

# **KATSINA EMIRATE AT A GLANCE**



**His Royal Highness the Emir of Katsina  
ALHAJI (DR) MUHAMMADU KABIR USMAN**

**BY**

**DR. SANI ABUBAKAR LUGGA  
WAZIRIN KATSINA**

# **KATSINA EMIRATE**

## **AT A GLANCE**

**THIS BOOKLET IS AN EXTRACT FROM  
THE BOOK TITLED  
THE GREAT PROVINCE  
BY DR. SANI ABUBAKAR LUGGA  
WAZIRIN KATSINA**

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## **INTRODUCTION**

In the name of Allah, the most Gracious, the most Merciful. All gratitude is to Allah the Lord of the universe. Peace and blessings of Allah be upon the noble Prophet Muhammad, his household, his companions and all those who follow their path.

This booklet is an extract from the portions that relate to Katsina Emirate in the book titled, **THE GREAT PROVINCE**, which dwelt on the histories of Katsina and Daura Emirates from 993 AD to 2005 AD. This extract gives a brief on Katsina Emirate, which led other Emirates in several developmental areas. The First College which produced the first set of leaders in Northern Nigeria was established in Katsina in 1921. The first Pharmacy School, the first Treasury and the first Polo Club in Northern Nigeria were all established in Katsina. The Emirate also produced the first Northerner to hold Military Political Office, the first Hausa man to become an Army General, the first Northerner to broadcast on an international radio station, the first Northern Civil Engineer, the first Northern Chartered Accountant, the first female Hausa Doctor, the first Northern Veterinary Doctor, the first Northern Permanent Secretary, the first Emir to officially visit England, the first Emir to perform the Holy Pilgrimage to Mecca, the first two Northerners to become Lawyers, the first Northerner to become Chief Justice of Nigeria, the best Polo player in Nigeria, the best Polo team in Nigeria, the youngest Nigerian Ambassador, the first Minister to move to Abuja from Lagos, the best Horse racing Jockey in Nigeria, the most famous sports gallery in Nigeria, etc, etc.

Happy reading and May Allah bless, ameen.

**DR. SANI ABUBAKAR LUGGA**

**Wazirin Katsina**

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## CHAPTER ONE

### THE HAUSA STATE OF KATSINA

#### THE DESCENT FROM *ADAWA* AND *SAMUDAWA*

Some traditions ascribe Katsina's origin to some giant hunters who inhabited the area. The huge tombs at Durbi-ta-Kusheyi serve to justify that claim. Indeed, the existence of similar traditions of ancient giants at Zazzau, Borno, Kano and Zamfara help to strengthen that claim (Usman, Y. B., 1981). The Katsina giants are represented in the folklores of "Katsi" (from whose name Katsina was said to have been derived) and "Buga" (from whose name Bugaje was said to have been derived). The two giants were said to have placed a plate of food several meters away and used their long hands to eat from it. Tradition linked them to the "Ad" (*Adawa*) and "Samud" (*Samudawa*) of the Middle East referred to in the Holy Qur'an Chapter 26, verses 123-159. It is however difficult to link the Katsina giants to the Ad and Samud giants of the Holy Qur'an since the Qur'an stated that they were wholly destroyed.

#### THE DURBAWA DYNASTY

The Durbawa were those who lived at Durbi-ta-Kusheyi where their burial tombs are still located. They were giants and worshippers of ancestry idols and the sun-god. The Durbawa claim seemed to be more realistic than that of the Adawa and Samudawa as their settlement is still visible and named after them. Their chief priest held the title of "*Durbi*" and that title is still one of the most senior traditional titles in Katsina Emirate. (Usman, Y. B., 1981). The anonymous Arabic writer of the book, *Tarikh Imarat Qaryat Kashna* averred that one Bagari Jirgo founded a dynasty that ruled Katsina for 3,500 years. No evidence was available to ascertain that claim. What was generally believed; however was that a dynasty existed at Durbi-ta-Kusheyi known as "Durbawa" who ruled the Katsina area for hundreds (or thousands) of years. Excavations at the Durbi-ta-

Kusheyi site and carbon dating of artefacts could lead to clearer pictures of the area.

### **THE KUMAYAU DYNASTY**

The most acclaimed first ruler of Katsina, KUMAYAU, who was reported to be Bayajidda's grandson from Daura, terminated the Durbawa rule and moved the capital to present day Katsina. Mr. F. de F. Daniel, in his book, *A History of Katsina*, recorded that Kumayau conquered the old Kingdom of the Durbawa and operated an alternate leadership with them until the seizure of the Kingdom by Muhammadu Korau. Whatever was the case, Kumayau was believed to have ruled Katsina about the same period with his brothers at Kano, Rano, Gobir, Zazzau and Daura who were all reported to be Bayajidda's grandchildren. Bagauda was reported to have ruled Kano between 999 AD and 1065 AD (Dokaji 1958). That dating together with other opinions, led to the estimate that Kumayau ruled Katsina around the year 993 AD. The list of the first Katsina rulers (under the Durbawa and Kumayau Dynasties) was as follows:-

1. Bagari Jirgo (Durbawa Dynasty) ruled for 3,500 years
2. Kumayau - Around 993 AD
3. Rumba – Rumba - unknown
4. Batare – Tare - unknown
5. Korau - unknown
6. Jan Narata - unknown
7. Yanka Tsari - unknown
8. Jibda Yaki (Sanau) - unknown

All history books and publications seemed to agree that only seven Kings ruled Katsina for 355 years under the Kumayau Dynasty (Nos. 2-8 above). However, for a period of 355 years to produce only seven kings is worth noting for further research.

### **THE KORAU DYNASTY**

The last Durbawa ruler, Sanau (Jibda Yaki) was reportedly slaughtered by Muhammadu Korau during a wrestling contest in

the year 1348 AD. It was generally believed that wrestling was the mode of succession to the Katsina throne in that period and that dynasties existed. The two could not possibly concur together. Dynasties emerge from family succession, while wrestling was a free-for-all affair. Therefore, the opinion of F. de F. Daniel seemed to be most appropriate. In his book, *A History of Katsina*, he referred to the Sanau/Korau wrestling as a purely personal contest between them with the mutual agreement that who ever won would slaughter the other and become the King. Korau was successful, so he slaughtered Sanau and became the new Katsina King.

Muhammadu Korau, as the name implied, was the first Muslim ruler of Katsina who overthrew the pagan Kings of the Durbawa/Kumayau lineage and set up the KORAU dynasty. He strengthened the religion of Islam and built the King's Palace, which is still used as the Emir's Palace and sometimes called "*Gidan Korau*". Most publications place all the Katsina Kings from Muhammadu Korau to Magajin Haladu (1348-1806) under the Korau Dynasty. However, the famous traveller, Heinrich Barth, opined that the Habe dynasty ruled after the Korau dynasty up to the Jihad period. Therefore, the Korau dynasty ruled for about 301 years as follows:-

1. Muhammadu Korau	1348 - 1398
2. Usman Maje	1398 - 1405
3. Ibrahim Soro	1405 - 1408
4. Marubuci	1408 - 1426
5. Muhammadu Turare	1426 - 1436
6. Ali Murabus	1436 - 1462
7. Ali Karya Giwa	1462 - 1475
8. Usman Tsaga Rana I	1475 - 1525
9. Usman sa Damisa Gudu	1525 - 1531
10. Ibrahim Maje	1531 - 1599
11. Mallam Yusufu	1599 - 1613
12. Abdul Karim	1613 - 1615
13. Ashafa	1615

14. Gabdo	1615 - 1625
15. Muhammadu Wari	1625 – 1637
16. Muhammadu Tsaga Rana	1637 – 1649

#### **THE HABE DYNASTY**

The famous traveller, Dr. Heinrich Barth, visited Katsina in 1853 and recorded in his book, *Travels and Discoveries in North and Central Africa Volume I*, that the Korau dynasty was replaced by the Habe dynasty in the tenth century of the Hijra (around 1643 AD). Dankouso (1970) and Charanci (1999) reported some form of succession crises in the Korau dynasty around that period. Also Mr. H. R. Palmer recorded that one of the Katsina Kings around that period came from the Ruma area (Usman, Y. B. 1981). It could, therefore be safely assumed that there was a dynastic change from the Korau to the Habe around the 1650s. That meant Habe rule started with King Karyagiwa in 1649. The Habe rulers therefore ruled for 157 years as follows:-

1. Karyagiwa (Maikaraye)	1649 - 1660
2. Sulaiman	1660 - 1673
3. Usman Tsaga Rana II	1673 - 1692
4. Toyarero	1692 - 1705
5. Yanka Tsari	1705 - 1708
6. Uban Yara	1708 - 1740
7. Jan Hazo dan Uban Yara	1740 -1751
8. Tsagarana	1751 -1764
9. Muhammadu Kayiba	1764 -1771
10. Karya Giwa	1771 - 1788
11. Giwa Agwaragi	1788 -1802
12. Gozo	1802 -1804
13. Bawa dan Giwa	1804 -1805
14. Muhammadu Maremawa	1805-1806
15. Magajin Haladu	1806

#### **THE DALLAZAWA DYNASTY**

The last ruler of the Habe dynasty, Magajin Haladu was ousted by the Jihadists (Fulani) led by Mallam Umarun Dallaje in 1806. The Katsina Habe rulers moved to present day Maradi in Niger

Republic and set up a ruling house. Their descendants are still ruling Maradi with the title of “Sarkin Katsinan Maradi”. This brought to an end the rulership of Katsina by the Habe and signalled the beginning of the Jihadists ruling class called the DALLAZAWA dynasty, who were Fulani and who ruled for 100 years as follows:-

- |                                     |                      |
|-------------------------------------|----------------------|
| 1. Mallam Ummarun Dallaje           | 1806 – 1835          |
| 2. Saddiku (son of Dallaje)         | 1835 – 1844          |
| 3. Muhammadu Bello (son of Dallaje) | 1844 – 1869          |
| 4. Ahmadu Rufa’i (son of Dallaje)   | 1869                 |
| 5. Ibrahim (son of Bello)           | 1869 – 1882          |
| 6. Musa (son of Dallaje)            | 1882 – 1887          |
| 7. Abubakar (son of Ibrahim)        | 1887 – Jan. 1905     |
| 8. Yero (son of Musa)               | Jan. 1905 –Nov. 1906 |

#### **THE SULLUBAWA DYNASTY**

The rule by the Fulani Jihadists in Katsina started diminishing with the deposition of Sarki Abubakar in January 1905 by the British. He was exiled to Ilorin and later to Kano where he died on 4th September, 1940. His uncle, Mallam Yero was immediately appointed as Emir of Katsina and he too was deposed by the British in November 1906 and exiled to Lokoja where he died in 1919. Muhammadu Dikko, who was then the Durbin Katsina, was appointed as the Emir in November 1906 and formally installed by Sir William Wallace on 25<sup>th</sup> January 1907. (see the report by Mr. H. Peebles, an Assistant Resident dated 30<sup>th</sup> September 1908 and the book “History of Katsina” by Mr. F. de F. Daniel, a Senior Resident). The appointment of Emir Dikko in 1906 marked the beginning of the fourth ruling house known as the SULLUBAWA within the Fulani ambit. This house still rules Katsina and had the following:-

- |                                    |             |
|------------------------------------|-------------|
| 1. Muhammadu Dikko                 | 1906 – 1944 |
| 2. Usman Nagogo (Son of Dikko)     | 1944 – 1981 |
| 3. Muhammadu Kabir (Son of Nagogo) | 1981 - Date |



**CHAPTER TWO**  
**KATSINA EMIRS,**  
**FROM COLONIZATION TO DATE**

**1. SARKIN KATSINA MALLAM ABUBAKAR**

The first Emir of Katsina during the Colonial rule was Abubakar, son of Sarkin Katsina Ibrahim, son of Sarkin Katsina Muhammadu Bello, son of Sarkin Katsina Ummarun Dallaje. Sarki Abubakar ruled between 1887 and January 1905. He was the seventh Jihadist Emir. He ruled for about one year and ten months under British Colonialists and was deposed in January 1905. Sarki Abubakar's family now head the Safana and Zakka Districts with the titles of "Yariman Katsina" and "Gatarin Katsina" respectively. Sarki Abubakar was initially exiled to Ilorin and later transferred to Kano where he died on 4<sup>th</sup> September 1940.

**2. SARKIN KATSINA MALLAM YERO**

The second Emir of Katsina during the Colonial rule was Yero son of Sarkin Katsina Musa, son of Sarkin Katsina Ummarun Dallaje. He was the eighth and last in the Jihadists' ruling house of Dallazawa. He was appointed in January 1905 at the age of about 80 years, following the deposition of Sarki Abubakar. He ruled for about two years and was deposed by the British and exiled to Lokoja in November 1906, where he died in 1919.

**3. SARKIN KATSINA MUHAMMADU DIKKO**

Sarkin Katsina Muhammadu Dikko was born into the family of Durbin Katsina Gidado in 1865. He was appointed to succeed Sarki Yero in November 1906 and was formally installed by Sir William Wallace on 25<sup>th</sup> January 1907. Before becoming the Emir of Katsina, he held the titles of Karshi, Danbarhin, Kankiya and Durbi. It was during his time that modern Katsina started to evolve. The Katsina College, the first Medical School in Northern Nigeria and the famous Katsina Polo team were all the

brain children of Dikko. He was the first Hausaland modern day Emir to perform the Hajj and the first to set up a Native Authority Treasury. Dikko was the first Emir to visit an Agricultural show in England from where he brought back some modern Agricultural techniques to his domain. Before his death at 11.00 am on 29<sup>th</sup> January 1944, Dikko carved a name for himself that will make him remain indelible in Katsina history.

#### **4. SARKIN KATSINA USMAN NAGOGO**

Alhaji Sir Usman Nagogo succeeded his late father, Sarki Dikko, in 1944. He was installed by Sir Arthur Richards on 19<sup>th</sup> May 1944. Alhaji Sir Usman Nagogo was born in 1905. He was one of the pioneer students of the Katsina Elementary School. A very keen sportsman and highest handicap polo player ever produced by Nigeria. His plus 7 handicap is still the highest in Nigeria, making him a champion even in death. He had some military prowess which made him an excellent chief of Katsina Police (Wakilin Doka). He was the Magajin Garin Katsina before becoming the Emir. His first major assignment as Emir was the famous visit to the West African Frontier Forces fighting in Burma during the Second World War in 1944 as part of British soldiers. That visit was to boost the morale of the West African members of the Force. He was accompanied by his first private secretary, Alhaji Isa Kaita (later Wazirin Katsina and Northern Minister for Education). The trip lasted from 30<sup>th</sup> September to 22<sup>nd</sup> November 1944 and they covered about 25,000 miles (40,000 Km) by road, air and rail. Alhaji Sir Usman Nagogo will always be remembered as the ruler who passed the test of time. He served as Emir during the colonial rule, the first republic, the first military regime and subsequent regimes up to the Second Republic. He was, along with late Sultan Abubakar III, Shehun Borno and the Emir of Kano, among the most respected Emirs of his time. He was the first Northerner to be appointed a Federal Minister in 1952. He was also a Regional Minister without portfolio in 1956, a leading member of the House of Chiefs, Chairman North Central State Council of Chiefs, Life President

of the Nigerian Polo Association, President Nigerian Aid Group of Jama'atu Nasril Islam and a prominent and influential member of the Sir Ahmadu Bello Special Northern Elders Group. He died at 9.00 pm on Wednesday 18th March 1981 and was succeeded by his son Muhammadu Kabir.

#### **5. SARKIN KATSINA MUHAMMADU KABIR**

Alhaji (Dr) Muhammadu Kabir was appointed as the Emir of Katsina to succeed his late father Alhaji Sir Usman Nagogo in 1981. He was formally installed by Governor Abba Musa Rimi on 20th February 1982. Born in 1928, he attended the Katsina Middle School between 1941 and 1947 and joined the Native Authority Police in 1947. After attending the Police College Kaduna, he proceeded to Lagos for CID Course in 1954. In 1957 he attended a CID course at Police College London and proceeded for Local Government Course the same year in Midhurst, England. From Wakilin Doka in 1957, he was elevated to Acting Magajin Gari in 1959 and substantive Magajin Gari in 1965. He was elected a member of the House of Assembly, Kaduna and awarded the polo star player trophy in 1963. He was the Chairman Katsina Hockey Club, Member, Sokoto Rima Development Authority, member, Local Education Authority and Member, Gaskiya Corporation. He was appointed a Parliamentary Secretary (Junior Minister), Premier's Office, in 1965 and elected National Chairman of the Nigerian Aid Group the same year. He was a member of several organizations and awarded the National Honors Medal OON in 1963. He was appointed as President of the Nigerian Aid Group, Chancellor University of Technology, Yola and National Vice President of the turf Club all in 1981. Emir of Katsina Muhammadu Kabir Usman is a holder of two honorary Doctorate Degrees from the Universities of Benin and Ife. He is currently the Chancellor of the Obafemi Awolowo University, Ile-Ife and the Grand Patron of the Katsina Islamic University. His devotion to Islam earned him the title of "Limamin Sarakuna" (the Imam of all Emirs). He is a replica of his late distinguished father, Sir Usman Nagogo.

## **CHAPTER THREE**

### **CULTURAL HERITAGE**

Originally, Katsina was like any typical Hausa State with superstitions hinged around all sorts of worships and practices. The sun, spirits, stones, animals, birds and all forms of idols were worshiped and revered. However, with the advent of Islam, around the year 1100 AD, the peoples' beliefs and traditions were greatly altered and in some cases eliminated. As was the case in Arabia and Europe, where the two great religions of Islam and Christianity were strongest, it took a very long time to change peoples' ways of lives. So was the case with Hausaland. Even with the advent of Islamic ways of life, some old traditions have been preserved. Such traditions, in most cases, do not conflict with the fundamentals of Islam. Those that do were promptly eliminated. In Katsina Emirate, therefore, some cultural values are strongly upheld, some dating back to hundreds of years. Other edifices that are preserved to date include historical buildings and other monuments. Also preserved and revived from time to time are cultural dances, music and traditional ceremonies.

#### **SALLAH CEREMONIES**

Perhaps the most outstanding cultural festival in Katsina is the Sallah ceremony in the form of a durbar. This is witnessed twice annually by hundreds of thousands of people from all walks of life and from all parts of the world. The events take place after the Muslim fasting of Ramadan and during the annual Hajj (pilgrimage). These ceremonies are universally known as Eid-el-Kabir and Eid-el-Fitr. The Sallah is an incredible display of rich cultural heritage through dances, music, horsemanship, and the wearing of local dresses and costumes. It portrays the people's rich cultural values and it reminds them of the splendid past.

From the richly attired Emir and his District Heads, to the warriors carrying old time weapons to the royal musicians and dancers, the Sallah gives an account of a people who have had a very noble and dynamic past. It showed how organized the Hausa

States were and why the British had to contend with ruling indirectly through already established systems when they colonized this part of the world.

Besides the Eid-el-Kabir and Eid-el-Fitr, Katsina also celebrates the Eid-el-Maulud, which is the equivalent of the Christmas. It marks the birthday of Prophet Muhammad (SAW). In fact, only Daura, Katsina, Hadejia (in Jigawa State) and Maiduguri (in Borno State) are known to elaborately celebrate the Eid-el-Maulud in Northern Nigeria. The setting is similar to the normal Sallah, though the timing was different.

### **ROYAL REGALIA**

When new emirs were to be installed, there are some traditional symbols of office given to them to signify their authority. In Katsina, the bronze pot and the short sword called "*Gajere*" form the most important regalia. The short sword was believed to be the knife with which Korau killed Sanau during the annual leadership wrestling contest. That sword has on one side an Arabic inscription from the Holy Qur'an chapter 61 verse 13, which translates to, "*..Help from Allah and a speedy victory..*" and on the other side the Arabic inscription translates to, "*there is no sword except Dhul-Faqar and no hero except Ali*". Another sword, called "*Bebe*" which was taken from King Yakubu of Gobir by King Agwaragi of Katsina, during one of the inter-state wars (around 1790 AD), also forms part of the Katsina royal regalia (Hogben & Kirl Green 1967).

The Emir of Katsina has famous historical drums, called "*tambura*". Such drums are beaten only at the Palace and they have long historical significance. They symbolize the authority of the Emir since only the Emir has such huge drums while other local leaders have varying forms of small drums.

### **THE GOBARAU MINARET**

The Gobarau Islamic Centre was believed to have been built during the reign of the first Muslim King, Muhammadu Korau

(1348-1398) around the year 1393 AD. It was said to be originally located somewhere between the *Gidan Korau* (present Emir's palace) and the main city centre (*cikin birni*), but later moved to the present site of the Gobarau Minaret. The existing structure was believed to be the main minaret of the Central Mosque which was part of the Islamic Centre built in 1493 (exactly 100 years after the first centre) during the reign of King Usman Tsaga Rana I (1475-1525). Historians are of the opinion that the famous Sheik who visited Katsina after pilgrimage at Mecca, Sheik Muhammad bin AbdulKarim Al-Maghili, supervised the building of that Mosque. Whatever was the case, the consensus opinion was that the "Gobarau" building served as a Mosque, an Islamic Centre (the equivalent of today's University) and a tower to watch for approaching war enemies because of its height.

Up to the release of the first edition of the book, "THE GREAT PROVINCE" by Dr. Sani Abubakar Lugga (Wazirin Katsina) in 1993, the colonial dating of this minaret (300 years old), was upheld, even by the government. However the 1993 edition of the book established that the famous North African from Tlemsen, Algeria, Sheik Muhammad bin Abdulkarim Al-Maghili, who came to Hausaland after pilgrimage in Mecca, visited Katsina around the year 1493 AD (Hunwick 1964). It was also established that the Gobarau Mosque was built around the same time with Sheik Al-Maghili as its first Chief Imam. Therefore, that mosque must not be less than 500 years old as at 1993! It is pleasing to note that the authorities have now rectified the dating anomaly and are now using the new dating established by this author. This 512 years old building is now richly preserved as a National Monument.

Sheik Al-Maghili was later invited by King Muhammadu Rumfa of Kano in order to assist in compiling a book on Islamic administration for the Kano Kingdom. The Sheik obliged and with the permission of the King of Katsina left for Kano where he wrote the book, "Taj ad-Deen" He left Kano in 1503 and returned

to the town of Touat in his native Algeria where he died in 1505/6. His tomb is still preserved in his “Zawiyah” at Bu-Ali area of Touat. (Abd-al-Aziz Abd-Allah Batran, 1973). His family members who remained at Kano are still residing there as the blessed “*Shariffai*”.

### **CITY WALLS AND GATES**

When communities became organized and wars between them rampant, a system had to be devised to protect the people, their farmlands, animals and other belongings. The rulers therefore mobilized their people and built huge walls called “*ganuwa*” and trenches around the cities. The Katsina inner town wall was about 18 kilometres long while the outer one, called “*ganuwar Amina*” was about 32 kilometres long. The height of the walls was about 15 meters while the thickness at the bottom was about 10 meters and at the top about 6 meters. For such long walls with tremendous heights and thicknesses to be built in those periods of low technology could be said to be the “wonders of Hausaland”. Nobody could explain how such huge structures were built with bare hands and small hand tools like shovels, hoes and head pans. It is the more a pity that such edifices are daily being destroyed in the name of modernity.

The town walls in Katsina were believed to have been built around the years 1348 to 1398. The town walls and gates are now classified as National Monuments.

### **OLD KATSINA**

Katsina city was not originally where it is located today. It was located at a place called Durbi-ta-Kusheyi, a little distance from present Mani Town. The tombs of past rulers and settlers of Katsina could still be seen there. An old baobab tree called “Kukar Katsi” could, until recently, be seen at the old site. The name Katsina was believed to have been coined after that “Katsi” who owned the baobab tree. He could have been the then ruler of the inhabitants at Durbi-ta-Kusheyi. Excavations at the site revealed interesting artefacts some dating over 2,000 years.

## **APPOINTMENT OF NEW EMIRS**

Prior to the advent of Islam, all sorts of pagan practices were followed in the appointment of new community rulers in Hausaland. In Katsina, it was said that wrestling was used and whoever could slaughter the reigning King in a wrestling contest could succeed him. Islam stopped those unhealthy modes of appointments and established a system similar to the present day electoral college. Prior to the 1804 Jihad, when a King died, the normal mourning period was observed and during that time a Senior Official, who is not a contestant to the throne would act. Then, those recognized as King Makers within the Kingdom would sit and select one of the Prince-contestants by a simple majority. The lucky Prince would then be installed as the new King.

The 1804 Jihad vested the choice of a new King (now re-designated as Amir or Emir in English) in the Amirul-Muminin, the Sarkin Musulmi based at Sokoto. The Sarkin Musulmi would send his representative to turban the chosen Emir in the respective Emirate Capital or sometimes turban him at Sokoto. The British abolished the authority enjoyed by the Sarkin Musulmi and vested it in the King or Queen of England or their designated Governor. The Regional Government under the first Republic vested the approval power to the Premier/Governor. The current practice is that the King Makers would make a choice by simple majority and the State Governor would approve. The composition of the Katsina king makers had variously changed with the Habe, the Jihadists and the colonial rule. Today, those of Katsina are as follows:-

1. Kauran Katsina, Alhaji Nuhu Abdulkadir
2. Yandakan Katsina, Alhaji Balan Goggo Mohamed
3. Galadiman Katsina, Justice Mamman Nasir
4. Durbin Katsina, Alhaji Hamza Usman

In all cases, the turbaning ceremony for a new Emir would normally be followed by fanfare, cultural dances, traditional



music, horses riding and displays, etc., the ceremonies last for days, weeks or even months, depending on how popular the chosen Emir was.

### **THE TOMBS OF THE GREAT SHEIKS OF KATSINA**

The tombs of Sheik Danmarna and Sheik Dantakum are the two biggest cemeteries in Katsina. Muslims have been buried at the Dantakum Cemetery for over 460 years. Sheik Muhammad bin Ahmad al-Tazakhti, known as Dantakum lived around the years 1470 and 1540 AD. Another scholar who lived around the same period was Sheik Alhaji Aliyu Jodoma who later moved to Guga town near Bakori where he died. It was believed that the famous Gobarau Mosque and Islamic Centre were built during their time. Sheik Abdulkarim al-Maghili was their guest and the three equivalents to today's Professors managed the famous Gobarau Islamic Centre (equivalent of today's University).

Sheik Muhammad bin al-Sabbagh al-Kashinawi known as Danmarna and his famous teacher, Sheik Abu Abdullah Muhammad bin Masani al-Kashinawi al-Barnawi known as Danmasani lived around the years 1595 and 1667 (Nigeria Magazine No 145 of 1983). Those two famous Sheiks lived around the same period.

Therefore, between 1500 and 1750 AD, Katsina had the equivalent of five Professors of an Islamic University. Those great scholars and the great teachers they tutored lived and died in the service of Islam. No other town in Hausaland had been known to have produced five Sheiks referred to as Waliyyai (Saints) who had people coming from as far as present day Morocco, Libya and Egypt to learn from them. The tombs of two of them, Danmarna and Dantakum, are located in Katsina while the family of Danmasani now hold a traditional title bearing that name in Katsina (ie Danmasani of Katsina).

Katsina also produced another scholar of international repute who was retained by the Sheiks of Cairo on his way back to Katsina after pilgrimage at Mecca. The scholar, Sheik Muhammad bin

Muhammad al-Fulani al-Kashinawi died in Cairo in 1741. Several of his writings on astronomy, astrology, mathematics, mysticism and Arabic grammar could be found in libraries in Cairo, Morocco, and the University of London (Dr. Hassan Gwarzo in the *Research Bulletin* of the Centre of Arabic Documentation, University of Ibadan, vol.3 no.2, July 1967).

The great Sheiks of Katsina wrote several books and papers on Islam. They mostly used the poetry style in their writings. One of such poems, dated 24<sup>th</sup> Safar 1070 Hijra (10<sup>th</sup> November 1659 AD), was the one written by Sheik Danmarna in praise of King of Katsina Karyagiwa after a credible action in the defence of Islam. There was also another poem by the same Sheik in praise of the Shehu of Borno Mai Ali bin Umar (1639-77) for his gallantry in defeating forces of the Jukun Kingdom of Kwararafa. (Copies of both are on display at Arewa House, Kaduna).

## **CHAPTER FOUR**

### **TRADITIONAL LEADERSHIP**

Leadership in Hausaland is as old as the original settlements themselves. Small communities were formed around luxuriant agricultural lands or around mineral resources, like iron ores. Such communities were led by appointed leaders who were normally head hunters, head farmers or head blacksmiths. Traditional and cultural beliefs led to the worship of all sorts of idols ranging from the sun, anthills, stones, trees, bushes and spirits.

As beliefs grew stronger, communities started appointing leaders in the form of chief priests. Such priests were feared and highly respected. They used to foretell the future and their forecasts were held in high esteem. When the communities became larger and community wars waged between them, military leaders were appointed along side spiritual leaders. They worked together, one as a political leader and the other as a spiritual leader up to the 12th century when Islam was introduced by Arab traders of the famous Trans-Saharan trade.

Islam gradually eliminated idol worshipping and introduced the worship of one God (Allah). Later on, leaders started to misuse Islamic teachings to their own advantage and this led to the great Jihad led by Sheik Usman Danfodio in 1804. That marked the beginning of recorded history in Hausaland. Each Jihad leader appointed by the Sheik had with him, as political and military guide, the Holy Qur'an and the Sunnah of the Prophet Muhammad (SAW). Such leaders were called "Amir" (Emir in English) and they acted as governors of the various Emirates. The "Caliph", based at Sokoto, was the President and Commander in Chief of the whole Caliphate. Emirs were appointed by him and they were directly subordinated to him. They saw to the day to day running of their Emirates. They were assisted by a host of other Senior Councillors like the Alkali (Judge), the Chief Imam, the Waziri, the Sarkin Yaki (War

Commander) etc. The District under the Emirate was administered by the *Hakimi* (District Head) and the village by the *Dagaci* (Village Head). The smallest unit, the *Unguwa* (Ward) was led by the *Mai-Unguwa* (Ward Head).

Despite the Colonization of Nigeria and the emergence of political parties in the 1950's and full scale independence and political party leadership in 1960, the Northern Emirs maintained a strong leadership role up to 1966. The only casualty of Colonization was the Caliph who was renamed "Sultan" by the British and, politically restricted to only the Sokoto Emirate, functioning like an Emir. Despite that, the religious role of the new Sultan still remained as the head of the Muslim Community in Nigeria, the *Sarkin Musulmi*. Until the February 16th 1966 Fundamental Native Authority Reforms by the first Military Regime in Nigeria, the Emirs exercised tremendous control on all matters relating to the administration of their Emirates.

In fact, it could be said that all modern day activities being handled by the Federal, State and Local Governments were handled formerly by the Emirs and their Councils. The British Colonialists exercised what was called "indirect rule". They served as supervisors to the Emirs and only exercised broad policy formulation and control while the Emirs exercised day-to-day running of their Emirates. That system continued in the Northern Region of Nigeria, up to the 16<sup>th</sup> of February 1966 when the first military regime in Nigeria, under General Aguyi Ironsi announced the "Fundamental Native Authority Reforms", abolishing Regions and Provinces. The subsequent Local Government reforms by the Murtala/Obasanjo regime in 1976 further reduced the powers of the Emirs and their Councils.

## CHAPTER FIVE

### COLONIAL INDIRECT RULE

As enumerated earlier, the Kings and Emirs of Katsina exercised tremendous powers and authority over their subjects since the formation of the first organized communities in Hausaland. That power became more apparent with the Jihad which strengthened and consolidated the position of the Emirs and their Councillors within the Islamic context.

Brigadier General Sir F.D Lugard, leader of the British colonial invading army, arrived in Katsina on 28th March 1903 during the reign of Sarkin Katsina Mallam Abubakar of the Dallazawa Jihadists dynasty. He was received at the famous Kofar Yandaka gate and taken to the Emir's rest house at Sararin Kuka quarters of the city. That house (now known as "Gidan Yarima") was where Sir Lugard and his entourage were lodged.

The British found a well established administrative system in most parts of Northern Nigeria comprising mainly of the former Sokoto and Borno Caliphates. They did not tamper with the set-up due to obvious reasons. The powers of the Emirs, the District Heads, the Judges (*Alkalai*), the Village Heads, the Ward Heads, and the Imams were too tremendous to be tampered with directly through a new system. Above all, Islam was too strong at that time for non-Muslims to attempt abolishing a system it produced over a long period in such vast lands. So the British Colonialists settled for Indirect Rule, through what they termed the Native Authorities.

That system allowed the Emirs, their subordinates and councillors to administer their domains directly with instructions from the British. The Colonial Provincial Residents and District Officers played only supervisory roles while the indigenous rulers exercised the day to day control over their domains. The system proved so effective that it was retained up to the first Military coup in 1966. Indeed, the First republic Politicians utilised the system effectively.

Under the indirect rule system, the Emirs controlled the various Departments which operated like today's Ministries. In Katsina Native Authority for example, as at the 1928 reforms, there were the following Departments:-

1. Taxation and General Administration headed by Waziri
2. Judiciary headed by Alkali Babba (Wali)
3. Police headed by Wakilin Doka
4. Prisons headed by Yari
5. Forestry headed by Sarkin Dawa
6. Agriculture headed by Madawakin Gona
7. Health headed by Galadiman Magani
8. Social Welfare headed by Sarkin Tsabta
9. Water Supply headed by Riyoji
10. Treasury headed by Mutawalli
11. Education headed by Sarkin Malamai
12. Works headed by Wazirin Ayyuka

The titles for the departmental heads might slightly vary from one Emirate to the other, but the traditional functions remained the same. All the heads of departments were normally of royal background and well tutored in traditional and formal systems of administration commensurate with their functions.

From Colonisation to date, several changes had taken place and currently the Emirate Council system, with the Emir as Chairman, is in operation. Those presently serving in the Katsina Emirate Council, in addition to the four Kingmakers earlier mentioned, are:-

1. Wazirin Katsina, Dr. Sani Abubakar Lugga
2. Sardaunan Katsina, Alhaji (Dr) Ibrahim Ahmadu Coomassie
3. Talban Katsina, Ambassador (Dr) Zakari Ibrahim
4. Mutawallin Katsina, HE Alhaji Umaru Musa Yar'adua
5. Sallaman Katsina, Alhaji Umme Yar'adua
6. Magatakardan Katsina, Alhaji Bala Katsina
7. Wamban Katsina, Alhaji Abba Kalli
8. Wazirin Ayyukan Katsina, Alhaji (Dr) Ladan Baki

9. Magajin Garin Katsina, Alhaji Abdulmumini Kabir
10. Sa'in Katsina, Alhaji Ahmadu Na-Funtua
11. Alhaji Umaru Yaro Funtua
12. Alhaji Abdu Fari
13. Karshin Katsina, Alhaji Sanusi Kabir (who is the Secretary)

### **BENEFITS OF INDIRECT RULE**

The fact remains that Colonialism was bad. But that it happened was another fact. Given that situation, the system of Indirect Rule could arguably be said to have greatly succeeded in that the citizens felt extremely comfortable under their indigenous rulers. Their religion, commerce, agriculture, etc, were not tampered with and that gave them absolute confidence in the system.

The Emirs, their Councillors, District Heads, Village Heads and Ward Heads had the day-to-day control of their domains. Some notable successes of the system, under the Emirs and their Councils, included:-

#### **Great Morality**

Alcohol sale and consumption, prostitution, hemp smoking and drug addiction were non-existent in those days. There was great discipline and those found abusing good morals were instantly disciplined by the responsible leader be him the Sarki (Emir), Hakimi (District Head), Magaji (Village Head), Mai-Unguwa (Ward Head), Alkali (Judge) or Liman (Imam). Morality was sustained and the benefits unquantifiable.

#### **Dedicated Leadership**

The leadership then was upright, God-fearing, dedicated and led by example. Most of those who held positions as Provincial Agricultural, Health, Water, Administrative or Financial officers, died or are still living almost koboless. They did not amass wealth neither did they own houses for rent. None of them could be said to have lived above his legitimate income.

Even Regional and National officers led exemplary lives. The Premier of Northern Nigeria, Alhaji Sir Ahmadu Bello (Sardauna

of Sokoto), the Prime Minister, Alhaji Sir Abubakar Tafawa Balewa and Alhaji Aminu Kano were, but a few examples of such late leaders. A few of their living contemporaries still uphold that tradition.

### **Comfortable living**

Because of the high moral and religious discipline, Allah, the Creator and Sustainer, showered blessings on those days and gave abundance and contentment to all. The smallest farmer could afford to grow enough to fill up his *rumbu* (local store for food stuff) which would sustain the family up to the next cropping season. Surrounding Katsina and Daura cities and all other towns and villages were marshy *fadama* lands where water was in abundance. The rainfall was enough and the forests very green and thick. Cattle, sheep, goats, chickens and other livestock were there for the taking.

### **High Standards of Education**

Educational standards were high. The secondary school graduate of those days was more intelligent and more productive than the present day Polytechnic or University graduate.

### **Good Currency Value**

Up to the 1950's, the average salary was not more than £10 (N20) per month and up to 1970 an average clerical worker or his equivalent was not earning more than £15 (N30) per month. Indeed, up to 1980, the Federal approved minimum wage was about N60 per month. Such salaries provided the earners with basic needs of life. A bag of Millet cost about N7 in 1970 and an average ram was sold at about N9 the same year. A brand new saloon car was sold for about N2, 000 while a brand new 100 cc motor cycle was sold for about N180 in 1970. Way back, in the 1960's, when the Native Authority system was in force, millet was sold for about £1 and 10 shillings (N3) per bag and a car was sold for about £600 (N1,200).



This Author started work on a salary of £17 and 10 shillings (N35) per month in 1969 and was given a loan of £60 (N120) to purchase a brand new Suzuki 90 cc motorcycle in 1970. As an Administrative Manager in a multinational company in 1979, this Author was on a salary of about N600 per month while his contemporaries in government were earning about N350 per month in the same year. He bought a brand new Peugeot 504 air-conditioned saloon car (with full one year registration, license and comprehensive insurance) for N4,570 in 1979, while he built his first three bedroom bungalow in Katsina for about N4,000 the same year.

Indeed, up to the 1980s, the Nigerian Naira was rated higher than the American Dollar. Today, one Dollar is equivalent to about 140 Naira. That was a fall of about 150 times in about 25 years!

### **Peace and Stability**

Katsina province, for example never recorded any serious conflict up to the 1966 massacres as an aftermath of the Military coup which saw the brutal murders of some great leaders, like Sir Ahmadu Bello, Sir Abubakar Tafawa Balewa, etc. Such was the security system which guaranteed peace and stability.

Theft, murder and assault were very rare occurrences such that houses or rooms did not have burglar proof bars and they were hardly locked with heavy doors and padlocks. The importance of the Police Force was so high that Senior Princes were always heading them. Emir of Katsina Usman Nagogo and the present Emir, Muhammadu Kabir were all Native Authority Police Chiefs (Wakilin Doka).

The Prisons were so reformatory such that those who have been in them never dreamt of going back. The Judicial system was so honestly administered that Justice was seen to have been done. Of course minor lapses and abuses occurred, but such were very rare and very insignificant.

The arrival of a new face in town was immediately reported to the traditional rulers who ensured that the guest and his host were watched adequately, thereby eliminating illegal aliens who participate in robberies, thefts and other vices. Security, police, immigration and custom jobs were so well locally performed. Smuggling was such an insignificant occurrence that it needed very little attention by the rulers living along the boarder towns.

Such was the high morality, great Islamic observance, dedication, sincerity, peace, stability and comfortable living during the Native Authority days!

## **CHAPTER SIX**

### **EMIRATE DEVELOPMENT**

Katsina Emirate was headed by Sarkin Katsina Muhammadu Dikko and assisted by twenty one District Heads as follows:-

1. Bakori District headed by Makama
2. Batagarawa District headed by Mallamawa
3. Batsari District headed by Sarkin Ruma
4. Bindawa District headed by Dan–Yusufa
5. Dutsi District headed by Marusa
6. Dutsin-ma District headed by Yandaka
7. Faskari District headed by Kogo
8. Maska District headed by Sarkin Maska
9. Ingawa District headed by Dambo
10. Jibiya District headed by Sarkin Arewa
11. Kaita District headed by Sarkin Sullubawa
12. Kankara District headed by Sarkin Pawwa
13. Kankiya District headed by Kankiya
14. Katsina District headed by Magajin Gari
15. Malumfashi District headed by Galadima
16. Mani District headed by Durbi
17. Mashi District headed by Iya
18. Musawa District headed by Sarkin Musawa
19. Rimi District headed by Kaura
20. Safana District headed by Yarima
21. Tsagero District headed by Majidadi

Katsina Emirate was perhaps the most advanced Emirate in Northern Nigeria during the British colonial rule which lasted up to the 1959 Northern Nigerian self Government. This fact could be established by analyzing the various developmental programs carried out in and around the capital city of Katsina and the other programs spread all over the Emirate, from Dankama to Funtua.

#### **EDUCATION**

Religious and Formal education are necessary tools for development in a predominantly Muslim area like Katsina. The

Emir of Katsina, Alhaji Muhammadu Dikko, recognized that and therefore encouraged his household and the households of his lieutenants to embrace both Islamic and formal education. That led to the situation that the first set of leaders under the Colonial and First Republic eras in Katsina all came from royal families. The Emir sent his children to the formal education schools as a deliberate way of showing the citizenry that there was nothing wrong with “Colonial” (Western) education. It was at that time generally believed that formal colonial schools were set up on a Christian missionary basis to convert people away from Islam. In order to debunk that, the Emir enrolled his own children in those schools. Indeed, Islamic education, tenets and high moral and religious practices were strictly upheld in those schools. That, coupled with home religious training, gave rise to highly disciplined, dedicated and hardworking leaders.

### **Katsina College**

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.

According to Alhaji Sir Ahmadu Bello, in his book, MY LIFE, (1962) *“Katsina has always had a considerable local reputation for learning, taking its place after Timbuktu in this respect. For centuries, people have come from all over West Africa to sit at the feet of learned Mallams of Katsina to improve their learning and enlarge their experience. It has been claimed that there was in effect a University there”*. He added that, *“in these days of special learning, it could probably be unwise to use so definite a name”*. That showed that 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 5<sup>th</sup> March 1922, he said:-

*“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 without which mere book learning is of little value”.*

A staff of highly specialized teachers was assembled under the principal who would tolerate nothing but the best from teachers and the pupils. The staff at the time consisted mainly of British graduates but no less important among them were the Nigerian members. Mallam Ummaru Nagwamatse, Mallam Bello Kagara and Mallam Ahmed Mettedan played very important roles in the running of the college. Among the British members of staff were Messrs G.A.J. Bieneiman, the Principal, M.W. Oakes, Vice Principal, Craig Hammond and C.R. Butler, but Gerald Power is a name which springs to mind when Katsina College is under discussion by old students. Mr. Power taught English, and to his work the region was largely indebted for the high standard of spoken English heard in the parliamentary debates and gatherings of educated Northern Nigerians in the sixties.

The school started as Katsina Training College with the single purpose of training teachers for other schools. With time, its purpose and its curriculum changed to that of a College for Higher Education for the training of students who were intended for all branches of the administrations, professional and government services.

In 1938, a new site with modern permanent buildings was made available. With a change of name and change of place, Katsina College was reborn in Kaduna College with Mr. Mort as principal. In 1949, it moved to Zaria to become Government College, Zaria and finally renamed Barewa College, Zaria.

Katsina College was intended to be a mixing place and there was no bar to prevent a suitable student from being accepted, some with wives and some bachelors, lived not according to areas of origin or tribes, but in houses on Republic School principle. In order to ensure that there was no division by class, or creed those houses were called North, South, East and West, later Hankaka and Illela houses were added.

Difficulties which did exist were reduced to insignificance by the principal, Mr. G. A. J. Bieneiman, his staff and by the late Emir of Katsina, Alhaji Muhammadu Dikko. The students appreciated the visits of the Emir so much. The reason was not only for the honour he did them but also for the presents he gave them.

Academic life was an important part of the College curriculum but so also were other aspects of college life. Physical training, cricket, hockey, fives, football and polo all found a place in the time table and participating in them was compulsory.

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 fifty per cent for a third class pass, not in one examination, but throughout the course. A second class pass required seventy five per cent, while not less than ninety per cent

was needed for a first class pass. To complete the course showed a high standard not merely of attainment but of staying power of all respect, both mental and physical.

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 Prime Minister of Nigeria, Alhaji Sir Ahmadu Bello (Sardaunan Sokoto), the Premier of Northern Nigeria, Alhaji Sir Kashim Ibrahim (Wazirin Borno), the Governor of Northern Nigeria, Alhaji Aliyu Makaman Bida, Alhaji Isa Kaita (Wazirin Katsina), Alhaji Musa Yar'adua (Mutawallen Katsina), Alhaji Haruna Fada Babba Daura, General Hassan Usman Katsina, General Yakubu Gowon, Alhaji Shehu Shagari and a host of other distinguished Nigerians.

#### **THE FIRST TREASURY**

Katsina led the other Northern Emirates in the establishment of solid revenue generation and utilization. According to the annual reports of Sir W. Wallace and Mr. H. R. Palmer, who were Colonial Officers in Northern Nigeria, Emirs were at that time given 25% of the collected revenue as personal emoluments while the British kept the balance. However, the Emir of Katsina Muhammadu Dikko suggested that the 25% share should be kept for use of the Emirate instead of that of the Emir alone. His suggestion was accepted and Emirs were allotted salaries along with their subordinates while the balance was kept for social services. That gave rise to the establishment of the first treasury in Northern Nigeria near the Emir's Palace in Katsina in 1908. That treasury became a model and a training ground for other Emirates. Staff were sent from Sokoto, Borno, Kano, Ilorin, Zaria, Adamawa and other Emirates to train at the Katsina Treasury.

#### **AGRICULTURE AND LIVESTOCK**

The first agricultural research centre (the cotton improvement centre) in Northern Nigeria was set up at Daudawa near Funtua in 1925 and later moved to Samaru-Zaria and is now part of the

Ahmadu Bello University. Several crops and plants were introduced to Katsina between 1920 and 1940. They included mango, sugar cane, neem, wheat, etc. Forestry and irrigation centres were also set up from 1927 at Daberam near Daura, Jibia, Nasarawa near Katsina, Kurmiyal near Batsari, Kafinsoli near Kankia, Dayi near Malumfashi, etc.

In the field of livestock development, the first ranch and veterinary clinic in Northern Nigeria was built at Mashi town and later transferred to Modoji, near present Katsina Government House in 1911. That was later spread to several areas all over the Region.

#### **HEALTH AND SOCIAL WELFARE**

Besides the provincial general hospital located at Katsina (built in 1907), the first Medical School in Northern Nigeria was built at Katsina and was named “Medical Class” in 1931. It was located at Rafukka, near the famous Katsina College. The first set of Northern pharmacy staff were trained at that School. The School was later moved to Zaria and renamed “Pharmacy School” and it is now part of Ahmadu Bello University Zaria.

#### **ARTS AND CRAFTS**

The equivalent of the first technical school in Northern Nigeria was built in Katsina in 1914. It was called Katsina Trade Centre. Carpentry, metal works, brick laying and other crafts were taught at that centre located at the present Ministry of Works Workshop near the Emir’s palace, Kangiwa Square, Katsina. The school desks, benches and other furniture for the Katsina College and some palaces in Northern Nigeria were crafted at that centre. When motor vehicles were introduced into Katsina, that centre became the first mechanics workshop under the Katsina Native Authority.

#### **SPORTS**

When the British took over Northern Nigeria in 1900, they stopped the inter-communal wars. Because most of the Emirs,



District Heads, Village Heads and most able-bodied men within the various communities were trained in the art of bow and arrow shooting, spear throwing and horse riding, they found it difficult to easily part with those war time games. It was not surprising therefore, that horse racing and polo became the most popular sporting activities in Northern Nigeria at that time. Those two games reminded the people of the inter-communal war days.

Once again, Katsina took its leading role in Northern Nigeria by building the first polo pitch and organizing a formal Polo Club in 1921. The club was located near the famous Yandaka Gate through which the British entered Katsina city in 1903. Indeed, Katsina produced one of the most popular Polo teams in the world and the best in Africa. That team was led by Alhaji Sir Usman Nagogo (who even in death holds the Nigerian record of +7 handicap) and no team has yet equalled the combined handicap of that famous team which was +20. It is no surprise therefore; that the annual Katsina Polo tournament always opened the Polo season in Nigeria and the Emir of Katsina had always been the life President of the Nigeria Polo Association. Equally, the first formal Horse Racing Club was opened in Katsina along Jibia Road in 1918. Once more the Club produced the best jockeys Nigeria ever had. Sir Usman Nagogo again headed them with another unbeaten record of 51 Gold and hundreds of Silver winnings.

The famous Katsina teams left behind a gallery of more than 500 trophies won at Polo and Horse Racing competitions. Those trophies adorn the Emir's Palace and no other Palace or Residence in Nigeria could boast of such a collection.

## CHAPTER SEVEN

### **KATSINA, THE LEADING EMIRATE**

The Hausa State of Katsina (now Katsina Emirate), and its indigenes had set several achievement records at Regional and National levels. Many of such achievements would certainly escape the mind, but an attempt is hereby made to list as many as possible.

1. The first College to be built in Northern Nigeria was the Katsina College, built in 1921, during the reign of Sarkin Katsina Muhammadu Dikko, and commissioned in 1922.
2. The first Northerner to become a Permanent Secretary in the Regional civil service was Alhaji Ahmadu Kumasi in 1960.
3. The first Hausa man to become an Army General was the Ciroman Katsina, General Hassan Usman Katsina, in 1973.
4. The first Northerner to hold a political office under a Military dispensation was General Hassan Usman Katsina who became the Governor of Northern Nigeria in 1966.
5. The first Northerner to become a Veterinary Doctor was Dr. Abu Mawashi in 1951.
6. The first International Radio Broadcaster was Alhaji Isa Kaita, Wazirin Katsina, who along with Alhaji Bello Dandago from Kano served the BBC, Accra Station in 1941.
7. The first Pharmacy School in Northern Nigeria (called Medical Class) was built in Katsina in 1927.
8. The first Northerners to become Chartered Accountants were Alhaji (Dr.) Hamza Zayyad Rafindadi (Wazirin Katsina) and Alhaji Umar Idris Sandamu in 1962.
9. The first Emir in Nigeria to officially visit the King of England was Sarkin Katsina Muhammad Dikko in 1921.
10. The first modern day Emir to perform the Holy Pilgrimage

(Haji) was late Sarkin Katsina Muhammad Dikko in 1921.

11. The first Northerners to become Lawyers were Justice Muhammadu Bello and Justice Mamman Nasir in 1955.
12. The first Northerner to become Minister of Justice was Justice Mamman Nasir (Galadiman Katsina) in 1960.
13. The first Northerner to become Chief Justice of Nigeria was Justice Muhammadu Bello in 1987.
14. The first Northerner to become a Civil Engineer was Engineer Mahmud Urwatu Armaya'u in 1953.
15. The first Female Hausa to become a Medical Doctor was Dr. HalimaYalwa in 1976.
16. The first Nigerian Nurse to receive a National honour was Alhaji Mande of Katsina General Hospital fame in 1963.
17. The youngest Nigerian to be appointed an Ambassador was Ambassador Iro Ladan Baki who served in the Netherlands from 1987 at the age of 34 years.
18. The first Traditional Musician to receive a National Honour and to be awarded a Doctorate Degree was Alhaji (Dr) Mamman Shata Katsina.
19. The first Treasury to be established in Northern Nigeria was at Katsina near the Emir's Palace in 1906.
20. The first Polo Club in Northern Nigeria was established in Katsina in 1921.
21. The first Minister to move from Lagos to the new Federal Capital, Abuja, was Alhaji Samaila Mamman, the Minister of Commerce in 1987.
22. The best Polo team in Nigeria was that led by Alhaji Sir Usman Nagogo which had a combined handicap of plus +20.
23. The most famous sports gallery in Nigeria is that at the Emirs Palace Katsina with over 500 trophies.

24. The best Polo player ever produced in Nigeria was Alhaji Sir Usman Nagogo with a plus +7 handicap. He was also the best Nigerian Horse Racing Jockey with 51 gold and hundreds of Silver winnings.
25. The first Agricultural Research Centre in Northern Nigeria was the Cotton Improvement Centre at Daudawa near Funtua established in 1920 and later moved to Ahmadu Bello University Samaru, Zaria.
26. The first Hausa man to become the Nigerian Inspector General of Police was Alhaji M. D. Yusuf in 1975.
27. The first community owned University in Nigeria is the Katsina Islamic University under a non-governmental organization, the Katsina Islamic Foundation. Its construction started in November 1999 and was licensed by the Federal Government of Nigeria on 7<sup>th</sup> January 2005.
28. The first Northerner to be appointed a Federal Minister was HRH the Emir of Katsina, Alhaji Sir Usman Nagogo, in 1952.
29. The first veterinary centre in Northern Nigeria was built at Modoji village (near present Government House), Katsina, in 1919.
30. The most famous Hausaland equivalent to today's University was the Gobarau Islamic Centre established in 1493 AD and affiliated to the famous Sankore University at Timbuktu.
31. The Emirate with the highest number of Ministerial appointments in the first Republic was Katsina Emirate. No other Emirate ever produced up to six Ministers at the same time, except Katsina (1964-66). The six Katsina Emirate Ministers were, HRH Alhaji Sir Usman Nagogo, Alhaji Isa Kaita, Alhaji Musa Yar'adua, Justice Mamman Nasir, Alhaji Shehu Maska and Alhaji Usman Ladan Baki.

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