

After the demise of Sarkin Rano Garba in 1980, the young Santuraki was brought back to Kano Palace, attended and finished his primary education in 1984. Graduated from Government Secondary School Karaye in 1990.

Santuraki acquired National diploma and HND in Business administration in 1996 & 2003 respectively.

Additional qualifications, trainings & experience:

1. Advance diploma in career management and development, FCE KANO 1998
2. Diploma in Computer education, International business School, Cairo, Egypt 2009

Working experience:

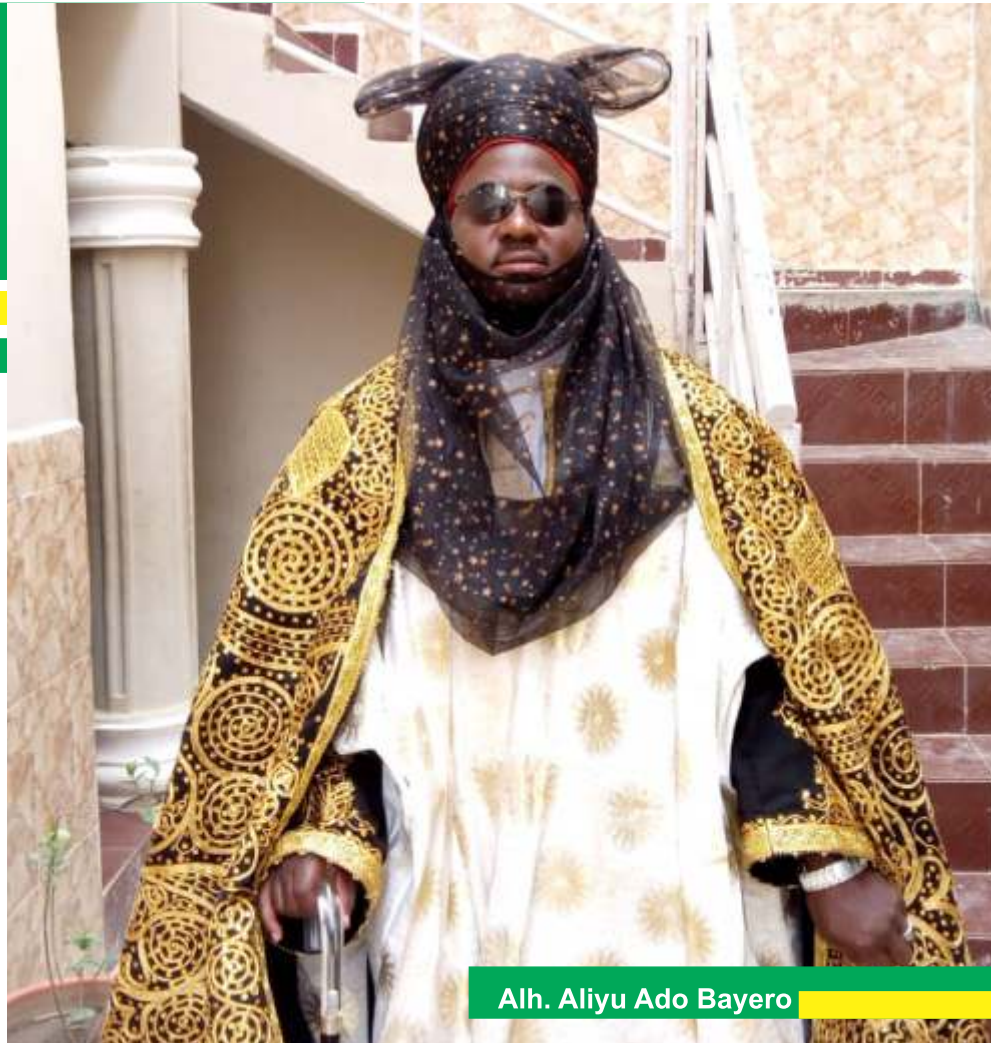
1. Clerical accountant, WJ Bush and company 1998 - 2001
2. Sales Manager CFAO/STRUCTEC 2004 - 2005
3. Senior Personnel officer, African Textile Manufacturing LTD 2005
4. Assistant Manager, PHCN 2007

Politics:

Santuraki contested and became Councilor representing Tudun Wazirci ward, Kano Municipal in 1996. He was a counsior in charge of Agriculture & natural resources. And he served as councilor from 1996 - 1998

Joining Kano Emirate Council:

Santuraki was turbaned by his late father, Alh. Ado Bayero in 2014 and he happened to be the last person to be turbaned by the Late Emir.



Alh. Aliyu Ado Bayero

National call on Security:

Santuraki is of the view that:

1. Let there be tolerance among the religious followers regardless of ethnic affiliation and he is calling on leaders and followers to be security conscious at all time
2. He is calling for a constitutional conference on religion.

Achievements and awards:

1. Award of excellence by the forum of former councilors 2015
2. Award of being a custodian of culture by Hausa Students society, Yusuf Maitama Sule University 2016
3. Award of excellence by

Nigerian Students Association, Kano chapter 2017

4. Award by Hausa Students, Aminu Kano college of Islamic and legal studies 2017

Community Service and Committee:

1. Member organising committee, golden jubilee of Late Emir Ado Bayero.
 2. Member Kunci, Makoda, Danbatta Security committee
 3. Memeber, farmers and herdsmen peace and reconciliation committee
- Santuraki is happily married to 3 wives and children. He likes quranic recitation, traveling, polo & horse riding.

Special Interview

with the

Newly Elevated Turbaned

from

Madaucin Kudun Zazzau to Makaman Dawakin Zazzau

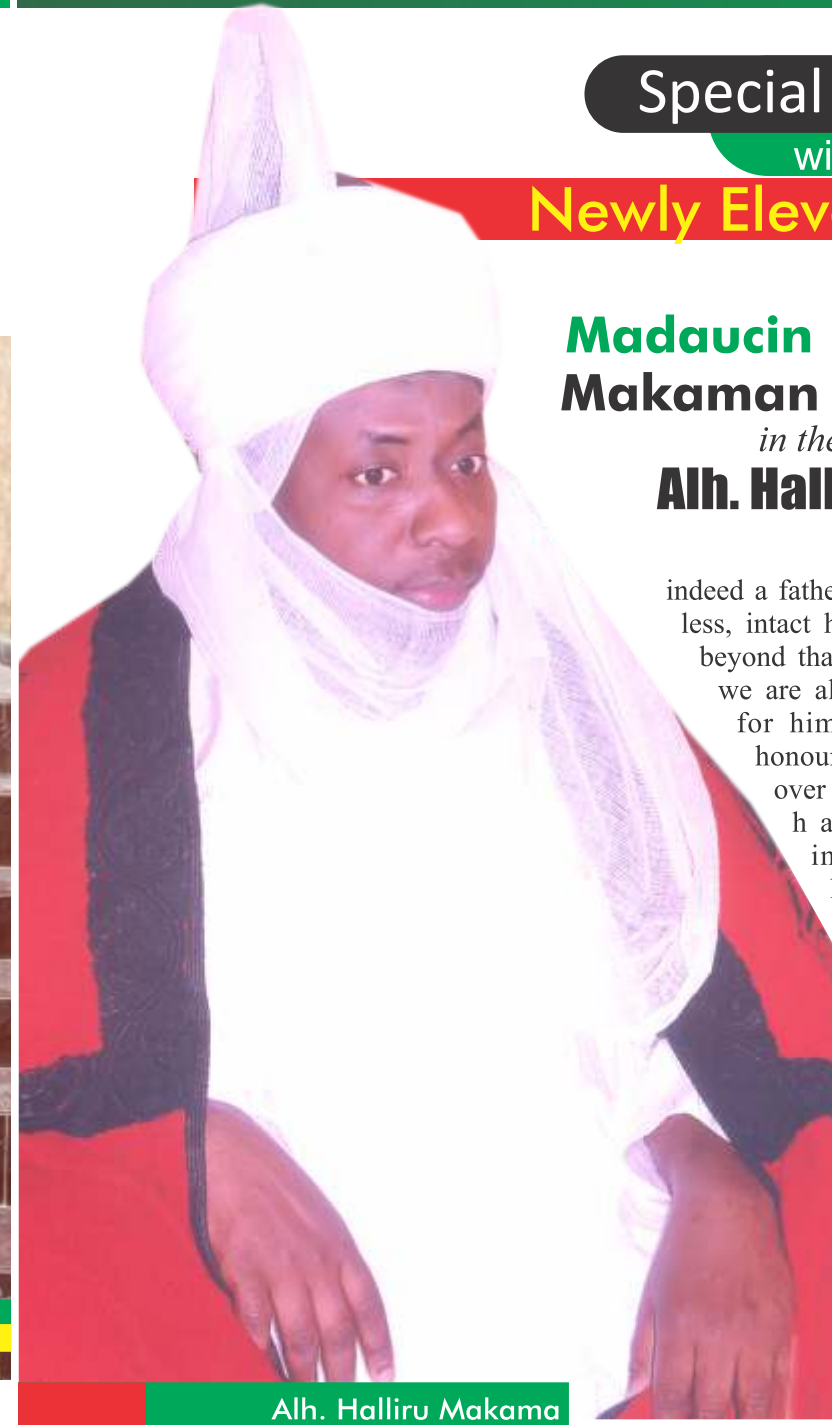
in the person of

Alh. Halliru Makama

TURBANED ON 7TH DEC., 2018

BY

Adamu Jah Jah
08060156058



Alh. Halliru Makama

indeed a father to all father less, intact he is even far beyond that, that is why we are always praying for him because he honour people. For over 4 decades he has been improving the lives of humanity.

May Allah also honour and improve his family now and later. The main words I have to His Highness are "May Allah increase in him good

ERMI: Now that His Highness, the Emir of Zazzau and his council confirmed on you this elevation, what can you say in that regards?

Makaman Dawaki: In the name of Allah, the beneficent the merciful, all thanks are due to Allah for spearing my life to witness this elevation, because in Zazzau Emirate this is a great elevation.

ERMI: What are your words to His Highness and his council for this elevation?

Makaman Dawaki: His Highness is

health and continue to bless his reign. What you supposed to understand is that His Highness has indeed honour me and recognize my presence more in Zazzau Emirate. I thank him so much on that.

ERMI: What is your call to other title holders that also secured such elevations like yours?

Makaman Dawaki: First and foremost is we should fear Allah SWT at all time and where ever we are so that Allah can also steer all

our affairs. We should also assist the less privileged. Note, who ever is in Zazzau at the moment His Highness must have spent time with his father, no doubt about that. Most especially we the title holders, his highness spent time with all our parents.

His Highness is now spending time with what we can call his children. Fear of God and justice are what brought his highness to where he is today. We just have to emulate him.

Trustworthy should be our watch dog at all time. His Highness always caution us on patience which is the key of victory.

[16/12, 12:07 p.m.] Walin Gabas: **ERMI:** What are your vote of thanks to His Highness and Zazzau Emirate Council?

Makaman Dawaki: Thanks will continue to go to Allah SWT, I also thank his highness and his council so much for this honour. On behalf of Makaman Zazzau Halliru's family, relatives and associates, I want to thank his highness and his council for this elevation. May Allah reward them abundantly.

I also thank Eminence Royalty Magazine International for this opportunity.

ERMI: Thank you too. May Allah increase you in good health and knowledge. May the soul of Late Makaman Zazzau Halliru continue to rest in peace.



Alh. Yakubu Ladan

Eminence Royalty Magazine International: May we have the pleasure of knowing your full name and brief biography?

Shantali: My name is Yakubu Ladan and I was born in 1966. I started my primary education in 1973 and finished in 1979 and immediately proceeded to secondary from 1979 to 1984. I attended a 1-year course at Staff Training Centre, Funtua, Katsina state from 1989 to 1990. I pursued a Diploma course in Congo Campus of Ahmadu Bello University, Zaria. Presently, I am working at Zazzau Emirate Council with His Highness the Emir of Zazzau, Alhaji Shehu Idris, CFR.

ERMI: In which year did you become the Shantalin Zazzau and what are some of your official responsibilities as well as things facilitating the discharge of your duties successfully?

Shantali: Decades back, Shantali serves as the custodian of a number of Emir's personal effects and secrets, eg. Money, kettle for ablution, tashaha, prayer mat, etc. In fact, the word Shantali is derived from Sintili (meaning secret). But over time these have changed and now only take care of these things

AN INTERVIEW

with
Shantalin Zazzau
Alhaji
Yakubu Ladan

Most Senior Aide to

His Highness the Emir of Zazzau
Alhaji Shehu Idris, CFR

The reason for such interview with people holding diverse traditional title, is aimed at letting the public gain more knowledgeable about the roles and traditional titles as well as their holders. The interview was conducted by ERMI reporters, Adamu Muhammad Jah Jah (07062681871) and Abdullahi Ja'e (08032981536).

whenever the Emir is travelling. In addition, I take care of certain messages from the Emir to other people, mentioning to the Emir of awaiting visitor(s) etc. Again, whenever there is a turbaning at the Palace before the Emir, it is me who will kick start the process with the support of Shamaki.

ERMI: Who is next to you in ranking and the rest on the line within the circle of the Emir's aides?

Shantali: Well, Emir's aides are segmented, there are the senior and the junior ones with their schedule, we have Galadima Stantali, Ciroma, Majidadi and Makamar Shantali, therefore Galadima is next on the line then Ciroma down to the line. So, Galadima acts in my absence first like how the immediate late Shantali Aliyu used to act when our late father Shantali Ladan was faced with some health challenges.

Going by the history, in Zazzau actually the Madaucin was aide to the Emir during Habe rule, who also served as the custodian of Emirship items of traditional authorities (ie. Swords, knife, rowd, mat, etc). But with the advent of Fulani rule, has brought alternating of seniority position. Sometimes, it will be Madaucin cikin gida or Baraya or even Shamaki.

ERMI: Where is the originating Emirate of Shantali title and when did it take off in Zazzau Emirate. Again in Zazzau Emirate, what is your position from its inception and other Emirates where Shantali title exists?

Shantali: The title of Shantali took

off in 1804 during the Fulani rule in Zazzau Emirate, and it was Emir Malam Musa who brought two titles to Zazzau, Shantali and Tuta as his close confidants. The first Shantali is Zazzau was Hassan Dan-Kurna who followed Emir Malam Musa (Bamalle). In fact there were times when even Emir's son held the title of Shantali like Shantali Dan Magajin Garin Zazzau Abubakar Kari, Shantali Muhammadu from the Bare-Bari ruling house, Shantali Jibril from Mallawa ruling house, etc

Since the beginning of Fulani rulership, there were ten (10) past Shantali's and I am the eleventh Shantali. My elder brother late Aliyu is the tenth Shantali while our late father, Malam Yusuf Ladan was the ninth Shantali.

ERMI: Briefly, are there equivalent title to Shantali in other Emirates that you know presently exist?

Shantali: Yes, Magayaki in Sokoto, Shantali in Kano, Masu in Bauchi, Mabudi in Gombe, Shantali in Katsina, Bidda and Ilorin.

ERMI: Do you have a call for other aids of Emir's generally?

Shantali: We should remain upright and trustworthy to the core at all times, continue to tolerate people coming to see our Emirs, protect the interests of our Emirs and our Emirates, uphold self discipline. Finally, I wish to see further strengthening of relationship between us and our children especially through inter-marriages as entrenched by our parents and grandfathers.



Waziri Hasken Nupe

The turbaning ceremony took place at Wadata, the official palace of Etsu Nupe, Alh. Yahaya Abubakar CFR, Chairman Council of Traditional Rulers, Niger State.

Interview prepared by Adamu Jahjah: Eminence Royalty Magazine International (ERMI)

ERMI: Sir, what can you say as you are honoured today by Etsu Nupe?

WAZIRIN HASKEN NUPE: I feel pride & honoured to be reckoned with this title as Wazirin Hasken Nupe by his Highness Alh Dr. Yahaya Abubakar, the Etsu Nupe on the special occasion of the Nupe Day Celebrations. It is indeed a remarkable event and experience for me. Sincerely this has brought joy to me, my family and friends.

ERMI: How do you feel when you were informed that you will be turbaned as Wazirin Hasken Nupe?

WAZIRIN HASKEN NUPE: I feel very excited about it and I must say that it was a very memorable moments for me personally and I can't explain well enough the feelings of joy and happiness that this information has brought to me, and my family.

ERMI: What is it going to be your key programs in Bidda Emirate as Wazirin Hasken Nupe?

WAZIRIN HASKEN NUPE: I will

CONGRATULATIONS to Alhaji Abubakar Rajab: the new Waziri Hasken Nupe

I, on behalf of the family of Alhaji Rajab, wish to congratulate our dear father on the traditional title of Wazirin Hasken Nupe being conferred on him by His Royal Highness, The Etsu Nupe, Alhaji (DR) Yahaya Abubakar. This is a well deserved title, it also shows how traditional institutions across the country are reckoning with your selfless service to the socio-economic development of the country. This is the second time you are so recognised, the earlier one was your conferment with the traditional title of Dan Maje of Lokoja.

We pray that Allah in his infinite mercy will continue to increase you in wisdom and health to continue serving humanity.

Congratulations once more sir.

Signed
Abdulrahman Rajab

Interview

with the
Newly Turbaned Wazirin Hasken Nupe
in the person of

Alh. Dr. Rajab A. Naibi

who was Turbaned on 15th December 2018
by His Highness, the Etsu Nupe.

dedicate more efforts and support for the Nupe kingdom, in particular His Royal Highness, Alh Yahaya Abubakar Etsu Nupe and the Nupe communities for their well being and progress all across Nigeria and beyond.

ERMI: What is your advice to ERMI as it became the 1st Royalty Magazine in Nigeria since December 2017 and we have never quit in our quarterly editions despite some challenges because all our coverage & updates are Royalty related and how do you think we can improve our work?

WAZIRIN HASKEN NUPE: My advice to Eminence Royalty Magazine is to remain steadfast and be patient with the progress of the job accomplished. They should persevere so that they can succeed in the journey. There's a lot of lesson to learn from our traditional history and culture and this magazine can provide platform for enlightenment about

Nigeria's transitional values, customs and dynasty. It can also be used to promote our historical context.

ERMI: What are your vote of thanks to Etsu Nupe, his council and all other personalities that graced the Occasion?

WAZIRIN HASKEN NUPE: I wish to thank you all much sincerely for the wonderful support, encouragement, and for your attendance at the ceremony. I truly appreciate all of you, my family, friends, colleagues and many who grace this memorable occasion of my turbaning ceremony, I thank you all for the gesture of goodwill and friendship, it is indeed a great feeling to share this moment with you all. I also appreciate those who were not able to attend, sent apologies, prayers, and best wishes, May Allah reward you abundantly for supporting me both in cash & kind. Amin. Thank you so much for the kind gesture. I appreciate your prayers, support and friendship. Thank you once again.

Sunday, September 23rd, 2018 was the day the Kingdom of Saudi Arabia declared as its 88th National Day and commemorated in major cities across the world. According to the Arab News, the 88th “Saudi National Day was celebrated outside of the Kingdom on Sunday as a show of patriotism by Saudis abroad and as a sign of friendship by countries around the world.” In Nigeria, according to The Saudi Press Agency, “the ambassador of the Kingdom of Saudi Arabia to Federal Republic of Nigeria, Adnan Mahmoud Bustji, held a reception party to celebrate the 88th Saudi National Day. According to Saudi Press Agency, the reception was attended by Nigerian government representative and Minister of State for Foreign Affairs Khadija Abu-Bakar Abba, and a number of government’s officials and dignitaries, where, while addressing the gathering, the ambassador praised the development of bilateral relations between the Kingdom of Saudi Arabia and the Federal Republic of Nigeria.

88th Saudi National Day's Reflection of Relations with Nigeria

By Abdullahi DOKI Email ammodibbo@gmail.com



Prince Mohammed bin Salman
Saudi Crown Prince

The highlight by the Saudi Ambassador on development of bilateral relations between Nigeria and Saudi Arabia is an important indicator of Saudi Arabia’s commitment to bilateralism which spotlights the history of Nigeria-Saudi Arabia relations. According to The Guardian newspaper, in his remarks, “the Ambassador of the Kingdom of Saudi Arabia to Nigeria, Adnan Bin Mahmoud Bostaji, commended the government and people of Nigeria for sustaining and consolidating the age-long relationship between both countries.” The Guardian reported also that “Ambassador Bostaji said his country was one of the first to engage in full diplomatic relationship with Nigeria in 1960, when the country attained independence.” According to The Guardian newspaper, the Saudi ambassador “also mentioned that an informal relationship existed long before the formal relationship.” The Guardian

report quoted the ambassador stating that “prior to 1960, relationship had existed in an informal way, dating back to hundreds of years when Muslim pilgrims embarked on tough journeys to the city of Mecca and Madinah for Pilgrimage. At some point, throughout the late 18th century, however, the relations shifted more towards formality when emissaries conveyed letters, gifts and messages on both sides from the Sultan and men in authority.” The significance of the Saudi Arabia National Day celebration across the world and in Nigeria can be seen in The Guardian newspaper’s report quoting the Saudi ambassador explanation “that Saudi Arabia had grown to be a global powerhouse in both energy and Islam to which United Nations Human Development Index accorded attention.” The significance of occasion was

also conveyed in the speech of the Minister of State for Foreign Affairs, Khadija Bukar Abba Ibrahim and that of the Deputy Chairman, Nigerian - Saudi Arabia Parliamentary Friendship and Hajj Affairs Committee of the House of Representatives, Hon. Muhammad Sani Abdul, who, according to The Guardian newspaper report, said “the committee was established shortly after Prince Khalid Ibn Abdullah, son of the late King of Saudi Arabia, visited the National Assembly ‘three years ago’ because of the need to establish a parliamentary relationship between the two nations, “so that things that couldn’t be done at the executive level, could be achieved through lawmakers.” The Guardian newspaper quoted Sani Abdul stating that the National Assembly visited the Shuura Council of the Kingdom of Saudi Arabia few years ago. According to The

Turbaning Ceremony By

Walin Gabas Zazzau

ALH. ABUBAKAR MAINASARA SHEHU IDRIS

8TH DECEMBER 2018

By: Aliyu Kabir

Walin Gabas Zazzau is the founder/publisher of EMINENCE ROYALTY MAGAZINE INTERNATIONAL, a Magazine he initiated for good not only to Emirates/Kingdoms/Cheifdoms but to governmental and private organizations as well.

He secured approval from Zazzau Emirate as part of the tradition and he turbaned

1. Malam Abdul Rahman S. Tanko as JARMAN WALIN GABAS &
 2. Malam Kabir Ishaq Alhassan as GARKUWAN WALIN GABAS
- the purpose of the turbaning is to be assisting Walin Gabas Zazzau in discharging his activities.

The event took place at Walin Gabas residence in Zaria.



Baraden Zazzau: A Prince's Call for Citizens' Role in National Security

Personal Details

This edition of ERM features an important piece on citizens' role in security and peaceful coexistence from Mallam Adamu Idris, a Prince of Zazzau, born of the Idris clan, of the Zazzau Ruling Family of the Katsinawa Dynasty. The piece is timely because Adamu Idris is a stakeholder in community peace and security, being a Prince and direct descendant of Idrisu Autan Sambo, (Sarkin Zazzau Sambo). As the Baraden Zazzau, Mallam Adamu Idris's concerns and advocacy for citizens' role in national security and peace have contributed immensely in the progress of the Zazzau Emirate. He has taken part in the growth and development of the youth of the Emirate by championing development of their potentials and pioneering skills.

An accomplished individual with experience in working in the public sector, Mallam Adamu Idris strives for excellence and precision at all times. He is the Head of the Public Affairs Department of the Nigerian Communications Satellite (NIGCOMSAT) Limited where he is responsible for the overall strategic planning and implementation of public activities of the Company. He has also worked at the National Health Insurance Scheme (NHIS).

A member of the Nigerian Institute of Management, Mallam Adamu Idris has a Bachelor of Science (B.Sc.) Degree in Accounting as well as a Master's Degree in Business Administration from the

Ahmadu Bello University, Zaria. The Baraden Zazzau also holds a Post-Graduate Certification in Management and Leadership from the London School of Business and Finance and has undergone extensive trainings on Satellite Networking from Telkom Indonesia. The Baraden Zazzau is happily married for the past 20 years and is blessed with children. So his commitment

s to citizens' participation in security and peace are well-grounded. Below is the piece he contributed. Happy reading

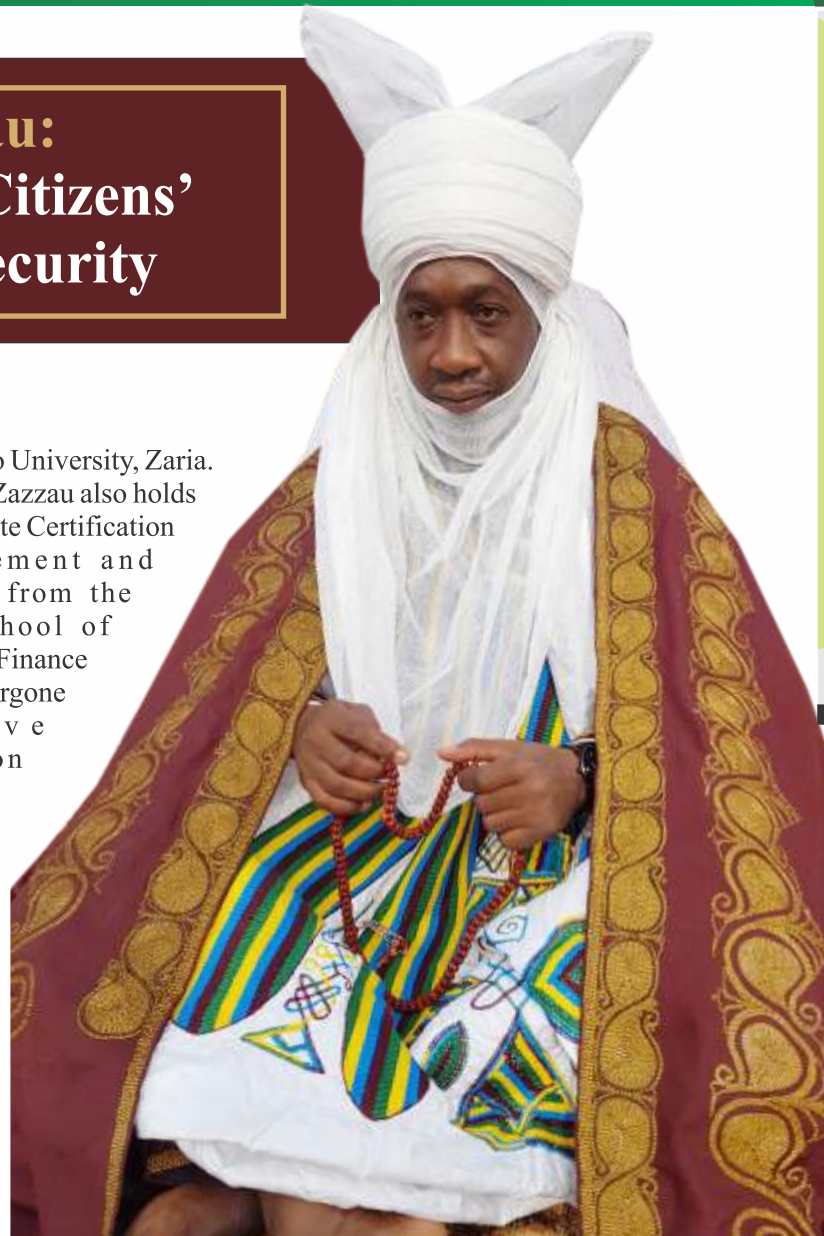
National Call

As much as I give kudos to the military, the police and other security agencies for their vigorous efforts in tackling threats to the nation, I must say that plenty of work needs to be done by also citizens. We cannot leave security in the hands of the government and the security agencies alone. All citizens have a role to play: if we do our part diligently, we will be able to tackle any sort of threat or attack.

The first step towards achieving enduring security therefore is by situational awareness. Situational

awareness is a term used to describe awareness of surroundings and using information gathered to act responsibly. This awareness is effective in allowing people to see potential threats before, and as they develop. This allows the people to take proactive measures to stop perceived threats, and to also alert appropriate authorities. While threats can emanate from a number of very different sources, it is important to recognize that terrorist attacks and other criminal acts, for that matter do not materialize out of thin air. Terrorists and other criminals follow a process when planning their actions and this process has several distinct steps. The same process applies to nearly all crimes.

Cont'd on pg 46



Guardian, Prominent Nigerians as well as members of diplomatic corps from different countries joined the Ambassador Bostaji in the celebration.

This narrative of diplomatic relations between Nigeria and Saudi which started in 1960, culminating in the agreements between Saudi and Nigeria in the fields of politics, economy and culture, was also a reflection of the efforts of leaders of Saudi Arabia and Nigeria. Among the prominent leaders of Saudi Arabia taking the credits are King Salman bin Abdulaziz Al Saud, king of Saudi Arabia and Custodian of the

Two Holy Mosques

According to Wikipedia, the free online encyclopedia (2018), King Salman bin Abdulaziz Al Saud (born 31 December 1935) has been King of Saudi Arabia, Prime Minister of Saudi Arabia, and Custodian of the Two Holy Mosques since 23 January 2015.

Wikipedia explains that "King Salman bin Abdulaziz Al Saud was the Deputy Governor of Riyadh and later the Governor of Riyadh for 48 years from 1963 to 2011. He was then appointed Minister of Defense. He was also named the Crown Prince

in 2012 following the death of his brother Nayef bin Abdulaziz. Salman became the new King of Saudi Arabia on 23 January 2015 following the death of his half-brother, King Abdullah."

According to the Wikipedia, "his major initiatives as King include the Saudi intervention in the Yemeni Civil War, Saudi Vision 2030, and a 2017 decree allowing Saudi women to drive. His son, Crown Prince Mohammad Bin Salman, is seen as a powerful figure within Saudi Arabia and has led many reforms within the country."

NIPPS Solicit Role for Monarchs on Community Policing

By: Abubakar Babaman Mohammed, Bsc, PGD, MIAD

Email: bidabaman@gmail.com



Of recent, the national institute for policy and strategic studies (NIPPS) Kuru, Jos, plateau state in collaboration with the department for international development, (DFID) Ukaid, organized a one day roundtable talks on the role traditional ruler in community policing in Nigeria: models, policy option and strategies. As reported by the leadership newspaper, the round table discussion had in attendance, traditional rulers from the six geo-

political zone of the country. These include, the sultan of Sokoto, Alhaji Mohammed Sa'ad Abubakar the III, Igwe Nnaemeka Alfred Achebe, the Obi of Onitsha, Alhaji Abubakar Ibn Umar Garbai El-Kanemi, Shehu of Borno, Alfred Papareya diets spiff the Amanayabo of Twin Brass, Rilwan Babatude Akiolu the Oba of Lagos and the Gbong Gom Jos Dajekop Gyang Buba

The action director general of NIPPS, Mr. Jonathan Mela Juma in his key note address said that the

aim of the forum was to provide a common ground for the traditional institution from the different parts of the country as well as to liaise with other stakeholders in the security sector to look into possible ways of engaging the traditional ruler in the security architecture of the country.

Mr. Juma also pointed out, the significant role of the royal fathers as the custodians of our culture and tradition cannot be over emphasized in our quest for a better society.

Pursuant to this, the acting DG, of the institute said that the forum was tasked by Mr. President with the responsibility of conducting a study on a theme: models, policy options and strategies, as one of the measure to finding lasting solutions to the menace of insecurity in the country. In further pursuits of the goal, the Acting DG alluded that the institute had organized various workshops, seminars, roundtable talks with critical stakeholders. And also embarked on study tours of the Nigerian states and countries in Africa with the same goal in mind.

**District Head of Tofa Dan Adalan Kano Alh. Isyaku Umar Tofa, OON
Hosts His Highness the Emir of Kano, On 27 November 2018**



**Ciroman Kano while in Zaria for the Turbanings of
Dan Ruwata Babba & Dan Maje on 30th November, 2018**

