



Kanem-Bakashe (Kanem-Bakaché)

**AN ANCIENT KINGDOM IN
HAUSALAND WHERE KANURI
JIHADISTS ESTABLISHED RULE
IN 1579 AD; AND THEY HAVE
BEEN KINGS THERE FOR 446
YEARS - FROM THAT TIME
TO DATE (2025 AD)!**

**Prof. Sani Abubakar Lugga, MFR, FNIM
The 5th Waziri of Katsina**

Kanem-Bakashe (Kanem-Bakaché)

**This Publication Is An Extract
From The Main Book, Which
Has The Same Title**

By:

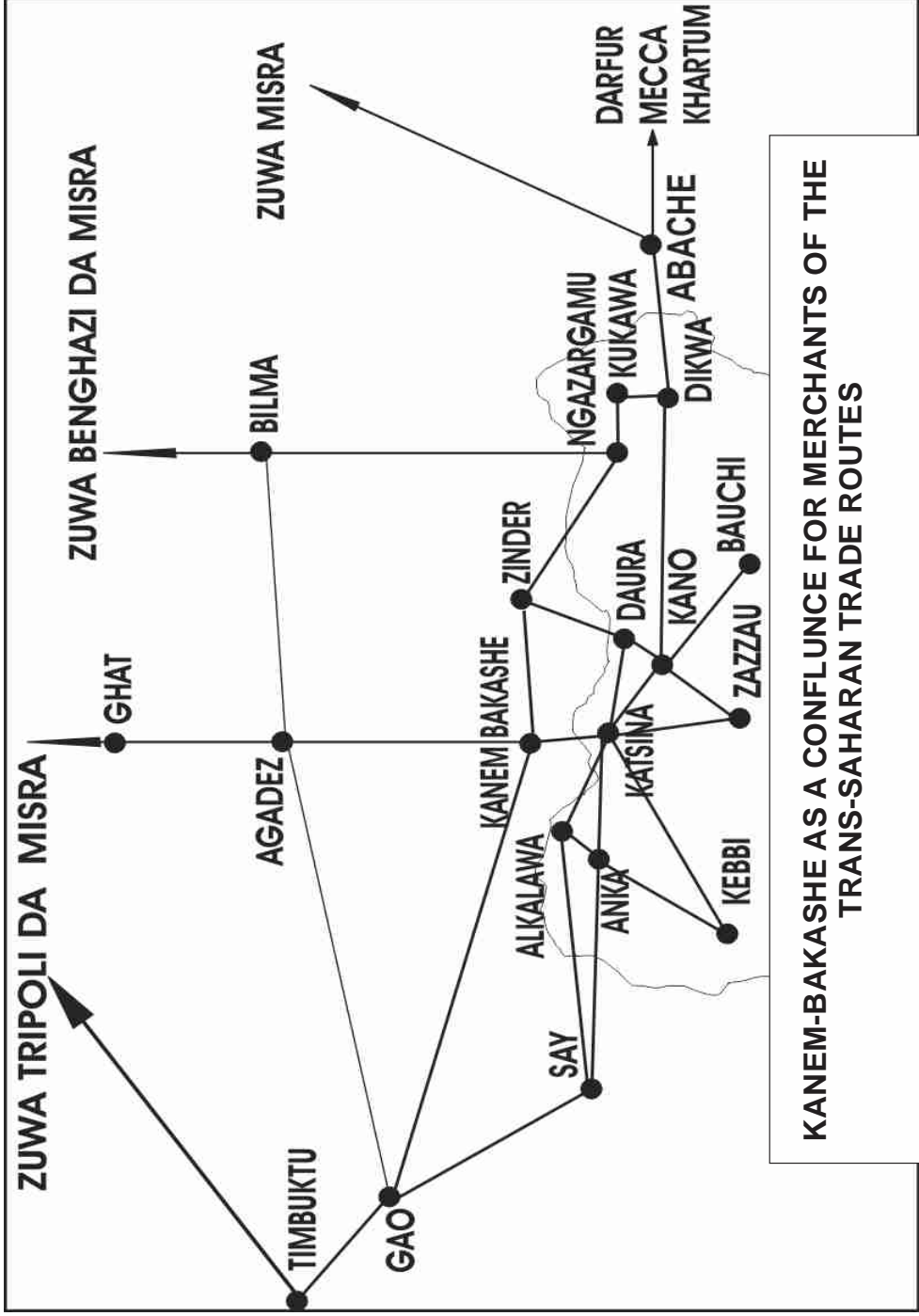
**Prof. Sani Abubakar Lugga, MFR, FNIM
The 5th Waziri of Katsina**

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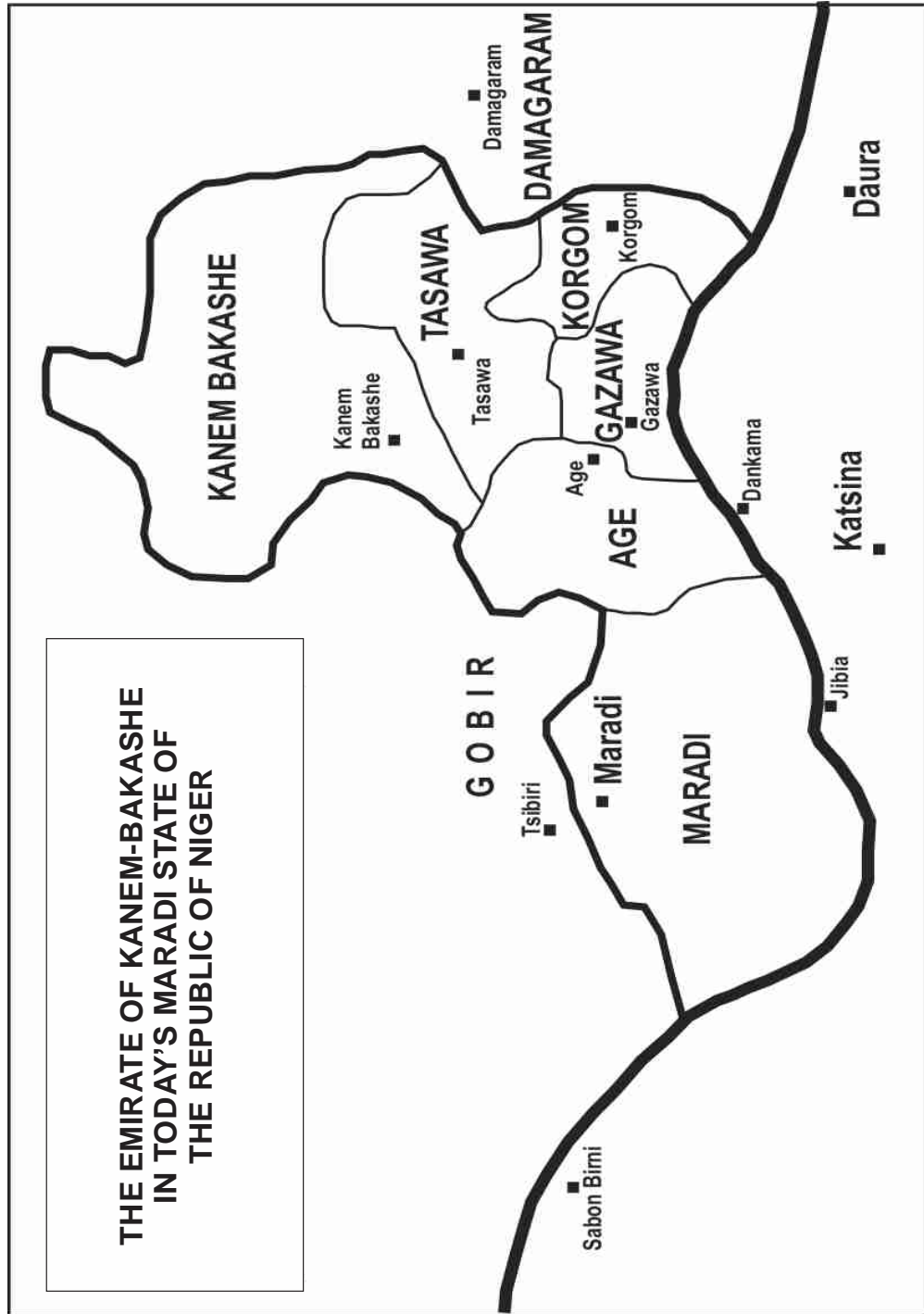
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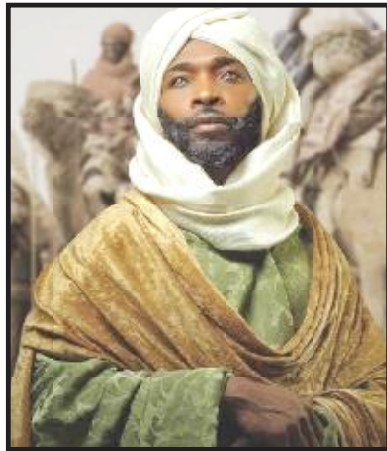
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KANEM-BAKASHE AS A CONFLUENCE FOR MERCHANTS OF THE TRANS-SAHARAN TRADE ROUTES





SULTAN IDRIS ALOOMA (1545-1603) The Greatest Ruler of Kanem-Borno under the Sayfawa Dynasty; under who Kanem-Bakashe Progenitors established their Rulership in Kanem-Bakashe in 1579 AD

SHEIKH MUHAMMAD AL-AMEEN AL-KANEMI (1776-1837) The Founder of Al-Kanemi Dynasty of Kanem-Borno who are still the Titular Rulers of Kanem-Borno Caliphate



THE FAMOUS LOGO OF KANEM-BORNO DEPICTING THE GREATNESS, THE RESILIENCE AND THE POWER OF ITS WONDERFUL ARMED FORCES



THE KANURI RULING HOUSE IN KANEM-BAKASHE WAS SET UP IN 1579 AD; AND HAS BEEN RULING FOR 445 YEARS UNBROKEN UP TO TODAY. THEY WERE FROM GULUMBA IN PRESENT BAMA EMIRATE OF BORNO STATE OF NIGERIA.

The Kingdoms, States and Fiefs that came under the rule or the influence of Kanem-Borno, at one time or the other, historically combined to make it the largest of the Caliphates or Empires on the African Continent. In addition, the Duguwa, the Sayfawa and the Shehu Dynasties ruled Kanem-Borno under Kanuri Hegemony from c.700 AD to 2025 AD (1,325 years) thereby making it the longest recorded un-interrupted Reign in African history. Kanem-Borno was also the only ancient Caliphate or Empire in Africa that had Diplomatic Relations with the Ottomans, Egypt, Libya, Tunisia and Morocco.



His Eminence, the Shehu of Borno, Alhaji (Dr) Abubakar Ibn Umar Garbai Al-Kanemi the Titular Ruler of Kanem-Borno Caliphate from where the Kanuri ruling Dynasty of Kanem-Bakashe originated. He is also the Head of the Kanuri Race, of which Kanem-Bakashe Dynasty belonged

His Royal Highness the Shehu of Bama, in Borno State, Alhaji Umar Ibn Umar Kyari Al-Kanemi, from whose Emirate in present day Borno State the progenitors of the Kanuri Rulers of Kanem-Bakashe originated



Mai Girma, Alhaji Baba Shehu Ballak, the Zanna Ballak of Bama and the District Head of Gulumba in Bama Emirate of Borno State, from whose District the progenitors of the Kanuri Rulers of Kanem-Bakashe originated

BELOW ARE THEIR ROYAL HIGHNESSES, THE EMIRS OF KANEM-BAKASHE, THE LARGEST EMIRATE IN MARADI STATE OF NIGER REPUBLIC; WHOSE PICTURES ARE AVAILABLE. A PRINCE OF THAT ROYAL FAMILY, MALAM HARUNA MIGRATED TO THE CITY OF KATSINA IN 1897 AD AND WAS MADE THE FIRST WAZIRI OF KATSINA IN 1906.



HIS ROYAL HIGHNESS THE EMIR OF KANEM BAKASHE ALHAJI LAWALI,(1980-1982) SON OF EMIR ALHAJI ISSA



HIS ROYAL HIGHNESS EMIR OF KANEM BAKASHE ALHAJI DAOUDA (1982-2005), SON OF EMIR ALHAJI WAGE

HIS ROYAL HIGHNESS THE EMIR OF KANEM-BAKASHE ALHAJI SANI, SON OF EMIR ALHAJI DAOUDA (2005-DATE)





His Royal Highness Emir of Katsina Alh. Muhammadu Dikko



His Royal Highness Emir of Katsina Alh. Usman Nagogo



His Royal Highness Emir of Katsina Alh. Muhammadu Kabir



His Royal Highness Emir of Katsina Alh. Abdulmumin Kabir



Mai Girma Waziri of Katsina Sheikh Alh. Haruna



Mai Girma Waziri of Katsina Alh. Dr. Isa Kaita



Mai Girma, Waziri of Katsina Prof. Sani Abubakar Lugga

It is on record that the first Sullubawa Emir of Katsina, HRH Alhaji Muhammadu Dikko, and the first Waziri of Katsina, Sheikh Alhaji Haruna enjoyed closeness, respect and understanding long before they ascended to the offices of Emir and Waziri respectively. It is also well known that HRH the Emir of Katsina Alhaji Sir Usman Nagogo, enjoyed similar closeness, respect, and understanding with the Waziri of Katsina Alhaji Isa Kaita long before they became Emir and Waziri respectively. By the grace of Allah (SWT), HRH the Emir of Katsina, Alhaji Abdulmumini Kabir Usman, and the Waziri of Katsina, Prof. Sani Abubakar Lugga, enjoyed closeness, respect and understanding long before they became Emir and Waziri respectively!



LEFT: Waziri Sani Lugga with the Governor of Maradi State of Niger Republic at the Emir of Kanem Bakashe's Palace, Niger Republic (2004). RIGHT: Waziri Sani Lugga with HRH late Emir of Kanem-Bakashe Alhaji Daoda in 2002



LEFT: HRH Sultan of Damagaram(left) Hadj Aboubakar Oumarou Sanda with HRH Emir of Kanem-Bakashe Hadj Sani Daoda. RIGHT: HRH the Sultan of Damagaram (right) with Waziri Sani Lugga



The Waziri with HRH Emir of Kanem Bakashe Alhaji Sani Daouda (centre) and HRH Emir of Kance Alhaji Abdulkadir Ahmadu Ishaq (right), of Niger Republic at the Waziri's Residence in Katsina

ISLAM IS THE BACKBONE IN KANEM-BAKASHE EMIRATE



TOP AND BOTTOM: HRH ALHAJI SANI DAUDA THE EMIR OF KANEM-BAKASHE WITH WORSHIPERS AT THE CENTRAL MASJID



MODERN COLLEGES IN KANEM-BAK ASHE EMIRATE



TYPICAL LOCAL QUR'AN SCHOOL AT NIGHT AND AT DAY



HEALTHCARE IN KANEM-BAKASHE EMIRATE



WATER PROVISION IN KANEM-BAKASHE EMIRATE



ADULT ENLIGHTENMENT IN KANEM-BAKASHE EMIRATE



TYPICAL AGRICULTURE SCENES IN KANEM-BAKASHE EMIRATE



TYPICAL AGRICULTURE SCENES IN KANEM-BAKASHE EMIRATE



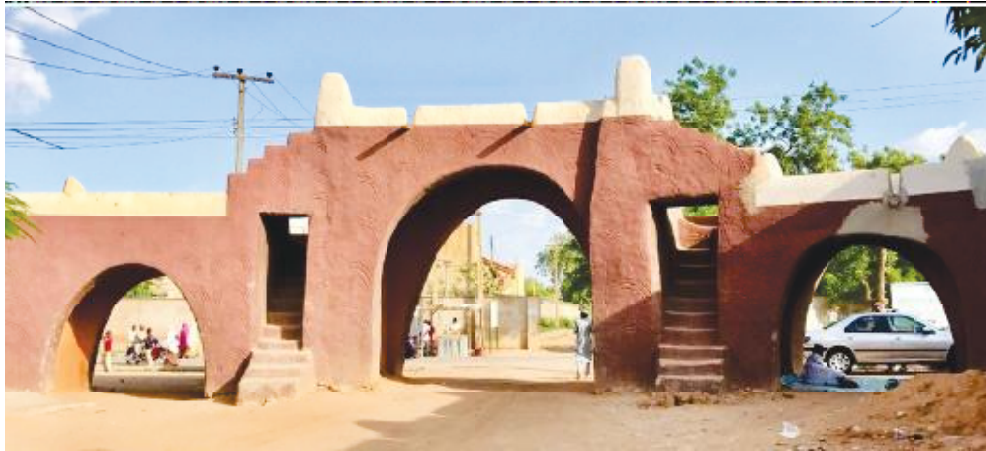
TYPICAL MARKET DAY IN KANEM-BAKASHE EMIRATE



TYPICAL ENVIRONMENT IN KANEM-BAKASHE EMIRATE



IMAGES FROM THE FAMOUS KATSINA COLLEGE

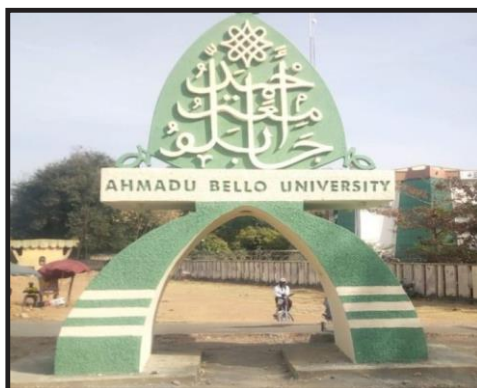


KATSINA COLLEGE WAS THE FIRST COLLEGE TO BE BUILT IN NORTHERN NIGERIA IN 1921. IT PRODUCED THE FIRST POST COLONIAL CIVILIAN LEADERS OF NIGERIA. HIS ROYAL HIGHNESS THE EMIR OF KATSINA ALHAJI MUHAMMADU DIKKO DONATED HIS FARMLAND FOR THE COLLEGE BUILDING AND MAI GIRMA WAZIRI HARUNA DONATED HIS FARMLAND FOR THE SPORTS FIELD. THE EMIR AND THE WAZIRI SAW TO THE GROWTH OF THE COLLEGE THAT WAS IN THEIR DOMAIN



IMAGES FROM THE FAMOUS AHMADU BELLO UNIVERSITY

WAZIRI OF KATSINA ALHAJI ISA KAITA, THE SON OF WAZIRI HARUNA, PRESENTED THE MOTION FOR THE ESTABLISHMENT OF THE FIRST UNIVERSITY IN NORTHERN NIGERIA, THE AHMADU BELLO UNIVERSITY TO THE NORTHERN NIGERIAN PARLIAMENT IN 1961 AS THE MINISTER FOR EDUCATION OF THE NORTHERN REGION. WAZIRI ISA KAITA ALSO NURTURED THE UNIVERSITY UP TO ITS FIRST CONVOCATION IN 1965.



THE ESTABLISHMENT OF THE FIRST ISLAMIC UNIVERSITY IN NIGERIA WAS PIONEERED AND MAINLY SHOULDERED BY THE WAZIRI OF KATSINA PROFESSOR SANI ABUBAKAR LUGGA IN 1999



The idea for establishing an Islamic University in Nigeria was conceived immediately after the commissioning ceremony of the Islamic University in Niger Republic established by the Organisation of Islamic Conference (OIC) in 1987. Since then, Nigerian Muslims kept on discussing the possibility of establishing a Community Islamic University in the country, but not very much was practically done. However, on Sunday 1st August 1999 the first meeting to discuss the Islamic University issue was held at the residence of the Waziri of Katsina Professor Sani Abubakar Lugga, Gidan Lugga, Kofar Marusa Layout, Katsina, between the hours of 10am and 12noon. That pioneer Meeting was called by Waziri Sani Lugga, and those in attendance decided to constitute themselves into a group of Promoters for the Islamic University project. They were to operate under an Islamic organisation named “Katsina Islamic Foundation”. That was the beginning of the journey to establish the First Islamic University in Nigeria. Prof. Sani Lugga was the main pillar who shouldered the responsibility of the Islamic University Project, which is today called “Al-Qalam University” Katsina. The Waziri also lectured there for several years without receiving any salary or allowances.

THE NIGERIAN AND WEST AFRICAN RECORD OF THE FIRST HAJJ BY MOTOR VEHICLE BY WAZIRI HARUNA IN 1929; AND THE RECORD OF THE FIRST HAJJ BY MOTOR VEHICLE IN NIGER REPUBLIC BY THE COUSIN OF WAZIRI HARUNA, THE EMIR OF KANEM-BAKASHE SARKI WAGE IN 1934

The Year 1929 was historic for Nigeria as Waziri Sheikh Haruna set up a National and a West African Record of travelling for the Hajj in Saudi Arabia by motor vehicle. HRH the Emir of Katsina Muhammadu Dikko made his first Hajj by Sea in 1921 and by motor vehicle four years after the Waziri in 1933. The Waziri Travel opened the road for some Kano merchants who commercialised it. Waziri Haruna left Katsina in the Muslim Month of Shawwal 1347AH (March 1929) by his ten ton Ford mini-truck. He was accompanied by his very strong son Mamman Kisagare and his driver Malam Zabori. He passed through Kano, Potiskum, Maiduguri, Fort Lamy, Abace, Genina, El-Obaid, Abyad to Khartoum. They crossed the Red Sea by ship to Jeddah and then by road to Mecca and Medina. By Allah's grace, Waziri Haruna, his son and his driver performed the Hajj in 1347AH (1929 AD).

By the Grace of Allah, the Cousin of Waziri Alhaji Haruna, the Canton De Chef (Emir) of Kanem-Bakashe Sarki Wage, son of Sarki Bawa was the first person in Niger Republic to travel for the Hajj in Saudi Arabia from the Republic of Niger in 1934. This is contained in a letter written to the then President of Niger Republic, Alhaji Hamani Diori by Sheikh Malam Mai Jalaleni Tankary of Tahoua City of Niger Republic, dated 8th March 1961. This was the result of the Emir's visit to Waziri Haruna who arranged for the travel through the Kano Merchants. Emir of Kanem-Bakashe Alhaji Wage later bought his own vehicle from El-Obeid in Sudan Republic.



THE 1927-1932 FORD MODEL AA STAKEBED TRUCK THAT WAS USED BY WAZIRI HARUNA FOR THE HAJJ IN 1929. A BIGGER TRUCK WAS USED BY HIS COUSIN EMIR OF KANEM-BAKASHE SARKI WAGE IN 1934

**SOME FAMILY MEMBERS OF SHEIKH HARUNA,
THE FIRST WAZIRI OF KATSINA**



WAZIRI (DR) ISA KAITA, THE SON OF WAZIRI HARUNA AND THE NORTHERN NIGERIAN MINISTER FOR EDUCATION UNDER WHO AHMADU BELLO UNIVERSITY AND KADUNA POLYTECHNIC WERE BOTH ESTABLISHED



GENERAL HASSAN USMAN KATSINA THE FIRST HAUSA ARMY GENERAL AND THE FIRST AND ONLY MILITARY GOVERNOR OF NORTHERN NIGERIA AND THE MATERNAL GRANDSON OF WAZIRI SHEIKH HARUNA



ALHAJI ABUBAKAR LUGGA, SARKIN DAWA OF KATSINA, COUNCILLOR FOR FORESTRY AND NATURAL RESOURCES, THE SON OF WAZIRI HARUNA AND THE FATHER OF PROF. SANI ABUBAKAR LUGGA, THE WAZIRI OF KATSINA



ALHAJI MAMMAN KISAGARE THE FIRST CHAIRMAN OF THE KADUNA CHAMBER OF COMMERCE AND THE ONE WHO WENT FOR THE HAJJ WITH HIS FATHER WAZIRI HARUNA BY MOTOR VEHICLE IN 1929



ALHAJI ISMAILA DAMALE KAITA, SARKIN FADAN KATSINA EMIRATE COUNCILLOR FOR AGRICULTURE, MEMBER OF NORTHERN NIGERIA HOUSE OF ASSEMBLY AND THE SON OF WAZIRI SHEIKH ALHAJI HARUNA



ALHAJI ABUBAKAR SARKIN MALAMAN KATSINA AND CHIEF EDUCATION OFFICER FOR KATSINA NATIVE AUTHORITY; KNOWN AS ABU GARBA SARKIN MALAMAI; AND THE SON OF WAZIRI SHEIKH HARUNA

**SOME FAMILY MEMBERS OF SHEIKH HARUNA,
THE FIRST WAZIRI OF KATSINA**



HAJIYA UMMA, WIFE OF WAZIRI HARUNA AND DAUGHTER OF SARKIN KOFAR WAZIRI AND GRAND DAUGHTER OF SARKIN KOFAR SAMRI, KATSINA AND MOTHER OF SARKIN DAWA ABUBAKAR LUGGA AND GRAND MOTHER OF WAZIRI SANI ABUBAKAR LUGGA



HAJIYA FATIMA UWARGIDA A SENIOR DAUGHTER OF WAZIRI HARUNA AND SENIOR WIFE OF HRH THE EMIR OF KATSINA ALHAJI SIR USMAN NAGOGO AND MOTHER OF GENERAL HASSAN USMAN KATSINA AND SEVERAL OTHERS



HAJIYA TA FUNTUWA, ONE OF THE DAUGHTERS OF WAZIRI HARUNA AND A MATRON OF THE FAMOUS KADUNA CAPITAL CHILDREN SCHOOL THE THEN ONLY ELITIST CHILDREN SCHOOL ESTABLISHED BY THE NORTHERN GOVERNMENT



HAJIYA NUNU, GRAND DAUGHTER OF WAZIRI HARUNA, DAUGHTER OF EMIR OF KATSINA ALHAJI USMAN NAGOGO WIFE OF SARKIN MASKA IDRIS SAMBO AND MOTHER OF SARKIN MASKA MAINASARA IDRIS SAMBO



HAJIYA KILISHI - JIKAR DIKKO, GRAND DAUGHTER OF WAZIRI HARUNA, DAUGHTER OF THE EMIR OF KATSINA ALHAJI SIR USMAN NAGOGO AND THE WIFE OF THE EMIR OF DAURA ALHAJI MUHAMMADU BASHAR



HAJIYA USHE, GRAND DAUGHTER OF WAZIRI HARUNA, DAUGHTER OF EMIR OF KATSINA ALHAJI SIR USMAN NAGOGO AND THE WIFE OF THE EMIR OF ARGUNGU, KEBBI STATE AND MOTHER OF THE DAN AMAR OF KATSINA

KANEM-BAKASHE

By:

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The 5th Waziri of Katsina

Professor of Management Studies

Doctor of Philosophy in Conflict Management

Fellow of the Nigerian Institute of Management

Fellow of the Institute of Management Consultants (Nigeria)

Fellow of the Institute of Professional Financial Managers (UK)

Fellow of the London Graduate School, London, United Kingdom

Key Founder and former Senior Lecturer, Al-Qalam University, Katsina

Visiting Prof., Ecole Superieure Universitaire, Cotonou, Benin Republic

Visiting Professor at St. Clements Private Swiss University, Switzerland

Committee Member, Nigeria Supreme Council for Islamic Affairs

Committee Chairman, Jama'atu Nasril Islam, Kaduna, Nigeria

Member of Sultan Foundation for Peace and Development

Executive Member, Interfaith Initiative for Peace, Nigeria

Ambassador of Universal Peace Federation, New York

Member of Professors World Peace Academy, Korea

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CHAPTER ONE

THE FOUNDING OF KANEM-BAKASHE

Oral tradition relates that, the early settlers in a luxuriant place with a perennial stream for water and some fertile land for farming were hunters under the leadership of someone called Malam Bakashe. Therefore the place was called “Birnin Bakashe” (the Town of Bakashe) by the dominant Hausa settlers. However established history confirms the takeover of the place by the Kanuri Jihadists during the reign of the most famous Kanem-Borno Ruler, Sultan Idris Alooma who was popularly known by the local Kanuri kingship title as “Mai” Idris Alooma. The Kanuri established their rulership in 1579 AD and changed the Hausa word of “Birni” (Town) into its Kanuri equivalent “Kanem”, thereby calling the settlement “Kanem-Bakashe” in both Hausa and Kanuri languages, but the French Colonialists added the French language touch to it as, “Kanem-Bakaché”. Today, Kanem-Bakashe is the name of both the City and the Emirate in Maradi State of Niger Republic

Kanem-Bakashe served from around the 12th Century up the advent of colonialism in 1900s as a focal confluence for Merchants of the famous Trans-Saharan Trade from North to West Africa. Merchants from Tripoli who passed through Timbuktu and Gao normally transit at Kanem-Bakashe before proceeding to Katsina and Kano, two of the Seven Hausa States in Hausaland. Equally those from Egypt through Agadez transit at Kanem-Bakashe before passing to Zinder and Ngazargamu in Kanem-Borno Caliphate. These were events that occurred over 600 years before the advent of the Sheikh Usman Danfodio led Fulani Jihad that enveloped Hausaland. The dominance of the new Jihadists altered the Trans-

Saharan Trade Routes, but that did not greatly affect the status of Kanem-Bakashe. Kanem-Bakashe, therefore, was one of the transit centres for the Merchants and later Muslim Scholars who were on the Trans-Saharan Trade and Scholarly Routes from North to West African Kingdoms and States. Factors that assured Travellers of safety and luxury at ancient Kanem-Bakashe included:

1. The serene atmosphere of mixed savannah environment;
2. Absence of thick forests that attracted robbers;
3. The perennial stream and shallow wells for water;
4. Some shrubs and grasses for pasture; and
5. Above all, the Town Wall enclosing the dwellings.

Even before the takeover and the establishment of Kanuri Rule over the area in 1579 AD, Birnin Bakashe was truly a transit Town with absolute security. As hunters and farmers, the residents of Birnin Bakashe ensured adequate food and meat for the travellers. That was a great source of income for the Town's people. Food and meat provision was also a source of occupation, as men and women were busy serving the travellers; and sometimes exchanging food and meat for required merchandise. And as hunters were known for their war-like nature of bravery in the face of any security challenge, they provided adequate security for the travellers. That was in addition to the Town Wall that added safety and security. These factors made Birnin Bakashe a strong transit Town. The takeover by the Kanuri Jihadists boosted not only security, but provided strength to the Religion of Islam in the area, which ensured administrative systems that guaranteed justice and fairness to both the travellers and their hosts, the residents of the Town. From then, the new name of Kanem-Bakashe was made popular by the numerous Trans-Saharan Trade Route travellers.

CHAPTER TWO

THE JIHADIST SULTAN IDRIS ALOOMA: UNDER WHO KANEM-BAKASHE EMIRATE WAS ESTABLISHED IN 1579 AD

Sultan Idris ibn Ali Zeinami ibn Idris, more popularly known by his nickname of “Alooma” deriving from the fact that he was buried on the shores of Lake Alo near present day Maiduguri; was undoubtedly an outstanding statesman and the greatest Ruler of the vast Kanem-Borno Caliphate. He was born in 1545 AD, became Sultan of Kanem-Borno at the age of 25 years and ruled for 33 years between 1570 and 1603 AD. He is today the most famous of all the Kanem, the Borno and the Kanem-Borno Sultans. He was, indeed, the outstanding World figure of the century he lived in, and his reign marked the recrudescence of Kanem-Borno’s power comparable to the prosperous days of the glorious reigns of Sonni Ali and his successor, Askia Muhammed, in the rival Songhai. Sultan Idris Alooma is remembered for his military skills, administrative reforms and Islamic piety. His feats are mainly known through his chronicler, Grand Imam of Kanem-Borno Sheikh Ahmad ibn Fartuwa. The virtues of Sultan Idris Alooma are eulogised in Barth (1857) as follows:

His warlike energy was combined with wildness and intelligence; his courage with circumspection and patience; his severity with pious feelings.

Sultan Idris Alooma’s civic principles are written by the Caliphate’s Grand Imam and his chronicler, Sheikh Ahmad ibn Fartuwa, that:

Among the most surprising of his acts was the stand he took against obscenity and adultery, so that no such thing took place openly in his time. Formerly the people had been indifferent to such offences, committed openly or secretly by day or night. In fact he was a power among his people and from him came their strength. So he wiped away the disgrace, and the face of the age was blank with astonishment... He kept no secrets from those in whom he reposed confidence. As regards this, if he was upon a journey and heard any news of the enemy by night or by day, he did not rest but went forth among his people to the source of the news with the army following him; leading by himself for fear of any misfortune should befall which he was able to avoid, or by his power to save. He relied on his Lord in everything and Allah (God) was his support, sure that nothing would happen except by the foreknowledge of Allah (be He Exalted). Hence he was a brave warrior who advanced everywhere, appearing promptly without pausing or beating around, until what he proposed was accomplished. Such was his character and his disposition. Among the gifts with which Allah had endowed him, was an impressive appearance. All his followers, small or great, never felt contented except in his presence. Even though he sent large Armies in one direction and went in some other direction with a small Force himself, his Captains were not content to go without him, however large the number of the Army.

In the decade of the 1580s he led no less than seven expeditions against the King of the Bulala, Abd al Jalil. Kanem-Borno historians, in particular the Grand Imam, Ahmad ibn Fartuwa, have recounted these Bulala wars in some detail. According to Fartuwa, there were many other campaigns by Sultan Idris against the Tuareg, Damagaram, Fika, Kano, Zazzau, Hadejia, Kazaure,

Katsina and other Hausaland Cities; Jos and Adamawa Plateaus, Fezzan Lands, etc. Sultan Idris Aloomu's strong Islamic piety led to his declaring all his wars and battles as JIHAD. It is important to recall that this was done earlier by one of his predecessors, Sultan Dunama Dabbalemi of Kanem between 1221 and 1259 AD. Another predecessor, Sultan Ali Ghaji, who established the Borno Capital at Ngazargamu around 1460 AD, also publicly declared Borno as a Caliphate, himself as a Caliph and his wars as Jihad.

During Sultan Aloomu's reign, conquered pagans were taken as slaves and sold or treated as such. The Sultan introduced a number of legal and administrative reforms based on his Islamic religious piety and belief; and on the Islamic Law (Shari'ah). His desire to make sure that his Court properly reflected the virtues of Islam led him to mandate that major political figures lived at the Court, and he reinforced political alliances through appropriate marriages (Aloomu himself was the son of a Kanuri father and a Bulala mother). In addition, Sultan Idris Aloomu ensured and/or sponsored the construction of numerous Masjid (Mosques), Madrassa (Islamic Schools) and Shari'ah Courts in all the Lands he conquered or those that came under the direct influence of Kanem-Borno. He also ensured that Imams, Teachers and Judges (Qadi) were appointed to man the Mosques, Schools and Shari'ah Courts. It would be recalled that Sultan Dunama Dabbalemi initiated diplomatic exchanges with Sultans in North Africa and established a special Hostel/College in Cairo to facilitate the performance of the Hajj (pilgrimage) from Kanem to Mecca and to promote Islamic education. The Sultan also performed the Hajj himself. So did Sultan Idris Aloomu. He performed the Hajj to Mecca with thousands of his subjects and established Hostels for the Kanem-

Borno pilgrims. The Hostels were located in the Holy City of Mecca and the Hostel in Cairo then became a transit Hostel.

Perhaps the best summary on the life and times of Sultan Idris Aloomaa was on www.newworldencyclopedia.org, the website of the New World Encyclopaedia. The Encyclopaedia avers that,

Sultan Idris Aloomaa is remembered for his military skills, administrative reforms, and the example he provided of Islamic piety. His main adversaries were the Hausa to the west, the Tuareg and the Toubou to the north; the Bulala to the east and the Sao who were strongly implanted in the Bornu Region. He all either conquered them and brought them under his direct rule; or subdued them and brought them under the direct influence of the Kanem-Borno Caliphate.

One epic poem by the Grand Imam Ahmad ibn Fartuwa extols Sultan Idris Aloomaa's victories in 330 wars and more than 1,000 battles. His military innovations included the employment of fixed military camps with walls, permanent sieges and scorched earth tactics where soldiers burnt everything in their path, armoured horses and armoured riders as well as the use of Berber camelry, Kotoko boatmen, and iron-helmeted musketeers trained by Ottoman Military Advisers.

Sultan Aloomaa fostered diplomatic relations with Tripoli, Egypt and the Ottomans of Turkey, who sent a 200 member ambassadorial party across the desert to Sultan Aloomaa's Court at Ngazargamu. The Sultan also signed what was probably the first written treaty or cease-fire in West African history.

As with other dynamic politicians, Aloomaa's reformist goals led him to seek loyal and competent Advisers and Allies, and he frequently relied on trusted slaves who had been educated in noble

homes. He regularly sought advice from a Council composed of the Heads of the most important Clans.

Unlike other Lands in some Regions of West Africa, the Chadian Region did not have gold. Despite that, Kanem-Borno under Sultan Idris Aloomaa was strong and wealthy, due to the revenue demanded from conquered territories and tributes from allied territories under his influence; the sale of captured pagan slaves, and duties from the control of the trade routes linking the Lake Chad area to the Trans-Saharan trade. Between Lake Chad and Fezzan lay a sequence of well-spaced wells and oases, and from Fezzan there were easy connections to North Africa and the Mediterranean Sea. Many products from Kanem-Borno were sent to North African Nations of Algeria, Tunisia, Morocco as well as Egypt; in addition to the Mediterranean European Empires and Nations of Rome, Spain and Portugal. The goods traded included natron (sodium carbonate), cotton, kola nuts, ivory, ostrich feathers, perfume, wax, hides and skins; but the most important of all were pagan slaves. Imports included horses, silks, glass, muskets, iron and copper. The Sultan took keen interest in trade and other economic matters. He is credited with having the roads cleared, designing better boats for use at the Lake Chad, introducing standard units of measure for grains, and moving farmers into new lands. In addition, he improved the ease and security of transit through the Caliphate with the goal of making it so safe that *“A lone woman clad in gold might walk with none to fear but Allah (God)”*.

Undoubtedly, it was under the reign of Sultan Idris Aloomaa that Kanem-Borno reached its zenith, geographically, historically, politically, economically and socio-culturally. Sultan Idris Aloomaa reformed and standardised the judiciary by establishing a system of

Islamic Courts. He himself ruled according to Islamic political theory, taking a stand against, among other things, immorality in the Capital. Oliver and Atmore wrote that: *“He (Sultan Aloomo) presided over a Court famous for the high standard of its legal and theological disputations”*.

Like his Songhai contemporaries, he was a patron of learning, encouraging scholars from many other African countries to take up residence in Kanem-Borno. He improved navigation on the Yobe River and the Lake Chad. He commissioned the building of longer, flat-bottomed boats for his Navy. For land transportation, he imported a much greater number of camels replacing the dependence on mules, oxen and donkeys. The great Sultan was also a builder, raising new brick Mosques in the Cities that replaced the older buildings. He also founded a Hostel in Mecca for Kanem-Borno pilgrims. Following the fall of Songhai in 1591, the great Sultan became the undisputed champion of the Muslims in the Region. Phillip Koslow, a modern historian, declared that: *“His (Sultan Aloomo) contemporary, Queen Elizabeth I of England, a shrewd and strong-willed monarch who gave her name to an age and has been repeatedly celebrated in books and films, could hardly have claimed greater achievements in war, administration or diplomacy”*.

It was on yet another expedition, the Baguirmi Campaign against the Mandara in 1603 AD, that Sultan Idris ibn Ali Zeinami ibn Idris was fatally wounded, which led to his death. He was buried near the present day City of Maiduguri, by Lake Alo, from which his posthumous name of “Aloomo” was derived. The piety of Sultan Idris was exemplified when it was said that, bright lights were often seen on the Waters of the Lake at night due to the presence of the body of Sultan Idris Aloomo by the banks of the lake.

CHAPTER THREE

THE ESTABLISHMENT OF KANURI RULE IN KANEM-BAKASHE

The founders of Kanuri Rule in Kanem-Bakashe descended from Gulumba City, which is in present-day Bama Emirate of Borno State of Nigeria. From the Kanuri City of Gulumba, being among the Commanders of the Army of the famous Kanem-Borno Sultan Idris Alooma, they were assigned to Rule the Land of Kanem-Bakashe by the Sultan after the conquest of the Area. They founded the Kanuri Ruling House there in 1579 AD under Muhammadu Tanni, their progenitor. Kanem Bakashe is today the name of both the City and the Emirate in present day Maradi State of Niger Republic.

The Rulership of Muhammadu Tanni at Kanem Bakashe resulted from one of the strategies adopted by Sultan Idris Alooma of Kanem-Borno Caliphate, where he encouraged his Family Members and his Commanders to Rule over the Lands they led in conquering.

The website: www.newworldencyclopedia.org, of the New World Encyclopaedia, states that, Sultan Idris Alooma is remembered for his military skills, administrative reforms, and the example he provided of Islamic piety. His main adversaries were the Hausa to the west, the Tuareg and the Toubou to the north; the Bulala to the east and the So who were strongly implanted in the Kanem-Borno Region. He all either conquered them and brought them under his direct rule; or subdued them and brought them under the direct influence of the Kanem-Borno Caliphate. At that time, States like Damagaram (Zinder), Tasawa, Kanem-Bakashe, Maradi, Diffa, Dosso, Nguigmi, Agades, Bilma, etc, which are now in the Central

and the Eastern Regions of Niger Republic, became under the Rule and control of Kanem-Borno.

Indeed, Hausa States like Kano, Zazzau, Katsina; and up to Zamfara and several other Hausaland States in present day Northern Nigeria were once directly under the rule of Kanem-Borno or under its influence as Protectorates. In order to justify these assertions, it may suffice to quote Dr. Yusuf Bala Usman (1983) who states that, the dominant view in the published accounts of the history of relations between Hausaland and Kanem-Borno emanates in the works of Heinrich Barth, Richmond Palmer and Yves Urvoy. Accordingly, Urvoy traces what he calls the suzerainty of Borno over the Hausa States as far back as the period when the Sayfawa ruled from Kanem, which is before the fifteenth century. He mentions an attack on a Kingdom known as Goungara, which he says was situated between Kano, Katsina and Zazzau, by the Mai Ibrahim bin Uthman early in the fifteenth century. He says that, it was about this time the larger Hausa States started to pay tribute to Borno.

Bala Usman (1982) states that, M. G. Smith, on the other hand, sharing Urvoy's emphasis on warfare to some degree, sees Hausaland as an arena of struggle between Borno and Songhai, from as early as the fifteenth century. He suggests that Borno first established control over Kano and Biram, in order to safeguard against revolt by dissident Borno Princes and to use these States as buffer against Songhai; and that it was only after the revolt of the Kanta of Kebbi in the early part of the fifteenth century that the other "seven" Hausa States became vassals of Borno. He sees the establishment of what he calls Borno "dominion" and especially "tributary relations" as a stimulus to political and economic changes in the Hausa States, especially in Kano, where he sees the

increase in slave raiding in the early part of the fifteenth century as arising from the need to pay tribute to Borno.

The military assistance which the Mai of Borno gave to few of the Hausa Rulers when the 1804 Fulani Jihad wars broke out were seen as further evidences that these States were vassals of Borno. The military activities of Sultan Idris Alooma in the latter part of the sixteenth century; the Borno defeat of the Kwararrafa attack in the reign of Sultan Ali bin Hajj Umar in the latter part of the seventeenth century and the Borno expedition to the gates of Birnin Kano in the early part of the eighteenth century, are supposed to have resulted in re-assertions of this dominance.

The statement in the *Raudat al-Afkar (Akhbar al-bilad al-Hausiyya)* by Abd Al-Qadir bin Al-Mustafa and in the *Tarikh Arbab Hadha Al-Musamma Kano*, an anonymous compilation of the history of Kano, that several of the Hausa States sent certain things to Borno, are taken as confirmation of the existence of this type of overlord-ship.

It is important at this juncture to address the numerous assertions from various sources that several of the Hausa States sent what is called “tribute” to Borno. The earliest statement about this comes in the journal of Frederick Hornemann, an agent of the British Africa Association, who reported that he was told in Murzuk in 1799 that:

These regions are governed by Sultans of who those of Kashna (Katsina) and Kano are the most powerful; but they all “either by constraint or policy” pay tribute to Bornu except Cabi or Nyffe (Kebbi and Nupe), their districts being at too great a distance. Guber (Gobir) pay moreover, a tribute to Asben.

The most detailed and authoritative account comes in the *Raudat al-Afkar* of Abd Al-Qadir bin al-Mustafa, written in the 1820s in a passage quoted here:

All these (Hausa) regions were in the hands of the Sultans of Borno. The Sultan of Borno had a slave called Bawo, whose origin is not known. What is known is that the Sultan of Borno appointed him to rule these Cities, and while he was ruling he gave birth to seven children. When he saw that his death was approaching, he appointed them to rule in these Cities. It is said that the one he appointed in Daura was not a male; it was a woman who ruled Daura, her name was Daura, and the town is called after her. She was the eldest of his children and had the same mother as Sarkin Kano, Sarkin Katsina and Sarkin Gobir. The inhabitants of these lands were under the rule of Borno. The Sultans used to pay kharaj and ghallat (grains) to Borno. They used to take it to Daura and he in turn takes it to the Amir of Borno. This was the custom which was never discontinued until the outbreak of this (Fulani) Jihad.

Barth who visited this area in the early 1850s for the British Government, made one of the most explicit statements that is often referred to, in discussion of Borno-Hausa relations; as follows:

Every Prince at accession to the throne had to forward a sort of tribute to present to Birnin Ghazargamo, the Capital of Borno, consisting of one hundred slaves as a token of his obedience; but this being done; it does not appear that his sovereign rights were interfered with.

Barth, in a letter written from Katsina to Cooley dated Katsina 6th March 1853, state that the King of Borno used to send an inspector into the “tributary provinces” to collect this “tribute” and that the one sent to Katsina had the title of *Mansa*, copied from Mali.

As has already been stated one of the officials in Zazzau was the *Bakon Barno*, whose duty was to have been to deliver “tribute” to Borno. There is that widely quoted passage in the *Tarikh Arbab Kano*, which occurs in the account of the reign of Sarkin Kano Abdullahi Burja dan Kanajeji (c.1438-52), and has been held as evidence that the Hausa States paid “tribute” to Borno from the beginning of the fifteenth century. The passage in the Palmer translation of the *Tarikh Arbab Kano* reads:

He was the first in Hausaland to give Borno “tsare or gaisua”. He opened roads from Borno to Gwanja. He was the first to own camels in Hausaland. Sarkin Borno left his country at this time and went to attack Asben, but as he could not find any water for his army he returned home. Every town in the west paid him “tsare”.

Michael Crowder also sees the early decades of the fifteenth century as a period when the Hausa States became subjected to Borno, but he associates the emergence with what he calls Borno's “quasi-overlord-ship over Hausaland” with the successes achieved by Idris Katagarmabe (c.1503-26) against the Bulala, east of the Lake Chad.

In discussing the relations between Borno and Zazzau, Abdullahi Smith after pointing out the military dimension, goes on to suggest that a reason for Borno influence in Zazzau was the position of the Borno Caliphate as a source of “important cultural inspiration” in the Central Sudan. He mentions the position occupied in the Kingdom by officials associated with Borno, like the *Magajin Malam* and the *Bakon Barno*. The latter is supposed to have turbaned every new Sarkin Zazzau as the representative of the Sultan of Borno. He also associates the Borno influence with the Islamising activities of a family of Borno Ulama, who became the *Limaman Kona* in Birnin Zaria.

The above quotations and passages have amply demonstrated that, Kanem-Borno had absolute control over the major Hausaland Kingdoms, who were sending annual tributes to the Sultan of Kanem-Borno at Ngazargamu, the Capital City. These have ascertained the narrations on the establishment of some Kanuri ruled Kingdoms in Hausaland, like Kanem-Bakashe and Damagaram. These were either during the reign, or sometimes after that, of Sultan Idris ibn Ali Zeinami ibn Idris, more popularly known by his nickname of Idris “Alooma” deriving from the fact that he died and was buried on the shores of Lake Alo near present day Maiduguri.

Sultan Idris Alooma was undoubtedly an outstanding statesman and the greatest Ruler of the vast Kanem-Borno Caliphate. He was born in 1545 AD, became Sultan of Kanem-Borno at the age of 25 years and ruled for 33 years between 1570 and 1603 AD. He is today the most famous of all the Kanem-Borno Sultans. He was, indeed, the outstanding World figure of the century he lived in, and his reign marked the greatness of Kanem-Borno’s power. Sultan Idris Alooma is remembered for his military skills, administrative reforms and Islamic piety. His feats are mainly known through his chronicler, Grand Imam of Kanem-Borno Sheikh Ahmad ibn Fartuwa. Sultan Idris Alooma is eulogised in Barth (1857) as:

His warlike energy was combined with wildness and intelligence; his courage with circumspection and patience; his severity with pious feelings.

Sultan Idris Alooma’s civic principles are written by the Caliphate’s Grand Imam, Sheikh Ahmad ibn Fartuwa, that:

Among the most surprising of his acts was the stand he took against obscenity and adultery, so that no such thing took place

openly in his time. Formerly the people had been indifferent to such offences, committed openly or secretly by day or night. In fact he was a power among his people and from him came their strength. So he wiped away the disgrace, and the face of the age was blank with astonishment... He kept no secrets from those in whom he reposed confidence. As regards this, if he was upon a journey and heard any news of the enemy by night or by day, he did not rest but went forth among his people to the source of the news with the army following him; leading by himself for fear of any misfortune should befall which he was able to avoid, or by his power to save. He relied in everything on Allah (God), sure that nothing would happen except by the foreknowledge of Allah (be He Exalted). Hence he was a brave warrior who advanced everywhere, appearing promptly without pausing or beating around, until what he proposed was accomplished. Such was his character and his disposition.

CHAPTER FOUR

THE 445 YEARS OF KANURI RULE IN KANEM-BAKASHE (1579 TO DATE)

As stated earlier in this Book, the ancient City of Kanem-Bakashe, like its sister Damagaram (Zinder), came under Kanuri Rule with the conquest of the Area by Sultan Idris Aloomo of Kanem-Borno Caliphate. Kanem-Bakashe City was one of the old confluence settlements of the Trans-Saharan Trade Route that served as an excellent resting place for the Arab and the Tuareg/Berber merchants who traversed between the North and the East African States of Libya, Morocco, Algeria, Egypt and Sudan and the West African States of Hausaland (Katsina, Kano, Daura, Zazzau, Zamfara, Kebbi, etc.).

Merchants who travelled to and from Gao, Timbuktu and other Malian and Senegalese cities also rested at Kanem-Bakashe while in transit. “Bakashe” was said to be the name of the leader of the first settlers in the Kanem-Bakashe area and “Kanem” is the Kanuri word for “the City” or “the Land” derived from the ancient “Kanem” of Kanem-Borno Caliphate. Kanem-Bakashe therefore means “the City of Bakashe” or “the Land of Bakashe” in the Kanuri language. The first settlers under the leadership of Bakashe were believed to be hunters and of the Hausa and the Zabarmawa tribes.

Kanuri Rule in Kanem Bakashe began with the conquest of the area by the famous Kanem-Borno Sultan, Idris Aloomo, who installed Sarki Muhammad Tanni as the first Kanem-Bakashe Kanuri Ruler in 1579 AD. According to Mr Hogben and Mr Kirk Green, in their Book, “The Emirates of Northern Nigeria” published in 1967, Sultan Idris Aloomo was the most famous of the

Rulers of Kanem-Borno who ruled between 1571 AD and 1603 AD. The Book mentions the fame, power and strong Islamic religiosity of Sultan Idris Alooma.

Many history books aver that Sultan Idris Alooma extended the Kanem-Borno Caliphate up to the Hausa States of Katsina, Daura, Zamfara, Zazzau and Kano and up to some parts of present day Niger Republic, which included Kanem-Bakashe, Tasawa, Age, Maradi, Gazawa, Korgom and Damagaram (Zinder). The descendants of the Kanuri Rulers installed during Sultan Idris Alooma's conquest still rule in Kanem-Bakashe; and at later dates at Damagaram (Zinder).

After the death of Sultan Idris Alooma, Kanem-Borno Caliphate suffered a great setback that resulted in its shrinking back to its former size around the Lake Chad Area, thereby releasing some few of the Hausa States of the Kanem-Borno shackles of rulership. Some of these Hausa States were somewhat independent, but they continued to pay tributes to Kanem-Borno up to the time of the 1804 Sheikh Usman Danfodio led Fulani Jihad that resulted into most of them being brought under Sokoto Caliphate.

Many historians aver that Kanem-Bakashe, Tasawa, Maradi, Age, Gazawa, and several other towns now located in the Republic of Niger, were once under the direct influence of what was called, "Katsina North" before the Sokoto Jihad and before colonialism.

A publication by Katsina State History and Culture Bureau, titled, "Katsina State Historical Guide VI" asserted on page 4 that Kanem-Bakashe, Tasawa, Maradi, Gazawa, etc., were once under the ancient Kingdom or State of Katsina.

A Book by Dr. Yusuf Bala Usman of Ahmadu Bello University, Zaria, titled, "*The Transformation of Katsina, 1400 to 1883*" had

maps on pages 248 and 249 showing that the areas mentioned above were once under *Kasar Katsina* (Land of Katsina).

With the level of disregard for Islam and the moral decay prevalent in some nearby Hausaland Kingdoms, like that of Gobir, the Kanuri Kanem-Bakashe Rulers felt obliged to support the 1804 Fulani Jihad in Hausaland, led by Sheikh Usman Danfodio. It was related that, indeed Kanem-Bakashe Rulers assisted the Fulani Jihadists even militarily. There was the report of a Kanem-Bakashe Ruler whose gallantry in helping the Fulani Jihadists against the Habe/Gobir Forces earned him the title “Mai Son Allah” the lover of Allah. He appears in the Kanem-Bakashe King list as “Sarki Son Allah” (1854-1882). That made Sheikh Usman Danfodio to recognise the Kanem-Bakashe Rulers as partners in Islam thereby allowing them to continue ruling their domain without hindrance. That arrangement continued up to the arrival of the British and the French Colonialists into West Africa.

Colonialism in the early 1900's rented a blow to the Traditional States' settings in Africa and Asia. For example, the Colonialists found well established Kingdoms, Caliphates and Empires in Africa but arbitrarily altered their borders and shared them between themselves without due regards to culture, tradition and other social and religious factors. For example, Sokoto Caliphate, Oyo Empire, Benin Kingdom and Kanem-Borno Caliphate, despite their distinct cultural and religious differences, were all arbitrarily shared out to Britain, France and Germany at the infamous 1894/95 Berlin Conference in a way that created confusion, instability and conflicts of culture and religion that unfortunately still persist today.

At that 1894/95 Conference, Sokoto Caliphate and Kanem-Borno Caliphate were shared between British, French and German

colonialists by the creation of the “British” Nigeria, the “French” Niger and Chad and the “German” Cameroon. After World War II that resulted in the defeat of Germany by the Allies, Cameroon was taken away from Germany and given to the French and the British as Protectorates. After the plebiscite, some Northern Parts of Cameroon were given to British Nigeria and the larger portion was given to France as its bona-fide Colony!

With that new Colonial arrangement, Kanem-Bakashe suddenly became a “French” Emirate and Katsina suddenly became a “British” Emirate. Kanem Bakashe is currently the largest Emirate in Maradi State of Niger Republic with 128 District and Village Heads under the Emir.

Map showing Kanem Bakashe Emirate (*Canton de Kanem Bakaché*) (Source:- Page 62 of the book, “Institutions et evolution politiques de Kasar Maradi–Katsina Nord–au XIXe siècle” by Dr Mahamane Addo, 2003)



**TABLE IV: GENEALOGY OF KANEM-BAKASHE
SARAKUNA-KINGS-EMIRS**

Names	Years of Reign
1. Sarki Muhammad Tanni	1579-1605
2. Sarki Datchili	1605-1634
3. Sarki Damissa son of Sarki Tanni	1634-1661
4. Sarki Salifou son of Sarki Damisa	1661-1679
5. Sarki Tanko	1679-1692
6. Sarki Mazadou	1692-1706
7. Sarki Namouli grandson of Sarki Salifou	1706-1718
8. Sarki Nomao	1718-1727
9. Sarki Wakasso	1727-1744
10.Sarki Remi	1744-1758
11.Sarki E-E great grandson of Sarki Namouli	1758-1779
12.Sarki Mazadou	1779-1793
13.Sarki Baoubaoua	1793-1802
14.Sarki Ali son of Sarki E-E	1802-1807
15.Sarki Baba	1807-1811
16.Sarki Maiguero	1811-1819
17.Sarki Allou grandson of Sarki Ali	1819-1822
18.Sarki Maidamma	1822-1824
19.Sarki Iro son of Sarki Allou	1824-1830

20.Sarki Danladi	1830-1842
21.Sarki Mahamane	1842-1845
22.Sarki Ingue	1845-1854
23.Sarki Son Allah son of Sarki Iro	1854-1882
24.Sarki Bako	1882-1893
25.Sarki Mantaou son of Sarki Son Allah	1893-1899
26.Sarki Bawa	1899 (3months)
27.Sarki Haido son of Sarki Son Allah	1899-1919
28.Sarki Dodo son of Sarki Haido	1919-1926
29.Sarki Wage son of Sarki Bawa	1926-1941
30.Sarki Sarki son of Sarki Bako	1941-1945
31.Sarki Mayaki grandson of Sarki Son Allah	1945-1960
32.Sarki Issa son of Sarki Mayaki	1960-1980
33.Sarki Lawali son of Sarki Issa	1980-1982
34.Sarki Daouda son of Sarki Wage	1982-2005
35.Sarki Sani son of Sarki Daouda	2005- date

Sources: (1) A chronology of Kanem Bakashe Kings in the book titled, *Monographie sur le Department de Maradi*, written by Professor Boube Ego, University of Niamey, Niger Republic, 1981. (2) Official Kings' List obtained from the Palace of Sarkin Kanem Bakashe.

CHAPTER FIVE

**CONTRIBUTIONS OF KANEM-BAKASHE
CITIZENS IN KANEM-BORNO, IN THE
REPUBLIC OF NIGER AND IN THE
REPUBLIC OF NIGERIA**

Having been participating in the Jihad of Kanem-Borno under Sultan Idris Alooma from the middle of the 1550s, which led to the Kanuri establishing the Muslim State of Kanem-Bakshe in 1579 AD, it can safely be deduced that the progenitors of Kanuri Rulership in Kanem-Bakashe were very active in the propagation of Islam. It can also be deduced that, those progenitors and their subjects must have participated actively in shaping the history of that part of Hausaland from the 1580s through to the advent of Colonialism in the 1900s up to today, in the 2020s!

**PARTICIPATION IN KANEM-BORNO JIHADS AND IN
THE PROPAGATION OF ISLAM IN HAUSALAND**

As stated in some of the previous Chapters of this Book, the establishment of the Kanuri rulership in Kanem-Bakashe in 1579 was as a result of the famous Jihad waged in the Kanem-Borno Caliphate by Sultan Idris Alooma. That Islamic propagation covered most of the areas of the Chad Basin up to Murzuk in Libya to the north, Zazzau and Nupeland to the south, Gobir and Agadez to the west and the Darfur Region of Sudan to the east. Kanem-Bakashe and the nearby Tasawa and Age Kingdoms were at the extreme western end of Kanem-Borno Caliphate and they shared borders with Gobir. That made them targets of attacks by the Gobir Rulers who were said to have revolted and refused to pay the Hausaland tributes that were being sent to Kanem-Borno. In

addition, Gobir was at that time the most “pagan” State in Hausaland; therefore they resisted any form of Islamisation. These factors made Kanem-Bakashe to tighten-up and ensure that their duty of Islamic propagation was not jeopardised. In addition, they had to ensure the safety of the Trans-Saharan Trade Route visitors who were making the City their transit camp. It is mentioned that many Muslim Scholars traversed through Kanem-Bakashe to some Hausa States like Katsina and Kano. Sheikh Muhammad Al-Maghili was believed to have transited at Kanem-Bakashe on his way from Agadez to Katsina, Kano and Mali.

With the level of disregard for Islam and the moral decay prevalent in some nearby Hausaland Kingdoms, like that of Gobir, the Kanuri Kanem-Bakashe Rulers felt obliged to support the 1804 Fulani Jihad in Hausaland, led by Sheikh Usman Danfodio. It was related that, indeed Kanem-Bakashe Rulers assisted the Fulani Jihadists even militarily. There was the report of a Kanem-Bakashe Ruler whose gallantry in helping the Fulani Jihadists against the Habe/Gobir Forces earned him the title “Mai Son Allah” (the lover of Allah). He appears in the Kanem-Bakashe King list as “Sarki Son Allah” (1854-1882). That made Sheikh Usman Danfodio to recognise the Kanem-Bakashe Rulers as partners in Islam thereby allowing them to continue ruling their domain without hindrance. That arrangement continued up to the British and French Colonialism in the 1900s.

THE FIRST TRAVEL FOR HAJJ BY MOTOR VEHICLE FROM WEST AFRICA WAS BY SHEIKH HARUNA IN 1929

The famous first Land Travel by Motor Vehicle for the Hajj from West Africa was pioneered by Sheikh Haruna, the first Waziri of Katsina. Sheikh Haruna’s travel was indeed a West African

Record, as that was the first time such a journey was undertaken using a motor vehicle through the rocks and the deserts in Northern Nigeria, in Northern Cameroon Republic, in South-Eastern Chad Republic and in the Republic of Sudan; to the shores of the Red Sea and on to Jeddah by Ship. From Jeddah, Sheikh Haruna and his entourage proceeded to Mecca for the Hajj. After having Allah's blessings for the 1929 Hajj, they visited the Prophet of Islam, Muhammad (SAW) in Medina, They then moved back to Jeddah where they took a Ship and returned by Sea to Lagos, Nigeria, and finally home to Katsina, through Kano by Train.

The Origin Of Sheikh Haruna

The first Waziri of Katsina, Sheikh Alhaji Haruna, was born in Kanem-Bakashe around the year 1274 Hijrah (around 1857 of the Gregorian calendar). Sheikh Alhaji Haruna (lived 1857-1937) was the son of Prince Shu'aibu who was the son of Sarkin Kanem Bakashe Malam Haido (reigned 1899-1919); who was the son of Sarki Son Allah (reigned 1854-1882); who was the son of Sarki Iro (reigned 1824-1830); who was the son of Sarki Allou (reigned 1819-1822); who was the grandson of Sarki Ali (reigned 1802-1807); who was the grandson of Sarki E-E (reigned 1758-1779), who was the great grandson of Sarki Namouli (reigned 1706-1718), who was the grandson of Sarki Salifou (reigned 1661-1679), who was the son of Sarki Damissa (reigned 1634-1661), who was the son of Sarki Tanni (reigned 1579-1605) who set up the Kanuri Ruling House at Kanem Bakashe, an Emirate in today's Niger Republic of West Africa.

His Arrival In Katsina In 1897 AD

Malam Haruna grew to become a very learned Muslim Scholar who had travelled in many parts of West Africa to acquire Islamic

Knowledge. Katsina was then the most famous Islamic Centre in Hausaland and a necessary part of the itinerary for scholars; therefore Malam Haruna decided to travel to Katsina in search of further knowledge. He was specifically influenced by some of his students who were Katsina people who had travelled to Kanem Bakashe to learn from him.

He set out for Katsina in the year 1315 Hijrah (1897 AD) together with his wife, Ummu Kaltume. He took along with him, his brother Malam Danjari, the father of the famous trader in Funtua of Katsina State, Alhaji Maikaka Funtua. He also had with him his brother, Malam Gado who was among the first Northerners to learn at Makarantar Dan Hausa in Kano; and the teacher of great Nigerians like Alhaji Sir Abubakar Tafawa Balewa, Alhaji Sir Ahmadu Bello the Sardauna of Sokoto and Alhaji Sir Usman Nagogo the Emir of Katsina. With him also was his brother Malam Usman who was appointed as the Head of Sabon Gari Village in Rimi Local Government. His other brother with him, Malam Gagarau, was appointed as the Dandoro, the Head of Doro Village in Bindawa Local Government; and the grandfather of Vice Admiral Yusuf Sani Idris Doro.

In addition, he brought with him his trusted student Malam Jibrilu the father of the great politician Alhaji (Dr) Lema Jibrilu. Malam Haruna also came along with two of his students and trusted servants Malam Ayyuba and Malam Zakari.

Malam Haruna passed through Tasawa, Agei and Gazawa in present day Niger Republic to Dankama and Kaita in today's Katsina State of Nigeria. After some few days in Kaita, they proceeded through Yandaki to Tsagero where they rested. The people of Tsagero realised the high level of Malam Haruna's Islamic scholarship and begged him to stay. The people built him a

house and made him the Chief Imam of the Town's Masjid (Mosque). The house is currently the Palace of the Majidadi of Katsina who is also the District Head of Tsagero in Rimi Local Government of Katsina Emirate.

The Town of Tsagero was at that time famous for its Muslim Scholars and the Katsina Princes of the Dallazawa Dynasty were regularly sent there for Islamic education. The then Durbi of Katsina Malam Muhammadu Dikko was assigned to go to Tsagero and check the educational progress of the Katsina Princes by the Emir of Katsina Malam Abubakar of the Dallazawa Dynasty in 1897. Durbi Dikko met Malam (now Chief Imam) Haruna there.

His Appointment As 1st Waziri of Katsina In 1906

When Durbi Dikko returned and narrated the presence of Imam Haruna to Emir Abubakar, the Emir said that such a Prince and a Scholar should not be allowed to stay in a small District Town; he should be brought to Katsina City. The Durbi of Katsina Muhammadu Dikko went back to Tsagero from where he brought Imam Haruna to Katsina and lodged him at Kofar Samri Quarters where the Durbi also resided. There were three Major Masjid (Mosques) in Katsina at that time, one at the Emir's Palace vicinity under the Katsina Chief Imam, one other at Kofar Kaura where Malam Barmo was the Imam and another at Kofar Samri where Malam Haruna was made the Imam.

As fate would have it, the Durbi of Katsina Muhammadu Dikko became the Emir of Katsina in 1906 and he immediately appointed his friend, teacher and confidant, Imam Haruna, as the first Waziri of Katsina in the same year!

Sheikh Alhaji Haruna has set up four major records in his lifetime, listed here as follows:

1. He was the First Waziri of Katsina in 1906
2. He was the First and only Sarkin Kaita, Head of Kaita District of Katsina Emirate in 1928
3. He was the First to Travel for the Hajj by Motor Vehicle from West Africa in 1929
4. The first College in Northern Nigeria (Katsina College) was established during his tenure. He donated part of his farmland for the project and he participated actively in its development

The First Travel For The Hajj By Motor Vehicle

Mr S. J. Hogben and Mr A. H. M. Kirl-Green were British Colonial Officers in Nigeria, who served in Katsina and several other parts of Northern Nigeria. They wrote a Book titled: “**The Emirates of Northern Nigeria**”, which was published in 1966 by Oxford University Press; and which carried a 1964 Forward by the Prime Minister of Nigeria, Alhaji Sir Abubakar Tafawa Balewa. Pages 177 and 178 of that Book reports the famous Hajj by motor vehicle by the first Waziri of Katsina, who was later appointed as Sarkin Kaita, Sheikh Alhaji Haruna as follows:

It was in that year (1929), that the former Waziri, Sarkin Kaita Haruna, performed a well-remembered pilgrimage... He set out from the Provincial Headquarters Zaria in his Ford Lorry in the month of March and reached El Obeid after only three weeks driving. There he sold his lorry, taking the train to Khartoum and thence to Jeddah. Sarkin Kaita is held to have been the first Nigerian to have made the overland journey by car”.

That famous Land Travel by Motor Vehicle for the Hajj by Sheikh Haruna was indeed not only a Nigerian Record, but a West African Record, as that was the first time such a journey was undertaken

using a motor vehicle through the rocks and the deserts in Northern Nigeria, in Northern Cameroon Republic, in South-Eastern Chad Republic and in the Republic of Sudan; to the shores of the Red Sea and on to Jeddah by Ship.

From Jeddah, Sheikh Haruna and his entourage proceeded to Mecca for the Hajj. After having Allah's blessings for the 1929 Hajj, they visited the Prophet of Islam, Muhammad (SAW) in Medina, They then moved back to Jeddah where they took a Ship and returned by Sea to Lagos, Nigeria, and finally home to Kaita Town where he died in 1937.

That 1929 journey by the Waziri of Katsina, Sheikh Alhaji Haruna, opened the vehicular route for Nigerian and West African Pilgrims and Merchants to travel by road to the Sudanese Suakin Red Sea Port from 1931 to 1951 when Hajj Airlift started from Kano Airport. For example, Pilgrims from Ghana would join those from Niger Republic at Niamey. They will then travel and join those in Kano, to travel to Maiduguri, to Fort Lamy, to El-Obeid to Khartoum; and finally to the Red Sea Port of Suakin, where they will cross by Ship to Jeddah.

It is important to note that, HRH the Emir of Katsina Alhaji Muhammadu Dikko made the Hajj by road in 1933 and HRH the Emir of Kano Alhaji Abdullahi Bayero made the Hajj by road in 1937. The cousin of Waziri Haruna, Emir of Kanem-Bakashe Sarki Wage in Niger Republic, made it in 1934; and Alkaidi Toure of Niamey in Niger Republic made it in 1938. Merchants in Kano, Nigeria, bought trucks, which they commercialised for that wonderful travel by road, which substituted the tortuous one by feet and animals, for the Hajj!

ESTABLISHMENT OF FIRST COLLEGE IN NORTHERN NIGERIA UNDER SARKI DIKKO AND WAZIRI HARUNA

In 1921, the first Training College in Northern Nigeria was built in Katsina. It was officially commissioned in 1922. The College was designed to provide higher education to those who passed out from the “Provincial” or “Elementary” Schools in the various Emirates in Northern Nigeria. The Emir of Katsina, Alhaji Muhammadu Dikko and the Waziri of Katsina, Sheikh Haruna, both donated parts of their farmlands for the project and they nurtured the College to its full fruition.

Katsina was the most appropriate place to site what was in 1922, the most advanced College in Northern Nigeria. When the then Governor of Northern Nigeria, Sir Hugh Clifford was officially commissioning the Katsina College on 5th March 1922, he stated:

It is necessary that the youths who will thereafter carry the torch of learning and knowledge to all parts of the Mohammedan Emirates in order thereby to enlighten the ignorance of the Countrymen, should concentrate all their energies and all their attention upon the task that is set them during their period of training. That they should cherish no other desire or ambition than that of training for the great work of teaching others the things which they will learn. And that while living in this college the ordinary lives of young Mohammedan men of birth and standing they should be subjected to no influences which might tend to make them careless about the observance of their religious duties, forgetful of the customs and traditions of their fellow countrymen or lacking in the respect and courtesy which they owe to their parents and to all who occupy positions of authority and to all people. To these young men will hereafter be entrusted the duty of training and instructing the boys who attended the provincial schools in which they will later be

employed. And it will fall to them the teaching of those boys, not only the lessons from books which they will have acquired, but the way that good Mohammedans should live, the good manners, good behaviour and the courteous deportment.

There was no place in Katsina College for the slackers, who with final cram would scale through the examinations. The students were being examined on a day to day basis. The less hardy fell by the way and were rusticated. Those who completed the course had to get 50% for a third class pass, not in one examination, but throughout the course. A second class pass required 75%, while not less than 90% was needed for a first class pass. To complete the course showed a high standard not merely of attainment but of staying power at all respects, both mentally and physically.

Such was the calibre of leaders of Northern Nigeria produced by Katsina College (now Barewa College). They included, Alhaji Sir Abubakar Tafawa Balewa the first and only Prime Minister of Nigeria; Alhaji Sir Ahmadu Bello (Sardaunan Sokoto), the first and only Premier of Northern Nigeria; Alhaji Sir Kashim Ibrahim (Wazirin Borno), the first and only civilian Governor of Northern Nigeria; General Hassan Usman Katsina, the first and only Governor of Northern Nigeria; General Yakubu Gowon, the first Northerner Military Head of State of Nigeria; Alhaji Shehu Shagari, the first Civilian President of Nigeria, etc.

THE FIRST TRAVEL FOR THE HAJJ BY MOTOR VEHICLE IN NIGER REPUBLIC WAS BY EMIR OF KANEM-BAKASHE, SARKI WAGE, IN 1934

By the Grace of Allah, the cousin of Sheikh Alhaji Haruna, the Canton De Chef (Emir of) Kanem-Bakashe in the colonial Niger Republic, Sarki Wage (Ouage) son of Sarki Bawa, made history as

the first person to travel for the Hajj by motor vehicle from his country, the Niger Republic in 1934. The effect of the pioneering role of Sheikh Haruna's Hajj by Road in Niger Republic in particular and the West African Sub-Region in general, is best demonstrated by crediting an excellent exposition by a renowned Niger Republic Scholar on the subject. It is an extract from a Letter written to the then President of Niger Republic, Malam Diori Hamani by Sheikh Malam Mai Jalaleni Tankary of Tahoua ancient City of Niger Republic, dated 8th March, 1961. The Website, <https://brill.com/view/journals/afdi/5/2/article>; posted Translated Letter in English. An extract from that Letter, slightly edited by this Author in order to correct some minor grammatical and typing errors, is reproduced hereunder:

From: Malam Maijalaleni Tankary in Tahoua

To: Mister Diori Hamani, President of the Republic of Niger in Niamey

Tahoua, 8th March, 1961

Dear Diori,

I have been informed that you have inquired about me. I thank you for this compliment and I wish you an incomparable reign. I sincerely regret having missed you; and I pray to Allah that your majesty continues to reflect positively, as in the past; and rest upon our unshakeable loyalty. You may forgive me my impertinence to ask you for a free return journey to Mecca. Thank you. It is part of your grandeur to approve each "penurious" a free pilgrimage.

...The first pilgrimages from West Africa by motor vehicle and train date from the early 1930s. In 1934 for example, Ouage (Wage), the Chief of Kanam-Bakachy (Kanem-Bakashe) close to Maradi in Niger, rode his horse to Katsina, (to his cousin Sarkin Kaita Haruna) where he took a lorry to Kano, from whence he

went to Maiduguri in Nigeria and Fort Lamy (N'djamena) in Chad by truck. In Fort Lamy he boarded a voiture touristique bound for Abeché at the Chad-Sudan border. These voitures touristes were essentially Lorries transformed into coaches by having benches installed in the loading bank. In Abéché he changed to a lorry bound for El Obeid. From there he continued by train to Suakin via Khartoum. The whole journey coming and going took him 150 days, where the journey afoot would probably have taken more than double or triple the time. Chief Ouage agreed so much with travelling by motor vehicle that on his way back he bought a second-hand voiture touristique himself in El Obeid. Unfortunately, the vehicle broke down repeatedly and he had to leave it behind in Kano for repairs...

ESTABLISHMENT OF THE FIRST NORTHERN NIGERIA UNIVERSITY WAS UNDER WAZIRI ISA KAITA IN 1961

During the time of Sheikh Alhaji Haruna as the first Waziri of Katsina, the first College in Northern Nigeria, Katsina College, was established in 1921 with his very active participation. The Waziri of Katsina donated part of his farmland for the College's Sports Field and actively assisted in nurturing the College to full fruition. As Allah Wills, it was during the tenure of Waziri of Katsina Alhaji Isa Kaita, the son of Waziri Haruna, as Minister of Education for Northern Nigeria that Ahmadu Bello University Zaria, the first University in Northern Nigeria, was established in 1962. He presented the Bill to the Northern Nigerian Parliament for the establishment of the University in 1961 and nurtured it to its first Graduation Ceremony in 1965.

Under the keen and resolute guidance of Wazirin Katsina Alhaji Isa Kaita, the Government of the Northern Region of Nigeria, through the Federal Government, approached the Secretary of

States for Commonwealth Relations, for advice. As a result, in 1961, the inter-University Council (IUC) of London sent out a delegation under the Chairmanship of Sir Alexander Carr-Sanders, one time head of London School of Economics to visit the Northern Region. The delegation in April 1961 recommended the establishment of Ahmadu Bello University.

In June 1961, Alhaji Isa Kaita moved a Bill before a Joint Sitting of the Northern House of Assembly and the Northern House of Chiefs to the effect that a University of Northern Nigeria be established and that it should be named after the Premier, Alhaji Sir Ahmadu Bello, the Sardauna of Sokoto. The Bill was passed without a single dissenting voice.

The University Council was appointed in November, 1961. The Honourable Alhaji Shettima Kashim Ibrahim was appointed as the first Chairman of the Council. When in June 1962, he became the first Indigenous Governor of Northern Nigeria; the Chairmanship of the Council was taken over by Mai Umar Ibn Sulaiman, the Emir of Bedde. Earlier in July 1961, Dr. Norman S. Alexander was appointed as the first Vice-Chancellor of the University. On 4th October 1962, the University was opened and duly named Ahmadu Bello University, thereby accomplishing the twin purposes of honouring the Sardauna and advancing the cause of higher education in Northern Nigeria.

At its inception in 1962, Ahmadu Bello University had the following set up:

1. Abdullahi Bayero College Kano for Islamic and Arabic Studies;
2. Institute of Administration Zaria;
3. Agricultural Research Institute Samaru Zaria and
4. Veterinary Research Institute Vom near Jos.

With the great leadership of the Premier of Northern Nigeria, Alhaji Sir Ahmadu Bello Sardaunan Sokoto, and the competence of the Minister for Education, Alhaji Isa Kaita, Wazirin Katsina, the difficult task of running the Ahmadu Bello University, being the first and only University in the Region at that time, was effectively handled. Ahmadu Bello University was nurtured up to its first Convocation in 1965 with glamour and fanfare. That was the educational milestone in Northern Nigeria, which was effectively shouldered, handled and presented to posterity by Alhaji Isa Kaita, Wazirin Katsina.

ESTABLISHMENT OF FIRST ISLAMIC UNIVERSITY IN NIGERIA WAS UNDER WAZIRI SANI LUGGA IN 1998/99

Again, by the Great Will and Grace of Allah, the establishment of the first Islamic University in Nigeria, Al-Qalam University Katsina, was pioneered by Waziri of Katsina Professor Sani Abubakar Lugga, the grandson of Waziri Haruna. He initiated the first meeting for its establishment which was held in his Residence in Katsina in November 1998. He shouldered the main responsibility of its establishment and was a Senior Lecturer there for several years without receiving any salary or allowances.

In November 1998, a bold move was made when (now Professor but then Doctor) Dr Sani Abubakar Lugga (Wazirin Katsina) initiated serious discussions at his Gidan Lugga Private Residence. That discussion led to himself, Grand Qadi Usman Muhammad Daura (Chairman, Katsina State Council of Ulama), Ambassador Tanimu Saulawa, and Qadi Ibrahim Maiunguwa Umar travelling to Abuja where they held discussions on the issue with Sardaunan Katsina, Alhaji (Dr) Ibrahim Ahmadu Coomassie (who was then the Inspector General of the Nigeria Police Force) and the Talban

Katsina, Ambassador (Dr) Zakari Ibrahim (who was then Chief of the Nigerian Intelligence Agency). The two senior citizens promised to do everything possible to ensure that the Islamic University Project took-off in Katsina, insha Allah. The Wazirin Katsina and his colleagues were requested to mobilize other persons with similar aspirations and team up with them to prepare the grounds for positive action.

Subtle consultations continued over a period of about nine months. It was not until **Sunday 1st August 1999** that a formal meeting was held at the Gidan Lugga Residence of the Waziri of Katsina, Kofar Marusa Road Katsina, between the hours of 10am and 12noon to lay a solid foundation for the establishment of the Islamic University. Those in attendance resolved to constitute themselves into a group of Promoters for the Islamic University Project and to contact and remind the Talban Katsina and the Sardaunan Katsina on their earlier resolve to assist in seeing to the establishment of the University. In addition, the Promoters were to contact prospective supporters of the laudable initiative in order to team up and take positive action on the establishment of the University.

The Governor of Katsina State, His Excellency Alhaji Umaru Musa Yar'adua (Mutawallen Katsina) was contacted and briefed on the University Project. The Governor was so pleased that he ordered for land to be provided for the Project. On Wednesday 3rd November 1999, a letter of grant for land covering about 246 hectares near the Hassan Usman Katsina Polytechnic was collected from the Permanent Secretary, Ministry of Lands and Environment, Alhaji Mohamed Abu Rimi by Dr. Sani Abubakar Lugga (Wazirin Katsina). **A Certificate of Occupancy No. KT 9593 dated 31st July 2000** for the same land was later issued to the

Foundation by His Excellency Governor Umaru Musa Yar'adua (Mutawallen Katsina) on 3rd August 2000.

On **Wednesday 10th November 1999**, bulldozers and graders were mobilized to clear the site and to sand-fill some areas in order to provide easy access. Construction of the front wall fence and the main gate commenced. That marked the beginning of the establishment of the first ISLAMIC UNIVERSITY in Nigeria.

Appeal Fund Launching; And Appointment of Dr. Sani Abubakar Lugga as the 5th Waziri of Katsina

The Katsina Islamic University Project Appeal Fund Ceremony took place very successfully at the University site in the morning of **Saturday, 26th October, 2002**. All gratitude is to Allah (SWT) who made that appeal fund launching a resounding success. The Katsina Islamic Foundation appointed over one hundred prominent sons of Katsina State on various Sub-Committees in order to organise a grand Appeal Fund Launching Ceremony. The various sub-committees submitted proposals to the Central Working Committee for the event. The proposals of the Sub-Committees and their financial implications that amounted to about N20 million were deliberated upon extensively by the Central Working Committee and vetted down to about N9.8 million. The Katsina State Government was kind enough in coming to the aid of the Appeal Fund Launching Committee by providing all the required sum of 9.8 million Naira.

The ceremony was chaired by His Excellency, the Vice President, Federal Republic of Nigeria, Alhaji (Dr) Atiku Abubakar GCON (Turakin Adamawa) and those in attendance included His Eminence the Sultan of Sokoto, Alhaji (Dr) Muhammadu Macido, their Royal Highnesses the Emirs of Kano Alhaji

(Dr) Ado Bayero, Zazzau Alhaji (Dr) Shehu Idris, Gombe Alhaji (Dr) Usman S. Abubakar, Zuru Alhaji (Dr) Sani Sami, Hadejia Alhaji Adamu A. Maje, Bauchi Alhaji Sulaiman Adamu, Kazaure Alhaji Najib H. Adamu, Minna Alhaji Umar F. Bahago, Dutse Alhaji (Dr) Nuhu Sanusi, Lafiya Alhaji (Dr) Isa Mustapha and several other distinguished traditional rulers. Also in attendance were the Speaker of the House of Representatives, Alhaji Ghali Umar Na-Abba, the Deputy Senate President Alhaji Ibrahim Mantu, Federal Ministers, top Businessmen and a host of other dignitaries. Key Muslim Scholars in attendance included Sheik Ibrahim Sheriff Saleh of Maiduguri, Sheik Dahiru Bauchi, Sheik Lawal Abubakar of Kaduna, Sheik Muhammadu Sakanau of Zaria and Sheik Mudi Salga of Kano. Also at the launching were members of the International Muslim Community. They included His Excellency, the Ambassador of the Kingdom of Saudi Arabia, Sheik Abdul-Ilah Ali Al-Abdali who represented both the Kingdom and the Chief Imam of the Holy Ka'aba Sheik Saleh bin Humaid. The Al Azhar University in Cairo, Egypt, sent in a four man high powered delegation under the leadership of the Deputy Grand Sheik of the University, His Eminence Sheik Wafa Abou Agour who was accompanied by Their Eminences Sheik Farahat el-Said el-Mongy, Sheik Abdul Khalek Atteya Nosser and Sheik Aly Mahmoud el-Hassan. Also present were the Sultan of Damagaram in Niger Republic, Alhaji Rahanadonu Moustapha and the Prefects (Governors) of Zinder and Maradi.

His Royal Highness the Emir of Katsina, Alhaji (Dr) Muhammadu Kabir Usman, delivered the vote of thanks at the launching ceremony. He was full of gratitude to Allah (SWT) and thankful to

all those who graced the occasion and all those who assisted in making it a success. He crowned his vote of thanks with the honouring of the Secretary General of the Katsina Islamic Foundation, Dr. Sani Abubakar Lugga (grandson of the first Waziri of Katsina) with the prestigious title of WAZIRI OF KATSINA for his untiring commitment to the Islamic University Project in particular and for his services to Katsina State and the Nigerian Muslim Ummah in general.

University Licensing

By December, 2004, the Katsina Islamic University had scaled eight out of nine steps prescribed by the National Universities Commission (NUC), Abuja, and was only awaiting approval by the Federal Executive Council of Nigeria. The Federal Executive Council's approval was given for the licensing of the University on **Wednesday, 15th December 2004**. The License was received from the Honourable Minister of Education, Professor Fabian Osuji, by the Secretary General of the Katsina Islamic Foundation, Dr. Sani Abubakar Lugga (Wazirin Katsina) at a colourful ceremony at the Auditorium of the National Universities' Commission, Abuja at about **11.00 am on Friday, the 27th Day of Dhul-Qaida, 1425 Hijrah, (Friday, 7th January 2005)**. The Sardauna of Katsina, Alhaji (Dr) Ibrahim Ahmadu Coomassie led a large delegation of Trustees of Katsina Islamic Foundation and other well-wishers to witness the ceremony.

The License was later presented to His Excellency Governor Umaru Musa Yar'adua (Mutawallen Katsina) on Tuesday, 18th January 2005 at 11.30 am. A thank you visit was also undertaken by a team of Trustees under the leadership of His Excellency Governor Umaru Musa Yar'adua (Mutawallen Katsina) to His

Excellency Vice President Atiku Abubakar (Turakin Adamawa) at about 11.50 am on Tuesday 25th January 2005, at the Presidential Villa, Abuja.

Lectures commenced on Monday 21st November 2005. The first Muslim Community owned Islamic University in Nigeria had therefore fully taken off. The Muslim Ummah and the Governments at all levels should ensure its sustenance by giving it all the needed moral and financial support. The students also owe it a duty to portray the good features of the Islamic Faith, which are peaceful conduct and co-existence, community and global stability, good morality, love for one another and the establishment of a just and egalitarian society. To Allah is the Glory!

FIRST AND ONLY NORTHERN NIGERIAN MILITARY GOVERNOR WAS GEN. HASSAN USMAN IN 1966

General Hassan Usman Katsina was a maternal grandson of Waziri of Katsina Sheikh Alhaji Haruna. His father, Alhaji Sir Usman Nagogo, was the Emir of Katsina. His mother, Hajiya Fatima Uwargida, was the daughter of the first Waziri of Katsina Sheikh Alhaji Haruna and was the senior wife of Emir Usman Nagogo; hence her title of Uwargida (literally meaning: “the mother of the house”). General Hassan Usman Katsina was the first and only Military Governor of Northern Nigeria.

Following the 1966 first Nigerian Military coup d'état, which resulted in the death of the Nigerian Prime Minister Alhaji Sir Abubakar Tafawa Balewa, the Northern Nigerian Premier Alhaji Sir Ahmadu Bello and a host of other prominent civilian and military Northern Nigerians, the then Major Hassan Usman Katsina was appointed as the Military Governor of Northern Nigeria. He served under very difficult circumstances following

the very bloody military coup that was clearly ethnically motivated and carried out by the Igbo of Eastern Nigeria. The now promoted Lt Colonel Hassan Usman Katsina participated in the 1966 Nigerian counter-coup which overthrew the Igbo General Aguiyi-Ironsi, who was killed in the process. That counter coup brought General Yakubu Gowon to power. General Hassan Usman holds the record of being the first and the only Military Governor of the defunct Northern Region that is today made up of 19 Federating States. During the Nigerian civil war, he was the Chief of Army Staff and later became the Deputy Chief of Staff, Supreme Military Council of Nigeria under the administration of General Yakubu Gowon.

General Hassan Usman Katsina was made by the first Military Coup and the later Counter Coup to step into a position that was in need of strong leadership to calm down nerves as a result of the murder of prominent Northern Regional Political and Military Leaders during the first Coup that was led and executed by Igbo Military Men. General Hassan Usman Katsina was able, with the assistance of the Northern Emirs and Chiefs who were colleagues of his father, to institute and maintain peace in Northern Nigeria.

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