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GRAHAM DUDLEY

Alhaji Sir Abubakar Tafawa Balewa was the first Prime Minister of independent Nigeria. This is the first book that has been written about his life from its humble beginnings to its brutal end. It also provides new insight into the turbulent history of Africa's most populous and, some would argue, most powerful country in the twentieth century.

"A Nigerian bildungsroman featuring Dantala, a street kid thrust calamitously into the arms of a gentle sheikh, who thereafter faces Islamic extremism." —O, The

Oprah Magazine, "10 Titles to Pick Up Now" Winner of the 2017 Betty Trask Prize A Finalist for the Nigeria Prize for Literature Nominated for 2017 Hurston/Wright Legacy Award An Indies Introduce Selection An Amazon Best Book of the Month in Literature & Fiction Longlisted for the 2016 Etisalat Prize for Literature In far north-western Nigeria, Dantala lives among a gang of street boys who sleep under a kuka tree. During the election, the boys are paid by the Small Party to cause trouble. When their attempt to burn down the opposition's local headquarters ends in disas-

ter, Dantala must run for his life, leaving his best friend behind. He makes his way to a mosque that provides him with food, shelter, and guidance. With his quick aptitude and modest nature, Dantala becomes a favored apprentice to the mosque's sheikh. Before long, he is faced with a terrible conflict of loyalties, as one of the sheikh's closest advisors begins to raise his own radical movement. When bloodshed erupts in the city around him, Dantala must decide what kind of Muslim—and what kind of man—he wants to be. "An ambitious book that tackles modern Nigeria's

extremely complex religious landscape with great insight, passion, and humor by taking us deep into the mental and emotional space of the country's most neglected." —Uzodinma Iweala, author of *Beasts of No Nation*

Nigeria is Africa's most populous country and the world's eighth largest oil producer, but its success has been undermined in recent decades by ethnic and religious conflict, political instability, rampant official corruption and an ailing economy. Toyin Falola, a leading historian intimately acquainted with the region, and Matthew Heaton, who has worked extensively on African science and culture, combine their expertise to explain the context to Nigeria's recent troubles through an exploration of its pre-colonial and colonial past, and its journey from independence to statehood. By examining key themes such as colonialism, religion, slavery, nationalism and the economy, the authors show how Nigeria's history has been swayed by the vicissitudes of the world around it, and how Nigerians have adapted to meet these challenges. This book offers a unique portrayal of a resilient people living in a country

with immense, but unrealized, potential. Introducing poetry, prose, songs and theatre from Nigeria, this engaging volume blends translated extracts with a rich commentary on the historical development and modern context of this hugely creative culture. Examining imaginative prose-writing, the tale tradition, popular song, Islamic religious poetry and modern TV drama amongst other topics, this is a clear and accessible book on a literary culture that has previously been little-known to the English-speaking readership.

"The trouble with Nigeria is simply and squarely a failure of leadership," concludes internationally acclaimed writer Chinua Achebe. In this book Achebe broke his silence about the 1983 Nigerian elections. The style and wit in part cover his deep despair over the direction of change in his home country.

Veils, Turbans, and Islamic Reform in Northern Nigeria tells the story of Islamic reform from the perspective of dress, textile production, trade, and pilgrimage over the past 200 years. As Islamic reformers have sought to address societal problems such as poverty, inequality, ignorance, un-

employment, extravagance, and corruption, they have used textiles as a means to express their religious positions on these concerns. Home first to the early indigo trade and later to a thriving textile industry, northern Nigeria has been a center for Islamic practice as well as a place where everything from women's hijabs to turbans, buttons, zippers, short pants, and military uniforms offers a statement on Islam. Elisha P. Renne argues that awareness of material distinctions, religious ideology, and the political and economic contexts from which successive Islamic reform groups have emerged is important for understanding how people in northern Nigeria continue to seek a proper Islamic way of being in the world and how they imagine their futures—spiritually, economically, politically, and environmentally.

In 1961, Margaret and Eli, a young British-Nigerian couple moved to Kaduna in northern Nigeria, where Eli, a doctor, started a medical clinic in the centre of town. This narrative documents the journey and experiences of the couple in Kaduna, and offers a personal reflection on forty years of recent Nigerian history and events. Lat-

er, the couple bought some farmland, planted orchards and set up a restaurant and a pottery. Their farm was called The Jacaranda. Through this work, Margaret became intimately involved with the lives of the village children. This is their story.

This authorized biography of the current president of Nigeria provides an up-close look at the life of a major ally of the West in the fight against terrorism, poverty, and corruption. The book covers Buhari's early life and education, his military career, and his brief stint as military of state before he was deposed in a coup. A beacon for democracy in Africa, Buhari is the only Nigerian opposition candidate to be elected to the presidency. The book examines the first year of his presidency, looking at the immense security, economic, and political challenges he faces and the bold moves he is making to tackle them with support at home and abroad.

While nearly one in every five people in the world today is Muslim, Islam is spreading most rapidly in Sub-Saharan Africa which is today home to over 150 million Muslims. Although immensely varied, African Islam, the authors demonstrate, is

defined by three overarching beliefs.

This volume advances the discussions of leadership in Africa's specific history, culture, economy, and politics. The book promotes an understanding of leadership and its paradoxes and illuminates the conditions under which political leadership has been produced, and how those conditions have shaped leaders.

"Araba"(separation) was a word first used by rioters at a Bauchi demonstration signaling the Northern peoples' desire to break from the federal republic of Nigeria. The catalyst for its first use was the cold-blooded murder of some prominent Northern elites, including the Premier of the North, Sir Ahmadu Bello, the Sardauna of Sokoto, by predominantly Igbo officers, on January 15, 1966 Araba became a rallying cry for the North's disaffection with the state of affairs after Iron's promulgation of the obnoxious "decree No 34," making Nigeria a unitary state. In some quarters, it became resonant and synonymous with the rampant killing of Igbos in the North. These killings (similar things were happening to Northerners in the East) necessitated the mass movement of Igbos to the East and

Northerners to the Northern territories. The North's disaffection with decree No 34 led to the overthrow of Iron's regime by predominantly Northern officers, led by, amongst others, M. Muhammed. However, military decorum and Northern political leadership demanded Muhammed defer to Gowon, even though Gowon was never part of the coup plan or a strong supporter of it. Indeed, if anything, he tried to quell it. The abrogation of decree No 34 and the creation of the twelve-state structure by Gowon was the final straw that broke the camel's back for Ojukwu, who consequently proclaimed his territory's secession from Nigeria and the creation of an independent republic of Biafra formed out of the Eastern states. The seed for a bloody civil war was thus cast, and for four years the East felt the worst for it. However, the magnanimity of a blanket amnesty given to all the rebel soldiers at the end of hostilities was admirable, and an intelligent piece of statecraft, responsible for the easy and smooth absorption of those in the East into the economic and political life of the country.

Alhaji Sir Ahmadu Bello, the Premier of the Northern Region of Nigeria, was thought

by many to be the most powerful figure in Nigeria. The descendant of the great reformer, Shehu Usuman dan Fodio, the Sardauna grew up in the atmosphere of the Muslim and aristocratic tradition of the Fulani conquerors of Northern Nigeria. He reached maturity in a Nigeria that was rapidly advancing towards independent nationhood, with political institutions deriving largely from the traditions of the Christian West. As leader of the Northern Peoples Congress, the majority political party in Northern Nigeria, the Sardauna became the first Premier of that region in 1954.

In 'They Love Us Because We Give Them Zakāt', Dauda Abubakar describes how the giving and receiving of Zakāt lead to the establishment of social relations between the rich and needy persons in northern Nigeria.

The 1950s were traumatic years for the British: a mighty Empire was in its death throes. But for Africans, these were years of immense exhilaration, of great expectations. Independence was within close reach. And in Nigeria, it was accepted that it should come quickly. But there was a problem: Nigeria's minorities profoundly

feared for their future under African leaders. This study reveals the remarkable story of how and why the British authorities betrayed the Nigerian people in their treatment of this critical minorities issue, an issue of their own making...

Who Shall Enter Paradise? recounts in detail the history of Christian-Muslim engagement in a core area of sub-Saharan Africa's most populous nation, home to roughly equal numbers of Christians and Muslims. It is a region today beset by religious violence, in the course of which history has often been told in overly simplified or highly partisan terms. This book reexamines conversion and religious identification not as fixed phenomena, but as experiences shaped through cross-cultural encounters, experimentation, collaboration, protest, and sympathy. Shobana Shankar relates how Christian missions and African converts transformed religious practices and politics in Muslim Northern Nigeria during the colonial and early postcolonial periods. Although the British colonial authorities prohibited Christian evangelism in Muslim areas and circumscribed missionary activities, a combination of factors--including

Mahdist insurrection, the abolition of slavery, migrant labor, and women's evangelism--brought new converts to the faith. By the 1930s, however, this organic growth of Christianity in the north had given way to an institutionalized culture based around medical facilities established in the Hausa emirates. The end of World War II brought an influx of demobilized soldiers, who integrated themselves into the local Christian communities and reinvigorated the practice of lay evangelism. In the era of independence, Muslim politicians consolidated their power by adopting many of the methods of missionaries and evangelists. In the process, many Christian men and formerly non-Muslim communities converted to Islam. A vital part of Northern Nigerian Christianity all but vanished, becoming a religion of "outsiders."

A global history of 'Biafra', providing a new explanation for the ascendance of humanitarianism in a postcolonial world.

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