

Genetics, Culture and Heritage of Nasiru Shehu Idris in the Songs of ALA and Rarara

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Abstract: The paper titled “Genetics, Culture, and Heritage of Nasiru Shehu Idris in the Songs of ALA and Rarara” examines these concepts from the songs: *Daura Dammarar Fama Nasir* and *Danmajen Kasar Zazzau*. The study aims to appreciate the royal lineage, cultural heritage, and legacy of Nasiru Shehu Idris, Danmajen Zazzau, from the corpus songs. The researchers listened to the compositions attentively, transcribed them, and selected relevant stanzas for analysis. They also chose and translated stanzas that discussed the royal lineage, cultural heritage, and legacy of Nasiru Shehu Idris. Beyond these, the researchers consulted books on literary appreciation, the government in Zazzau, the history of the Katsinawa dynasty in Zazzau Emirate, and a biographical history of Sultans of Sokoto since 1804. The article utilizes the theory of Personhood and the history of the Katsinawa dynasty for analyzing the corpus songs and confirms that the lyrical eulogy of genetics, culture, and heritage from ALA and Rarara testifies that Nasiru Shehu Idris is of royal bloodline, and one among the children of the 18th Emir of Zazzau, His Highness Shehu Idris (1975-2020), and a grandson of the 17th Emir of Zazzau, His Highness Muhammadu Aminu (1959-1975), respectively. The paper reaffirms that Abdulkarim (1834-1846) was the founding father of the Katsinawa ruling dynasty of Zazzau, and Muhammadu Sambo (1881-1890) was the second emir produced by the dynasty. Moreover, Usman, brother to Muhammadu Sambo (1881-1890), was not ‘Dan’iya as ALA calls his title but Iyan Zazzau. Mai Unguwa Idrisu autan Sambo and Abubakar Kwasau remain the same in the history of the Katsinawa dynasty of Zazzau, as the lyrical eulogy affirms. Conclusively, the corpus songs acknowledge that Nasiru Shehu Idris, Danmajen Zazzau, is an architect by profession with a specialization in disaster and construction risk management, who is committed to preserving and advancing the legacy of his forefathers as the Head of Works to the Emir of Zazzau.

Keywords: Nasiru Shehu Idris, Genetics, Culture, Heritage, Hausa Songs, ALA, Rarara.

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INTRODUCTION

Nasiru Shehu Idris is a son of the 18th Emir of Zazzau, His Highness Shehu Idris (1975-2020), and a grandson of the 17th Emir of Zazzau, His Highness

Muhamadu Aminu (1959-1975). He was formally inducted into the structure of leadership of Zazzau Emirate in 2018 as Danmajen Zazzau by his father. Beyond royal lineage, Nasiru is an architect by

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profession who specializes in disaster and construction risk management. Now, Nasiru is committed to preserving and advancing the legacy of his forefathers.

The article examines the eulogy of royal genetics, culture, and legacy from ALA and Rarara's artifacts that portray Nasiru Shehu Idris as a figure. They utilize eulogy in Hausa musical culture by celebrating Danmajen Zazzau a custodian of cultural heritage in the Katsinawa dynasty of Zazzau. The composers celebrate the traditional titleholder through the long line of traditional rulers; Abdulkarim (1834-1846) the founding father, followed by Muhammadu Sambo (1881-1890), then Muhammadu Aminu (1959-1975) and Shehu Idris (1975-2020). The paper goes beyond lyrical expression, by consulting the history of the Katsinawa dynasty of Zazzau to confirm the chronology of Nasiru Shehu Idris, Danmajen Zazzau, and utilizes Personhood as a theoretical framework.

The Poet Aminu Ladan Abubakar

Aminu Ladan Abubakar is described as a famous contemporary Hausa singer in an anthology of his selected songs by Abubakar and Gusau (2022). His compositions address different people and motifs, including crucial national issues. Aminu reflects on the state of the nation and enlightens citizens on their rights. With these, Isah (2013) classified select Aminu's artifacts as propaganda songs. Abubakar and Gusau (2022) enumerate that Aminu's compositions cut across numerous themes; his contributions to Hausa orature attract researchers across levels of study to analyze his poems. This earned him various traditional titles such as Sarkin Wakar Sarkin Dutse, 'Dan'amanar Sarkin Bichi, Danburan Sarkin Gobir, Dujuman Karaye, Sarkin 'Diyan Gobir, among others. Aminu was honored with an Honorary Doctorate Degree in Literature by the University Hegt, Benin Republic.

Aminu Ladan Abubakar was born by Muhammadu Sani (Ladan), son of Abubakar, son of Amada Mijinyawa, son of the King of Gobir, Ibrahim Gwanki. His mother was named Bilkisu, daughter of A'ishatu ('Yar Shehu) and Adamu, son of Ibrahim, son of Muhammad. The poet was born in Yakasai Quarters, Kano, on 11th February 1973. He obtained Islamic education at Zaharaddin Islamiyya School in Tudun Murtala Quarters, Kano, and at Malam Muhammadu Dansakkwato's School, respectively. Aminu studied the Qur'an and other Islamic books under different scholars. He also attended Tudun Murtala L.E.A. Primary School between 1980 and 1986, proceeded to Dakata for secondary education from 1987 to 1992, and between 2004 and 2007, he obtained a Diploma in Art and Design. Aminu Ladan

Abubakar attended the National Film Institute, Jos, and Motion Picture Practitioners, Kano.

Since early childhood, Aminu was interested in poetry; he memorized a lot when he was a boy. He had then learned from his teachers, who composed poems and handed them down to the students to chant during occasions. Aminu accompanied singing with modern musical instruments; later in his life, he established his musical band named Taskar ALA Global Limited in the year 2011.

Currently, Aminu Ladan is the husband of four wives: Khadijatu Sale, Alawiyya Wada Isa, Alawiyya Ahmad Na'abba, and Asma'u A. Turaki, and a father of seventeen children, two died, four are males, and eleven are females.

The Poet Dauda Adamu Abdullahi Kahutu Rarara

Rarara is an acronym of *rayuwa ra'ayin kowa daban* (One's life is his opinion) according to Hudu (2024) who extracted from (Gwagwarwa, 2017, p. 35). He said Dauda Kahutu nicknamed himself and answered the name Rarara. Initially, Dauda Adamu Abdullahi Kahutu Rarara was born on 18th July 1984 at Kahutu, 'Danja Local Government Area of Katsina State. He received early Islamic education at Kahutu and enrolled in 'Danja Model Primary School from 1990-1996. He proceeded to secondary education which was aborted due to his father's demise. Dauda was sent to Kano for Islamic education under the custody of Malam Zubairu at Unguwar Tukuntawa. Dauda was interested in composing poems and deduced it is the simplest medium of communication. Rarara began composition with panegyric poems and other categories of songs purposely to communicate, educate and enlighten the society. He composes different categories of songs that consist of court songs, and political jingles and he praises other people individually. Dauda Adamu Abdullahi Kahutu Rarara composes songs in the studio and disseminates them during an event such as a wedding ceremony or on the podium during a political campaign.

Both the singers' nicknames are acronyms; ALA is from Aminu Ladan Abubakar while Rarara is from *rayuwa ra'ayin kowa daban* (One's life is his opinion) respectively. The poets and their arts are figures who promote Hausa cultural values, they praise the lineage and heritage of Nasiru Shehu Idris in different musical styles. The composition utilizes history while eulogizing Zazzau's prince, the chorus of each song calls the hero with Nasir and Danmajen Kasar Zazzau and relates him with his forefathers; for him to emulate their virtues. The music portrays the heritage of Zazzau through the traditional title held by Nasiru Shehu Idris and directs him to office expectations of Danmajen Zazzau as usual.

The Role of Eulogy in Hausa Songs

Kirari 'Praise epithet' is of different types and it is associated with (almost) everything such as *kirari* for human beings, animals, birds and related species, spirits, trees and related species, food, clothes, musical instruments, etc. Hausa *kirari* influences other genres of literature and is employed in praise songs aiming to communicate the good attitudes of a hero rather than *kirari* on particular subjects which may either confirm the good or the bad behavior (Kafin Hausa, 1985). The scholar overviewed that the root of *kirari* is associated with *kiraa* 'to call someone or something', it is also associated with *kiraa* 'ability to sharpen an object as does by a blacksmith'. This means *kirari* is raised in decorous language, it calls or amplifies someone or something purposely to make it known or renowned to others. With this view, the researcher studies smile, metaphor, personification and alliteration within Hausa *kirari*.

Kafin Hausa (1985) is of the opinion that, *kirari* 'praise epithet' is interrelated with *take* 'drum', *zuga* 'incitement', *yabo* 'praise' and *tumasanci* 'flattery', but he disagrees with the opinion which says, *take* as vocalization while *kirari* an utterance of a human being. The scholar reaffirms *kirari*, *karin kagana* or *habaici* can serve as *take* if they are communicated through a drum or a musical instrument. He also believes that, *kirari* and *zuga* are interrelated; though the manipulation of words and the style of *zuga* is not as fabulous as in *kirari*. Kafin Hausa (1985) states that *tumasanci* 'flattery' engulfs *kirari*, *yabo* and *zuga* but the mode of disseminating flattery differs with that of *kirari*. Moreover, both *zuga* 'incitement' and *kambamawa* 'distinction' vigor a person like *kirari*, but *kirari* is used to introduce a hero before the public or sometimes a hero praises himself with *kirari* to instigate and frighten someone during boxing or hunting. The scholar perceives that in Hausa culture, largely *sarakuna* 'emirs' are the beneficiaries of *kirari*.

In other words, the court singer-emir (*Sarki*) relationship is studied by Bello (1976) with reference to *Narambada* and *Sarkin Tausin Sarkin Katsina*'s stanzas. The scholar gives an account of the function of lyrical composition as well as the classification of Hausa singers where he depicts empathy of the two parties. He enumerates that, *Sarki* provides with his singer almost all the basic needs while a singer pays back his master with *yabo* 'praise', *zuga* 'incitement' and attacks the opponents to his master with *zambo* 'caricature.' Hausa praise singers eulogies *addini* 'religiousness', *yaki* 'military achievement', *asali da zuriya* 'lineage' and *kyauta* 'generosity' of *Sarki*. Furniss (1996) acknowledges these as the office expectations or qualities a hero is required to emulate whenever he assumes office.

Gusau (1988) examines *yabo* 'praise', *zuga* 'incitement', *ta'aziyya* 'dirge' *gargadi* 'warning', *wayar da kan jama'a* 'enlightenment', *siyasa* 'politics', *addini* 'religion', *asali da nasaba* 'lineage', *jaruntakar yaki* 'heroism', *iya mulki* 'good governance' *kyauta* 'gift/assistance', *roko* 'request' *da godiya* 'gratitude', *zambo* 'satire' *da habaici* 'innuendo', etc are among the tools for building the theme of Hausa court songs. He also realized that Hausa court songs grew over time and one of their characteristics is that, their stanzas did not have regular line patterns. The scholar says the opening style of Hausa court songs begins normally with music, *kirari* 'praise epithet' or the singer expresses the first stanza of his song or a stem of the song; the stem would be repeated at the end of each stanza then he changes the mode of musical pattern with *godiya* of the gift given to him which marks the end of the Hausa court singing.

Praising a hero is an attribute of Hausa oral songs. Singers mainly praised a hero during the war era; they also praise chiefs, emirs, and government officials (Yakawada, 2002). The scholar focuses on praise words and phrases in Hausa praise songs. In his classification of Hausa praise songs, Yakawada (2002) mentions that heroic, war, and authority songs enunciate *zuga* 'incitement', *zambo* 'satire', *habaici* 'innuendo', *kirari* 'praise epithet', *roko* 'request', *dangantaka* or *zumunci* 'lineage' to praise the good qualities of their patrons, who direct public affairs. The scholar argues that *asali* 'lineage' is the requirement for securing *sarauta* 'leadership', while education, patience, wealth, and heroism are considered qualities that distinguish a king or whoever emulates them. Yakawada (2002) observes the availability of metaphorical eulogies, literal eulogies, verb-based eulogies, relative eulogies, and eulogies of phrases and compliments in Hausa praise songs. His research also examines thematic, metaphoric, literal, and other types of eulogies related to power and authority, respect, patience, physique, and character, etc., of a hero, and he considers the types of eulogies his research examined as the gem wording in praising a patron, whether he is a warrior, *sarki*, boxer, or any other person.

All the above-reviewed works are significant to this paper, but they did not look into the perspective of this research. Though they touched on the cultural significance of eulogy in Hausa society, enumerated office expectations, and reminded heroes of the required virtues for leadership, Nasiru Shehu Idris is the focal point of this paper, and Personhood is recognized as a theory that mainly concerns the moral status, moral virtues, and communitarianism of human beings. Therefore, ALA and Rarara's music reflects and praises the genetics and legacy of Nasiru Shehu Idris as a prince of Zazzau from the Katsina ruling dynasty. The music identifies

the prince as one who is emulating the cultural values of his forebears in building his legacy and reputation. The singer-master relationship was maintained by the music, as it was before, and *Danmajen Zazzau*, Nasiru Shehu Idris, was portrayed as a legitimate prince with a noble lineage. Yet, gem wording plays a role in contemporary Hausa music, and both ALA and Rarara employed *kirari* while eulogizing Nasiru Shehu Idris. Different types of eulogies are employed to describe his status and lineage. The singers wished Nasiru well as a traditional titleholder of *Danmajen Zazzau*; they told him his achievements are remarkable, and now he is trustworthy to the Emir of Zazzau, like the previous *Danmaje* of Zazzau Emirate. All the lyrical praise, innuendo, satire, etc., qualify Nasiru Shehu Idris to daunt his opponents, which may encourage him to discharge his duty as a custodian of the cultural heritage of Zazzau.

Tracing the Lineage of Nasiru Shehu Idris

Muhammadu Sambo with his wife Maryam migrated to Hausaland from Baghdad in the 7th or 18th century. He settled at Gwarzo and taught Islamic studies for a period of time; it was at that time they gave birth to Nasiruddeen. Muhammadu Sambo then relocated to Jankuki where Abbas was born. Abbas, the second child of Muhammad Sambo, fathered Muhammadu Auwal, Muhammadu Sani, Sarkin Zazzau Abdulkarim, and Salanke Mamuda respectively (Tandu, 2021).

Abdulkarim paid allegiance to Usman dan Fodio at Sokoto when he heard about the jihad, purposely to ask for his permission to execute the jihad in Zazzau kingdom. But the flag was given to Malam Musa by Shehu while Abdulkarim and Yamusa served as his lieutenants (Umar, 2022). Musa (1804-1821) appointed Islamic scholars to certain positions to run the affairs of Zazzau Emirate. He established the new office of Sa'i and appointed Abdulkarim as Sa'in Zazzau. The office expectations for Sa'i Abdulkarim were "to administer the nomad Fulani, to arrange for their help in war, to settle their disputes, and collect the cattle tax (Jangali)" (Smith, p. 142). The appointments made by Musa were in line with the Shehu's instructions from Sokoto which also rewarded the supporters of Musa to run the government efficiently.

Marriage was a means for Musa (1804-1821) after he settled at Zazzau; he allied himself "with the principal Fulani groups interested in the government of Zaria" (Smith, p. 144). Abdulkarim, the founding father of the Katsinawa dynasty of Zazzau, was among those allies that had marriage relationships with the founding father of Mallawa dynasty of Zazzau.

The predecessors of Abdulkarim (1834-1846) were addressed as Malams, but his appointment as emir of Zazzau was in line with royal status from Sokoto; though his reputation in Islamic scholarship was said to be considered that of a waliyyi (saint), he was also a leader of the jihad like Musa and Yamusa. These gave him access to the throne of Zazzau over other contenders. Moreover, "seniority and his knowledge of the nomad Fulani groups in Zaria helped to justify Abdulkarim's appointment." Being the senior among the sons of his predecessors, Abdulkarim "could be relied on to preserve and strengthen the religious interests and elements of government. In fact, he immediately set about building the mosque in Zaria city" (Smith, 1960, p. 152).

Like his predecessors, Abdulkarim amended some appointments to favor his son and kinsmen and considered others from the two established dynasties in Zazzau. He appointed his son Aliyu the title of Iya, his brother's son Jamo as Sa'i and Magajin Gari, his sister's son Maikurana as Galadima, the son of Sa'i Jamo as Sarkin Yaki, his brother Mahmudu as Salanke, and the son of Maikurna as Mardanni. (Smith, 1960, p. 152) wrote: "...Abdulkarim's appointment redefined the area of political competition at Zaria to include Sokoto's decisive control of these issues. At the same time, the Sultan's role in the selection of future kings greatly reduced the chances of open conflict among the contestants and their supporters."

In other words, Smith (1960) recounts that Sultan Abubakar Atiku na Ra'bah of Sokoto directed Abubakar (1873-76) to appoint Sambo, the son of Abdulkarim - the founding father of the Katsinawa dynasty of Zazzau - as Wambai. This appointment, according to Smith, was to maintain the tridynastic system in Zazzau and in preparation for Sambo's candidature to the throne of Zazzau. When Abdullahi (1876-81) was reinstated to the throne of Zazzau by Sokoto, he maintained the office of Wambai for Sambo who later succeeded him. It reads according to Smith (1960, p. 179): "The Katsinawa were already well represented in office, and they were also due for a further period of rule." Therefore, Sambo (1881-1890) was installed and crowned at Sokoto court. His reign was surrounded by Sokoto's power that instructed him to redistribute senior royal offices such as Madaki, Wambai, and Dangaladima to the two other dynasties of Zazzau. (Smith, 1960, p. 179) reads: "Sambo had to obey the later instructions, while departing from their spirit in order to preserve his authority." In addition to that, he appointed his brothers to certain offices: Babagana as Magajin Gari; his internal kinsman as Turaki Karami; his son Tsoho as Makama Karami; and Sulaiman as Sarkin Ruwa respectively. Sambo's reign was stressful and challenging; he experienced attacks far and wide as

well as unmanageable internal challenges that he tried to control. His time was described by Smith (1960, p. 180): "Like his predecessor, Sambo came to the throne within a context which limited his freedom of action. The instructions from Sokoto which limited his control of appointments were the most important restrictions of all." These challenges led to his deposition by Sokoto; his time also revealed the relationship between power and authority.

But Umar (2022) described the time of Muhammadu Sambo as a trying moment due to series of wars he fought to defend Zazzau from turning back to Habe rule. He championed the hectic era in protecting the Fulani kinship of the kingdom from falling back to dark ages of the past. The writer said that Muhammadu Sambo was the last emir from Katsinawa dynasty of Zazzau that ruled in the 19th century. Until his resignation, Iya Usman was loyal to him (Sambo) throughout the hectic period.

Moreover, Aminu the grandson of Iya Usman; (Usman) brother to Sambo succeeded the throne of Zazzau in the 20th century; that was 73 years after Muhammad Sambo ruled Zazzau. Umar (2022) added that Abubakar Kwasau was the eldest son of Iya Usman who was also the father of Muhammadu Aminu. Being the head of Iya Usman family of the Abdulkarim family, Abubakar Kwasau was described as a farmer to the fullest. He dedicated himself to teaching and learning Islamic knowledge and was also a devoted Muslim. Kwasau stayed in the mosque after morning prayer till sunrise every morning. He went to his farm until midday prayer, taught his nephews, children and neighbors at Unguwar Juma and went to Malam Yahuza's house at Majema for his postgraduate studies every evening till after night prayer (Isha). He then attended family issues where he reconciled, counseled, guided and reviewed issues presented to him by members of his family accordingly. Abubakar Kwasau busied himself with the recitation of the Qur'an and Dala'il Al-Khairat.

In other words, the Emir of Zazzau Shehu Idris described Emir of Zazzau Muhammadu Aminu (1959-1975) as calm, patient, very interesting with pleasant character. He said he was humorous, humble, disciplined, aristocratic, man of integrity whose deep understanding of religion guided his integrity throughout his lifetime as an emir. Shehu Idris served as personal secretary to Muhammadu Aminu and observed him with emic perspective while Muhammadu Aminu was on the throne of Zazzau for seventeen years. Muhammadu Aminu administered the affairs of Zaria Native Authority successfully despite the complexity and difficulties bedeviling it. He employed self-discipline and acumen in harmonizing the four ruling dynasties of Zazzau

Emirate, and he worked tirelessly with his aristocratic mien to unify the Kingdom of Zazzau to live in peace, unity and development despite its cosmopolitan nature (Umar, 2022, p. iv-vi).

In addition, Muhammad Bashari Aminu, Iyan Zazzau summed up the reign of Muhammadu Aminu from 1959-1975 and described it among the most significant in the history of Zazzau Emirate because it witnessed the early post-colonial era in the Kingdom with its growth and development. He said Muhammadu Aminu was an administrator of excellence who understood forces that bind society to be in harmony. He was also good in utilizing dynamics that would make society to be in peace and unity (Umar, 2022, p. vii-ix). The author added that Aminu contributed to social, cultural, political and economic developments of his society. He also narrated Muhammadu Aminu was great whose responsibility to humanity could be traced, known and appreciated through the origin of the Kingdom of Zazzau and its social and political history. Aminu was an icon from birth, history, political within his training, struggles and enthronement to Emir of Zazzau. His politics, policies, principles, relationship with family, community, friends among others are associated to his virtues, wisdom and temperament which were manifested, entrusted and defined his magnanimity. Umar (2022, p. 3-5) enumerated:

Aminu served Northern Provincial Government as Sanitary Inspector first in Kaduna, and later, in Jos. He came back to Zaria where he held the position of Chief Sanitary Inspector and head of Health Department in the Zaria Native Authority, with title of *Sarkin Tsabta*. In 1938, he was appointed *Sarkin Sabon Gari*. And two years later, in 1940, he was appointed President of the Mix Court in addition to his position as *Sarkin Sabon Gari*. In 1944 he was promoted to the position of a District Head with the title of *Iyan Zazzau* with responsibility for the administration of *Sabon Gari* district. In this office, he had a reputation for open-mindedness, which enabled him to maintain order in this most cosmopolitan and urbanized town in Northern Nigeria. The leadership qualities he exhibited in ensuring peaceful coexistence among the various groups in this multiethnic, multicultural and multireligious society, were exceptional.

In 1959 he succeeded Mallam Ja'afaru Dan Isiyaku (1937-1959) as the Emir of Zazzau, and until his death in 1975, ...

Native Authority was constituted by emirates and chiefdoms in Northern Nigeria and supported by the Native Administration, therefore local government was under the care of an emir or a chief when Muhammadu Aminu reigned as the Emir

of Zazzau. The period was considered a terminal phase of British rule in Northern Nigeria. His emergence as the Emir of Zazzau a year before Nigeria's independence paved the way for his experience and commitment to contemporary leading northern politicians and educated elites in the development of the Zazzau Emirate and Northern Nigeria. "When Muhammadu Aminu became the Emir in 1959, ... His contribution to the major debates in the Northern House of Chiefs revealed much about him. The dexterity and diligence with which he administered Zazzau Emirate, as emir and sole Native Authority were, indeed, fascinating. His ability to administer the Zaria Native Authority, which was dominated by interests other than those of his lineage, was exceptional. The wisdom he applied in harmonizing the rival interests of all the four royal lineages in Zazzau was unrivaled. His role in ensuring the unity of Nigeria during the civil war, which was the most trying time in the history of Nigeria as a nation, was most outstanding." (Umar, 2022, p. 1-5)

The Emir of Zazzau Shehu (1975-2020) is a son of Mai Unguwa Idris Auta and great-grandson of Malam Abdulkarim, the founder of the Katsinawa dynasty. Shehu was born in 1936 at Rimin Tsiwa, Zaria City. He attended Qur'anic school at Gidan Malam Bawa, and Makarantar Malama Aminatu mai Makaranata at the house of Liman Muhammadu Lawal and proceeded to Makarantar Malam Abubakar at Unguwar Iya, Zaria City. Shehu was enrolled in Town School No 1 at Kofar Kuyambana from 1947-1950, Zaria Middle School from 1950-1955, and Katsina Training College from 1955-1958. He choose to teach as a career where he taught at a primary school in Hunkuyi in the present Kudan Local Government Area, he taught at L.E.A. Primary School, Zangon Aya, and transferred to Paki in present day Ikara Local Government Area. Shehu stayed briefly there and transferred to Kaura L.E.A. Primary School, Zaria as the first Headmaster of the school up to 1961. Shehu worked with Native Authority as a Departmental Accountant, he was transferred to Kaduna and worked with the Ministry for Local Government under the Northern Regional Government due to a shortage of staff but was redeployed to Zaria Local Authority as a council secretary and turbaned as Wakilin Office by the Emir of Zazzau Muhammadu Aminu. Shehu was elevated in 1973 as Danmadamin Zazzau the District Head of Zaria and its environment. He was enthroned as the 18th Fulani Emir of Zazzau in 1975. He married four wives and was blessed with many children (Fagachi, 2020, p. 17-19).

Moreover, Bashar Aminu and Iyan Zazzau described Shehu Idris as the 18th Emir of Zazzau and the fourth emir from the Katsinawa ruling house, he was very close to his predecessor Muhammadu

Aminu for a long time. Notable figures in Nigeria predicted Shehu would be the successor to Muhammadu Aminu as Emir of Zazzau. Shehu was also considered a humble, God-fearing, leader and administrator who handled sensitive positions. His reign lasted for forty-five years with notable achievements, his subjects witnessed and appreciated social, economic, and political development under his watch and his effort in maintaining law and order, peace and development to his emirate (Fagachi, 2020, p. vi).

All the works consulted provide historical facts on the royal lineage of Nasiru Shehu Idris, Danmajen Zazzau. None of them examined Personhood as did the paper, but they provided shreds of evidence of communitarianism, moral status, moral virtue, and being person of the Katsinawa dynasty of Zazzau which entrusted the family to rule due to their commitment to knowledge and scholarship. These guide their leadership long ago as the corpus songs eulogies genetics and legacy of Nasiru Shehu Idris through his forefathers.

Lyrical Genetics of Nasiru Shehu Idris

The section discusses the heritage of Nasiru Shehu Idris about Aminu Ladan Abubakar (ALA) and Dauda Adamu Abdullahi Kahutu Rarara's lyrical genetics and lineage. The music reflects the prince's ancestry and royal lineage, while the analysis corroborates with historical facts in examining Nasiru Shehu Idris as an offspring of Abdulkarim, the founding father of the Katsinawa dynasty of Zazzau. Culturally, lineage is a prerequisite for a Hausa prince to the throne. Nasiru Shehu Idris's lyrical eulogy with his progeny affirms his quality and capability as a legitimate son to the Katsinawa dynasty of Zazzau. The below stanza reveals forefathers' pedigree transcends to their offspring and links that:

Jagora: Nasabar mahaifi zan jero,
: Ku ji salsalar Nasir zaki,
: Abdulkarin Sarkin Zazzau,
: Gidan Katsinawa yai mulki,
: Wanda shi ya ba Sarki Sambo,
: Gidan Katsinawa 'yan mulki,
: Sambo ne uban Idris autu,
: Da ya haifi Shehu farin Sarki,
: Shehu Idris baban Nasir,
: Da akai wa 'Danmajen aiki.
: Ja mu sannu Nasir 'Danmaje.
Amshi: Daura dammarar fama Nasir,
: Idirisu 'Danmajen Zazzau,
: Haziki amintaccen Sarki,
: Kara janjami a Kasar Zazzau.
Jagora: Nasabar uba ce naj jero,
: Dama hauni rigar kasaita,
: Abdulkarim Sarkin Zazzau,
: Jinginen uba da uwa Binta,
: Shi ya haifi 'Dan'iyen Zazzau,

: Usumanu zo zan ma bita,
 : Usumanu baban Abubakar,
 : Kwasau jinin nan na sarauta,
 : Kwasau mahaifi gun Mamman,
 : Al-Amin mai babbar tuta,
 : Mamman Amin baban Binta.

Leader: I'll crecount father's ancestry,
 : Hear now the noble lineage of Nasir; the
 lion,
 : Abdulkarim, the Emir of Zazzau,
 : The founder of Katsinawa dynasty,
 : Sambo was the second emir,
 : produced by the ruling dynasty,
 : Sambo, father of Idris auta,
 : Who fathered Shehu, the fair-skinne Emir,
 : Shehu Idris is Nasir's father,
 : For whom the title Danmaje was conferred,
 : Let us salute you, Nasir Danmaje.

Chorus: Put on the armor of struggle, Nasir,
 : Idrisu, the Danmaje of Zazzau,
 : A wise trusty of the emir,
 : Bring more Sergeant's sash to Zazzau

Emirate.

Leader: I recount the father's lineage,
 : Indeed, heritage is the robe of nobility left
 and the right,
 : Abdulkarim, the Emir of Zazzau,
 : A strong pillar—to father and mother Binta,
 : He fathered Dan'iyar Zazzau,
 : Usumanu, come, I'll trace him now,
 : Usumanu is the father of Abubakar,
 : Kwasau—a bloodline of royalty,
 : Kwasau, the father of Mamman
 : Al-Amin the bearer of the grand banner,
 : Mamman Amin is Binta's father.

Summarily, the Katsinawa ruling dynasty of Zazzau produced four rulers, Abdulkarim (1834-1846) as the founding father, followed by Muhammadu Sambo (1881-1890), then Muhammadu Aminu (1959-1975) and Shehu Idris (1975-2020) respectively. The paper narrowed down the lineage of the Katsinawa ruling dynasty of Zazzau under discussion to suit its purpose where Nasiru Shehu Idris is the focal point. Therefore, history maintained that, Muhammadu Sambo the father of Abbas, Abbas also gave birth to Abdulkarim (1834-1846). Muhammadu Sambo (1881-1890) and Iya Usman are among the sons of Abdulkarim (1834-1846). While Iya Usman gave birth to Abubakar Kwasau and Muhammadu Aminu (1959-1975) a son of Abubakar Kwasau gave birth to Binta, wife of Shehu Idris (1975-2020). Moreover, Muhammadu Sambo (1881-1890) gave birth to Idrisu Auta while Shehu Idris (1975-2020) is recognized as dan Idrisu Autan Sambo. Both Binta the daughter of Muhammadu Aminu (1959-1975) and Shehu Idris (1975-2020) gave birth to Nasiru Shehu Idris, Danmajen Zazzau who was

eulogized by Aminu Ladan Abubakar in the stanza and praised by Dauda Adamu Kahutu Rarara in the stanza below:

Jagora: Jinin Abdulkarim, Nasir, Sarkin Zazzau ne,
 Yara: Danmaje.
 Jagora: Architect Nasir jinin Sambo, Sarkin Zazzau ne,
 Yara: Danmaje.
 Jagora: Jinin Mai Unguwa Idris auta hujja ne,
 Yara: Danmaje.
 Jagora: Architect Nasir jinin Usumanu Iyan Zazzau ne,
 Yara: Danmaje.
 Jagora: Jinin Malam Abubakari Kwasau turke ne,
 Yara: Danmaje.
 Jagora: Sarkin Zazzau Aminu ko mai karfin mulki ne,
 Yara: Danmaje.
 Jagora: Baban Hajiya Bintan ne,
 Yara: Danmaje.
 Jagora: Ku tuna wa mutane,
 Yara: Danmaje.
 Jagora: Allah ya jikan uba ga Arewa tudun dafawa,
 : Gata na Gabas da Yamma, Kudun har ma da Arewa,
 : Sarkin hakuri damo baba mai halin koyarwa,
 : Ya ba da gudummawa a kasa ta wuce kirgawa,
 : Dan Idrisu mazaje, ba ya da garaje,
 : Shehu dan Idrisu mai daraja Allah shi rahamta,
 : Addu'ata ga ta, kowa ya tusa ta,
 : Allah zai amsa ta,
 : Sarkin Zazzau Shehu Idris ya zam tsani ne,
 Yara: Danmaje.
 Jagora: Baban Nasir ne,
 Yara: Danmaje.
 Jagora: Karkara da birane,
 Yara: Danmaje.
 Jagora: Don shi mai kishi ne,
 Yara: Danmaje.
 Jagora: Kuma jagora ne,
 Yara: Danmaje.
 Jagora: Da kula da mutane,
 Yara: Danmaje.
 Jagora: Allah ka jikan jinin Idrisu, ka kai rahama
 gurin Shehu.

Leader: Nasir's blood is of Abdulkarim—he was the Emir of Zazzau,
 Chorus Members: Danmaje.
 Leader: Architect Nasir, blood of Sambo—he too was Emir of Zazzau,
 Chorus Members: Danmaje.
 Leader: He is the blood of Mai Unguwa Idris—a living testimony,
 Chorus Members: Danmaje.
 Leader: Architect Nasir descends from Usumanu, the Iyan Zazzau,
 Chorus Members: Danmaje.
 Leader: Blood of Malam Abubakari Kwasau—a firm foundation,
 Chorus Members: Danmaje.
 Leader: Emir of Zazzau Aminu—a ruler of great authority,

Chorus Members: Danmaje.
 Leader: He is the father of Hajiya Binta,
 Chorus Members: Danmaje.
 Leader: Let the people remember,
 Chorus Members: Danmaje.
 Leader: May Allah forgive the father—a northern
 summit indeed,
 : The hope stretches east, west, south and even north,
 : A king of patience, Baba Damo (Iguana lizard)—a
 man of teaching nature,
 : He gave countless contributions to the nation,
 : The son of Idrisu among the brave, never boastful,
 : Shehu son of Idrisu—a noble man, may Allah have
 mercy upon you,
 : This is my prayer—may all say ‘Ameen’,
 : Allah ‘Il surely accept it,
 : Emir of Zazzau Shehu Idris—a true Leader,
 Chorus Members: Danmaje.
 Leader: He is Nasir’s father,
 Chorus Members: Danmaje.
 Leader: From rural to urban areas,
 Chorus Member: Danmaje.
 Leader: He was a man of deep patriotism,
 Chorus Members: Danmaje.
 Leader: A true leader,
 Chorus Members: Danmaje.
 Leader: Caring for the people,
 Chorus Members: Danmaje.

**Leader: O Allah, have mercy on the bloodline
 Idrisu—send Your mercy to Shehu.**

The lyrical eulogies to Nasiru Shehu Idris, Danmajen Zazzau by ALA and Rarara announce to the general public that Nasiru is stepping into his lineal descendants' legacy, as his forefathers served Zazzau in various capacities. The poets mentioned Abdulkarim, the founding father of the Katsina ruling dynasty of Zazzau, who served as Sa'in Zazzau and became emir of Zazzau. The founding father of the Katsinawa dynasty is considered a religious leader and emir of Zazzau when he was enthroned. History maintains that Abdulkarim was a pious servant of Allah and a saint; he built the palace's Juma'at Mosque after he was enthroned. With these, Hausa epithet eulogizes 'Abdulkarim mai masallaci.'

Moreover, Muhammadu Sambo, the son of Abdulkarim, served as Wamban Zazzau who was enthroned and ruled Zazzau in a period of hardship and struggle. He worked assiduously to prevent Zazzau from falling back to pre-jihad practices and belief systems. His brother Iya Usman, the grandfather of Muhammadu Aminu, remained loyal to Muhammadu Sambo throughout the trying moment. The music praises the heroism of descendants of Nasiru Shehu Idris and the loyalty of Iya Usman to the incumbent emir and his assistance in elevating Zazzau Emirate to meet the challenges at hand. Heroes are praised for education, patience,

foresight, and endurance etc. in Hausa court songs; mentioning these figures by ALA and Rarara stimulates Nasiru Shehu Idris, Danmajen Zazzau to emulate the patience, dedication, determination, hard work, and endurance needed for contemporary issues and challenges. These giants, Muhammadu Sambo and Iya Usman, utilized virtues in handling power and authority, and despite Abubakar Kwasau never partaking in power, he managed the affairs of his lineage, especially the house of Iya Usman of the founding father Abdulkarim. His devotion to religious services, Islamic scholarship, and farming stimulated him to coordinate family issues accordingly. History reveals that Abubakar Kwasau educated children of his family and his neighbors, which means Nasiru of today has to believe in and emulate values entrusted to his family long ago and to present himself as a progenitor of such a family. Mentioning Mai Unguwa Idrisu, the son of Muhammadu Sambo and father of Shehu Idris, means that Hausa court singers catalog lineage and responsibilities of a prince or an emir's family for them to maintain the status quo at all levels.

Therefore, Nasiru Shehu Idris, Danmajen Zazzau is tracking a record: Muhammadu Aminu was at one time Iyan Zazzau like Usman and was enthroned in 1959 as Emir of Zazzau. ALA describes Muhammadu Aminu as an enormous leader; history also presents his era as the most significant in the history of Zazzau Emirate. His administration handled most of the post-colonial challenges, growth, and development. In addition, Rarara reconstructs the legacy and contributions rendered by Shehu Idris not only to Zazzau Emirate but to Northern Nigeria and Nigeria; he immortalizes the late emir through praising Nasiru Shehu Idris, Danmajen Zazzau, purposely to reinternalize the virtues of the Katsinawa dynasty to the new Danmajen Zazzau for the benefit of the future.

In a nutshell, Hausa lyrical eulogies by ALA and Rarara present Nasiru Shehu Idris, Danmajen Zazzau, a descendant of the Katsinawa ruling dynasty, who was born to Binta and Shehu Idris, the 18th Emir of Zazzau. With this, the composers portray Nasiru Shehu Idris, Danmajen Zazzau as a noble breed, a prince of Zazzau who represents different personalities associated with knowledge, power, and authority from the Katsinawa dynasty.

The Legacy of Nasiru Shehu Idris

Nasiru Shehu Idris, Danmajen Zazzau was born by Binta Muhammad Aminu and Shehu Idris, he is a son of Shehu Idris; the 18th Emir of Zazzau, and a grandson to Muhammadu Aminu; the 17th Emir of Zazzau. His royal lineage of the Katsinawa ruling dynasty of Zazzau with a long line of traditional rulers distinguished his cultural and political influence. His

formal induction to the structure of traditional leadership of Zazzau was made in 2018 by His Highness Shehu Idris (1975-2020) as Danmajen Zazzau. The stanza below appreciates the Emir of Zazzau for inducting Nasiru Shehu Idris as a structural traditional titleholder thus:

Jagora: Shehu Idris autan Sambo,
: Godiya muke mai imani!
: Kai naɗi na Danmajen Zazzau.

Leader: Shehu Idris; the youngest son of Sambo,
: we're grateful, O man of faithful,
: You were turbaned the Danmaje of Zazzau.

The lyric thanks His Highness the 18th Emir of Zazzau Shehu Idris for turbaning Nasiru with the title of Danmajen Zazzau. It employs relative eulogues by naming Shehu Idris 'Autan Sambo' to legitimize him, to motivate him to discharge duty as did by Muhammadu Sambo (1881-1890). The stanza encourages Shehu Idris to protect his emirate despite the challenges of the era as Muhammadu Sambo managed stress at his time. This relative eulogy is an assurance to Nasiru Shehu Idris, Danmajen Zazzau's royal lineage and emulation of the pedigree of forefathers required moral status, and moral virtues, to be a person and be communitarian. Furthermore, ALA enumerates the legacy of Nasiru Shehu Idris that reads:

Jagora: Tarihin sarautar Danmaje,
: Ba a bai wa baren ɗan sarki,
Yarinya: Ki-garaje Danmajen Zazzau,
Jagora: Ba a bai wa bare sai dai ɗa,
: Ko cikin ɗiyan ma sai zaki,
Yarinya: Ki-garaje Danmajen Zazzau,
Jagora: Mai tsare mutunci alfarma,
: Wanda ke da kishi gun Sarki,
Yarinya: Ki-garaje Danmajen Zazzau,
Jagora: A cikin gida ko dai daji,
: Mai kula da ayyukkan Sarki,
Yarinya: Ki-garaje Danmajen Zazzau,
Jagora: Shi ake naɗawa Danmaje,
: Kun ji shimfiɗa ta gadon farki,
: Da akai wa naɗɗin Danmaje.

Leader: The history of the Danmaje title,
: Is never given to one outside the royal bloodline,
Chorus Member: The refuser of undue Haste,
Danmajen Zazzau.

Leader: It is not given to a stranger, only to the worthy,
: Even among the princes, only the noble lion earns it,
Chorus Member: The refuser of undue Haste,
Danmajen Zazzau.

Leader: The one who guards dignity and prestige,
: Who shows deep loyalty to the Emir,
Chorus Member: The refuser of undue Haste,
Danmajen Zazzau.

Leader: Whether within the palace or in the wild,

: He oversees the Emirs duties with care,
Chorus Member: The refuser of undue Haste,
Danmajen Zazzau.

Leader: He is the one appointed as Danmaje.

: You have heard the noble foundation of the royal inheritance,

: When the turbaning of the Danmaje was done.

The title Danmaje begins with Dan (the son of) like other Hausa traditional titles such as Dangaladima and Dan'isa among others. The word Danmaje is trisyllabic and originates from Dan ma je (the son of whom traveled to somewhere) with a praise epithet 'Maje sai jefe.' The title 'Danmaje' is a concept which is served as the Head of Works to an emir. The title also remains a respected traditional title in the Zazzau Emirate and the entire Hausa land. It is a title reserved for a prince who aids and advises the emir. Danmaje is a custodian of culture, a community leader, a symbol of heritage and a loyalist to the incumbent emir. Danmaje is expected to engage in youth development and whoever is given this title has the potential to succession of the throne. The singer emphasizes that Danmaje is given to one who displays leadership, commitment and loyalty to the emir and the emirate. The lyrical eulogy exemplifies Nasiru Shehu Idris as an outstanding figure capable of discharging office expectations due to nobility, exposure and sound education as stanzas read:

Jagora: An ji talilfin *Architect* Nasir,
: An ji nassaba tasa Danmaje,
: Ya rage fagen ilimin Nasir,
: *Architecture* kuma Danmaje,
: Mutafannu ni na kiraye shi,
: Bangaren sani duka ya yarje,
: Gine-gine yai digiri na biyu,
: University Lincoln Maje,
: Digiri a fannin haɗurra,
: Da tsare fitintunu Danmaje,
: Kayata muhalli nan ya kware,
Amshi: Daura ɗammarar fama Nasir,
: Idirisu Danmajen Zazzau,
: Haziki amintaccen Sarki,
: Kara janjami a Kasar Zazzau.

Jagora: Bangare na kyawun halayya,
: Babu mai abun kai kukanka,
: Gaskiya ka kama Danmaje,
: Ita ta sakawa as so ka,
: Gaskiya ka dafe Danmaje,
: Ita ke sakawa aƙƙi ka,
: Wanda duk ya ƙi ko ko yas so,
: Gaskiyarka ce tab bashe ka,
: Ka'imi, tsayayyen mai ra'ayi,
: Wanda duk ya san ka ya so ka,
: Dundurusu yau kai Danmaje,

Leader: We heard of Architect Nasir's brilliance,
: And his noble lineage the Danmaje,

: Nasir has carved his mark in the field of knowledge,
 : Danmaje shines in architect,
 : I called him a versatile scholar,
 : In all aspect of knowledge, he has excelled,
 : He earned a second degree in Architecture,
 : From Lincoln University, oh Danmaje,
 : A degree in Disaster Studies,
 : And conflict prevention, Danmaje.
 : He excels in beautifying the environment.

Chorus: Put on the armor of struggle, Nasir,
 : Idrisu, the Danmaje of Zazzau,
 : A wise trusty of the emir,
 : Bring more Sergeant's sash to Zazzau Emirate.

Leader: In the realm of noble character,
 : None can match you, people cry in awe,
 : Ttruth is your path, O Danmaje,
 : It is what causes people to love you,
 : You held firmly to truth, Danmaje,

Yara: ~~Danmajeat Kasar Zazzau~~,
 : Whether one rejects or admires you,
 : Your truthfulness overpowers them,
 : With resolves and unweaving vision,
 : All who knows you're drawn to you

: Today, you stand firm a heavy adze, Danmaje.

The chorus of "Daura Dammar Fama Nasir" summarizes the significant roles of the title Danmaje, it is a source of motivation and encouragement to Nasiru Shehu Idris as he was elevated to the leadership structure of Zazzau Emirate and to utilize his initiatives for the development of the emirate through loyalty to the sovereignty of Zazzau Emirate. Moreso, the music admires the professional legacy of Nasiru Shehu Idris as an architect who specializes in disaster and construction risk management. With expertise in this area, Nasiru Shehu Idris, Danmajen Zazzau would contribute to the infrastructure development and safety of Zazzau Emirate. Beyond Nasiru Shehu's professional pursuit, lyrical eulogy commended the core Danmaje of Zazzau Emirate. Nasiru Shehu Idris, he was considered a man of principles who was steadfast to truth and objectivity. His commitment, initiatives and selfless services towards community development and leadership are praised by the lyric. Moreover, Nasiru Shehu Idris, Danmajen Zazzau's efforts in advancing the legacy of his forefathers have been praised by Rarara thus:

Jagora: Madara ita ce kamar nono,
 : Wannan maganar sananna ce.

Yara: Danmajen Kasar Zazzau.

Jagora: Danmaje yana abun kirki tilas mu yaba shi ya dace.

Yara: *Architect* Nasir jinin Shehu,

Leader: Milk is like cream,

: That's a well-known saying,

Chorus Members: Danmaje of Zazzau Emirate

Leader: Danmaje is a man of virtue—we must celebrat him, for it is deserve,

Chorus Member: Architect Nasir, the noble blood of Shehu.

Nasiru Shehu Idris's commitment to advancing the legacy of his father, His Highness; the 18th Emir of Zazzau Shehu Idris (1975-2020) was appreciated metaphorically in the above stanza. The lyrical eulogies compared the two different types of milk (madara and nono) in praising Nasiru's emulation of his father's legacy. This symbolizes the son as 'madara' that resembles the father 'nono' in establishing harmony, peace, conflict and resolution within the emirate. Lyrical eulogies of "Danmajen Kasar Zazzau" maintain and praise trust given to the Katsinawa dynasty of Zazzau over the years, yet it remains as yesterday thus:

Jagora: Dum mai kishin Kasar Zazzau tilas ya yaba ma haularku.

Jagora: Don duk wani mai isa a kasar ga da ma gefenta ya san ku,

Yara: *Architect* Nasir jinin Shehu.

Jagora: Ta iyaye har da kakannni ku ne kuka gaji dattaku.

Yara: Danmajen Kasar Zazzau.

Jagora: In dai mulki ne,
 Kiɗa

Jagora: Jama'a shaida ne,
 Kiɗa

Jagora: Sai zago zane,
 Kiɗa

Jagora: A kula da mutane,
 Kiɗa

Jagora: To, *Architect* Nasir a dole yaba maku ku a ginshikin yanki.

Leader: Indeed, anyone who loves Zazzau Emirate must commend your strength,

Leader: For every person of influence in the land or its boarders knows you,

Chorus Member: architect Nasir, the blood of Shehu.

Leader: Through parents and grandparents—you inherited nobility,

Chorus Members: Danmaje of Zazzau Emirate.

Leader: If leadership is a matter,

Music

Leader: The people are witnesses,

Music

Leader: The legacy is clear,

Music

Leader: In caring for the people,

Music

Leader: So, Architect Nasir—you deserve praise, for you're a pillar of the region.

The lyrical eulogy testifies to the legacy of the Katsinawa dynasty of Zazzau as the family

entrusted long ago in Zazzau Emirate, the family produced four prominent emirs who disseminated justice, peace, law, and order to their subjects. Erudition to scholarship is praised by the stanza which paved the way to potential succession in the past and in anticipation also, the above stanza praises for Danmaje to be more conversant with the past, and present and to prepare for the future. The music commends the past for the present to maintain the legacy of his forefathers. Rarara's chorus members mentioned the name 'Danmajen Kasar Zazzau' as an emphasis to their hero to embody the descendant's leadership style that handles people with caution in accordance with Islamic guidance.

CONCLUSION

The corpus of this paper *Daura Dammarar Fama Nasir* by Aminu Ladan Abubakar (ALA) and *Danmajen Kasar Zazzau* by Dauda Adamu Abdullahi Kahutu Rarara are among the contemporary Hausa court songs that preserve the royal lineage and cultural heritage of Nasiru Shehu Idris, Danmajen Zazzau. The paper goes beyond artifacts' reflection and understanding of Nasiru Shehu Idris's genetics, cultural roles and heritage, it critiques lyrical eulogy and examines the history of the Katsinawa dynasty of Zazzau while analyzing the corpus songs. History maintains that Usman held the title of Iyan Zazzau but Aminu Ladan Abubakar named his title as 'Dan'iya' but all the names mentioned by the poets among the predecessors of Nasiru Shehu Idris, Danmajen Zazzau are exactly same in the history of Katsinawa dynasty. The poets eulogize Nasiru Shehu Idris with a legacy of knowledge, and lineage, they also portray communitarianism, moral status and moral virtues of Danmajen Zazzau Nasiru Shehu Idris's personhood, who committed to preserving and advancing the legacy of his forefathers being the Head of Works of the Emir of Zazzau through initiatives and involvement in the development of Zazzau Emirate.

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