



## A laconic citation of the 14<sup>th</sup> sultan of sokoto caliphate: Muhammadu maiturare gwadabawa

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### Abstract

*Muhammadu Maiturare*, the 14<sup>th</sup> Caliph of Sokoto was born in the family of Sarkin Musulmi Amadu. He was raised at Chimmola; therein, he moved to a place and created Gwadabawa ribat to protect Sokoto Caliphate. He did many contributions during his stay at Gwadabawa to preserve and consolidate Sokoto Caliphate and succeeded in repelling the Gobirawa, Kabbawa and Azbinawa forces ravaging that northern region of the Caliphate. He consequently, created Gwadabawa ribat, which is now envisaging Gwdabawa, Tangaza, Gada, Illela and Gudu local government areas of present Sokoto state. He later ascended the Caliphate's throne in 1915. His period as Caliph/ Sultan was insulated from intervention of Turawa in most of the affairs of Sokoto. Among other achievements, he ensured the modernization of Sokoto by joining many important towns with motorable roads, renovation of mosques, creation of craft school, and spread of spiritual activities. Therein, he connected Sokoto city with Jega, Kebbi, Argungu among others with roads. He also created the craft school to train his subjects for various types of skills. He laid the place the foundations of modern Sokoto. Maiturare family are still holding traditional leadership positions in Sokoto, more especially in the northern part at Gwadabawa. Maiturare passed away in 1924 leaving behind many sons and daughters. He was succeeded in the throne by his son, Muhammadu Tambari. Conclusively, Maiturare was one of the major actors in Sokoto during his lifetime. He started ingenuity from the grassroot to the highest altar of becoming Sultan.

**Keywords:** Maiturare marafa, Gwadabawa, sokoto caliphate, caliph

### Introduction

The 19<sup>th</sup> century situation of West Africa was characterized with turmoil, which forced the Islamic reformers to challenge the status quo. Reformers under the aegis of Usman Fodiyo embarked on extensive reformation of religion, and society in the region. Wherever they travelled, they left behind some of their own students and allies to take the mantle further. Men and women, old and young people trooped to the cause of Usman Fodiyo to purify the religion [1-3]. In the course of this reformation a lot of confrontations were faced by the Shehu and his people. After the successful fall-out of Hausaland leadership to the hands of Shehu and his crowd, Shehu and his disciples embarked on arduous task of consolidating the achievement. Successive caliphs and their wards kept similar tract on the foundation laid by their predecessors. One of the most powerful forces of his time in Hausaland was Muhammadu Maiturare, a descendant of Atiku bn Shehu. He contributed all he had to build concrete foundation to the Caliphate. However, despite the indelible contribution of Maiturare to Sokoto Caliphate as a prince and as onetime Sultan, there was scanty data giving concise notes about him [1, 3, 4]. Therefore, the objective of this paper was to describe the life of Maiturare before and after becoming Caliph/Sultan and his achievements therein.

### Early life of Muhammadu Maiturare

Muhammadu Maiturare was born in the year 1854 during the reign of Caliph Aliyu Babba at Chimmola of now Gwadabawa local government, Sokoto state, Nigeria. The Chimmola then, was a ribat built by Sarkin Musulmi Amadu son of Sarkin Musulmi Atiku and father to Maiturare. Maiturare's mother is called Hawwau. The mother was

married from Sokoto; albeit some traditions said she hailed from the family of Sarkingobir Danhalima (the ally of Caliph Ahmadu Atiku). She gave birth to Maiturare as the only child she got from Amadu. The mother stayed for long, at least during the time of Caliph Attahiru [5].

Maiturare expended his early childhood at Chimmola (a centre for military activities, and centre for higher learning) under the care of his father Amadu. His two famous teachers are Mallam Usman and Mallam Jibril. These teachers had played considerable roles in the Islamic education and religion at Chimmola and Gwadabawa. The early days of Maiturare were characterized with glad tidings. He rose up showing that, he possessed embedded distinctiveness and braveness. He learnt deeply in the Islamic sciences, war and relations. He is a scholar of his own right [5].

The town of Chimmola was created by Maiturare's father, Ahmadu Atiku Chimmola was once used by Ahmadu when he was Sultan as his capital, that is why he was known as Ahmadu Maichimmola. Maiturare grew up at Chimmola and obtained his Islamic education at Chimmola. He was very intelligent since at childhood. He read all Islamic sciences as prerequisite from his father and others. He loves his relatives. He is very merciful, kind, very generous, self-reliant, lover of farming, very brave, truthful, bold, and above all a lover of his religion and religious people. He displayed macho and bravery attitudes since at childhood. His demeanors are just an indication of what he met at their family as scion of Sheikh Usman bn Fodiyo (may Allah be please with him). He enjoyed farming to defend on self and disburse to others [5,6].

After living for sometimes at Chimmola, he decided to create his own land (semiemirate/metropolitan district) to

envisage the northern part of the Sokoto starting virtually from River *Rima* to the *Konni* walled city. Maiturare left *Chimmola* at the age of 12 or 14 or 27 (according to varied traditions) to create *Gwadabawa* land <sup>[5, 6, 7]</sup>.

### **Life of Maiturare at Asara village**

Immediately, *Maiturare* left *Chimmola* town, he moved northward and established a town called *Asara*. Consequently, he was appointed as the village head (*Hakimi*) of *Asara* with the title *Marafa Asara* by his father. Therein, *Maiturare* started to become as the leading expansionist of the Caliphate of Sokoto. His stay at *Asara* made him obtained cordial relationship with the people of Niger Republic side (*Faransa*, there was no Niger country then). His leadership style, human relation, military, and farming prowess attracted many people from *Azbinawa*, *Adarawa* and relations, and other inhabitants of Caliphate to come and reside with him. He incorporated them in his army for his jihad campaigns. He spent more than thirty years as the most leading warrior in Sokoto Caliphate. People from Niger Side had supplied him with arms and soldiers (being them the inhabitants of land known with military activities). They even gave him hands of their daughter for marriage. Parable, the mother of his son Sultan *Tambari* was from *Tawa* <sup>[7-9]</sup>. *Maiturare* was motivated to leave *Chimmola* to protect the Caliphate against the invasion/ uprising of *Kabbawa*, *Gobirawa*, and Northerners (people leaving after *Konni*), who had been coming to invade the Caliphate, steal, and cart away wealth and slaves. He was also aimed at helping in solving the issue of wild animals that have been disturbing people at a place called *Gwadabawa*. Additionally, *Maiturare* wanted to help in resettling the people of the Caliphate, because the persistent military campaigns had been displacing people from their settlements. He also wanted to create a vast land for extensive farming activities, because the status quo in the Caliphate had led to hunger and food security issues. In turn, all these objectives and others were achieved by *Maiturare* for leaving *Chimmola* <sup>[8-10]</sup>.

### **Life of Maiturare at Gwadabawa Town**

Normally, whenever a caliphate is formed resurgence, invasions, insurgence, retreat, and retrace most be experienced from some sort of people. It had happened after the death of Prophet Muhammad (Peace and blessing of Allah be upon him). Similarly, such kind of phenomenon reoccurred in the Sokoto sultanate in some points and times. Therefore, every incumbent *Sarkin Musulmi* struggled to overhaul these challenges and such overhaul is achieved through the support of the princes and aides. In that vein, the Sultanate is facing serial attacks and insurgence by the *Gobirawa*, retreated Nigeriens (no Niger Republic then, but people live in that region), and *Kabbawa*, mainly from the northern edge. There is also need for resettlement of citizens after wars, coupled with the need to boost agriculture to boost economic growth and solve hunger issues. There is another need for developing metropolitan districts and cities in the Caliphate. The aforementioned are some of the reasons which spurred *Maiturare* circa 1882 to create *Gwadabawa* metropolitan district/semi-empire from the scrap. There are traditions echoing that, the approval of creation of *Gwadabawa* was laid by *Sarkin Musulmi Amadu* himself <sup>[6, 8, 9, 11]</sup>. Allah said "Make ready for them all thou canst of (armed) force and of horses tethered, that thereby

ye may dismay the enemy of Allah and your enemy, and others beside them whom ye know not. Allah knoweth them. Whatsoever ye spend in the way of Allah it will be repaid to you in full, and ye will not be wronged" Quran, 8:60. In Surat Spider God also said "As for those who strive in Us, We surely guide them to Put paths, and lo! Allah is with the good" Quran, 29:69.

He established *Asara*, then moved further to create *Gwadabawa* town. Before the advent of *Maiturare* to that place, it was very dangerous hub encircling bushes (forests) and wild animals (tigers, lions, elephants) that are constantly disturbing people of Sokoto Caliphate in that region. It was also a hub for those who attacked the Caliphate. Therein, *Maiturare* intervened to protect the Caliphate. He met one hunter called *Gwadabawa* from the Nigerien region (*Konni* city) and asked him "What are you doing in our land?". The hunter said "I am here to hunt and get you rid you the wild animals that disturb your people". Then *Maiturare* asked him to move further to a place called *Tsamuya* (now in *Kware* local government). The name *Gwadabawa* was drawn from 3 items mainly: 1. the hunter who once sat there to hunt. He is called *Gwadabawa* 2. The palace was called *Godaben Giwaye* and *Namun Daji*. 3. A military camp set to test slaves to obtain freedom and show their military shrewdness. After reaching the place, *Maiturare* poised his tent/ *bukka* in one place (where the present *Gwadabawa* grand mosque is situated) and worked with along with his servant *Zagi Annako* (*Zangina*) for about forty days clearing the place laying settlements and farms. At the end of the year *Maiturare* made preponderance farm products, and finally secured the region and preserved the Caliphate from that northern region. This successful creation of new *ribat*, which is very fertile with vast and promising agricultural blessing attracted many people from the Caliphate, *Gobirawa*, and Nigerien people to come and seek *Maiturare's* permission to sit at *Gwadabawa*. Whenever people sought his permission to sit, he gave them land for seating, food and living and appoint leader among them. That is his usual demeanor <sup>[6, 8, 9, 11]</sup>. It is worthy to note that, when *Maiturare* formed *Gwadabawa*, he made it from the scrap, it was hard to find settlements along that region (from *Kaiwa Mailamba*, to end of *Gudu* land near *Kebbi*, to near *Konni*, to *Gada*), except in few cases <sup>[7, 8, 9]</sup>.

Certainly, only few settlements existed around *Gwadabawa* during the time of creation of *Gwadabawa* including: *Chancha*, *Kwarengezu* and others. That is why, *Maiturare* traversed the region creating settlements for people and appointing leaders among them. He always exhorted them to be loyal to their leaders, be unified, be self-reliant through farming, and be adherent to Islamic religion. Along the course he created bigger towns, and smaller settlements (*kauyuka*). Bigger settlements created by *Maiturare* in his course to consolidate *Gwadabawa* metropolitan district include: *Gwadabawa* town, *Kadassaka* (which was moved later to *Gada*), *Tangaza* (which was later divided to *Tangaza* and *Balle/ Gudu*) <sup>[6, 8, 9]</sup>.

*Maiturare* during his time was the most effective war force in the northern part or whole of Sokoto Caliphate. Therein, he held the title of *Sarkin Yakin Daular Usamaniya* (a title he ceased from the scions of *Sarkin Yaki Aliyu Jedo*). *Maiturare* had utilized *Gwadabawa* as his centre. He used Tuareg, *Azbinawa*, *Adarawa*, other inhabitants of Sokoto to populate his *Gwadabawa* (which those days started from north of River *Rima* to *Konni*, and from the end of *Kebbi* to

*Gwadabawa* town. It also extends to the end of *Gada* and to the near *Sabon Birni* region), and used them for his military campaigns [6,8,9].

*Maiturare* was recognized as the district head of *Gwadabawa* with the title of *Marafa Gwadabawa* till he ascended the *Sarkin Musulmi* throne. His subjects across his district had been supplying him with tributes in kind of arms, slaves, horses, livestock, and cash. After conquering the possible threats to Sokoto, more especially from the *Kabbawa* and *Gobirawa*, he populated his newly created district with the people *Hausawa*, *Adarawa*, *Azbinawa* and relations. *Gwadabawa* has to remain very pivotal and versatile in the *Bilad Sudan*. It is the head of chiefdom, including *Chimmola* and *Dagel* (few kilometers away). *Dagel* was the home of *Sheikh Usmanu bn Fodiyo*, where he was raised and started his education, preaching, and strive. His parents resided there, and their tombs are still there (including that of *Shehu Fodiyo* and *Hawwau*, about thousands of them). *Gudu*, the place where *Shehu Usman* sat after *Hijra*, was part of *Gwadabawa* district for several years until recently it was carved out [6, 8, 9, 10].

### **Selected contributions/achievements of Marafa Maiturare at Gwadabawa and as prince before becoming Sarkin Musulmi**

A lot of contributions and achievements were recorded by *Maiturare* during his reign as custodian of *Gwadabawa/Marafa Gwadabawa*. They include:

- Creation of *Asara* town/village
- Creation of *Gwadabawa* semiemirate/ metropolitan district from nothing (the entire region from River *Rima* was not inhabited until after this strive of *Maiturare*, except in few cases like *Chanca*, *Chimmola* and relations), which after many years became *Gada*, *Tangaza*, *Illela*, *Gudu* local governments and more than ten new districts
- *Maiturare* succeeded in protecting the whole Northern part of Sokoto up to *Faransi/ Azbin* or nowadays Niger Republic
- *Maiturare* succeeded in resettling many tribes from *Azbin*, *Gobir* and parts of *Sokoto* in his district and ensuring harmony among them
- He succeeded in boosting Agriculture to feed the region and his most populated district. He created Royal farms that are farmed to feed the nation. He also allocated lands to settlers and inhabitants to farm and seat. To the time of of 8th Sarkingobir there are hundreds of farms belonging to the royal house of *Maiturare*. These farms are allocated to citizens to farm for free and subsist their lives. Agriculture is one of the famous ways of getting lawful wealth and food to the society. Almighty Allah stressed the importance of farming in the Quran " That We may give life thereby to a dead land, and we give many beasts anden that We have created to drink thereof" Quran, 25:49. "and of His signs is this: He showeth you the lightning for a fear and for a hope,and sendeth down water from the earth after her death. Lo! herein indeed are portends for folk who comprehend" Quran, 30:24." Have you seen what you cultivate?" Quran, 56:63.
- He succeeded in bringing many Islamic scholars and warriors, and skilled people to his envisaged land
- He succeeded in repelling the *Gobirawa*, *Kabbawa*, and *Azbinawa* from their unrest

- *Maiturare* succeeded in wooing the *Azbin* and *Tawa* people. They became friendly to Sokoto and part of its army and population
- *Maiturare* held the title of *Sarkin Yakin Sokoto* instead of the *Aliyu Jedo* family
- He sent *Gobirawa* (which they already snatched) away from *Shinaka* and resettled it
- He sent *Kabawa* away from *Kebbi* region and took the charge of places such as *Gande*, which was earlier snatched by *Kabawa*
- He was sent to many Emirates to resolve crises. Parable, he went to *Ilorin* and *Katagum* to settle conflicts between Muslims and non-Muslims
- He attracted *Nufawa* to his wing
- Most of the places that are now under *Binji* district were maintained by *Maiturare* after sacking the *Argungu* forces
- He was essential in the running of Sokoto Caliphate. He was instrumental in the appointment of many Caliphs such as *Ummaaru Aliyu*, *Attahiru I*(initially, he heard that *Attahiru Alu* was selected. Consequently, he met the kingmakers with his open sword and asked them, because of his fear they said they selected *Attahiru Ahamad*), *Abdurrahaman Atiku* (his uncle)
- He succeeded in wooing the *Sarkin Musulmi Attahiru* to fight with the British
- He was arrowhead in the appointment of Sultan *Attahiru 2*
- He crushed the *Satiru* rebel to halt threat on *Sokoto* Caliphate
- He led the total annihilation of *Argungu* forces at the battle of *Taushin Gilme* during the reign of his uncle *Sarkin Musulmi Abdurrahman Atiku* [5,10,11].

### **Selected contributions of Muhammadu Maiturare during the incursion of British to Sokoto**

When it was certain that the British army are coming forth to wage war against Sokoto City, there are various opinions been considered by the Caliph *Attahiru* and his aides on whether to stay or migrate?. *Maiturare* considered the implication of abandoning their subjects and asked the Caliph to wait and see what the battle between the British and Sokoto armies will ensure. He pointed that *Allah* will be there for them. *Maiturare* sent spies to look for the situations of the British army. Consequently, at the end the suggestion of *Muhammadu Maiturare* to the Caliph *Attahiru* was followed. The Sokoto and British army fought at *Giginya*, with the *Maiturare* leading the right side of the Sokoto army. After, the battle, the Caliph *Attahiru* decided to migrate to the east (*Makkah*). *Attahiru* gathered many followers and he embarked on *Hijra* to reach *Makkah*, but unfortunately he encountered another fight with the British army and lost his life on the way. There are some traditions saying that he reached *Makkah*, but the popular tradition believed that he died at that encounter and his scions and some followers reached Sudan. Therein, many of his followers scattered into various parts of the world including *Makkah*. On the part of *Maiturare*, he initially joins the terrain of Caliph *Attahiru*, but later he sought for the permission of the Caliph and returned to fetch his aged mother *Mamma*. On that fate, *Attahiru* said to *Maiturare* "God give us a good meeting in the hereafter" and *Maiturare* replied "God gives you the victory". *Maiturare* had reasons to come back. They include:

a. He was the only son of his aged mother, he need to cater for her.

b. He thinks of dealing with the British using secondary resistance, since they cannot forcefully defeat the arms of the British at that time. They need to have more time and preparations to face the battle

c. He had vast knowledge of what had happened during *Turawa* invasion in other regions of the world like what they did to Spain and erased many Islamic tokens. Maiturare contributed in preserving the major signs of religion and many Islamic literatures of the Caliphate (the British promised that they will not intervene in spiritual issues of the Muslims). Successfully, many of the books at our hands were preserved through that plot of *Maiturare*.

d. There was intense heat and hunger at that time; it will be difficult for the people to migrate in crowd

e. The British forces are trailing the emigrants on their ways and killing them. It is not safe to jeopardize the lives of many subjects. Protecting lives is eminent in Islamic religion

f. There are *fatwas* on the lawfulness of staying as cited by Waziri and other scholars of that time<sup>[10]</sup>.

After the battle of *Giginya*, there is need to fill the vacancy left by the migrating Caliph *Attahiru*, as Muslims cannot live leaderless. Maiturare and some key Sokoto officials such as *Waziri*, *Galadima* sat and approved the appointment of *Attahiru 2* as the new *Sarkin Musulmi*. *Maiturare*, was an alpha and omega in that selection as said by traditions, but he chose to throw the leadership on somebody besides himself (this reveal that he is not interested in that leadership tussle). It is possible, that this role played by *Maiturare* had created some enemies against him from other contenders of the stool<sup>[6, 8, 9]</sup>. Additionally, during the reign of *Attahiru 2*, there was an issue of *Satiru* rebel which had threatened the peace of Sokoto. Maiturare marched with over 3000 armies to crush these rebellions. The *Satiru* adherents have been purportedly claiming the *Mahdiyya*, which is false. If their claimed was genuine they should have been able to overpower the whole Caliphate, but they were mute within shortest time. This action had to earn him further reputation as he save the Caliphate and British from gushing forth with fire in 1906<sup>[5, 12]</sup>.

### Ascension of Muhammadu Maiturare as Sultan of Sokoto in 1915

After the death of Sultan *Attahiru 2* in 1915, *Maiturare Marafa Gwadabawa* jostled for the throne along with other contenders, and he successfully won. *Maiturare* was the only candidate from *Atiku* house who faced many contenders from *Bello* house in that succession. The people he defeated along with their adherents gathered to oust him in the whole period (1915-19254) of his Sultanate, but they failed woefully and he was succeeded by his son *Muhammadu Tambari*. They continued relentlessly and engineered the ouster of *Tambari* in 1931<sup>[5, 12]</sup>.

### The reign of Muhammadu Maiturare as Sultan of Sokoto and some of his achievements

Maiturare ascended the throne when there was indirect rule policy, which had given the British officers many powers on dealing with the Emirs, but his *Maiturare's* track record and repute had succeeded in insulating him from many of the British unwanted policies. He piloted his hegemony with virtually non-intervention of the British in his affairs. In

1921, the opponents (the earlier contenders and their allies) of *Maiturare* plotted against him to set the British officer against him. They expected that Maiturare will be dethrone based on the gravity of their ploy; but God willing, he received a honorary award and solidarity from the British Government of Nigeria. Consequently, a Sultanate council meeting was initiated to discuss issues of the administration. They also promised him to restrict the Sultanate to the family of *Maiturare*. Thus, in turn, *Muhammadu Tambari* succeeded him after his death. Some of the achievements of *Maiturare* as *Sarkin Musulmi* include:

- Maiturare's 9 years on the throne led to the expansion of religious activities in the Sokoto land. He renovated the two mosques of *Shehu* and *Bello*, and the *Hubbare*. Outside Sokoto City, Maiturare built many mosques to reconcile with the expansion of the Sultanate.
- He ensured the expansion and opening of roads in Sokoto city and its tributaries for the first time
- He piloted all-inclusive government
- He opened works department and work gangs/teams to Built basic amenities (concrete wells, schools, houses, and dispensaries) and link major towns with roads for transport and trade
- In 1925, *Maiturare* connected *Sokoto-Jega*, *birnin Kebbbi*, *Argungu* and many other roads were formed
- He formed the Sokoto *Gidan Hattara* craft (Industrial Training School) in 1918 to provide skilled-laborers in form of carpentry, metal work, tannery, automobile repairs, driving, etc
- The *Sarakuna* had the right of allocation of lands to their subjects to build or farm or utilize
- *Maiturare* was decorated with Honorary Companion of the Most distinguished Order of saint Michael and Saint George in recognition of his leadership skills
- *Maiturare* descendants were in many leadership position as village heads or district heads before and after his death, more especially at *Gada*, *Gwadabawa*, *Tangaza*, *Illela*, *Asara*, *Chimmola*, *Wauru*, *Kiri*, *Balle/Gudu*, *Gongono* etc<sup>[6, 13, 14]</sup>.

### Children of Muhammadu Maiturare and his domain

*Muhammadu Maiturare* was blessed with many sons and daughters circa 33 or 40. Many of the towns and villages created by *Maiturare* are governed by his children or their descendants, because under normal tradition they are the rightful owners, unless if aberration occurred. They include:

1. *Muhammadu Tambari*-Onetime *Sarkingobir Gwadabawa* and later succeeded *Maiturare* as Sultan
2. *Amadu* - *Sarkingobir Gwadabawa* after *Tambari*
3. *Sarkin Rafi Ali*-District head at several places
4. *Abdun Mamma*- *Sardaunan* Sokoto before *Sarkingobir Abdurrahman*
5. *Marafa Isa*- District head of *Tangaza* from 1931
6. *Sarki Umbaru*
7. *Abdurrahman*- *Sarkingobir Gwadabawa*(1931-1968)
8. *Bayaru*
9. *Buhari*
10. *Mahe*
11. *Bunu Shehu*-Onetime District head *Tangaza*
12. *Bunu Hamza*- Onetime District head *Tangaza*
13. *Garba Maihata*(Some traditions called him *Muhammadu*)
14. *Dangaladiman Sokoto Abbas*-Onetime *Wakili at Shuni*, Onetime village head *Takatuku*

15. *Nana Asmau*
16. *Hafsatu -Wife of S/ Yaki Binji*
17. *Bunun Kadassaka Yusuf*
18. *Kubura*
19. *Nana Maradun*
20. *Antu*
21. *Daje Madawaki*
22. *Usuman*
23. *Buhari*
24. *Haliru and others*

Some places/districts where the descendants of Maiturare are living or are rightful owners of traditional leadership include: *Gwadabawa, Gada, Gongono, Chimmola, Ballle, Salame, Kaddi, Kurdula, Tangaza, Illela, Wauru, Gidan Madi, Bachaka, Kadadi, Araba, Ambarura* etc. Some traditional titles of Maiturare house include: *Marafa, Sarkingobir, Bunu, sarkin Rafi, Sarkingabas, Sardauna, Sardaunan Sokoto, Dangaladima, and Wamban Sokoto*. Many of these titles are still in their hands [5, 6, 13, 14, 15, 16, 17, 18].

### Conclusion

*Muhammadu Maiturare* rose up as young prince under the care of his father. He manifested exceptional qualities since at young age. In turn, his unique qualities led him to make *Asara*, and the extensive Gwadabawa land (nowadays consisting of *Gada, Illela, Gudu, Tangaza and Gwadabawa* local government areas). By the time he ascended the throne of *Sarkin Musulmi*, he had obtained sufficient reverence, power, leadership skill, and relations to stir the affairs of Sokoto. He was every inch a king, and most powerful prince or Sultan of his time in Sokoto. He died in 1924, leaving 33 (some traditions believed that he sired 40 children) of his children. May Allah be please with him.

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