

**KEYNOTE ADDRESS BY HIS EMINENCE
ALHAJI MUHAMMAD SA'AD ABUBAKAR, CFR, mni,
SULTAN OF SOKOTO AND PRESIDENT-GENERAL,
NIGERIAN SUPREME COUNCIL FOR ISLAMIC AFFAIRS
AT THE NATIONAL SECURITY SUMMIT**



Monday, 17th August, 2015

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**HIS EMINENCE ALHAJI MUHAMMAD
SA'AD ABUBAKAR, CFR, mni,
The Sultan Of Sokoto And The President
General, Nigerian Supreme Council
For Islamic Affairs**

**AT THE NATIONAL SECURITY
SUMMIT ORGANISED BY THE
NIGERIA POLICE FORCE**

**HELD AT THE INTERNATIONAL
CONFERENCE CENTRE, ABUJA**

ON MONDAY 17TH AUGUST, 2015.

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I would like to begin by expressing my utmost gratitude to our Creator, Sustainer, and Protector, Allah [SWT], for bringing us together to witness the Opening Ceremony of the **National Security Summit** taking place here in Abuja. I wish to extend our deep appreciation to His Excellency Muhammadu Buhari, GCFR, President, Federal Republic of Nigeria, for personally being here and for his strength of commitment and clarity of vision to rebuilding our national institutions and rekindling our hopes for a greater tomorrow. We must also express our thanks to the Inspector-General of Police, IGP Solomon E. Arase fdc, NPM, for the kind invitation to deliver this Keynote Address and for finding it fit, in collaboration with the **Sun Publishing Ltd**, to organize this important summit on National Security under the theme, **“Community Partnership Approach to Internal Security and Crime Management.”** The summit comes at a crucial time when the nation, under the indefatigable leadership of Mr. President, is engaged in fighting insurgency and terrorism in the North-East and

sanitizing the various facets of our national life. We would also wish to avail ourselves of this opportunity to extend our condolences to the Peoples and Governments of Osun and Borno States on the passing away of the Ooni of Ife and the Deputy Governor of Borno State, respectively. In the Ooni and the Deputy Governor we lost strong pillars of our two communities, who have dedicated their lives to the service of humanity.

Your Excellency, Mr. President; Your Excellencies, the Executive Governors; The Inspector-General of Police and Heads of other Security agencies here present; Your Royal Highnesses; Distinguished Guests; the last few years had, undoubtedly, been a very trying period for this country. Blood had been shed with impunity and careless abandon. Lives had been lost. Livelihoods had been shattered and entire communities had been dislocated. Much worse a significant percentage of our population had become refugees in their own homeland. As the current efforts by Mr. President to defeat the insurgency and restore

normalcy gather momentum, it is essential for all active elements in our diverse communities to close ranks and lend their support to this crucial engagement. Traditional and religious leaders, community leaders and indeed the entire citizenry must come together with unity of purpose and action, to ensure that the suspicions and mistrust of the past give way to mutual trust and understanding among our people, while active co-operation and a shared destiny take the place of indifference and non-challance. As traditional and religious leaders, we pledge our full support to bridging the gulf between our security agencies and our respective communities. It is essential for all stakeholders to ensure that we develop effective partnerships that would move this nation forward.

Your Excellencies, Distinguished Guests, I would like to state, without any equivocation, that our traditional institutions had, for several centuries and long before Nigeria came into being, played a very significant role in maintenance of peace and order and in the

security management of our respective communities. Law and Order was maintained through a variety of measures that were peculiar to each state and society, including religious sanctions, establishment of law enforcement agencies as well as community specific actions such as boycott and banishment. The Kano Constitution of 1490s was one of the early documents that spelt out the various personnel required in the maintenance of law and order, including Intelligence Officers, Police Officers, Night Patrolmen as well as Security Guards. In an intelligence-driven security environment, it is important to remember the words of this veritable **Constitution** where it stated that:

“The ruler should find out about the enemy condition through trusted spies at all times-peace or war- so that nothing of the enemies activities shall be hidden from him at any moment. For he who is ignorant about something is also blind to it; while he who can see can defeat one thousand blind men.”

With the advent of the Sokoto Caliphate at the beginning of the nineteenth century, the security architecture, especially in the Northern parts of Nigeria, underwent substantial change. One of the earliest instructions of the founder of the Caliphate, Shaykh Uthman Ibn Fodio, to his lieutenants was on the appointment to state offices. The first three that he mentioned were:

“An upright Prime Minister [Wazir] over the **Wilaya** who wakens him [the ruler] if he sleeps, gives him sight if he cannot see and reminds him if he forgets... The second support is a [Chief] Judge who is not restrained by anyone’s censure in upholding God’s Law.... **The third pillar of sovereignty is a just Chief of Police who ensures that the weak obtain justice from the powerful...**”

The Conceptual basis of State and Human Security in the Sokoto Caliphate, besides the setting up of a Police Force, was predicated on three other pillars. The first pillar was the issue of justice and fairness to all, for Shaykh Uthman believed that one of the key

foundations of good governance is Justice. His son and lieutenant, Shaykh Muhammad Bello was equally emphatic that “there can be no development without Justice”, for Justice “is the basis of all progress.”

The second pillar which the Sokoto Caliphate leaders considered important in ensuring human and state security was the issue of socio-economic development. Sultan Muhammad Bello was very emphatic about this issue when he stated that:

“The Sixth Principle [of Governance] is that the ruler should provide work for the people of his state. For this purpose, he shall foster the artisans and be concerned with tradesmen... They include farmers, smiths, tailors, dyers, physicians, grocers, butchers and all sorts of trades which contribute to [stabilize] the proper order of the world... He must keep villages and the countryside populated, construct fortresses and bridges and maintain markets and roads and realize for them all what are of public interest...”

The third pillar which I wish to emphasize here is the **fight against corruption**. At an early stage of the Caliphate, its leaders realized that they needed honest persons, at all levels, to be able to establish a decent state. "Leaders," according to Sultan Muhammad Bello, "are like a spring of water and all your officials are like water-wheels. If the spring is pure, the filth of the water-wheels cannot harm it. If on the other hand, the spring is polluted, the purity of the water-wheel will have little effect [on the purity of the water]." *Alhamdu lil Lah* we have a pure spring in our President.

On his employees, the ruler was urged by the Caliphate leaders to estimate their wealth before appointing them and should watch their conduct at all times. He shall confiscate whatever is in excess of their legitimate income and, if in doubt, confiscate half of it. To his subjects he will be "as the shepherd of a flock among ravening lions, for from evil employees proceed all manner of corruption in every land." Mr. President, we are one hundred percent in support of your fight against

corruption. All those found guilty should not only have their entire assets seized and forfeited to Government but should also be made to face the full wrath of the Law. On bribery and gift-giving, Shaykh Abdullahi b. Fodio could not be more emphatic:

“Another thing agreed upon as being illegal is the collection of bribes on behalf of the leader or other officials like the judges and other employees.... It is also illegal to accept gifts from the common people. For such action is the door leading to all types of calamities. When a gift finds its way to a man of authority, Justice and Goodness will find its way out of him; and what he does is to purchase for himself a place in Hell.”

Mr. President, Your Excellencies, Distinguished Guests, it is also important for us to state that even after the advent of British colonialism, traditional leaders continued to be accorded a pride of place in the management of security. The formation of a modern Police Force - the **Native Authority Police Force**

[NAPF], was credited to the **Egba United Government [EUG]** under the Alake in 1905 which was followed a year later by the Ibadan Council in 1906. Subsequent Native Authority Police formations were patterned along these sterling examples, but all closely associated with or supervised, in both the Western and Northern Provinces, by traditional councils. In many Provinces of the North, the **Police Liaison Officer Scheme** among traditional title-holders, was also instituted. My father, **Sultan Abubakar III**, served as one of such liaison officers in Sokoto from 1931 and only relinquished the position in 1938 when he became the Sultan of Sokoto. "I even went to Kaduna," he once said, "for formal Police training so that I could liaise with the Police more efficiently." In other places, like the Northern parts of the country, sons and close relatives of Emirs actually commanded their forces. Such personalities like Alhaji Usman Nagogo of Katsina, Alhaji Aliyu Mustapha of Adamawa, Alhaji Ado Bayero of Kano and others in different parts of the country, all served as Chiefs of Police and high ranking

officers before becoming Emirs, Obas and Obis of their respective Emirates and Kingdoms.

Distinguished guests, we may venture to ask what really contributed to the successes of the traditional institutions in managing security. Firstly, we should state that the majority of the members of our communities shared in the subsisting values which subordinated individual and private interests to the general interest of the society. Regardless of how many mosques and churches you have built, the town halls you have constructed and the charitable causes you have sponsored, the community would still wish to know the source of your wealth. The respectability you desire could only be conferred when the legitimacy of these sources are certified.

Secondly, the vast networks and extensive nature of the traditional governance system, including emirate and district officials, town, village and ward heads, along with a plethora of titled officials, lend itself to effective

Security Monitoring. Strangers are hosted and scrutinized, residents are re-assured and criminals and trouble-makers are closely monitored and quickly apprehended the moment they became a security menace. This system has worked to keep the peace in our communities for several centuries; it could still be beneficial if appropriately integrated into the current mechanisms of our security management.

Mr. President, Your Excellencies, Your Royal Highness, may I crave your indulgence to conclude with some remarks on this important discourse. Firstly, we should face the task of reforming and re-positioning our national institutions; including the Nigeria Police Force and related agencies. It is imperative to ensure that our security agencies truly become 21st century organizations that are able to discharge their mandates effectively and efficiently. We should be able to cater for their operational needs and for the welfare of their members.

When we utter the slogan, “**Police is your friend,**” we should mean it by word and deed.

Secondly, we should endeavour to build sturdy bridges and bridge the gap between our security agencies and our communities. The record of our recent past is before us and shall serve as a true guide to the future. But we should also learn from our past and avoid expediency. Whatever we do, should be meaningful and sustainable.

Thirdly, our national security agencies must join the crusade against corruption, with commitment and determination. Regardless of how well trained and equipped an organization is, it cannot attain its full potential if it allows corruption and corrupt elements to grace its corridors. Those who conspire to corrupt our national institutions from the outside must face the same consequences as those who do it from within.

Finally, I wish to call upon His Excellency, The President, whenever feasible, to institute a **National Integrity Plan**, supported by a

National Integrity Institute, which shall refocus our ethical, moral and spiritual energies and the indomitable spirit of our people into building a peaceful, prosperous and democratic country able and willing to take its pride of place in the comity of nations. I am very hopeful that by the grace of Allah [SWT] we shall succeed.

Finally, I pray that this Summit shall not go the same way others did. It should go beyond a talk shop and ensure effective and timely implementation of its noble outcomes.

With these words, I thank you all for listening.

Wassalam Alaikum.

The invitation by the Inspector General of Police to His Eminence, the Sultan of Sokoto, to deliver a Key Note Address at the highly important 2015 National Security Summit organised by the Nigeria Police Force was most apt. This is so because, His Eminence, Sultan Muhammad Sa'ad Abubakar, CFR, mni, is not only the President General of the Supreme Council for Islamic Affairs in Nigeria and a leading Nigerian Traditional Ruler, but a security expert. Before his accession to the exalted Sultanate Throne, he served as a senior military officer for 31 years. He held many Command and Staff Positions not only in Nigeria, but in many other African countries under ECOWAS, ECOMOG and the African Union. He was also Nigeria's Defence Adviser to Pakistan with concurrent accreditation to Iran, Iraq, Afghanistan, Saudi Arabia and the Gulf States.

His Eminence, the Sultan, is equally not new to delivering Key Note Addresses at national and international fora, as he has delivered over 100 of such addresses and over 200 speeches since his becoming the Sultan in 2006. The most prominent international Key Note Addresses delivered by the Sultan included those at the famous Chatham House London, UK; at Harvard University Massachusetts, USA; at Georgetown University Washington DC, USA; at the World Justice Project Forum, Vienna, Austria and at Columbia University, New York, USA. He also delivered Addresses at Islamic conferences and meetings in Turkey, United Arab Emirates, etc.

This published Key Note Address, delivered in the presence of His Excellency, the Nigerian President, Governors, senior members of the Nigerian Security Forces, Political Leaders, Traditional Rulers, the Clergy, senior Nigerian elites, etc., certainly calls for deep and sober reflection.