



# NEW ERA

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OMDE HISTORY

GENE OF WAR,

FACE AND

PROGRESS

RE-INCARNATION:

CHOOSE YOUR SEX IN

YOUR NEXT LIFE

MR. OYENUSI:

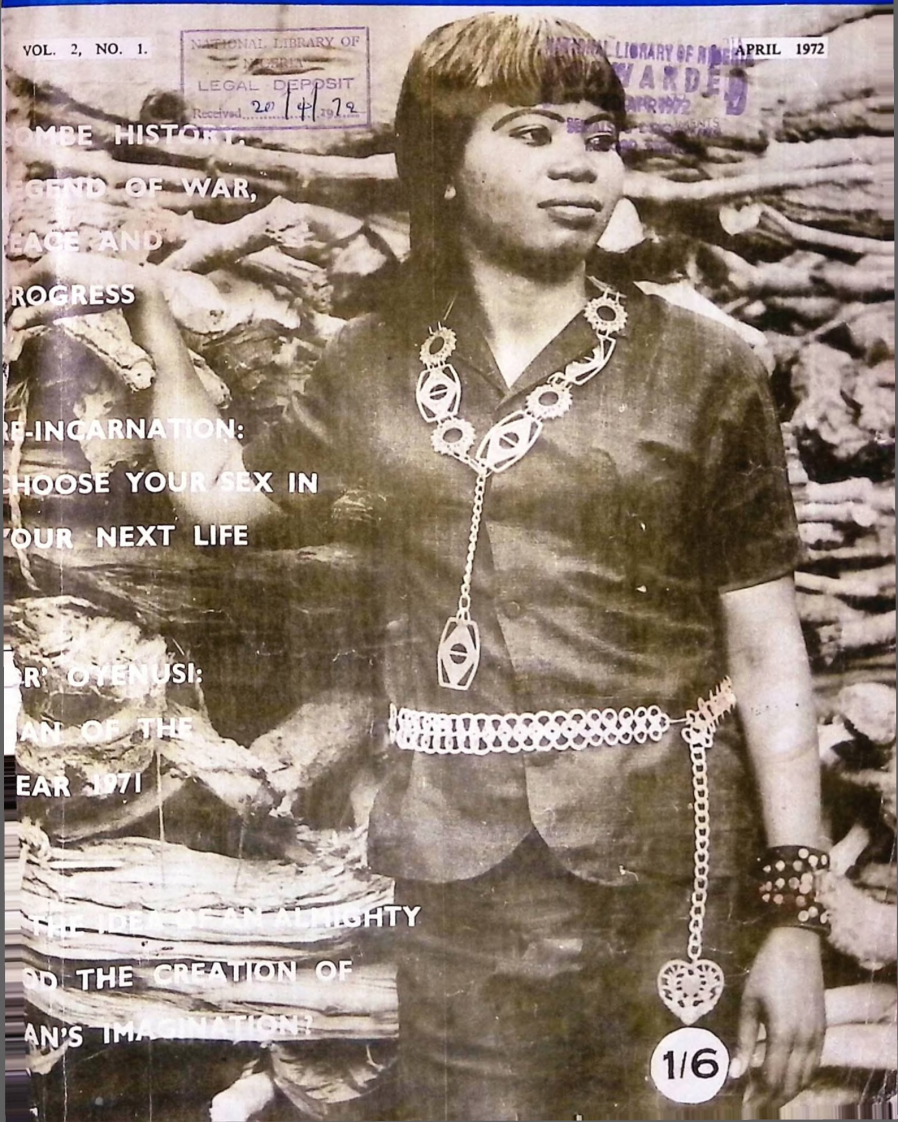
MAN OF THE

YEAR 1971

THE IDEA OF AN ALMIGHTY

AND THE CREATION OF

MAN'S IMAGINATION?



1/6



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GENERAL MANAGER

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## HIGHLIGHTS

**Gombe History: Legend of War, Peace and Progress**

**Dr. Oyenusi Man of the year 1971**

**Re-incarnation: choose your sex in your next life**

**Is the idea of an Almighty God the creation of**

**Man's imagination ?**

SHEHU UMAR

GOT

EVERYTHING

MIXED

UP

I am a lover and a regular reader of your magazine and as such I would like to use it as a medium to comment on Malam Abdullahi's proposal in your February issue, which was titled "The Army should stay longer in power."

I am strongly opposed to his view that the Nigerian Military Government should continue to be in power till 1982. It is an established fact that the roles played by civilian politicians were unjustified and even found wanting.

But what he tends not to realise is that civilian government is the best thing for a developing country like Nigeria. We all know for sure that civilian government itself is quite normal although our then civilian rulers were (almost all of them) agents of the devil. They proved themselves absolutely unreliable especially in their dealings with the citizens.

It is a common disease which can best be remedied by laying down laws and code of conduct for future politicians. We hope events that occurred between 1965 and 1970 must have taught prospective politicians a lesson.

What we should all remember is that for the Military to be in power for a total of 16 years (from 1966-82) is considered too long. "Too much of anything is bad."

If what Abdullahi proposes should be accepted, the country may suffer for it as the regime may become worn out after a long stay. At the best, their services to the nation may become mediocre.

Their mistakes are, at present, comparatively few simply because their time is limited and as such they seize every opportunity to do their best for the nation.

If circumstances should make it necessary for the Army to stay on after 1976, the choice should be left to the people to make, in a referendum.

Rehem A. Adeyeye

Kano

# LETTERS

## TO

# EDITOR

**KANO  
CINEMA HOUSES  
MORE TICKETS  
LESS SEATS  
FOR  
AUDIENCE**

Kindly allow me a space in your popular magazine to comment on the deplorable state of cinema houses in Kano. This is necessary because of the high importance attached to cinemas as means of entertainment and relaxation.

At present there are six cinema houses in Kano in full operation. Each of these cinema houses contain the following seats:—Plaza 1,743, Palace 1,600, Queens 1,500, Rex 1,500 and Sheila about 1,000. It is therefore deplorable that despite these generous audience proprietors still overcrowd their cinema houses by selling more tickets than there are seats. The result is that some customers are forced to stand through out the show, there is hardly enough breathing space for everyone and some pick-pockets even seize this opportunity to practise their "trade".

The whole set-up becomes more deplorable when one watches a nursing mother with few months old child join in the struggle for even a standing space to watch the film show. Such mothers are best advised to stay at home until their children are older, or come to the cinema alone.

I hope the cinema proprietors will stop this practise of over selling tickets before some unpleasant incidents occur.

Mohammed Chigiri

Kano

The state Government should do something immediately.

Editor.

**KANO  
PILLARS  
ARE  
GREAT**

Kindly allow me a space in your popular magazine to congratulate the Kano State soccer champions for their successes.

The Kano Pillars are actually displaying real soccer artistry in the current national league matches. This can be seen by the Pillars' victory over the much-fancied Benin Vipers on the latter's ground. They also humbled the much-publicised New Nigerian team and taught soccer lessons to a host of other teams.

However, these successes are largely due to the support, encouragement and all kinds of assistance rendered to the players by the state government. The Military Governor of this state, the new chairman of the Kano State N.F.A., the state coach and a host of others should be thanked for all they are doing for our wonderful players. We also hope that these people will continue helping not only the state team but also individual clubs in the state.

Mohammed Ibrahim

Kano

**FEDERAL OR STATE  
CONSCIOUSNESS ?**

Although the Head of State and other Military Governors have been doing their best to awaken national consciousness in us, many civil servants and employers of labour still lay more emphasis on state of origin when dealing with the public especially applicants.

My personal experience these past months when I have been job hunting has been frustrating. Anytime I am invited for an interview, most interviewers end up telling me "sorry, I want an indigene of this state"! This also applies to jobs in Federal Establish-

ments. I believe that somewhere in our constitution is a provision against discrimination and guarantee for every Nigerian to live and work anywhere in the country.

Many of us suffering "commonners" will be happier if people give practical interpretation to this provision.

Ifeanyi Ikonne

Enugu

**HAS NEW ERA  
FEMININE  
COLUMN  
DISAPPERED?**

I am very proud to say that since the birth of your gradually, but most up-to-date and informative magazine the 'New Era', I have not yet missed a copy.

But surprisingly enough, the 'New Era' has for the past few months, missed that most educative column of hers—"NEW ERA FEMININE FORUM" (August Issue).

In fact I could remember very well, that the author of the first article in this column opened it by saying, "Bless: this column oh Lord". I am afraid therefore to say whether this prayer was accepted by the Lord or not.

For neither the article nor a similar thing appears in this blessed column ever since. I wonder therefore, if the author actually meant to, I quote again, "defend the women folk to the last and expose them to any logical conclusion", as she puts it.

Mr. Editor, Please where is Miss Abigail Adeyemi? She should please give us more of her articles!

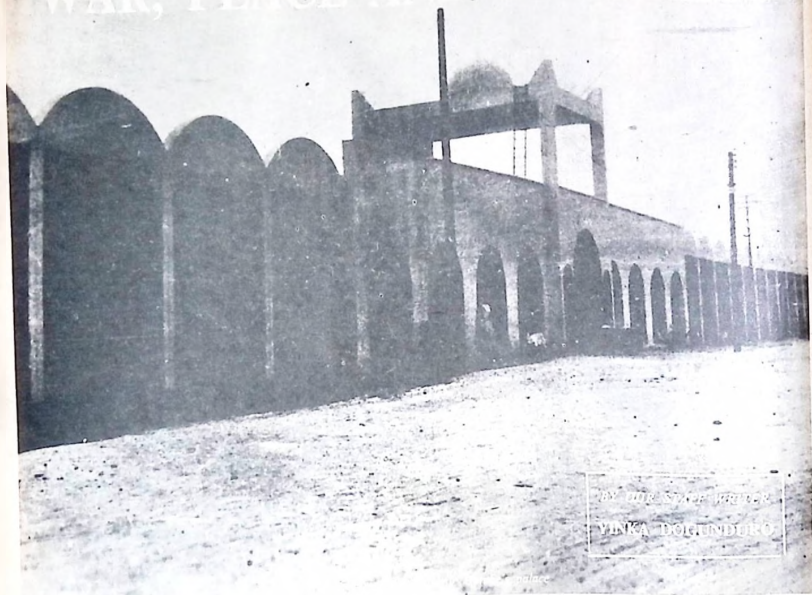
Lilias A. Garba

Kano

Thank you for your observation. Watch out for Miss Abigail Adeyemi's column.

Editor.

# GOMBE HISTORY: LEGEND OF WAR, PEACE AND PROGRESS



AT Yola—Bauchi road junction, some grim looking policemen and army stop you. The traditional glance through your 'particulars' is done with every military precision. You are one mile from Gombe.

Then you drive down a gentle slope. And suddenly the broad tarred road gives way to a narrow street. You are in Gombe town.

The first impression you get of Gombe is the general cleanliness of the town. It is completely free from the stench that characterizes some of our big cities like Lagos or Ibadan.

The town is compact and that might explain why the streets are too narrow to accommodate the teeming population.

Houses are perched on the rugged, undulating feature. Nearly in every street there is a hotel.

Opposite the drab, old fashioned Local Authority combine offices is a magnificent mosque, one of the most modern and artistically built in Nigeria built at the cost of £8,000.

Seeing the somewhat superfluous life in the town one would almost conclude that the people of Gombe are idle, lazy people. But that would be an understimation.

For Gombe people are renowned farmers. Nearly all crops do well in Gombe. But the best and most important cash crop in the area is cotton.

The Government of the state fully realizes this local speciality and is determined to utilize it to the fullest.

Already a ginnery, run by the British Cotton Growing Association (BCGA) is in town. The ginnery turns out over 1,000 bales of cotton everyday during production season. Gombe cotton is of a very high quality. According to 1971 annual report of the Northern States Marketing Board, the North East topped the rest of the states in cotton production. At state level however, Gombe came first.

Because cotton ginning offers only seasonal employment, the Government has taken a step further in encouraging the people to produce this very important commodity.

In the four-year plan, two industries are to be established in Gombe. These are textile, and cotton seed processing industries.

These industries when in full working capacity will have a labour force of over 3,000. The estimated cost of the two projects is £5,000,000

The textile industry will be fed by cotton lint from local ginneries around. A turn-over of 25 million square yards of materials and about 600,000 blankets per year are expected when in full operation.

The oil seeds processing will get its raw materials from an estimated yearly production of 35,000 cotton seed in the area.

That is not all. 25 miles outside Gombe is a thriving industry which if given the right attention would not only revolutionise farming in the area but capable of supplying the whole country with adequate high quality tomatoes. This is the Kyassa Farm Institute.

A brain-child of a Syrian Alhaji Kayyese, the farm occupies a colossal area of 8,000 acres. 5,000 acres has been brought under affective use.

Crops range from tomatoes, onions, red peper and leitus, to mangoes, cotton, and mulbery. The later is used to produce warms which help in cotton production.

A two mile irrigation system waters the farm. The loamy, alluvial soil is worked with tractors of varying sizes and make excellent yields.

For example, 85 tons of onions per acre is harvested everyday. Over 200 bags of peper, and just a lot of tomatoes. Over 200 tons of tomatoes is harvested daily. There was no much waste of tomatoes that it seemed over half of the total yield is lost. Yet lorry

loads of tomatoes leave this farm for Maiduguri, Kaduna and Lagos everyday.

This is a good example of what mechanised farming can produce. Every crop in this farm does very well. There is a fantastic result from a two acre tobacco plantation.

Alhaji Kyassa gets a good return from the sales of his crops. Onions are sold at £400 per acre. When he sells to companies, they pay him £14 per ton.

The general result of this institute is so re-assuring that a tomato and canning factory is under construction at a cost of about £1 million. Production has already started.

Designed in Italy, the factory will be the first to make use of that process akin to industrial production division of labour. The complex factory will produce tomatoes and can simultaneously. Production would eventually be at a low cost as it is located near the raw material. Transportation would not be a problem either. The railway line extends to Gombe and evacuation to Lagos and other big cities would be easy and cheap. Another asset of the factory is the canning which would be carried on there. In fact, little or nothing would be imported after the installation.

When production is fully started, a total of 7,000 tons of tomatoes per an annum is expected.



The Emir of Gombe, Malam Abubakar. He has done a lot to be remembered.

Employment opportunity is ensured. At present 200 labourers are employed. The number will rise to over 300 on completion.

The site of the Gogola Dam Project, is a little over one mile from the farm. If proper planning and co-ordination is made, the irrigation services of the dam could be extended to merge with the existing one in the farm. This will give room for expansion.

Then the government could even acquire a greater share of the farm and extend its activities. When this is done, the benefits to be derived from the operation would be immense.

#### GOMBE HISTORY

ALL that could be remembered of the early years is that by about the fourth century, some kind of supremacy had been established over the Soninke Mandingoes by an immigrant dynasty of what the Tarikhal - Sudan called white rulers. These immigrant Kings were known as Kaya Manga who ruled Western Sudan for centuries. There was once a descendant of Kaya Manga known as Bin-Kaya Mob who was the Emperor of Mande in Western Sudan during the 10th century, and he was very fond of his grandson Bin-Abubakar whom Kaya Mob, gave some portion of his Empire known as Ukuba.

Bin Abubakar, was the grand father of Aliyu Ukuba the father of Usuman. Aliyu Ukuba was a koranic Malam, who married the daughter of a wealthy man in Tibati. Their son Usumanu settled at Lakuma near Shellen, and took to preaching Islam. It was noted in the early days of Islam, that Kaya Manga dynasties received Islam from Abubakar Almoravids, the powerful Sanha-ja-Tuareg since 1077 when Almoravid subdued the Ghana Empire and established Islam in that part of the world.

PLEASE TURN OVER



The £80,000 central mosque at Gombe. It was constructed by the people of Gombe through self-help

Usumanu Ukubam married the daughter of Gongon (Amna) or Chief of Shellen known as Janaba. A son, Abubakar was born at Mada (Old Shellen) in 1762. The offspring of such mixed marriages was known locally as Kambarijo. So Abubakar was Kambarijo blood by birth. His father died at Gombo in Adamawa Province, where his religious wandering had taken him.

**Abobakar 1762—1841**

After his father's death he was taken back to Shellen by his mother, where his grandfather nick-named him Buba Yero because he had large eyes. Yero, being the Kanakuru Janafulu word, means large eyes. So this nick-name surmounted his original name Abubakar.

He received this Koranic knowledge from his father, and few years after his death Buba Yero travelled to Kakuwa in Bornu Province, where he acquired full koranic knowledge and talents on Islamic ideology. In 1810, he proceeded to Dagal in Sokoto Province to the famous Shaikh known as Modibbo Dagal. On his way to Dagal he stopped at Katsina where the chief gave him his daughter Zulai to wed. A son Sulaimanu the first Emir of Gombe was born. He is also said to have stopped at Daura where also the chief gave his daughter Hauwa with whom a son Muhammadu Kwairaga the 2nd Emir of Gombe was born. It is known that apart from Sulaimanu the 1st Emir of Gombe, all the hereditary Emirs had Daura descent attached to them.

He spent almost ten years with the Shehu, and in 1820 he was honoured with firih Jihad flag, among the twelve that were distributed. He returned to Shellen, where he resumed his Jihad conquest. All the clan settlement along Gongola valleys were ravaged by Buba Yero, before he had been signalled by Shehu Usumani, and as such the tribes of Lala, Yungun, Holma, and Gombe, were taken from him by the Shehu and given to Modibbo Adama of Adamawa. Later on Buba Yero and his junior brother Hamma Ruwa. Emir of Muri extended their Jihad conquest up to Fali and defeated them at Bulmi. They conquered as far as Kororrofa, the city of Jukuns. Buba Yero then placed his junior brother Hamma Ruwa to subdue any ooming revolt by the korororofa and other pagans around Muri.

His first town of settlement in Gombe Division was Gurbol, Ribadu in now Nafada District along Gongola Valley in 1814, and he lived there for seven years and then moved to Dukka and spent years. Later on he moved to west of Dukka, still in the valley and established a town which is now known as Buba.

**How The Name Gombe Originate**

When Magajin Garin Gombe who was sent by Buba Yero to look for suitable site for their new settlement, he recommended a site near a hill some twelve miles, West of Dukka. There Buba Yero built a fort near a big Boabab tree, known as Gombe Memositi by the local Bolewas, who worshipped the tree as god. Some of the Bolewas came down from the hill tops and settled with fulanis in the fort, and they called the Stockade settlement, Guru Gombe Memositi, being Bolewa word, meaning Fortre. They intermarried with the Fulanis and their children began to refer to their village simply as Gombe.

Buba Yero after so many Jihad conquests, turned his attention to the North. It is said that he joined Misau, in capturing Birinin Ngazargamu the then capital of Bornu Province, after ravaging Darazo and Logo.

It is said that dissensions rose between him and his brother Hamma Ruwa, Emir of Jalingo in 1833 and the people of Jalingo appealed to the Shehu for their independence from Gombe.

The Shehu then agreed to their request, but told them "On Kirdi" (Fulfulde) though given independence, but were late to receive Nihad Flag that's why nowadays the Fulanis of Jalingo are known as Fulanin Kiri. Buba Yero died in 1841. Like so many of Usman Dan Fodio's Flag bearers, he never assumed the throne for the kingdom he found, but preferred the title of Modibbo Gombe. On his death, the town was named Gombe Abba in his memory, and by this name the town of Old Gombe is still known.

**Suleimau The 1st Emir of Gombe 1842-1844**

As was stated in my previous notes Buba Yero married the daughter of the Chief of Katsina, known as Zulai and on his return from Sokoto to his capital which capital which then was at Shani in Biu Division, and his wife gave birth to a son called Suleimau who became the first Emir of Gombe.

From Shani he moved to Gulani, and there, his wife Hauwa the daughter of the Chief of Daura, delivered a son known as Muhammadu Kwairaga. This is the reason why the GOMBE ROYAL DYNASTY is now known as Shanima Gulanima Fulbe Janafulu. Suleimau when he assumed the throne of Gombe, recaptured the towns of Gadam and Wawa, and publicly sat on top of Gadam's Chief Corpes as a warning never to rebel again. Suleimau's followers grew tired of his continual campaigning and when they complained to Sokoto, the Sultan summoned the Emir of



The Ciroma of Gombe. Malam Umoru Abubakar, third son of the present Emir.

Gombe, to warn him to pay more attention to his capital Gombe Aba, rather than being always, "at his Sword." On his his way home to Gombe, Suleimau died at Kano in 1844.

**Muhammadu Kwairaga, 2nd Emir of Gombe 1844—1882**

Muhammadu Kwairaga assumed the throne, after his senior brothers death at Kano and he subdued the Tangales, Waja, Dadiya, and Cham, in 1850. In fact all the Waja district areas, came under Gombe in his reign, and he placed his brother the Sarkin Yakin Gombe, to be in-charge of that district. He crushed so many revolting pagans. He died in 1882 and was succeeded by Abdulkadiri Zailani.

**Abdulkadiri Zailani 3rd Emir of Gombe 1882-1888**

It was in his reign that Malam Jibrilla came to Gombe for the second time and began to cause trouble. Jubirilla was known in Gombe history as 'Malam Zai and Modibbo Bormi'. The Modibbo came from 'Jabdo' in Katagum Division after a quarrel with the Emir of Katagum, and he migrated to Zai, in Fika Division and then to Zange and Nafada in Gombe Division. Later on in 1882, when Zailani assumed the throne, he asked him for a better place to farm and settle with his followers.

Emir summoned the village Head of Bage known as Buba, to give him a place to farm. The

village head gave him a place three miles east of Bajoga town: known as Bormi. Bormi in Babir language means 'thorny bush'. Jibrilla built a settlement there and named it Kafwol Bormi. Later Malam Jibrilla began to win reputation as a magician, among the people, and his legend-Main gained him a large following, among them many fugitives from enslavement or from justice. Soon Jibrilla proclaimed a revolt against Gombe and began to ravage Bage and Nafada village areas.

Malam Jibrilla's agration on gaining more fugitives had reached its climax in the emirate, and in 1888 Zailani marched to Bormi witha mighty force which by then could surpass and crush Bormi, but unfortunately rumours spread among the forces, that if the attack on Bormi was successful by tomorrow, the Emir would automatically dispose one of his powerful Office Holders. In such case, the Emir led his forces in the battle, without knowing that the forces were disintegrated. When the Emir ordered the attack not a single spear was lifted. In fury, the Emir rode forward alone, and approached the wall of Bormi. He was badly wounded, and taken to Sangaru a village near Bajoga by his people. He died the following morning, Friday, March, 14 1888, without ravaging Bormi. Malam Jibrilla was very happy with the instance, so he grew more and more active and many villages and towns in Nafada district, subdued to his 'Might'.

**Hassan 4th Emir of Gombe  
1888-1895**

Hassan succeeded his brother, and his prodigality dissipated the wealth of Gombe. Even with the help of armies from Bauchi, Katagum, Hadejia and Misau, Hassan was unable to subdue Malam Jibirilla. One story has it, that, Malam Jibirilla shrewdly bought off the Emir with presents and promises of allegiance, until the assisting armies withdrew. Hassan died on November 6, 1895 and as none of his sons was old enough to govern Gombe by then, his junior brother Tukur was appointed the Emir.

**Tukur the 5th Emir of  
Gombe**

Tukur had been a favourite son of Kwairaga, and Kwairaga before his death urged the Council of Selectors to prefer Tukur first than his elder brother Umaru. So the Selectors fulfilled the 'Will' of Kwairaga and Tukur became the 5th Emir of Gombe. He was a hard-hearted fellow always, believing orders for Bormi's attack. He not only exiled Umaru, his elder brother who would succeed him when he died, but also made efforts to have him killed. So most of Tukur's reign was occupied in wanting to get rid of his brother on one side and the reputation of Bormi on the other. He died of heart attack on the October 9, 1899 at the age of 28.

**Umaru the 6th Emir of Gombe  
1899-1922.**

On Tukur's death, Umaru came out from his refuge with the Galadima Bubawa of Ako, where he had been hiding from his brother's hatred. There ensued a bitter struggle for the throne. The people of Gombe, choose Jalalo another junior brother of Umaru without consulting the district heads. This abuse of tradition so incensed the leaders of the Emirate that they joined Galadima, who marched on to the capital, bringing his nominee, Umaru with him. He camped outside the capital walls and announced to the people of Gombe that he had brought them their new Emir. After lengthy discussions, Jalalo was driven out of the palace and Umaru assumed the throne in 1899.

Umaru's reign could hardly have opened less augury. The support he had from the Galadima of Ako, meant it was almost impossible to resist the claims of Ako district for independence of Gombe, especially when Galadima Bubawa enlisted the support of Manga Emir. Worst still, Malam Jibirilla at Bormi continued an active menace of the peace of Gombe Emirate, at one time even Malam Jibirilla allied himself to Rabeh, the usurper of Borno. Wisely enough the Emir sent to the Modibbo Bormi wanting peace with him and in 1900, an uneasy peace was declared between Gombe and Bormi. The people of Bormi from that date stopped ravaging Gombe villages.



*The Cirama of Gombe seen slaughtering a ram during the recent Id-El-Tiltir celebrations at Gombe.*

On the February 9, 1901 news reached the capital that Allah had sent men from the depths of the black waters to destroy the Islamic religion and put their fiendish art instead. Thus the coming of the Europeans to Nigeria. News also reached Gombe that the Emir of Bida, Bauchi, and other surrounding Emirates couldn't resist their might and in fact panic seized the Fulanis of Gombe, especially when they heard that the strangers had fiendish sticks, which could kill anything afar with smoke. The Emir was aware of the rumours, but told his people to be calm, not to panic.

On Tuesday the August 21, 1902 British forces reached Gombe and camped outside the walls. They sent a delegation to the Emir asking whether there will be war or not. The Emir assured them that there was no need for war but peace. So the Emir paid his allegiance to British forces without delay, and as such, the Commanding Officer offered to assist the Emir in subduing

any rebellion. Umaru told the Commander that Bormi menaced his Emirate. They were then led to Tongo the then capital of Modibbo Bormi, and met the Modibbo there. A battle took place at the outskirts of Tongo and soon Malam Jibirilla and few followers ran away. He was captured and later exiled.

**2nd Bormi Battle 27th July, 1903.**

Bormi re-appeared again as destined, reinforced by fleeing fugitives and deposed Emirs and Chiefs with their followers. The Sultan of Sokoto Attahiru the 2nd, the Ex-Emirs of Keffi, Misau, Magaji Dan Yamusa of Keffi, and a number of other important personalities from Kano, Bauchi, Gombe and Misau who had been either deposed or dismissed from office by other Emirs, fled to Bormi. The town once more was filled up. When the British forces returned to Gombe after subduing Kano, Hadejia and other Emirates around they proceeded to Bormi. While the Sultan of

Sokoto who was dodging the British, heard the news that his way to Mecca was barred by the French at the Lake Chad, and by Fed-el Allah, in Southern Borno, the Sultan then decided to defend Bormi. This movement of religious dynamism of the Ex-Sultan was known as 'Perol.'

On July 26, 1903 British forces led by Major March reached Bormi and encamped near the walls. The following morning July 29, 1903 the battle began with many casualties on both sides. After the fierce battle ended or rather after the British Column had won the battle, it was found that both the Commanding Officer, Major March, and the Sultan were among the casualties.

The graves of both the Ex-Sultan and Major March are to be found near the ruins of Bormi, a town which remains, but in history. Many believe that the flag handed back to Sokoto at a special ceremony in 1961, was the Personal Green Standard of the Ex-Sultan, taken by British during that battle of Bormi.

In 1913, the Divisional Headquarters of Gombe was moved from Gombe to Nafada, being more accessible both from Kano and from the river. West African Frontier Force detachment was installed at Nafada. In 1918 he attended Kano Durba, when Edward the III came to Kano. However, after his return from Kano, a new site was selected at Doma in Akko District and there the Emir took up his residence in 1919, renaming the town again as Gombe Doma. On the same date, the detachment of Frontier Forces and the hospital were transferred to Bauchi; and the District Heads who were formally 13 reduced to three. Umaru died in 1922 and was succeeded by his son Haruna, the 7th Emir of Gombe in 1922.



*The Emir, Malam Abubakar gets a helping hand while putting on his shoes after prayers.*

In his reign the British began to establish a permanent system of 'Indirect Rules' by Lord Lugard. Haruna was inaccessible to his subjects and it was during his reign that permanent cement buildings of N.A. Offices started. In 1925, he attended Durba at Kano, and in 1930, a clash of interests between the Emir and the Alkali, led to the dismissal of the latter. Also in the same year, the Emir attended the first meeting ever to be held of Chiefs and Emirs, at Jos and Kaduna. In 1933, he was honoured with the 2nd class staff of office, by the Lieutenant-General and it was during that year that mail services were instituted between Gombe and Bauchi. In 1934, Haruna visited Lagos on sight-seeing. Haruna died in 1935 and was succeeded by his junior brother, Abubakar the District Head of Nafada.

**Abubakar the 8th Emir of Gombe  
1936 to date**

He was born in 1902 at Gombe Aba, and is the 9th son of the late Emir Umaru. He is the first Emir of Gombe that had primary education among the dynasties. He finished his primary education at Gombe Aba in 1907 and attended the first Veterinary School at Kano from 1919-21. He returned to Gombe in late 1921 and was appointed the first Veterinary Officer in-charge of Gombe Emirate. In 1930, he was up-graded to be the Chief Scribe of Gombe N.A. and in 1932 he was transferred to Nafada District as their District Head. He was installed as Emir in 1936 in succession to his brother Haruna.

His reign will be remembered by historians, for up-grading Gombe Emirate to a First-class Chieftdom in 1955, at a ceremony in Gombe, by the then *British Colonial Governor, Sir Gawin Bell*. The Emirate's growth to great prosperity over the past decade has been remarkable. It was in his reign that Nigeria under went drastic changes in both colonial, political and the military regimes.

He was the first Emir to be honoured *O.B.E. and C.B.E. and Nigerian Medal C.F.R.*

In fact a number of first class amenities were provided during his reign. He has done a lot to be remembered.

It is interesting to compare the thriving communications junctions of Gombe to day, a vast center of trade in the North Eastern State of Nigeria with the gloomy situation of thirty years earlier. that the Emirate is now one of the principal focal points of the North, and where the possibility of expansion are confined by the paucity of local resources. Abubakar has done plenty and is doing more for his people.



*Malam Abubakar (arrowed) leading his people in prayer*



*The old and young gather to offer prayers to Almighty ALLAH. The occasion was the recent ED-EL FITR celebrations.*

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# "DR" OYENUSI



"Dr." Oyenusi

To few Nigerians, the second year of our post-war era had been peaceful but eventful. We hailed the foreign policy of the Head of State, General Yakubu Gowon; we saw the dynamism of Colonel Osagbovo Ogbemudia; witness the energetic Kano Governor Alhaj Audu Bako and his remarkable reconciliation efforts and we mourned the temporary absence of that celebrated columnist Sad Sam. But in all, the capture and execution of Ishola 'Doctor' Oyenusi have been as eventful as they were spectacular. Ishola Oyenusi, the underworld leader of Nigeria's crime land had, when it came, acknowledged the fairness of retributive justice; he had surrendered to the vengeance of fate and when death came he died smiling. Ishola's capture and death have left great lessons to our erring generation and to posterity. For the Oyenusi's confession of his guilt, his acceptance of justice and his lesson to all of us living I confer posthumously on him, My Man Of The Year 1971." Award.

'Doctor' Ishola Oyenusi was born in the former

Spanish Island of Fernando Po which gained its independence answering Equatorial Guinea. He schooled at All Saints School Oshogbo and proceeded to Abbot Secondary School, Sapele, where he read up to class three before he left school. After a brief spell with Shell B.P. as a messenger, Oyenusi left to become a seaman. That was his last job before the criminal instinct in him got him. Married with two children, Ishola started a rob- and -kill adventure which dwarfed the activities of known gangsters in Nigerian criminal records.

The 'doctor' who operated with guns and prescribed death to people confessed a litany of crimes dating from the Palm-grove house robbery in 1965 to the fateful Wahum operation. Among these were the May 1967 £14,000 robbery at Standard Bank of West Africa, Lagos; the £2,850 robbery at Maiduguri Rest House in October 1969; the March, 1970 robbery and murder at Bode Thomas St., Surulere, Lagos; the £4,000 robbery at Excelsior Hotel casino Apapa, in May 1970; the

robbery and murder of 'Sobo' Suara at Ibadan Ring Road etc. The killer-criminal did not stop there. He went further to insult Police Superintendent James Oyeibisi who was his captor "You are lucky I am not with my gun, said that devil incarnate.

What lessons have we learnt from Ishola Oyenusi's appearance and exit in our scene. "Whenever the time comes to face the firing squad, I will mount the stage with a smile. I will be ready. We all know that robbery is no good. I will choose to be executed publicly because many people will see me. They will see that I am not an old man and that what happened to me was not my own making. Many parents will then know how to bring up their children. I can only advise the beginners that the end of criminal is always bad and horrible. They should quit crime fast." Those were the words of 'Doctor' Ishola Oyenusi in his last days on earth. Those words were sufficient to deter those who have defrauded and those still defrauding the Nigerian

What lessons have we learnt from Ishola Oyenusi's appearance and exit on the Criminal scene? "Whenever the time comes to face the firing squad, I will mount the stage with a smile. I will be ready. We all know that robbery is no good. I will choose to be executed publicly because many people will see me. They will see that I am not an old man and that what happened to me was not my own making. Many parents will then know how to bring up their children. I can only advise the beginners that the end of criminal is always bad and horrible" — Oyenusi.

STORY BY:  
EAGLE CHINAGOROM

people and government; from the guilty politicians of the past to the dishonest civil servants of the present and to the avaricious bus conductors, that they will not escape the vendetta of our national flag. Do what we can, summer will have its flies.



Zero hours for criminal - killer "Dr" Oyenusi.

man of the year

# 1971

Our first republic should be termed a republic in a deplorable haste. Every body was hurrying to excel the other with his brand of tribalism and nepotism; everybody was endeavouring to implant his own idea of classical embezzlement and avarice. It was a time when the nation drifted further and further away from the shoes of moral and spiritual excellence; a time when our society lost aesthetic value and spiritual happiness and in the vacuum that ensued, we embraced the world of ostentatious living and greed. Ishola Oyenusi's capture and execution spotlighted the evil of crime and its consequences. But the Oyenusi lesson advocated for an immediate spiritual rebirth and a renunciation of selfishness and materialism in a nation where materialism has become an article of faith.

The first republic is over and once more we nurse the hope that in the military interregnum, the new Nigeria of our dreams will be brought into practical manifestation. Facing us are the tasks of ingermating into our society, those human virtues that make for collective psycho-physical rebirth of a people and to cleanse Nigeria of her most malignant malady which borders on corruption and fierce - sectarianism. These tasks when completed will ustify the aspirations of our people embodied in our national anthem that:

"Our Flag shall be a symbol that peace and justice reigns In peace or battle honoured and this we count as gain: To hand onto our children a banner without stain." By then, we must have set a national bulwark that will avoid a repetition of our past malpractices and mistrust and ensure that the bitter events of the past decade will not happen again in our life time nor in a million years to come.

Unlike many of them still in our midst, Oyenusi was captured and uncomplainingly, he accepted the penalty of his crime against society. There are still many clandestine Oyenusi's here and there in this country They may not carry arms like the notorious 'doctor' but with their criminal ingenuity and with their pens, they will make Ishola envy them in his grave. Afterall, the pen is mightier than the sword. This class of men could be found in our high offices, they could be found among the uniform lads who changed their numerical strength from 60,000 to 70,000. Luckily, the Head of State discovered this and meted due punishment to the culprits; they could be found among the market traders who produce artificial scarcity and inflate the prices of goods. If you do not find them, do not despair, for they will not elude the Oyenusi lesson; the lesson that all who sinned against the fatherland must not escape the day of retribution. The day may not be today, but it will surely come. And the man who gave the nation this lesson is my man of the year.





*A general view with the Ophthalmic Unit in the foreground and the original Guinness Eye Clinic in the background.*

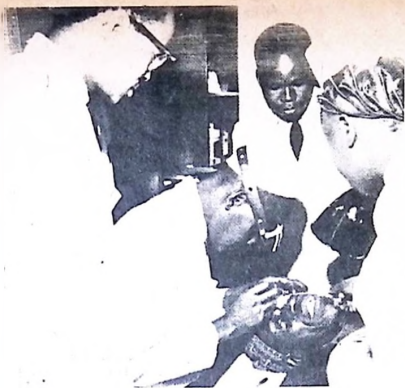
## More Hope

## For

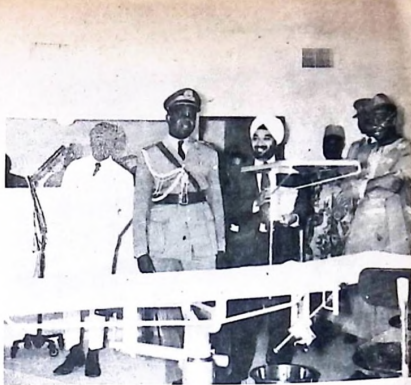
## The Blind

THE great day was February 23, 1972 in Kaduna, the capital of the North Central State where and when, His Excellency the Military Governor of the state, Col. Abba Kyari, declared open the Guinness Ophthalmic Unit—a hospital where all varieties of eye troubles and blindness are treated. This unit which has now become an important institution of the nation, is a child born after decades of long and careful experiment. Of all handicaps, it seems most woeful that one should be blind, locked out from all that the world holds joyful and dear, thus any attempt to cure this ailment which is largely spread in our country, is a step worthy of note in our social advancements. However the clinic has been built to help restore sight to the blind, never-the-less it has other tasks to perform as can be noted from the statement of His Excellency when he said: "Perhaps the most significant feature is the contribution which the Ophthalmic Unit has made in teaching and training and the advancement of medical science."

It was a mighty project launched ten years ago by the government of the former Northern Nigeria aided by Guinness Nigeria Limited. The then clinic was opened on February 13, 1962 by the late Alhaji Ahmadu Bello and Bejamin Guinness, the viscount of Evelden. The company has gone a long way in helping not only the country but the most unfortunate ones who could have lost their sight forever and our gratitude could only be expressed in the words of the Vice Chancellor of Ahmadu Bello University: "Guinness," he said "would go down in the history of this country as one company that has contributed in partnership with the governments of this country in saving the sight of many who might



*A minor operation being performed at the clinic*



*Col Abba Kyari goes round. With Governor Kyari is Dr. Ishaya Auda (right) and Professor Bhar.*



*Patients waiting for treatment at the clinic*

otherwise have lost them through serious eye diseases." The £46,000 clinic has been able to treat in 1971, alone 72,000 patients. These include 1,500 who underwent major optical operations and 60,000 for minor operations. At the present record, a total number of 500,000 has been treated, most of whom are outpatients. The Unit, formerly an outpatient eye clinic with 8-10 beds, was aided a second time in 1969 when the Rotary Club of Kaduna donated to her an outpatient shelter.

The clinic made a landmark in 1968, when it became the first eye clinic in Africa to produce lenses of assorted types which hitherto were being imported from overseas. The ophthalmic unit does not stop only at this but has other aspects as mentioned by Dr. Ishaya Auda on February 23 1972. "In addition to the services to the nation and beyond, teaching of medical students, doctors nurses and other auxiliaries would now be conducted with vigour, and the most important research in order to work out preventive measures against blindness would be embarked upon with vigour".

In pursuance of the above the unit so far has been running teaching and training courses for 50 undergraduate and some staff nurses too, and since 1967, twelve staff nurses undergo a diploma course each year. All these are done under the good auspices of the Institute of Health of Ahmadu Bello University.

Presently the unit is composed of 54 beds both for male, female and children. Two research rooms and of course one complete Ophthalmic theatre. The effort has been made possible due to joint effort of the Institute of Health of A.B.U. the northern states governments that has subscribed larger part of the finance and the Guinness Nigeria Limited which contributed the sum of £16,000 and whose name the unit has been called. The company which was represented on the opening ceremony by Mr. F. P. Clift had this to say about its humanitarian services. "While we always bear in mind our obligation to shareholders, we are also fully conscious of our social responsibilities as good citizens in the places where we live and work. We believe in being fully intergrated and fully identified with the aspirations of the societies of which we form a part."

No doubt like its sister, the S.I.M eye hospital in Kano, the unit will go a long way to give new succour to many of our brethren invalids — the blind whom statisticians tell us are numbering 40,000 and 50,000 in the country. A promise has been made to carry out researches and reduce the cause of this notorious disease and we hope something will be done by governments and charitable organisations to make this a success, because, this centre does not limit its services to Nigerians only but to the unfortunate everywhere. Meanwhile it is believed that the Nigeria Medical Council after careful scrutiny, has already, recommended that this is the best unit to develop into the main postgraduate teaching and research centre for disease of the eye for the whole country. It is left for us to accept the call and offer our little aid as is the major task of Professor Bhar of A.B.U. on whose shoulder the major weight of this project has been laid since its inception a decade ago.

# THE WORLD OF SCIENCE

## NEW DISCOVERY IN RADIO TECHNOLOGY

Severally it has been that Nigeria requires men educated in the field of science and technology. In the award of scholarships this line of education is given priority. If a little of this money could be allocated to the promotion of some of our youths who at one time or the other has showed ingenuity and zeal in what may be called natural arts or technology. I hope that in the near future, Nigeria will boast as one of the worlds possessors of scientific inventors. This could be proved by the latest invention made by a private radio technician who has successfully designed and constructed a new brand of stereo phonograph.

The inventor Mr. Geoman Osuagwu living at Kakuri south of Kaduna, is the sole manager, of his one man business known as Gemo-Flash Wireless Technical studio. Geoman started the experiments that led him in to success several years ago at his home town at Umuhu-Okwato in Owerri. Mr. Osuagwu's invention is a three metre band stereo phonograph capable of receiving on two loudspeakers at variable tones, and while the radio is on, or the record is being played one can announce at the same time through an external mouth-piece. His zeal also extends to the invention of a system of traffic-control light whose sole mechanism is a table clock.

When contacted, Geoman told his long story of experiments, observations and conclusions since childhood. He started at an early age by producing light from a thread connected to four candles dipped into oil and then lighted from one end of



Mr. Osuagwu showing the mechanised operation of his radio

the thread. When he visited Cameroon as a boy where he saw for the first time the electric light and marvelled at how it did shine without producing smoke. This in other words made him fiddle with torch batteries and bulbs to produce light. Before he came back home Geoman became a repairer of bicycle generators and flash guns.

After his school days he came to Kaduna where he was a radio mechanic apprentice for one year under Mr. Christopher Okpara. He told us that earlier in 1958, he designed and made an electrically controlled wind vane which can be installed in ones bedroom. It was in 1967 that he made his traffic light after being arrested and released for not obeying the traffic signals at Ahmadu Bello way, Kaduna. In 1967 he said he produced a battery table fan working

on 9 volts dry cell batteries. His first attempt on radio was not operating in line with any metre band but it was later modified to work on 25--90 metre band, this was in July 1971. At the latter days of the war, he drew the diagram of his two metre bands and at the end of the hostilities in 1970 he made the designs of a radio.

Finally Mr. Osuagwu has succeeded in producing something and has given a leap to Nigerian scientific ingenuity. Geoma latest invention has 13 transistors and receive on 3 bands operating on both AC and DC mains. It took him about 35 days to design and only three days to produce this £65 worth radio. The production took place between 27th and 30th of January 1972.

Geoman right now needs nothing but financial assistance and moral support from the Federal or state governments, individuals, firms or any higher institution to carry on his inventions. He promised that if he is financially assisted and given all materials he required he would be able to produce a radio of 7 metre bands. He hopes to help reduce the cost of import duties in radios by building types of higher values in this country. He hopes equally to help to give us most of the traffic control lights which is of great importance on our roads, especially now that Nigeria goes right on the road. He also hopes he would help train out more young men aspiring to go into the study of electronics.

# RE - INCARNATION:

## CHOOSE YOUR SEX IN

### THE NEXT WORLD

BY EAGLE CHINAGOROM

THE enigma of re-incarnation has defied Anthropologists since mankind started his quest for knowledge. Early man revelled in the belief that in his next life, he would make up for his shortcomings. When the advent of present day religions consigned idol-worshipping to the relics of man's superstitious past, beliefs varied regarding the age-long riddle of life after death. Science and evolution have now relegated re-incarnation to the realm of mysticism.

Here in Nigeria, our country-folks have found in their beliefs of life after death, a consolation for the maladies that afflict them. The poor, the crippled and the never-do wells are rejoicing in hope that when they re-incarnate, providence and faith will be more merciful to them.

The superstitions self delusion which many a learned man had attached to re-incarnation have baffled historians and occultists of all time. No significant event has so far shaded light on the mystery of life after death.

The present struggle between both sexes of mankind, the advantages of being a man and those of belonging to the woman-folk have induced the 'New Era Magazine' to interview some members of the public on this question: Granted that there is re-carnation and the Creator of man gives everyone an option to choose his or her sex in one's next life, will you prefer to be a man or a woman?



Omowunmi Lawal. "Give me ten lives and I shall continue to be a woman."



Sam Edet: "I prefer to be a man under all winters, woes and sorrows".

Sam Edet

"I can't ever think of myself being a woman and living in a woman's world. I prefer to be a man under all winters, woes and sorrows", said Sam Edet, the dashing young secretary.

Omowunmi Lawal

"Give me ten lives and I shall continue to be a woman," replied beautiful Omowunmi Lawal with a smile that will disarm any man. "A woman's life is simple and she has not much to worry. It is easier for a woman to get what she wants. Under a man, her responsibility is negligible. Thanks to the governments' policy, preference is given to women who want to continue their studies. Soft-minded and with little or no spirit for criminal adventures, a woman hardly gets into troubles. What percentage of women are criminals and how many are in jails?" asked Omowunmi, a lady teacher.



Janet: "I prefer to be a man in my next life"



Suwaibatu Daka: "I envy the freedom of men"



Ismaila Damagaram: "Never be a woman"



T. J. Lawal: "I derive pleasure in commanding women"

### Janet Baiyero

"I shall prefer to be a man in my next life if there is anything like re-incarnation," said brilliant Janet Baiyero an official of the United States Information Service. "It is a common saying that what men can do, women could equally do. In reality, women cannot do some."

Women are normally soft-minded and shy. Much as I like bearing children, the pains and sufferings a woman endures at childbirth are not sweet experiences. For a man, it is easy. He only does his thing and keep his fingers crossed.

Women are inactive, they only wait to be propelled by men before they act. I like the boldness and protectional ability of men. Men are free to behave anyway they like, while women are too conscious of public opinion. These and some other factors will influence my choice, if there is life after death," concluded the witty Janet.

### Suwaibatu Daka

Should there be re-carnation and she was asked to choose her sex in the next life, staff nurse Suwaibatu Daka would prefer to be a man.

"God has ordained that women should be under men and be controlled by them," said the good-natured and shapely nurse.

"I hate women's sufferings during labour and their monthly loss of blood. Women normally get old early and they are always sick. In the present age, women outnumber men so much that a man has about twenty girlfriends and more applications from girls flowing in. I will like the reverse to be the case so as to experience what men have been enjoying. Women are shy, physically weak and could be bodily attacked by any adventurer for no other reason than for being a weaker sex. I envy the freedom of men. Women are controlled right from childhood. Even in the deplorable profession of prostitution women still have a chief harlot to control them. Count me as one of the men if there is re-carnation."



Dr. Mahmud Salem "Reasons deeply rooted in religion etc."



Mrs. Comfort Johnson: "A woman's life is an ideal one."

### Ismaila Damagara

Ismaila Damagara a truck pusher, has resigned himself to fate. He believed that his suffering was from God and found no reason to grumble about being a man. Asked if he would not like to re-carnate to a woman and live comfortably by doing those things which our grandmothers forbade us to do, Ismaila shrugged: "I will die struggling than live in shame.

I shall never be a woman."

### T. J. Lawan

Mr. T. J. Lawan is a man who is grateful to God for man's inherent domineering powers. He feels confident and derives pleasure in commanding women. Lawan who is a staff nurse likes the adventurous nature of men. "Women are corrupt in this world and I won't like to come out in the more corrupt sex. Furthermore, I am against women liberation. From time, women are meant to be under men. For all these. I prefer being a man."

### Dr. Mahmoud Salem

Dr. Mahmoud Salem will prefer to be a man. Apparently deeply religious, his reasons are deeply rooted in religion, theology, psychology and philosophy. The learned doctor felt it would take numberless pages to elaborate on these reasons. But Doctor Salem would not envisage himself being a woman.

### Mrs. Comfort Johnson

A London-trained fashion designer Mrs. Comfort Johnson believes that a woman's life is an ideal one. Weighing the advantages and disadvantages of either sex the fashion expert agreed that women get their ways easily.

"Women overcome difficulties which men fail to surmount. As a woman, you always have a sympathetic audience in whatever you are requesting," concluded the charming Mrs. Johnson.

So ladies and gentlemen, we are looking forward to your opinions about the sex you will prefer if given

the option. To me, I have decided to be a girl in the next life provided it will be as corrupt as the present one. As a girl, politicians who profess to have the common man's problems in their hearts will buy me a car to elicit a smile from me. Field Marshals with vested interests in me will demole Colonels who make passes at me. I shall seduce the husbands of my friends and extract money from the salaries of the low-income workers to enrich my purse.

More important, after all these acts, when I approach the gates of heaven I shall yawn my pit for the gatekeeper and he will usher me with fanfare into the promised Kingdom.

**WE SHALL WELCOME READERS  
OPINIONS ON THIS ISSUE**

**Write New Era Magazine,  
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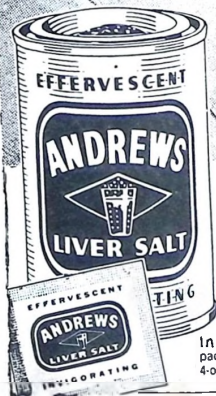
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# DESTINY THROUGH PERSEVERANCE

BY  
RAKIYA JOSE

IT is of great importance that one lives comfortably and in luxury, but it depends on the way one gets at it. Some suffer before comfort in life or before they can afford to live luxuriously. According to Shakespeare, "some are born great, some achieve greatness and some have greatness thrust upon them."

Now the youths of this country are all involved in the craze of leaving the rural areas for the metropolitan areas. One can be assured that it is from the rural areas the unlimited means of getting employment and wealth can be found from the farms, bushes and the watersides. It does not matter how difficult one finds life at the early stages.

Some of these company directors or important men in the society struggled as load carriers, vendors, house boys or labourers, before coming into wealth sometime. Every one must be given his due respect in whatsoever position he is. He must have struggled for it. His parents must have struggled for it, or he must have been destined to come into wealth and luxury in life.

Let us struggle no matter to what extent, for what has been destined to be ours in life. We stampede to the townships where we think that there is better opportunity for employment. Let us make use of the opportunity afforded in the rural areas.

Our forefather lived on pottery, carving, farming, fishing and rearing animals. They married many wives, had plenty children and were able to look after them. When one stays in an area where what to do depends on his choice having thieves and robbers in the society is totally ruled out; after coming into a township to look for job and not getting a nice appointment as one would want one becomes idle. He becomes a fertile soil for the seeds of temptation to be sown. He sees plenty things and wants most; but where is the cash? He has got to make it up somehow either worrying a relation or a friend. Where both fail, he resorts to armed or unarmed robbery. The girls may resort to Jimmy Cliffs way—"Use what I got, get what I need".

We fail to realise that God has something in stock for every one of us. Perseverance overcomes everything in stock for every one of us. Let us uphold the ideals of our fore-fathers so that they would be happy with us where-ever they are, in the ashai, in heaven or in their coffins.

# CHILDREN OF THE MONTH



*Florence Joseph 6 1/2 years*



*Abdulnasir Alhaji Hassan Sule  
Na-Abha 1 year*



*Abayomi Ogunnifun 2 years*



*Adeoye Olakunle Sanni 1 year*



*Faima Zara Ahmed 4 years*



*Monisola Falaiye 3 Months*



"There have been so many controversies about the existence of an Almighty God, His image and likeness that I feel it is worth the trouble trying to find out. Any talk about God interests me although I have always refused to be drawn into arguments about Him. I have heard so many christians, moslems and pagans talk about Almighty God."

Who is God? What is God really like? Is God an old or young man? Is he black, yellow or white? Is God really everywhere? Is the idea of a single God part of mankind's spiritual heritage? Is the idea of an Almighty God the creation of man's imagination? Few people believe that the idea of the existence of God was conceived to instill fear in man. Scientists have proved that there is nothing like God. Man's own instinct have persuaded him to believe that there is someone above watching all that we do.

According to the holy Bible and Holy Quran, God the Supreme Being, omnipotent and perfect. God made man to know him, love him, serve him in this world and to be happy with him for ever in the next.

It is believed that God is the Creator of heaven and earth. According to holy books God is everywhere to watch what we do. That there is a place like heaven where God sits and sustains the world with His love.

Many people who believe in the existence of God have argued that God is a man and not a woman. These people believe that since all the great prophets that ever lived, including Jesus Christ were men, God must be a man; God created man in his own image and likeness. Among the great prophets who came to this world as messengers of God, none was a woman.

There have been so many controversies about an Almighty God, His image and likeness that I feel it is worth the trouble trying to find out. Any talk about

God interests me although I have always refused to be drawn into arguments about Him. I have heard so many christians, moslems and pagans talk about God. Each time I hear a group of people talking about Him I don't know how I feel.

For one thing, when I was a child my parents told me that there is a God sitting on His throne in heaven and from there He watches everything that we do. I asked my parents what God looked like. The answer I got was that God is invisible and therefore nobody knows how He looks like.

Many people only agree that there is God when they are in trouble. When everything is okay they seem to forget about God. Like one of my good old friends. When he was seeking for job he was a good christian.

He used to go to the church three times a day (ordinary days) and on Sundays he takes along with him coverlet and pillow. At that time he had three Holy Bibles.

It happened that my friend secured a job later and when life changed to better he forgot all about the church. Presently he doesn't seem to believe that there is an Almighty God. He once said to me: "Look here, going to the church is a mere waste of time." Now every Sunday morning instead of been in church he would be in bed nursing serious hangover resulting from Saturday night heavy drinking exercise.

I made many interesting observations when I started my painstaking investigation. In the first place, many people are not interested to know whether God is yellow black, or white.

My investigation took me to questioning several people in their homes, churches, offices, bus stops motor parks etc. Out of about forty people whom I questioned about fifty per-cent of them are "too busy" to talk about the existence of an Almighty God. About ten per cent directed me to go to the church or mosque or to intellectuals. They believe that in the church or mosque I will find ready answers to my questions. Intellectuals, too, may improve the existence of God.

Some youths whom I met asked me to meet them in the clubs if I want any answer to my question. And in a club one young man told me: "Oga, I am a member of 'saint bottles' so leave me alone."

He pointed to a far corner of the club and said:

## IS THE IDEA OF AN ALMIGHTY GOD THE CREATION OF MAN'S IMAGINATIONS?

"Look at that man sitting up there. He is the proprietor of this club, therefore he is the pastor of this our church. Go and ask him if he knows God".

I walked straight to the proprietor of the club and during the course of our conversation he made me to understand that his path to success was strewn with odds. "I did not sit down in my house and wait for God to help me," he explained. "If there is God let Him come and help us. Everthing should have been easy. I cannot believe what I do not see. The day I see God I will believe in Him.

**REMI OSHINEYE:** There is God. God is in Heaven. He is our Father. God is superhuman. He has done so many wonderful things for us on earth.

The Almighty God is the creator of heaven and earth. I believe that God sits in heaven and watch all the things we are doing on earth. What I do not know is the image and likeness of God. I don't know whether God is a man or woman. All I know is that God is God.

**SUNDAY ODUNOLA:** I am a Christian and I believe in the existence of an Almighty God. He is invisible. Nobody knows where he is. My believe is that God is everywhere, even in my soup pot. Without God there would be nothing like heaven, earth, sun, rain or any human being. God is the creator of all these. What God can do, man cannot. Upon all scientific achievements, has anybody created and living creature? I don't know if God is a bearded old man or youngman. I have never seen him so I cannot know. I know that on the last day all of us who are curious to know Him shall see Him. On the last day God will deliver judgement and every man shall account for his deeds on earth. Some people will go to hell and some to heaven and purgatory.

**JOHNSON SHONUGA :** I believe that man is the image of God. We can imagine that God is like man in shape. The power of God is by far greater than that of man. God is supernatural, eternal, omnipotent, immutable and perfect. God has no permanent place of abode. He is everywhere.

**JOHN IKECHUKWU:** "I will never associate myself with anything connected with the church, mosque. You can call me an atheist or a free-thinker. I believe, and firmly too, that the idea of an Almighty God is the creation of man's imagination or part of mankind's spiritual heritage. I do not believe in the existence of any God, heaven or hell. It is quite true that the church is losing the membership of the young ones, these days. Instead of going to the church or mosque to worship the young ones prefer to go to hotels to drink and dance. Since I was born I have never been to church and I hope never to go there in my life.

**FRED IDAHOSA:** These days nominal Christians are deeply religious persons who outwardly embrace Christianity but devote the inner springs of their being to ancestral gods because Christianity has proved unequal to complete spiritual needs. It is not surprising, therefore, that Christianity will continue to be a failure. And as long as it fails the idea of an Almighty God will continue to remain the creation of man's imagination. If the church teaches us that there is God, is it not time to prove where the God is? I cannot believe in what I do not see. If God is actually everywhere let Him come out and lets see Him.

**MALAM AUDU KANO:** My parents told me that there is God. I have been wondering where the God is right from my childhood. I'm a muslim but I pray five times a day for praying sake. I do not believe that God will help me if I do not help myself. In any case, I do not believe in the existence of God. I disagree with the Qur'an on this point.

All these views prove that people are no more willing to accept that God is very much alive. People are anxious to see Him and speak to Him before they can believe that He is a Supreme Being.

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# Cafenol



## I STILL LOVE THIS GIRL

I am madly in love with a girl of 18. I'm not quite 22. I met this girl about 18 months ago. Three weeks ago I requested this girl to come and see me in my house as she usually did. Unexpectedly my girl did not turn up and since then she has been putting up a very bad attitude aimed at putting a final stop to our friendship. I still love this girl. Please what should I do.

Kayode

KANO

Try as much as possible to get in touch with your girl. Try to find out from her what is responsible for her behavior. She might have some in stock for you.

## MY FATHER WANTS ME TO MARRY FROM MY HOME TOWN

My problem is that I have a girlfriend and I have strongly promised to marry her. Unfortunately both of us are not of the same tribe. My father has already warned me against marrying this girl. My father wants me to marry from my home town. I love this my girl. I don't know what to do. Should I heed to my father's warning?

Radde

KANO

Your father might have a very strong reason for refusing you to marry that girl. Perhaps, not because the girl is not a member of your tribe. Meet your father for a heart-to-heart talk. You may be able to convince your father to allow you marry your lover.

## THIS WICKED WORLD

I'm in love with a girl of 17 and I am 23. This girl is related to my uncle's wife. In fact my girl stays with my uncle. I have promised to marry this girl. I told my uncle of my plans and he disapproved it on the ground that my girl is related to his wife. I happen to put this girl in a family way and immediately my uncle discovered this he helped the girl to abort the pregnancy. After the abortion he quickly married the girl to a soldier. I'm so worried about the whole matter that I have decided to report the matter to the Police.

Biliri

POKISKUN

Please forget about this girl and look for another.

## CAN'T SATISFY HER SEXUAL DEMAND

My age is about 25. My problem is that my girl has been complaining of my inability to satisfy her, sexually. I have tried on several occasions to sex her up to four rounds before I get tired. When I am tired she begins to cry for more. According to her, my four good rounds is equivalent to one round of her former boyfriend. She told me that the penis of her former boy is twice my own. This girl loves me and I love her too, but the problem now is that I cannot cope. Should I sack this girl?

Anzola

KUMASI

Your girl needs a thorough medical check-up. She has a problem. If you know you cannot cope with her sexual demands why not sack her and then look for another girl.

# HAVE ANY LOVE

## PROBLEM?

## WRITE TO

## PAT

### SMALL PENIS

I am 26 years old. I have had sex with three different girls. Each of the three girls have complained that I have not satisfied them. The reason according to each of them was that my penis is too small. One day I picked up a rule and measured my penis. I found it to be nearly five inches after erection. Please Pat, I don't know what to do to increase the length of my penis. I am worried.

Feliph

KANO

Sorry, Feliph. I don't think you need to increase the length of your penis before you can satisfy a woman sexually. What you really need is experience in the act. With good experience you can satisfy any woman.

### FIFTEEN MONTHS PREGNANCY

I am a soldier and my age is 26. I fell in love with a secondary school girl of 18 a few years ago. Both of us love each other so much that we have been moving smoothly for three years. During our fine days she never allows me to have sex with her. One day I decided to force her. I did and we had it. She has been with her parents after we had the sex. After a year and three months I received a letter informing me that my girl was pregnant. A week after, I received a personal letter from my girl confirming that her pregnancy was already one year and three months. In the first place, I am sure I had sex with this girl once. Secondly, how can she be pregnant for one year and three months. In fact this girl never wrote to inform me of her pregnancy until it was one year and three months old. When she delivered the child she did not inform me at all. I am worried about this matter because the girl claims that I am the father of her newly born baby. Pat, do you think that I am the father of this her baby? I'm in trouble, please help.

Adi

KADUNA

Quite true, a woman can be pregnant for more than a year and three months. There have been cases of women who are pregnant for 18 to 20 months, but it is very rare. In your own case the only solution to it is to see a doctor who could find out if you are the father of the baby. Until a doctor proves that you are the father of the baby don't accept. Your girlfriend may be playing on your intelligence. Girls are very clever these days.

### TOO SHY

You may be surprised to hear that at my present age (25) I cannot stand and talk to a woman. I'm too shy to approach any woman for love. Even when some girls introduce themselves to me, I don't know what to do. On one occasion a girl asked me for sex but I turned it down because I was too shy. Please Pat, how can I overcome this my only handicap.

U.B.A.

PANDOGARI

I am not surprised to hear that at your present age you cannot stand and talk to a woman. It is not a new thing. Your case is not the only one. The only way to overcome it is by being confident of yourself when you want to talk to women. You must remember that you are a man and men are masters to women. You are only suffering from inferiority complex. You can easily overcome it.

### THE OTHER WOMAN AND MY HUSBAND

I got married to a well-to-do man about six years ago. Now I have three children for my husband (2 girls and one boy). We came down to Kaduna a few months ago. I have discovered that my husband is in love with another woman who is about 40 years old. This woman has so many grown-up children. I have just found out that this old woman is preparing some charms to make my husband hate me. For some time now my husband has not been sleeping at home. What should I do? Should I leave my matrimonial home for this woman? I don't want to be harmed. Please help.

Bisi

KADUNA

Bisi, what you have to do is to inform some elders of your family of the situation. These elders can help you to speak to your husband. Remember that the Almighty God is sitting on His throne in Heaven watching all that we do. Your husband cannot be so foolish to forsake you and your children for the sake of an old woman. Don't worry about her efforts to prepare charms that will make your husband hate you. Trust in God.

# HISTORY REPEATS ITSELF

BY  
ASABE MADAKI

Fashion, nowadays, has ceased to become the sole monopoly of the ladies. Hot, potato pants, midis, maxis, see-through minis are the 'Talk of the Town!' The fortunate girl who possesses all these in her wardrobe is called 'psychedelic dame' and those who have none, are considered unfashionable.

But fashion moves along with the time. For instance, the year 1971 was the year of vintage in fashion. It was full of combination both traditional and western. All sorts of outfits were introduced.

If one takes all the fashion in form of a circle, and compare them with those of our great grand parents one would see that we are reverting back to those days.

In the past, when the use of dresses were not known, our forefathers went about naked, but with the coming of the white-man dresses were introduced and the animal skin were put aside. Immediate change took place and the only outfit in those days, was the type in form of maxis. Even wrappers were down to the toes. Some do this for religious reasons while some were instructed by their husbands to do so not to look provocative to other men. Infact it was very rare in those days to see any lady exposing herself, even the face was covered.

But with the coming of the new generation, fashion took a new turn especially among the youths. Different styles were introduced. Mini, which are made to exhibit the legs, became a favourite for many girls. Whatever they put on, must be fitted in a mini style.

If one takes a trip to any one of the swinging clubs in any of the big cities one will agree with me that ladies fashion have come along way since the days of our grand-mothers. But as the go-go ones can't get tied down to any particular style for long, they started experimenting. The result is the introduction of midi, maxi, hot pants and see-throughs.

The boys, too, have not been left behind. They also appear on the fashion arena. Nowadays, they prefer to build their trousers wide enough to cover the head of an infant while in those days, there wasn't anything like style. Goodness me, time will come when we shall dress the way our fore-fathers did. Come the blessed good old days we are waiting.

While I am for latest fashions, we should ensure that we put on only what suits us best. It is a question of fitting a round peg into a round hole in trying to beautify ourselves and look well. If the legs are worth looking at, why not go for the hot, potato pants? If they are for keeping under the maxis, do so.

Girls, it's your time, so make a good use of it, a minute lost can never be regained. Good luck to the psychedelic girls, more grease to your elbows in the name of fashion.



*Yes! History repeats itself. The old mama's ankle-length type of dresses has taken a new shape. It's maxi, for a new look.*

# 'YANKASUWA KU YISHIRI

**NEW ERA**  
**MUJALLAR WATA—WATA**  
 Ta 2, Lamba 1. April, 1972

**I**NA fata Editor za ka taima-keni da fili cikin mujallarku mai farin jini, sabo da na shawarci 'yankasuwarmu da su hada kai da gwamnati cikin kyaykyawar aniyarta ta komar da sha'anin kasuwanci a hannun haifafun kasar nan. Babu kuma wani dalili da zai hana 'yankasuwarmu damar zama tare da niyyar sanya jarin kudansu a kamfuna da masana'antun da bakin kasashen waje suke shirin janye jarin kudinsu.

Na amince da cewa 'yankasuwarmu ba za su baiwa gwamnati Nijeriya kunya ba dangane da wannan sabuwar doka da zata fara aiki ranar 31 ga Maris, 1974. Dokar da ta kayayyade wadansu sha'anin kasuwanci da danka su ga haifafun 'yankasuwar kasar nan.

Wani abin sha'awa game da wannan doka kuwa shi ne tanade tanaden cikakkiyar dama da haifafun 'yankasa 'yankasuwa za su samu. Don haka, a nan ga mutane masu tunan za su fahinci gaskiyar komai na cewa gwamnati dai ta cika alkawarin da shekara da shekaru ke nan ake neman tabatar da shi ga jama'a.

Na tabbata da cewa an sham-maci yawa-yawan 'yankasuwarmu, musamman game da tseguna-gunin hangen wadansu muhimman kura-kurai da suke ganin ya wajaba a aikata gabannin kaddamar da dokar. Amma duk da haka ya saura ga 'yankasuwar da su bi duk wata hanya da ta kamata, wajen koyi na tafiyar da harkokin kasuwancin daidai da yanda kamfuna da masana'antun baki suke tafiyar da irin ta su harkar.

Kada fa 'yankasuwarmu su manta da cewa tun gabannin samun mulkin kai da bayan karbar mulkin kasar nan, 'yankasuwa ba su taba samun cikakkiyar dama ba ta sakar musu hanyoyintattalin arziki a hannun-su ba, irin wannan lokaci.

Kakkaitawa ko sakarwa 'yan kasuwa damar tafiyar da wadansu harkoki ba shi ne hanzari ba, wata kazamiyar makabala ce mai cike da sanin ya-kamata ta fuskota mu. Ba kuwa damar mu ce

ba za a iya jurewa ba, sha'anin kuma ba na zama 'yan-kallo ba ne, balle dokar ta kasa tafiya yanda aka bukata.

Jahilcin rashin fahintar juna da hada kai shi ya cutar da 'yankasuwarmu, da kuma wannan 'yankasuwar kasashen waje suka sami damar kanenaye da mallake kashi 70 cikin 100 na sha'anin kasuwancin kasar nan.

Daya daga cikin muhimman abubuwan kula a garemu shi ne sanin kowa ne, kaya da wadansu abubuwa da ake yi cikin kasar nan martaba da ingancinsu ba ta kai ta kawo ba, hasali ma dai su kansu mutanen Nijeriya sun fi sha'awa da amfani da kayan kasashen wajen fiye da na cikin kasar su.

Irin wadannan abubuwa sun kawo koke-koke ga masana'antu da kamfunan da ke wasu kayayyayi ki cikin kasar nan, bar ta kai jallin suka haddabi gwamnati don ta hana shigo da wadansu abubuwa wadanda su kansu mutanen kasar nan su tabbata suna da aminci fiye da wadanda kamfuna da masana'antummu ko yi.

Dag kashe na ke so na ce gwamnati ta taimaka kuma tana kan taimakawa kamfuna da masana'antu, musamman ma 'yankasuwarmu da suka da niyyar tafiyar da sha'aninsu yanayin zamani. Ba irin 'yankasuwar da gwamnati za ta daurewa gindi daga baya su kunya ta ba

**GWAMMAJA-KANO**  
*A. G. Tauwa Abdullahi*

*Mesu Yima*

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## GAISHEKI NEW ERA

**NA** amince za ku taima-keni da dan fili sabo da na shiga sahan mutanen da su ke taya ku murna da kuma farin cikin samun nasarar shekara guda da ku ka yi na buga wannan mujalla mai kwarjini da ban sha'awa. Don haka wajibi ne mu godewa Oluseyi Press, Kano, mada-ba'ar da suka yi tsunkaya da kaifin hankalin kikkiri mujallar.

Cikin takaitacciyar rayi-warku da shekara daya, kun fyada muhimmin aiki wanda sauran abubuwan karantawa ba su yi ba shekara da shekaru. Kiri-kiri ba tare da wani shayi ba kun nunawa mutane amfanin hada kai da cutuwar da kabilanci ke had-dasawa kasaitacciyar kasa mai-tasowa irin Nijeriya.

**Kun** zo da kwarjinin Afri-ka a shekarun baya da matsayin Afrika a wannan lokaci.

Dalla-dalla mun fahinci dalilan da suka sanya aka tsuntsurar da gwamnatin Farar-hular kasar nan, da ci gaban tattalin arziki tare da daukakar da Nijeriya ta samu cikin mulkin soja.

Mun fahinci takaitattun wadansu daga cikin sara-kunan gargajiya da gaggan cikin kasar nan, haka kuma New Era ta wayar da kawu-nanmu game da wadansu cikin muhimman labaran da suke garemu.

A gajarce dai na ke so na ce mujallarku ta na buga abubuwa masu amfani wa-danda babu dama su misaltu, musamman cikin wannan lokaci da harshen hausa kan rasa fili cikin mujallun kasar mu. Kuma ita wannan hanya muhimmiya ce da za ta amfani da daukaka kasu-warta kuma ta nununka a ko wanne lokaci.

**Kusan** ko da yausha New Era ta zama abokiyar hira ta fiye da sauran mujallun da ake bugawa cikin Nijeriya, baka kuwa labaran cikinta na tsumar da makarancinsa.

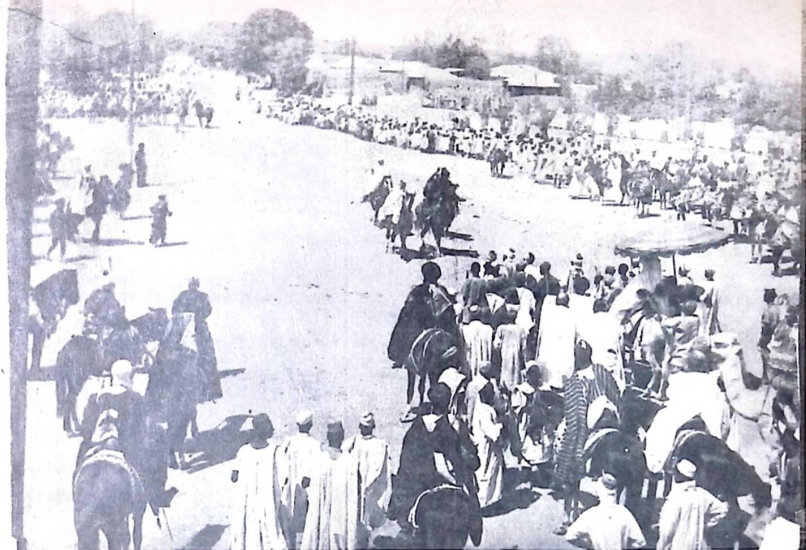
**JOS**  
*Dije Ahmed Sayu*



*Garba Touwa Abdullahi*



*Dije Ahmed Sayu*



# GOMBE

# BIRNI

# MAI

# BAN

# SHA'AWA

**A** DAIDAI mahadar ha n ya r zuwa Yola, za ka gamu da wadansu 'yansanda masu fuska kamar an aiko musu da manzon mutuwa sun tsai da kai, suna bincike ne cikin takardun motarka, irin dai binciken nan na su na al'ada. Nan da nan za su gama da kai. To, daga nan fa ya rage mil daya zuwa Gombe kenan.

Daga yanda ake yin binciken sai ka tuka zuwa wata 'yar gangara, jim kadan sai hanyar ta budu, zuwa wata fafladar banya mai kwalta. A karshenta ka isa titin cikin gari Gombe.

Farkon abin da zai baka sha'awa da shigarka garin shi ne tsafarsa. Ko kadan babu irin doyin nan da aka saba ji a manyan manyan biranen kasar nan, kamar su Lagos da Ibadan. Shi garin kansa a marmatse ya ke, bashi kuma da yalwa. Wannan shi ne dalilin kuncin titunan garin. An kuwa yi haka ne sabo da garin ya yalwaci mazaunan cikinsa mutanen da kullum karuwa su ke. Gine gine cikinsa ba a jere suke ba. An gina su harbatsai. Kusan a ko wane titi akwai hotel.

Daidai tsohon ofshin En'e din, nan ne aka gina sabon Masallacin Juma'ar Gombe, wanda ya ke yana daya daga cikin bazamanan masallatan kasar nan, an kashe jimlar kudi fam dubu tamanin a cikin gina shi.

Garin irin rayuwata ruhu wadda ke akwai a cikin garin Gombe, bako zai zaci kamar su Gwambawa malalatan mutane ne marasa aikin yi. A'a wannan tunani ba

daidai ba ne, sai ya zama kamar rai wayo a garesu. Su Gwambawa mashahuran manoma ne. Kusan ko wane nau'i na amfanan gona yana yin kyau a kasar su. Mali kyaun amfanin gonar da suke da shi, ita ce auduga. Ita ce kuma mafi muhimmanci a garesu, a dukkan kayayyakin gonakinsu. Ita ma Gwamnatin Jihar Arewa Maso Gabas ta ce ta san da ita. Sabo da haka ta yi cikakken shirin more amfanin auduga.

A halin yanzu akwai injin gurza na kamfanin B.C.G.A. a garin wanda ya ke aiki. Injin kusan yana gurje dila dubu ta auduga ko wace rana a lokacin kakar auduga. Auduger Gombe tana daya daga cikin mafi kyaun nau'in auduga a Nijeriya. Game da rahoton Ma'aikatar Ciniki Amfanin Gona a Jihar Arewa Maso-Gabas, wanda aka bayar a cikin shekarar 1971, ita jihar ta fici sauran jihohi game da yawan audugar da aka samu a wannan shekara. A cikin ainhin jihar kanta

Gombe ita ce gaban gaba a cikin noman auduga. Da ya ke aikin gurzar auduga aikin dan lokaci ne na kaka, sabo da haka gwamnati ta dauki wadansu mata kai na karfa'awa mutane gwuiwa a cikin fitar da wannan muhimmiyar albarkar gona.

Cikin shirin raya kasa na shekara hudu, Gwamnatin za ta kakkafa wadansu ma'aikatan gurza guda biyu a cikin Gombe. A nan ma akwai masaka, da kuma wata ma'aikatar gyara kayayyakin au-

(DUBA GABA)

# GOMBE BIRNIN SHA'AWA

(SOMO DAGA BAYA)

duga, kamar su zare da sauransu. Wadannan masana'antu, idan sun kammala za su dauki ma'aikata kimanin dubu uku. An kiyasta za a batar da fam miliyan biyar a cikin wadannan aiyuka.

Mutakun kuwa za su sami kada daga ma'aikatar gwarzar da ake da su a nan Gombe, kuma ana sara za su dinga fitar da misalin murubba'in yadi miliyan ashirin da biyar a ko wace shekara. Bugu da kari za su saka kusan bargo dubu dari shida a ko wace shekara idan aikin ya kan-kama.

Akwai wata masana'antar man angurya, ita ma zata sami kayan aikinta daga manoman auduga kusan dubu talatin da biyar da suke kewayen kasar.

Wannan ba shi ke nan ba, misalin mi ashirin da biyar daga cikin garin Gombe akwai wata gonar tumatir wadda in aka bata dama, ba kudaj zata kawo wani juyi game da aikin noma a kasar nan ba, a'a, har ma zata iya ba Nijeriyarmu mutukar tumatirin da ake bukata kuma masu daraja. Sunan wannan wuri shi ne KYASSE FARM INSTITUTE watau Ma'aikatar Noma ta Alhaji Kyasse.

Wannan tunani ne na wani Kwara mai wannan suna. Gonar tana cikin wani makeken fili mai kimanin kadada dubu takwas. Zuwa yanzu ana amfani ne da kadada dubu biyar kurum, wadanda aka rigaya aka nome. Kayayyakin da ake nomawa, kayan lambu ne mafi yawansu, kamar su tumatir, albasa, tattasai 'lettuce', mangoro, auduga da wasunsu. Akwai hanyar ban ruwa mai tsawon mil biyu, wadda take baiwa wannan makeken lambu ruwa.

Ita kasarwadda take lallausa ce kwarai, ana noma ta da motocin noma (tractors) iri-iri, kuma tana ba da amfani sosai-sosai. Alal misali ana samun 'ton' tamanin da biyar a ko wace 'acre' (kadada) ta albasa a duk rana, ana kuma samun buhu dari biyu na tattasai, kuma tumatir ana samun misalin 'ton' dari biyu a duk rana. Ba a kuma barnata su a zurga-zurgar kai su cikin manyan motocin da suke jidarsu zuwa manyan garuruwan kasar nan kamar su Kaduna, Maiduguri da Lagos.

Wannan kyakkyawan misali ne na abin da noman inji zai iya yi game da harkar noman zamani. Ana iya cewa ko wane nau'i na albarak gona da ke cikin wannan makeken lambu yana fitar da amfani yadda ake so.

Akwai wani abin bam mamaki a sashin da ake noman taba a cikin kasa mai fadin 'acre' biyu ana samun amfani fiye da kima. Shi Alhaji Kyasse yana cin riba kwarai game da ciuikin amfanin lambunsa. Misalin 'acre' guda ta albasa ana sayar da ita akan jaka hudu. Kuma idan kamfanoni zai sayarwa, yana sayar musu ne akan fam goma sha budu a ko wane ton.

Sabo da nasarar da aka samu a gonar nan, yanzu ana nan akan gina wata ma'aikatar yin tumatirin gwangwani akan jimlar kudi fam miliyan guda. An kusa gama wannan ma'aikatar har ma ta fara fitar da timatirin gwangwani. A kasar Italiya aka tsara wannan masana'antar. Kusan mu ce ita ceta farko, game da wannan dubara ta dakan-daka-shikar daka, tankade a bakin-gudo. Wato a nan ake nomawa a nan kuma ake sana'antawa.

Zata dinga yin markaden tumatir tana zubawa cikin gwanagwanu tana likewa tana kuma fitarwa duk kuwa a lokaci guda. Sana'antaccen timatirin ba zai yi tsada ba, sabo da kusan gonar da masana'antar.

Dudin dadawa a kusa da hanyar jirgin kasa mai zuwa Maiduguri da Lagos take. Sabo da huka la-dan dako ba zai yi tsada ba. Har wa yau kusan a ce babu wani abin da za a kawo daga kasar wajen bayan an kammala gine-ginen da kafa injunanta.

Lokacin da aka fara fitar da tumatirin gwangwani, ana zaton za a sami kamar ton budu bakwai na tumatir a ko wace 'acre', halin samun aikin ci-da-guminka ya zuwa ke nan. Yanzu akwai leburori dari biyu wadanda suke aiki a wurin. Daga nan za su kai dari uku ko fi in an gama, daga cikinsu za a sami makanikai.

Daidai mil guda daga nan akwai Dam din kogin Gongola, wanda ake kan ginawa. Idan aka shirya abu sosai cikin bada kai, aikin ban ruwan da za a samu daga wannan Dam zai gama har da na gonar yanda ake amfani da shi yanzu. Kuma za a iya fadada

ainibio gonar kanta daga taimakon ban ruwan da ke zuwa daga dam din. Gwamnati tana iya zama abokiyar tarayya a cikin gudanar da gonar da kuma kara bunksar da harkokin ta. In aka yi haka kuwa, amsacin da za a samu ba kadan ba ne.



Sarkin Gombe, Mallam Abubakar ne ya ke karanta *New Era*



Sabon Masallacin Junim'ar Gombe kenan da aka gina a jaka 800

## ISLAM

## DA



Mallam Musa Husaini Madabo, Kano

# ZAMA IRIN NA MAZAN JIYA

Mallaman tarihi sun yi rubuce rubuce mahabanta a wannan kasa, wannan hai isa hujjar da za ta sanya wani ya ki fadin albarkacin bakinsa ha kan abin da ya fahinta. Rubuce-rubucen malaman sun kafa hujja ne da cewa Islami ya shigo Nijeriya tun daga karnukan farko ya addinin, ya yin da Tarabawa auka bude jaurar cikin na kawo musulunci Afrika musamman wani anki na yammacin Afrika.

Lokacin ne aka sami wata kungiya Jaga Misura suka yanko hanya zuwa Sudan, wani rukunin kuma ya bullo Ba-narni, wani jinsi kuwa ya tabo Sahara zuwa Nijeriya. A lakaice faji a bankali-a-bankali addinin Islam

ya shigo, sabo da ha da karlinsa ya shigo ha shi ya sanya hai gama baki dayan kubilun kasar nan ha.

Zamanin hullowar ta farko da yawa za ka sami gari, aikarwa ko kauye suna yi, amma kuma a gefensa wuni addini suke yi sahanin Islam. Haka abin ya kega Arna ko Maguzawa da sauran masu bin wani camli. Wata kabila musulma, 'yar uwarta kuwa waninsa. Ko kuwa ma dai cikin kabila guda sa'a-sami musulmi, daga haya kuma masu bin wani tsafi.

Sarki, Hakimi da Dagatari mumina talakawansu kuma mahiya wani addini; ko kuwa a iske talakawan musulmi auma sarakunan, dagatan

da hakimansu bisa wata al'ada. Tun daga shekarar da Islami ya kafu a kasar nan, ha a sami rigime-rigime da makota ko arnar kasa ba. Amma kuma duk da haka a wani lokaci a kan samu musulmi sun yi kokarin kare kawunansu, da zarar wadansu sun far—musu wajen taha hakkinsu na keta haddi.

A wannan zamani dai zumunci da fahintar juna suna nan dam tsakanin musulmi da wadanda ba su addini, musamman kuwa a wajan kulla cikin bayar da aiki da amsa ko wacce irin gaisiyu, matuka ba ta keta shari'a ha. Musulmi ha shi tsunkaya da addinin mutumin da ya gaisiyace shi ko abokin zamansa. Arna da mutane

da ha musulmi ha su kan yi daffi a ranakun idi don taya masu sella murna, haka kuma musulmin su kan sami damar halartar shagulguta da tararrukan da ha su cutar da addini ha.

Wannan rangwami ya sanya mutanen da ha musulmi ha da yawa sun shigo cikin addinin, da kuma taimako ha ne makota da sauran wadanda ha salla suke yi ha, aka zauna cikin gaskiya, amana da adalci na sosai, ha cuta bahu kuma cutarwa.

(Duba Gaba)

# KUTSOWAN ISLAM DA ZAMAN MAZAN JIYA

(Somo Daga Baya)

Ba za'a ce ba ayyi yaki tsakanin musulmi da wadanda ba su cikin addinin ba, sai dai sanin kuwa ne Islam ya zauna da gindinsa ne a wannan makekiyar kasa ta hanyar kira zuwa ga Allah tare da hujjaji masu gamsarwa, wanda malamai suke yi. Ba kuma za mu raiha aikin da musulmi 'yan'kasuwa suka yi wa addini a Nijeriya ba. Cinkiri tsakanin musulman kasar nan da Larabawan Misra, Libiya da Habasha, sanannen abu ne. Larabawa na kawo mana kayan sawa, gishiri da makamantansu mutanen mu na sayar musu da fatu, kanwa, kayan amfanin gona da dai sauran irinsu.

Wannan cudanya tsakanin larabawa da mutanen kasar nan ta kera habbakar da addinin Islam, ta kuma sanya ya zauna da gindinsa. Ba kuma za mu kawar da kai ga la'ccoci yada addini wanda kabilar Wangarawa, Barebari, Fulani, mutanen Senegal da Mali tare da sauran wadanda suka kawo Islam wannan kasa ba. Sabo da haka duk wani marubucin tarihi da bai ambaci wadannan rukunni ba cikin rubutunsa; sai a ce ya yi tuya ne babu albassa ko kuwa a ce ya dafa miyarsa ya mance da gishiri.

## KADAITA ALLAH

Musulmin Nijeriya daidai da sauran yan uwansu na kasashen duniya sun yi tarayya bisa cewa akwai Allah, kuma Allah daya ce, mutane bayinsa ne. Haka kuwa an yi tarayya wajen yada da Mala'iku, Tashin Kiyama, Hisabi, Saukukun Littattafai, Wuta da Aljanna. Wannan tarayya kuwa mutanen da ba musulmi ba ma sun shigo a fannin yada da Allah tare da kadaitarsa, ko da ya ke akwai wadansu 'yan rikice-rikice na rashin fahinta.

Duk mutumin da ya sanya kansa cikin sahan musulmi a kasar nan, ba ya sake da salla ko da ya zamani jaji'rin musulmin nan ne. Masallatai za ka tske su eke da masallata ko wanne lokaci. Sannan kuwa a ranar Jumma'a kai ka ce babu saurau musulmin da ba ya zuwa ayyi sallah da shi—birni kowa da kaye. Sarakuna su ke shugaban cin sahan salla a yawancin al'kayu, sai dai idan wani uzuri ya aralla ne, su kaddamar da Liman ko Na'ibinsa.

Wani abu da bai kamata a manta da shi ba, shi ne yawancin Limaman an san su da wata irin shiga mai kawarjine fiye da shigar al'ada wadda sauran musulmi suke. Akwai kuma Ladanai, mutanen da aikinsa shi ne sanar da musulmi lokacin salla ta sautin baka. A muhimman garuruwa a kan sami ladanai masu yawa cikin wannan aiki na taro mutane cikin sahan salla. Da azumi kuma musulmi masu yawasu kan hadu a wurare mabanbanta don yin sallah ashan, idan babban salla ko kamar, kifewar rana ko wata, da yin sallah rokon ruwan sama.

A watan zakka kuwa dubban Mawadatu su kan fitar da zakkar kudi da dabbobi kamar yanda shari'a ta shardanta duk shekara. Mafi yawan zakkar ana bayar da ita ne ko melamali ko mutanen da aka tabbata mataulata ne. Wataninda da aka ajiye don bayar da zakka kuwa a

wannan kasa; su ne Al-Muharram ko watan Azumin Ramadan. Kayan amfanin gona kuma ana bayar da zakkar su ne zamanin kakar amfanin gonar.

Babu kama hannun yaro, da zarar watan Ramadan ya tsaya, musulmi a ko ina sai a tashi da Azumi. Abu ne mawuyi mutumin da ya saba cin abinci duk lokacin da ya ke bukata ya kame bakinsa ba tare da ci ko sha ba dogon lokaci. A wani ya yi irin wannan, kame haki na kin ci da sha ya kan shafi mutanen da ba musulmi ba wajen rage clye-clye da shaye-shaye tsakanin jama'a.

Ramadan, wata ne muhimmi da zarar ya tsaya duk wadansu aiyukan bushasha sai a nisance su, domin a

Musulmin kasar nan ba su yi wa addini rukon sukainar kashi ba, addini shekara aru-aru suke tsuwurton shekara aru-aru su sami damar wurin kudansu don su sami damar ziyarar Makka da Madina yanda za su yi aiyukan hajji. Tafiya zuwa aiki hajji a Nijeriya muhimmiyar gaske ce, kusan ko da yaushe a kan saman Mawadaci ya biyawa Mabukaci kudin da zai sami damar wannan ziyarar. Amma fa a Kano an fi samun masu wannan aiki.

Ra'ayin Alhazan Nijeriya ko da yaushe shi ne zuwa da carbi, hula, sutura, ruwan zanzan da tsaraba kashi-kashi wadda 'yan uwa ke bukata. Da zarar Alhaji ya komo daga Makka da Madina ya kan dan shakata cikin gidansa kwana ko kwanaki, yanda abokai da sauran

Kungiya su yi kuro-kuro don masallaci ko kuma wani mutu doki kirji ya gina masallaci, wu sanannen aikin ibada ne a Nig-tun ma zamanin da hasken must ya zo ake aikata hakan. Biru ka'yuka za'a is ke masal Jumma'a da ba salfoti biyar. Wucin tarihi kuwa ba zai iya ne addin masallatan da suke kasar nan ba.

Mai yawace-yawace cikin 1 nan ko da yaushe zai dinga kai wuraren salla yanda limamai tara jama'a da yi musu salla. A data su gina babbar, Mabuka gina daidai gwarewadin kari irin wannan kuwa an fi samunsi Jitihin Arewa, Jihar Yamma da Jihar tsakiyar Yammacin Nije A kudancin Nijeriya ta ba sadakar gudun-muwa suke tara dinsa a hankali, su kuma ginasl amincin ba gara. Babu zago, y kuma dogon lokaci ba tare da g ba.

Musulmi da sauran mabiya ad suna da rana ko lokatan da ke ke musaunan saba da sallar amma malifitansu wadanda suk shahara su ne ranakon habbar da karama, sai kusan sha-bi'u sha-tara na watan Rabi'u Au ranakon da ake shugalin bukuku murnar tunawa da ranar haiti (Mai-tsira da amincin Allah) Au Muhammadu. Dai dai da yanda keke sauran ranakon mutu haka Gwamnatin Tarayyar Nijeriya shardanta wadannan ranaku su sance ranakon hutu a kasar na wadansu wurare da can Jumma'ar nan hutu ce haka kuma ranar farko shekarar Larabawa, ranar taf Annabi Isra'i, ranar Ma'iraji da ranakon farin cikin musulmi.

Laiyar raguna, rakuma, sinan awakai wadda musulmin kasar su ke yi ta jawo musu wata kasa ceiyar nurarwa ga mutanen da musulmi ba. Yanzu haka duk shi dubban mutane, ba ma taya musu farin ciki da murnar ranar suke yi za su ke yin sha'anunuwannan far da kuma sadakar da abubuwan yankan ga makota. 'yan uwa, shi da mabukata, Damin kuwa a Nijeriya da sadakar naman layya kawa kyadakyawan huda kai tare fahintar juna tsakanin musulmi kishiyoyinsu.

## ILIMI

Gabannin addinin Islam ya mutanen kasar nan ba su da w filmi da ya shige dige-dige, wanda goke ana iya samun irin wadannan dige-dige a gidajen Rubutu a Yammacin Nijeriya. Rubutu na mutane da aka sani, hasken addinin musulman ne ya zo da shi lokacin da mutanen Hausawa da Yarabawa suka shiga dukkan yaren harsunan su da harsunan Arabi, kuma a ya yin ne a rubuta wasu ko da wallafar ilimin da nufin masu tasowa na—haka fahinci addini a saukake.

Da ilmi ya zauna da gidajen wadansu masana kusa samsu da fassara littattafan addini da cikin barunansu. A wannan

**“Gabannin a kafa garin Sokoto da haihuwar Mujaddadi, Shehu Danfodiyo, ko kuwa ma dai sama da shekaru 500 da suka shude, mutanen kasar nan sahiban musulmi ne da suke da tsantsar ilmin addini. Wadanda sabo da tsananin tasdiyin ban-gaskiyarsu ne suke had-dace Alkur'ani (Maitarki), wadansu su rubuta shi da ka, wassu kuwa sai sun duba.”**

cikinsa ne manyan malamai su kan sami damar kuda ga'gagan wa'azu na karanta Alkur'ani (maitarki) da fasarta shi, baiyanar da Hadisan Manzon Allah a wurare kashi-kashi don yin takirri ga musulmi da neman daukakar addinin.

Karance-karance da aiyukan ibadar, dare da rana ake yin su; da zarar watan azumi ya tsaya. Sabo da haka Ramadan ya zama watan yalwata iyali, sadaka, aiyukan ibada da kuma hana bushasha. Ga yanda al'adar tafiyar da lamarin ta ka cikin kasar nan dai Sarkin Musulmi shi ne shugaban ganin-wata. A ko wacce safiyar karamar salla kuma a bayar da sadakar hatsi ga mabukata da zarar an kammala azumin watan Ramadan.

mutanen aruka za su bukance shi don ta ya shi murna da neman addu'ar wayenwa lafiya, kuma yara su bukaci tsaraba.

## AIYUKAN IBADA

Salla, azumi, zakka, hajji da kadaita Allah, ba su ne kadai aiyukan da musulunci ya zo da su ba, har akwai wadansu da sun hadu da cika alkawari, zuma'ni, aikata gaskiya, rukon amana, tausayi, adolci, tausayin masu rauni, giramma juna da mutunta juna, shawarwari cikin neman ilmi, kaucewa sabon Allah da makamantan haka. Bisa aikata abuhawan nan kuwa musulmin Nijeriya suna da lokari yanda ya kamata, sabo da ba Ma'ala'iki ba ne tilas a sami kyautatawa, wani wajen kuma a samo kishiyar ta.

ne dai mutanen kasar nan sarki riƙe dante waje neman ilim addini, rubutu da karatu no larabawa. Wannan shi ya sanya zamani da turawan mulkin mallaka suka zoi, su iske mutane cikin ilmin addini, rubutu da iya karatu.

Fita daga dubun jabbili ya zuwa hasken sani, shi ne abin da ake kira ilim, ko kuwa ma dai mutun ya sani abin da bai sani ba a da shi ne ilim. Duk da haka dai akwai ilmin addini, siyasa, saasa, sanin zaman jama'a da kuma ilmi duniya da abubuwan da suke cikinta.

*Kafin zuwan ilmi da kuma addini, mutanen kasar nan gwanaye ne cikin sanin ilmin kimiya da na fusahar sake-sake, rune-rune, dinke-dinke, sassake-sassake, farauta da ilmin Injiniya na kere-kere. Daga baya Addini da ilmin arabiyta baki daya suka cuso kai cikin kasar nan.*

*Gabannin a kafa garin Sokoto da haɗuwar Shehu Dan Fodio, ko kuwa ma dai sama da shekaru 500 da suka shude, mutanen kasar nan sahihan musulmi ne, wadanda sabo da tsananin tsadikin ban-gaskiyarsu, suke hadadce Alkur'ani (Mai-tsarki), wadansu su rubuta shi da ka, wasu kuwa sai sun duba.*

A wannan irin ruutsi ne dai akasami makarantun koyar da ilmin addini, wanda shehunan musulunci suke koyarwa cikin gidajensu, wadansu kuma a masallatoi da gindin bisbiyya. Amma fa duk wannan koyarwa a kyauta ake yinta, a wani waje ma sai a koyar da mutum a kuma bashi abinci tare da sutura har gidan kwana a yi mata aure a sakada. Har 'yan mulkin mallaka suka wade shimfidun-su zuwa yanzu ana aikata haka.

Shehunan musulmin da suke koyarwar sun sami kafin gwiwina ne daga irin shehunan addinin nan da suke zuwa daga Tambutu, Masar da Libya, wadanda suko dinga koyar da malaman addinin kasar nan ilmin hadisi, tafsiri, taurari, mantik, tarihi, saraf da adab tare da wadansu ilmai da ake amayi a Kano, Katsina, Borno, Zariya da wadansu garuruwan kasar Hausa, kusan dai dai da na Jami'a ko Koleji irin ta wancan zamanin.

Wannan lokaci, aiyukan hukuma da baki dayan abubuwan da suka shafi rayiwar jama'a da ilmin arabi ake yinsu. Aka dinga wallafar littafin-tafin na koyar da addini tare da zaman da adam, waje guda kuma ga masana kimiyya, su duba hadarin da zai yi riwa su kuma bayar da labari kansa, su kuma fahinci wanda ba zai bayar da riwa ba, shi ma su alaƙta labari bisa hakan. Masana ilmin fiklaci kuma su sassaka saiwu, littafin da ganye su hada maganin cika iri-iri. Ga mu da manoma masu aikata abubuwan mamaki na shallake hankula, mutanen da duk wanda ya zauna da su, za ya tsinke.

Cikin irin wannan hali ne nasara da ilmin turanci suka yi sallama, limaman addinin almasi su suka dinge tara yara kanna ana ba su alawa da koyan wasanni, a wani waje kuma har da littafin-tafin masu hoto da almasi iri-iri. Da raga tsaka suka tsuri gina makarantu na koyar da ilmin turanci, kusa da

makarantun gidaje ne na masaman don kwana. Suka dinge dibon 'ya 'yan marasa-hall suna koyar da su ilmin faramare zuwa koleji, zaɓeɓɓu daga cikinsu su kausu Jami'a. Da sun dawo Nijeriya su ne manyan mutane, duk wani abu da ka shirya a kasar su ne kan gaba. Ganin haka ya sanya makarantun suka dinge samun mutane da yawa.

Da aka daga nufasawa ne sai Ahmadu Bello, wata kungiyar musulmi daga Pakistan suka kawo jiki don kada aci da rabuwa. Daga baya kuma aci ga ciba da kafa kungiyoyin musulmi a bisa sababin makarantu masu tsarin Islamiyya. Wadansu sarakunan kasar nan suka fara tunanin kafa makarantun koyar da addini.

Wannan ya kawo wazi sabon karsashi cikin zuka da aiyukan wadansu sarakunan hausawa ke kasar nan, daga nan kuma sarakunan suka tsuri gina makarantu koyar da addinin musulunci dai dai da yanayin zamani. Su kuma turawa suka shawarci hukukomi da su dauki nauyin tafiyar da irin wadannan makarantu, kuwa ware na makarantun mabiy addinin almasihu daban a wadansu wurare da addini ya ke da karfi.

*Sannan aka samo malaman arabi da suka dinga koyar da ilmin addini-tun daga kananan makarantur-turanci har ya zuwa manyansu Yara suka dinga koyon turanci-lissafi, labaran kasa da nau'ua ilmin zamani, babu damu a koyar da ilmin addinin almasihu sai cam makarantun Mishan. Haka kuwa aka dinga jerawa har ya zuwa lokacin da musulmi suka saki jikinsu da sanya 'ya 'yansu a makarantun zamani; ko da ya ke a Kano, Sokoto da wadansu wurare mutane ba su amincewa makarantun zamani sosai ba, cikin 'yan shekarun nan ne ma mutane suka sakankance kan ba a koyar da addinin almasihu cikin makarantun boko.*

### MAZAN JIYA

Har gobe akwai milyoyin mutane da ba su amincewa karatun boko ba, ba su kuma amince da duk wani littafi da hoto ko wani zane ya ke jikinsa ba, ko da kuwa na larabci ne. Wadansu manyan mutane ba su yarda da duba ko wanne irin littafi ba, sai wanda aka rubuta da hannu, da zarar sun fahinci ba rubutun hannu ba ne sai kazmin caji da mummunan zargi su biyo bayansa.

*Kai har jibi ma cikin kasar nan akwai milyoyin mutanen da ba su amincewa zuwa asibiti ba, balle kuma shan maganin cikinsa, don kawai na turawa ne, Akwai kuma mutanen da suke shan maganin bisa sakankancewarsu ta cewa abinci'ar musulunci ta yarda aci abincin wadanda aka baiwa littafi.*

Don tsananin kiya'yya a wadansu wurare akwai ma mutanen da za su yi ko wanne irin cuku-cuku iyokacin karfinsu, sabo da kawai kada a sanya 'ya 'yansu ko kuma a fitar da su daga cikin makarantun boko.

Tun kafin baiyanar addinin Islam, Mazajen Jiya sun shirya wadansu abubuwa dai dai bukatun ba fa nan, abubuwan nan kuwa ba fa ilmi ne ya shirya su ba, gogayya ce ta hadu da ya kamata. Al'ayyan shugabannin kabilu a waje su ne alkalai, sarki kuma yansu matsayin alkalai-alkalai, wasu manyan mutane su na bashi shawara kan ko wanne abu, Karamin kanin uba shi ya ke gado, 'ya 'ya maza da mata tare da matan aure ba su da gado, idan ka noma gona mutum da kaka sai ka bashi irin kayan da ka noma.

### DUBA GABA

**"Har gobe akwai milyoyin mutanen da ha su amincewa karatun boko ba, ba su kuma amince da duk wani littafi da hoto ko wani zane ya ke jikinsa ba, ko da kuwa na larabci ne. Wadansu manyan mutane ba su yarda da duba ko wane irin littafi ba, sai wanda aka rubuta da hannu. Da zarar sun fahinci ba rubutun hannu ba ne sai kazmin caji da mummunan zargi su biyo bayansa.**

**"Kai hasali ma dai cikin kasar nan akwai milyoyin jama'ar da ba su amincewa zuwa Asibiti ba, balle kuma shan maganin cikinsa, don kawai na turawa na. Akwai kuma mutanen da suke shan maganin bisa sakankancewarsu ta cewa shari'ar musulunci ta yarda aci abincin wadanda aka baiwa littafi."**

Hangon sha'arua turawa ya bunksa, sai musulmi Kudu suka fara tunanin hada kawannansu da kafa jami'iyu guda wadda za ta yi musu jagora cikin rayiwasu da tsere da addini. Wadansu masu tsunkaysa suka kafa Ansar-Ul-Deen da Nur-Ul-Deen, daga bisani kuma ga Zaharatul Islam da Nassarul Islam.

A wani zamani can, Sarkin Kano Alhaji Abdullahi Bayero ya kafa makarantar koyon arabiyta a Kano, daga baya Gwamnatin Arewa ta lokacin ta kawo jiki don amfanan jama'a baki daya. Ganin haka sai Sarkin ya sake tunanin kikkiri makarantar shari'a ta Shahuci musamman don haifafun Kano, ya kuma gina mallacilin jumma'ar nan da ya ke cikin birnin Kano.

# KUTSOWAR ISLAM DA ZAMAN MAZAN JIYA

(Somo daga baya)

Idan mutum yana binka bashi, alkali sai ya karbe danka jingina har sai ka biya. Dan sai a danka shi a hanon mutumin da ya ke binka bashi. Wanda ya kashe wani, ko yi ya fashi ko kuwa aka same shi da laifin alkata markakar-shiyar karya kasa, tsirewa ce hukunci alkata hakan. Mutumin kuma da aka samu da laifin alkata zuna, sai ya taya dai dai da adadin kashi daya cikilo uku na sadakin usun mata a kotu.

Amma duk da haka masana tarihi suna alama cewa ligin wadanan dokoki na ci-barkatal, Mazan Jiya sun samo haskensu ne daga wajen larabawa 'yan kasuwa, ke daya ya ke wadansu abuhawan tsarinsu ne na kan su. Allah Ubangiji yana bayar da hikimarsa a janda ya so, wajen kuma da ya ga dama, haka dai wadansu malamai suka dauko na cewa tunani da (sunkayar mazan jiya ce.

Nijeriya dai dai da wadansu kasashen duniya tana liki ne da haoyar shari'a irin ta Imamu Malik—kur'ani da hadisin Anabai, Ijima'in malamai tare kuma da kiyasinsu. Matuka kiyasi da Ijima'in malamai sun kuwa dace a nan za'la tsaya. Shari'ar tare da addinin Islam haki daya suka bullo, kila ta wajen lardin Borno suka bullo ko kuma ta kasar Mali.

Da shari'ar ta zama da gindinta sosai, sai aka dinga kashe duk baligi maihankalin da ya kashe wadansa. Bazawari mazinaaci, shi ma kisa, barawa na sosai da laifin sata ya tabbata bisa kansa shi kuwa hukunci yanke hanna, mai yan-kaakke hanu a zamanin ya zama abin kyora tsakanin jama'a. Mashaya giva suka dinga baduwa da bulala 80, Musulunci dai ya baiwa 'ya ya maza da mata cikakkikari damar yin gado. Iyaye, 'yan uwa makusanta kowa ya fara samun rabuansa.

Malamai mai tsoron Allah, masnin fikbu, tafsirin kur'ani, sunnar Anabai, mai tunani da (sunkayar sanin halin mutane da al'dansu, shi aka nadawa ya zama alkali a lokacin.

Da shi'amura suka fara rikiri-cewa ne sha'anin alkalanci ya tashi daga yanda aka san shi, ya kuma zama gado, abubuwa suka dan budu kudun, kabili ma suka dinga samun na so rabo. Sabo da haka da wuya a mataa da Shehu Abdulkarim Magli, wanda ya zo daga Timisana ya kuma zauna a ugarwar Derna ta birnin Kano, har ma ya hafi 'ya 'yansu uku—Sidi Fari, Isa da Mallam Ahmadu.

Ya yi mutakar kokarinsa wajen gyara hanyar shari'a a Kano da Katsina, sannan ya rubuta abubuwa kashi-kashi game da shari'a da mulki, wanda daga cikin 'ya 'yansu ukun ne sarautar Sarkin Sharifai (Sidi Fari) ta sami gindin zama a Kano. Carbi, Sahani, Dabino, Barkono, Alkur'ani (Maitarsarki)

da wadansu kayayyakin lambu, su ya ba barwa 'ya 'yansa zamanin da ya dauka aniyar barin kasar nan zuwa Timisana yanda ya ci gaba da yaki da Yahudawa.

Cikin yakin ne suka kashe masa wani dansa. Magli dai bai daina kiran mutane zuwa ga Allah ba har karshen rayinsarsa a Tuwat, bayn ya gama da gumaka tare da majami'un Yahudawa. Daga baya ya gaza da Muhammadu Askija akan addini, ya kuma ziyarci Agadas, Gavo da Pas, garin su Shehu Ahmadu Tijjani.

Wadansu daga cikin muhimman mutanen da suka taba ziyartar kasar nan har da Shehu Abdurrahman Siyudi, mashahurin she-lun malamin addinin nan da ya yi wa Alkur'ani (mai-tsarki) sharhi. Kafin ya ziyarci Kano da Katsina bayan ya sami ilminsa a Alkhiria, sai da 'ya ziyarci Sham, Sa'udu Arabiya, Yamen, India, Agadas da wadansu kasashena Magarib.

**“Wadansu daga cikin muhimman mutanen da suka taba ziyartar kasar nan har da Shehu Abdurrahman Siyudi, mashahurin shehun malamin nan da ya yi wa Alkur'ani (Maitarsarki) sharhi. Ya rubuta wasiyya ga Sarkin Kano tare da Sarkin Katsina, ya kuma umarcesu da su kiyaye shari'ar musulunci da kuma tserar da ita, duk runtsin zamani.”**

Cikin takaitaccen zamanin da ya yi a kasar nan ya rubuta wasiyya ga Sarkin Kano tare da Sarkin Katsina kan shari'ar musulunci, ya kuma bukaci a tserar da ita duk runtsin zamani. Cikin rayiwar duniyarsa kuma ya wallafi littattafal kan addinin Islam fiye da 600.

### SHARI'A

Hukunci da irin hanyar shari'a ta turawa sun fara motsawa ne bayan gwamnatin Sarauniya ta zauna da gindinta cikin kasar nan can a kudancin Nijeriya. Amma nan a Arewacin kasar, alkali da serakuna suna tafiyar da bukucinsu ne kusan yanda Islam ya shardanta. Shari'a irin ta turawa ba ta yiki aiki sai ga mutum da aka tabbata ha musulmi ba ne, har ya zuwa shekarar da aka ga ya dace a sami majalisun dokoki da kuma hukunci irin na turawa a ko lina cikilo kasar.

Wannan shi ya sanya aka sami kotun 'yan kasa wanda shugabanni, tsafafi da sarakunan suke shuga-banci, da kuma kotun da ake shari'ar musulunci. Daga baya kuma aka kikkiri kotun yanki a manyan birane yanda mutanen da suka koyo shari'a a makarantar arabi ta Kano suke alkalanci. Babban Kotu da Dakunan shari'u irin ne Majistare su kadai aka yardawa Lauyoji su shiga don tserar da mutanen da ake tuhanta, ba irin wadancan dakunan shari'a ba.

Mahukunta cikin Irin wadancan kotu kuma su ne Karamin Alkali mai daraja ta uku, Babban Alkali Mai daraja ta biyu da Kotun Sarki mai daraja ta daya ko kuma kotun Alkalin Lardi. Zamanin da Karamin Alkali ya yi wa mutum shari'ar da ba ta gamsar da shi ba, sai ya tafi ga Babban Alkali, nan ma idan ba ta warkar da shi ba sai ya doshi Sarki ko Alkalin Lardi har ya ruwa kotun daukaka kara na shari'ar musulunci.

Samun ci gaban da aka yi shi ya kawo aka tsaya kan idan Alkalin Eriya ya yi wa mutum shari'a, wajen daukaka kararsa su ne Alkalin Lardi daga baya kuma sai a dangansa ga Alkalin-Alkalan Jihohin Arewa.

Gabannin kikkiri sabuwar hanyar shari'a (Panel Code). Maikara da wanda aka yi kara gaba daya suke zama gaban alkali. Alkalin kuma yana bisa wata kyakkyawar Mawaaka, Muhtansa kuwa a bisa kujeru, tebura na gabansu don rubuta baki dayan abuhawan da suke gudana gaban shari'a. Yanzu da zamanin ya kai-hanyia aka kai benci a ko wane kotu, Muhtai sunan nan bisa kujerunsu, wadansu Alkali na bisa mawankarsu kamar wanda aka saba. Wani alkalin da kansa ya ke rubuta baki dayan abuhawan da suke gudana, wani kuma Muhtai su rubuta masa.

Zamanin duk da Mai-kara da wanda aka yi karu suka hallara

gaban shari'a, sai ko wannensu ya mika tsaye takalmansa na kafarsa (mai-makan da zamanin da ake tubewa a zauna), yana kuma da cikakken 'yancin balyana baki dayan gaskiyar abin da ya tabbata sun gudana tsakaninsu, daga baya Alkali ya bayar da hukuncinsa bisa abin da ya fahinta. Ita shari'ar musulonci kuma tana dogaro ne bisa shirintan mutum akan haki ko shaidu na sosai ko kuma dai rantswa. Idan rantswa ta gilma, Masalifcin Jumma'a akan kai musulini don ya rantsa.

Kafin addinin musulunci ya iso kasar nan, sai mutum ya yi bauta matuka gabannin uba ya auri masa 'yarsa. Wadansu mazajen a kan shardanta musu aiyukan wana da na cikin jida, ban da walalar jiki da ta dimhin kudi da mu-aurin zai yi duk zamunan da wani aiki ya motsa. Wahala dai iri-iri ba ta karewa wani mutumin da ya gar yari wai bukata gabannin aure da bayansa. Kudin sadaki mutum yana bayarwa daidai da diyya, kuma kudin ne za a rabawa dangi. Mutum daya idan ya bun-kasa sai ya auri mace sama da 20, domin kuwa matan wani jari ne gareshi; da taimakonsu ne zaikona duk wani abu da ya ke bukata.

Amanin da aka samu da kaka ko da rani, matan suke mallaka, haka kuma a irin wannan lokaci abincin da ta noma ake ci. Sai namiji ya mallaki mace da haki dayan abin da ta mallaka na dangin kadi, saka da kudi.

Auren kuma ana gina shi ne bisa soyayya tsakanin juna, daga baya sadaki da kimarsa bai gaza kudin yanzu 15- ba, bayan an sami shaidu mai bayarwa tare da mai karba. Wajen daurin auren akan rabar da abin da ya samu yanayin zamani, sutara da abinci duk wannan hakin muji ne.

Mutanen da suke da hali su kan shi'ya walimar ciye-ciye da shaye-shaye, a wani jama'a ma har a kan sami taune—taune da tsotse (tsotse tare da jawaban mutum na farin ciki har ma da wannan).

Muhimmin abin da mazajen jiya suka dauka kuwa game da wannan shi ne aure wato irin hanya ce ta sabuwar rayiwa, sabo da haka duk wanda ya tashi yi, wajibi ne ya kasance cikin kayan ado, mutane kuma su ta ya shi murna. Sutara, abinci, abin shi, wajen kwanan, magani da wadansu bukatoji, tilas muji shi ya ke daukar wannan bisa wuyansa.

Zamanin da Islam ya sami gindin zama, musulmin kasar ma, daidai da na ko ina cikin duniya, su kan auri mace tun daga daya har ya zuwa guda 4, wadansu sarakunan gargajiya da al'ada tare da mutane masu hali su kan sami kikkawara ko sadaku su hada.

Tun daga ranar da musulunci kasar nan suka yarda kan cewa Islam shi ne addinsu, mai wani

daga cikinsu ba su aminke kuu matansu su ci-kasuwu ba, sun yanda da su zauna cikinsu gida bisa sunan auren kulci, rasar fitarsu ita ce larurar da ta zama lallilalilab. Larura kuwa ta fita musmaman.

Auykan matan kulle cikinsu gida-jen, masajunsu, sun hada da dafa abinci, tsafice gida da yara, na aikace-aikace gida da muji ya ke bukata. Matan da aka dauwarsa mutum aure da fari ita ake kira da ciman uwargida, ko kuwa dai matar farko ga mutum ita ke shugabancin haikeya tsare-tsaren cikinsu gidensa. Saran matan kuma na bi-biyar haka da girmamata.

**DARIKU**

Darikon Sufaye nans da mutakar kerdin gasken-gasken cikinsu waɗanaka, mutammaman a manyan burane yanda za'a iske n ko wanne rukunin mutum 100, kusan kashi 70 mabiyu darika ce, ko da ya ke gubgubi iki ga darikon a 'yan shekarun nano. Amma duk da irin wannan lazzamiyar gubguba mutanen sun yi zuri, nana kuma yin darikonu yanda ya kamata.

Tijjanyi ita ce darikar da ta ke da kerdin gasken tun farkon kardinta, zamanin da ta shigo mutane su ka amfika ta hama bi-biyu. Kadiriya darikar Shehu Abdulkadir Jilana, lita ke biyewa Tijjanyi. Gabanin mutanen kasar non su shahara cikinta, mutanen Tarubus ne su ka yi musu jagora sama da shekaru 400 da suka gabata.

Ban da wadaman kuma akwai dariku kashi-kashi da mutane suka tsayar da bana-gaskiyarsu cikinsu irin wannan hanya, mabiyansu kuma sun gaggai masallatal marasa misali. Kadan daga cikinsu kuwa sun hada da Shazaliya, Saunsiya, Arusiya da Salamiyaya wadda Abu Rezi ya kawo ta sama da shekaru 400 da suka shude, daga baya ya rasu a Borno.

Mutanen kasar nan baicin tsammani biyyayyar da suke yi wa Sufaye, ba su yarda kuma an barsu a baya ba bisa sharu'da da ka'dodda da addini ya shardaanta.

Yin sunan abin halbuwa da yanka rage ko tunkiya, abu ne da ya ke da wuya a nemi kawar da mutanen kasar nan bisa alkata haka; balle fa gansuwa na faron rada suna.

Daya daga cikinsu muhlamin abin da malamam tarbi suka bar mana shi ne magazan cinikin bayi, wadda da ma can al'adar mutanen duniya ce kafi daya tun ma kafin addini ya baiyana. Mata a zamanin da sama ganin tasku da wahala maras ganin, kamar birne jariri da ranu, da mayar da su kamar dabbobi, wadansa sam-sam ba a kyale su, su duba littafatal masu tsarki, a irin wannan zamanin duk matayin marce bai shige a bude hankinta da sanya karfe a cikl ba.

Bayi wato, mutanen da aka ciwo cikinsu yaki wasanni da kabalanci, ko ino suka a duniya zamani jahiliyya suna zaune a matsayin dabbobi ne. Ba a yarda su fahinci wani abu wai shi 'yanci ba, da wuya mutum ya gonsu bai ji

tauyayi da zubar da hawaye ba. Islam addinin da ake yinsa shekara aru-aru sai ya zo da madadalcijiyar hanya ta 'yanta baya da mutanta su.

Akwai da yawa daga cikinsu mutanen da suka zauna da addinin Islam da gindinsa a wannan duniya, sun alkata alyukan sayen bayi da 'yantasu; sabo da neman kankare wadansa laifokan. Sun tari sai mutum ya 'yanta bayi daga baya kuma ya tuba domin neman gafarar ubanjininsa. Alkasin hakan ne ma ya sanya addinna musulunci ya hana a kiraynsu na da sunan bayi, sai a ce yaro ko musulmi.

Sabo da 'yanta bayi ya yi kafi da zama da gindinsa, sai Islam ya zo da wata hanya ta musamman, zaɓar mutanen da suka iya karatu da rubutu cikinsu, wanda bukumomin musulunci suke yi duk zamanin da aka koma daga ya, a shardaanta musu koyaya jahili 10 karatu da rubutu kafin su kubuta da zama musu cikakken yanayi.

Hanyar da ake saman bayi a Nijeriya kusan dalidai ta ke da wasu wurare na duniya, watau shi ne ta hanyar yakin gaskiya, gaha ko ta rigimin kabalanci.

**MARURUTA**

Tarhi ya nuna maha cewa wannan kansa na cike da muhlaman mutane da suka shahara a fanin rubuce-rubuce game da addini, wani ya rubutu ciklo yara, wani kuwa a fanonin ilmi kashi-kashi. Rubutun kuma ana ya sa ne tun gabannin haibuwar Shehu Danfodiyo da kuma zamanin raylawarsa. Abubuwan da aka rubuta bakl daya sun talamka yanda ya kamata, musamman ma a wuraren da suka fito da sunan kasar non fili da kuma kasallar addini ciklanta.

Baicin shi kansa Shehu Usman Danfodiyo da kanessa Shebu Abdul lahi na Gwando, akwai kuma mutane irin su Shebu Abdullahi Sukka, Mallam Adamu Abdullahi Madabo, Shehu Adamu Abdullahi Iorin, Shehu Nasiru Kabara, Shehu Dan-Marina, Mallam Adamu Na' ibi Wali da wadansu marubuta da ba a zo da sunayansu ko ciklin jeran.

Tare da su kuma akwai marubuta wakoli da Allah-abangiji ya ba su hikma da hansa, larabci ko da fillanci su wake addinin musulunci da baiyanar da logancinsa. Mallam Muhammadu na Birnin Gwari shi yaifi shahara bisa wannan, sai kuma irin su Malama Nana 'yar Shehu Usman Danfodiyo, Salibu Kontogora, Mallam Yusufu Kantu, Mallam Akiyu Aliyu, marigayi Mu'azu Hadjeja, Alhaji Aliyu Na-Mangil, Alhaji Umaru Gwamdo da Alhaji Mudi Sipiklin.

Kafin na je, da nasa cikinsu kama sayensu na je, ya kimata mutane su game misali kawafi fa na ke yi, domin kuma cike na ke da sanin cewa illas za a sami wadansu masu kalifa hankali da tsunkaya da za su bango kuren kin kama sunan wane-da-wane.

Duk dukin lokaci da kuma irin wannan zamanin da muka ratso, tarbi ba za manja da Chief Isma Shodeinde, marigayi Alifa Isa Wali, Alhaji Lateef Teniola, Alhaji

Y. K. Yakub, Waziri Abdul, Alhaji A. S. Olatunde da sauran shebuansu malamai musulmi da suke rubuce-rubuce, laeccokin ba balyanar da muhlamanin addin Islam cikinsu haromsu taranci, hama yarakanci da larabanci ba.

Har gobe kasar nan tana alfahar da mutane irin su. Dr. Shehu Ahmed Sa'ida, Alhaji Umaru Sanda, Dr. Hassan Gwato, Shehu Abdurrahman Zartse, Mallam Ibrahim Tahir, Alhaji Abubakar Gumi, Dr. Abubakar Imam, Alhaji Isa Waziri, M. Abu Zegilil Sanusi da Alhaji Lawan Dambazau.

Sabo da samun musulmi da musulunci da ake yi, shi ya sanya ilmin addini ya ke da haksu a wadansu garuwan kasar nan. Borno nan ne mutane suka sakankance kan karatun Alkur'an (mal-tsarki) ya ke da kafi, wannan ta sanya duk mal bukaratun karatun kira'a da haddace Kur'an a kansa sai ya nufi lardin Borno. Akwai da yawa daga cikinsu mutanen da suka tafi har yanzu ba a ga gomowarsu ba, wasu sun yi kaka-gida a can, wadansu su kan haddace su koma, akwai kuma mutanen da su ke zowa da zarar sun yi laushi cikinsu karatun su koma gida.

Karatun ya zo da wata muhimmiyar fahintar juna tare da abokantaka tsakanin mutanen Nijeriya da na Damagaram ta cikinsu Janhuriyar Niger. Haka kuwa kasaltar karatun da iya gwantata cikinta ta kasance umuwi'aba'in zamanin Mallam Ala-Ramma, mahaddatni masanan daliban makarantar Alkur'an (mal-tsarki) da baiyanar na shi 'a wurare kashi-kashi na Alkaryana kasar nan.

Birnin da ya shahara bisa ilmin Nahawu da Sarafu balage shi ne Birnin Zazzau, duk wani mal bukaratun neman sanin wani wai cikinsu irin wannan ilmi dama Zariya za ya faskanta. Yanzu haka halin da ake cikinsu su kan sami bakin da su kan je. Kila ganin wannan ne ma ya sanya aka kikkiri Jam'an Ahmadu Bello da zaunar da ita a can.

Gwando da Kano kuma sun faskara game da ilmin addini da kadatala Allah. Gwando an hakkake tun zamanin Shehu Abdullahi, kanin mujaddadi ne, Kano kuwa an sakankance da cewa hasken ilmin ya fero ne tun shekaru daruruuka; ko kuma shekarar da kabilan Wangarawa suka iso kasar nan bisa jagoran Shehu Abdurrahman Zartse can kusan karni na goma sha-budu.

A wani zamani kuma da kakawo ya karfafa tsakanin kasar nan da mutanen Tambutu, Turabusawa, Abzinawa da wadansu kabilun Magarbi. Cincirundon da masana suke yi wa Kano a lokacin shi ne ya haddasa aka sami cikinsu irin Fan-Nisau ta kusa da dutsen Fainasu a yanzu. A zamanin 'yagari sun tsotsi ilmin addini, tarbi, nahawu, sarrafa balage, tauidi da makamantansu.

Amma duk da haka nan kusa kusa da karnin wannan lokaci, malamau tarbi sun rubuta cew

Ilorin, Ibadan. Lagos da kuma akwai garuruwa a kasar Yarbaku, akwai taurarin makarantu masu tsari. suka balanci masu tsari da suka tsaye tare kusan da ko wannan masanin arabi a duniya.

Tare da wadannan kuma akwai Adamawa, Bauchi, Sokoto da wadansu garuruwa da aka sami malamai masana tsamoni addini da ilmin arabi. Mutum ba zai tsunke ba sai ya bakunci malamai cikinsu sorensa ko a wani masallaci da ya ke koyarwa.

**SHEHU DANFODIYO**

Ganin irin aiyukan da Shehu Usman Danfodiyo ya yi wa addini, wannan ta sanya tarhi kasar nan ba za karantu ba, muddin aka ba mata da shi. Idan ma an shabeta za'a iske kura kuran rashin garanta da wadansu abubuwa da suka kamata ta.

Mujaddadi, Shehu Usman Danfodiyo shi ne mutumin nan da kankansu suka zo da Jallo can kankansu suka zo da Jallo can. Wani zamani akanin sha-budu. An wafi Shehu a Dagal, wani kaye ha ya ke kusa da garin Sokoto, ya da raski Bawa Jan-Gwarso zamanin raki ya ke sha-biyansa. Shehu ya sanya ilmin a ne wajan malamau lardin Sokoto da makotansu Shehu zaune cikinsu Janhuriyar Niger, bayan ya koyi karatun da rubutu tare da wadansu umai wajen mahajifinsa Muhammadu Danfodiyo. Mahajifinsa Hauwa'u da kakarsu Kuka'iya.

Da ya fahinci karatun ma sa ya yi kafi, ya kuma zauna yanda ya kamata, sai ya fara wa'azina hana camfi, tsafi, bid'a da al'adin da suke da kafi a lokacin, sabo da bujarsa ta cewa shi bid'a dai kishiyar suna ce. Da malaman wadancu zama shi ji haka sai fa daok-ba-badan ta harke da Shehu.

Malamko Shehu ya sassauta, sai ya ci gaba da kiran Arna, Maguzawa da Kafirun don shigo addinin Islam, dubbai daga cikinsu suka musulunci. Musulmin suke yi dafifi cikinsu addinin, suka nisanai bid'a da camfi. Da ya ga kiransu ya fara karbuwa, Shehu ya shiga Janhuriyar Niger don saduwa da manyan malam addini, wadansa suka koyar da shi ilmin fusha na tafiyar da harkokin Jamma'a.

Ganin shi da almajiransa sun dace cikin wa'azinsu, sai ya nuka kaminsa Shehu Abdullahi ya ride Birnin Kebbi, Mallam Ibrahim Zaki ya kula da Katigum da Borno, Sulemanu a Kano, Umarun Dalaji a Katsina, Mallam Adamu a Adamawa, Buba Yaro a Gwambe, Yakubu a Benci, Mallam Deno a Nufu, Abdul Alimi a Ilorin, Mallam Dantanku a Katsare, Issaku a Daura, Mallam Sambo Hadjeja, Mallam Muhammadu Manga a Mitau, Mallam Musa kuma a Zaria.

# KUTSOWAR ISLAM DA ZAMAN MAZAN JIYA

(Somo Daga Baya)

Wadannan a tsakce su ne mutanen da ake kira da sunan tuta Shehu, ko wanne daya daga cikinsu kuwa tare da kabilun fulani ya ke, wadanda suka tsamka masa wajen karbo tuta jahadi. Gudun tsawai-zance bisa haka shi ya sanya ba za bu halayn da komai ba, mai bukatar cikakken bayani ya nemi littafin tarihin kasar nan.

Amma duk da haka dai ita wannan hukuma ta Shehu Danfodiyo ta yi aiki na sosai, kuma faduwarta muna iya cewa cutuwa ce musamman ga Islam da su kansu musulmi bakl daya. Domin kuwa rashin ne ya sanya turawan mulkin mallaka suka sami damar mika kafafuwansu tare da jan 'yan Nijeriya bisa hanyar da suke bukata. Mun dogo Allah ko da ya ke wadansu addini da akidodin sun zauna da gindinsu a kasar nan.

Kuma duk da wadannan tutoci da ya kakkafa, Mujaddadi Shehu Danfodiyo yana da 'ya 'yansa 19 da ba su kamata a barya a baya ba. Ya 'yan kuwa su ne Muhammaddu Sa'ad, Aliyu, Muhammadu Sambo, Muhammadu Bello, Abubakar, Umaru Faruku, Muhammadu Buhari, Muhammadu Haji, Hassan, Ahmadu Rufai, Buhari, Khadijatul Kubra, Nana A'isha Babba, Fadimatu, Hafsatu, Nana A'isha Karama, Saudatu, Asama'u da Hannatu

Muhammaddu Sa'ad shi ne babba dansa da ya kusa gadarsa, sai mutuwu ta sumamashi, ya bar duniya zamannin da ya ke (saka da ranakun kungiyu). Allah ya jikansa

Shehu yana da wazirai masu yawa, amma wadanda aka fi kiyayewa, sun hada da habban kaninsa, Shehu Abdullahi na Gwan da da Shehu Muhammadu Sambo, limamin Masallacin Shehun. Wadannan su ne manyan abeban koji da kyawawan halayansu.

Malamam tarihi duka sun tabbatar da cewa Shehu Usman Danfodiyo bakl daga gargadi mutane da su nisanci cindi, bifi da tsafi ba, sai da mutuwu ta ruske shi. Yanda aka yi sa'a shi ne littattafan da ya bar mana, wadanda suka kamata musulmi su dinga dubawa don neman fahintar wani abu cikin addini da kuma amfaninsa

## JAM'IYYU

A kudancin Nijeriya akwai kungiyoyin musulmi kashi-kashi suna kuma da karfin gaske, karfin ne ma ya sanya da wuya a tafiyar da wadansu abubuwa ba tare da su ba. Su kan shirya la'cecci da shigar da mutanen da ba musulmi ba cikin addinin Islam. Isassun kudancin da goyon bayan da suke samu ya ba su dama sun giggina makarantun Faremare, Sakandare da Koleji a wurare dabam-dabam; yanda aka koyar da ilmin addini tare da ra

zamanai sosai-da-sosai. Baicin addini mai zurfi da za'a koya, tsarin ilmin zamanninsu kuma na tafiyadaidai da ke wacce makaranta da ta ke cikin kasar nan.

Sannan kuma akwai masallatai, makarantun Islamiyya na musamman da wuraren shakatawa don yin manazira cikin addinin musulunci. Shekara da shekaru kenan musulmin Kudu na tura 'ya 'yansu karo ilmin Arabi da na zaman tare a manyan manyan makarantun kasashen Larabawa. Haka kuma suna da masu wa'azi da mutanen da aiyukan jam'iyyar kawai suka sanya gaba dare-da-rana, akwai kuma wadanda suka dauki aikin jam'iyya kamar nafila-da-zarar ya samu ko kuwa zamannin duk da aka sami sukuni, sai a yi. Bakl daya tsamakon da kudaden, kungiyoyin suna samun su ne daga manyan 'yan jam'iyya da kuma wadansu hanyoji ne musamman.

Ban da kungiyoyin musulmin da na ambata can a farko akwai kuma Jam'iyyar Dalibai Musulmin Nijeriya wadda ta ke da rassa a manyan makarantun kasar nan, akwai Jam'iyyar Malaman Tattalin Arziki. Wadansu kungiyoyin musulmin Nijeriya suke kikiro su bis a kaifin hankali da tsunkayarin ta su, wansu kuwa musulmin kasashen waje da suka zo yada addini kasar nan, su suka kawasu, yan Nijeriya kuma suka karbe su hannu bi-biyu.

Nan kuma cikin Arwacin kasar idan ka shige Ilorin cikin jihar Kwara, muna da Jama'atul Nasarul Islam, wata kasati'ciyyar kungiya da 'yan boko suka kafa, daga baya sarakuna suka kanenaye sha'anin. Sannan kuma akwai Jam'iyyar Samarin Musulmi "Young Muslim Congress" wadda ta riga Jama'atul fitowa, bisa kaifin hankali da tsunkayar wadansu samari da suke ganin hali ya yi da za'a sami kungiyar da za ta hada kan matasa.

Daidai da yanda ma'aikata 'yan boko, sarakuna da atajarai suka daukewa Jama'atul gindi, haka kuma manyan-manyan malamai mutammaman shehunan dariki da samari matasa suke nuna cikakken goyon bayansu ga Jam'iyyar Samarin Musulmin. Cikakken goyon bayan kuwa na gaba ne da hannu.

Akwai kuma Jam'iyyar Malaman Makarantun Islamiyya a Birnin Kano da rukunin manyan malamai da su ke yi wa addini aiki dare da rana ba tare da goyon baya ko tsamakon wani ba, aikin kuwa ta hanyar koyarwa ne da wa'azi, wadansu ta hanyar wallafar littattafai da rubuce-rubuce, wasu kuma shirya jarida da makamantan haka.

A sha'anin mulki, saye da sayarwa, neman ilmi, zaman tare, neman kudi da harkokin siyasa, musulmin a kasar nan ba su yarda an bar su a baya ba cikin al'amuran duniya. Don neman zaman lafiya da kwanciyar bankula, su da mutanen da ba

musulmi ba, suna tafiyar tare cikin ko wacce irin harkar duniya. Musulmin kasar nan suna kawar bakl ba kuma sa bukatar rabuwa da su, sabo da haka ne ma zamannin da su, wani shugaban addini ko duk da wani shugaban addini ya ziyarci Nijeriya, ya kan oemi ya komo, wani ma ba bisa son ransa ya kan tafi ba. Duk wata irin hadaya da sadaka fi-sabilil-lahi a kan bayar da ita cikin farin ciki da murna.

Nijeriya kasa ce da aka yi tarayya tsakonin mabiya Addinin Islam da mabiya Addinin Almasihu, tare da su kuma akwai Arna masu bautawa Gumakai, 'yan Gago da dangoggin. Amma ga yanda lisafin Nijeriya ya nuna cikin wannan kasa akwai musulmi mutum 36, 928,821, mabiya Addinin Almasihu 13,295,000. Sannan kuma Arna da masu bautawa Gumakai da wadanda ba su cikin addini mutum 5,430,000.

Mabiya addinin musulunci sun fi karfi a Jihohin Arwacin Nijeriya da Lagos. A kuma Jihar Tsakiyar Yammacin Nijeriya, Jihohin Gabas uku da Jihar Yammacin Nijeriya nau ne mabiya addinin atmusubu suke da farki.

## HADA KAI

Ban da tarayya cikin addini, muhimmi daga cikin abin da ya hada ciki musulmin kasar nan shine rashin fahintar juna da hada kai, sabo da 'yar becceniyar da ake samu lokaci-lokaci. Da zarar an sami haduwar kai abin da ya ke gaban musulmin Nijeriya shi ne kafa jaridu da gidan rediyo da za su dinga yada addini, fassara Kur'ani (mai-tsarki), hadisai da wadansu littattafan musulunci.

Bayan kai ya hadu, muna bukata fahintar juna tsakanin musulmin kasar nan da na kasashen duniya ta hanyar neman ilmin da ziyar-cceniyar juna. Fadada ilmin erabi daidai da yanda ya ke a wadansu kasashe, samun kyakkyawar tarbiya, mutunta malamai, dalibai kowa da kowa don a fahinci manufar Islam da hikimomin cikinsa.

Giggina makarantu manya da kanana, Asiboci da dakunan shan magaji. Akwai bukatar gina dakunan karatu, wuraren shakatawa na manazira a birni da kauye. Kafa kungiyoyin sa-kai don wayar da kawunan jama'a ta hanyar la'cecci. Ko wanne musulmi ya shi go da mutamin da bai yarda da addin ba.

Karfafa tsoron Allah cikin zukan musulmi da aiykansu don wadanda ba musulmi ba su panti, shirya muhawarta da matsanancin bincike cikin hikimomi da amfanin da ya ke cikin addini. Nuna muhimman shari'ar Islam da hikimar cikinta tare da dacewarta ga zamani. Himmu cikin tsamakon kungiyoyi ta hanyar kafa komitocin karbar sadaka da kuma zakka da kawo saukakakkun hanyoyin sanin addini.



Alhaji Sadiq Mohammed, P. O. Box 220, Jau. Yana neman abokul daga ko ina cikin duniya, musamman mutane masu sha'awar Wallon Fita na Sinina, wasan Damba da kuma dukar hoto. Shekarusa 19.



Maimun Ahmed, No. 18, France Road, Sabon Gari Kano. Yana neman abokul, amma da muhimmi masu sha'awar addini da kokari cikin ibada. Shekarusa 32.



Lawan Phiri Gaya, Sabuwar Kofa, P. O. Box 869, Kano. Yana neman abokul da kowaye maza da mata, musamman kuma mutane masu sha'awar al-farbi irin wanda zamani ya kawo da kuma neman zaman lafiya tsakanin jama'a. Shekarusa 24.



Babajye Abubakar Darma, P. O. Box 931, Kano. Yana neman abokul daga ko ina musamman mutane masu sha'awar wasan talle Tennis da neman ilmin zayayin kwallunan duniya. Shekarusa 20.