



Review Paper

Brief citation on the creation of Gwadabawa metropolit an District/ semi-emirate by Muhammadu Maiturare Marafa: the protectorate of the Sokoto Caliphate

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Abstract

There is quest to immaculate and preserve the history for the upcoming generations to take heed. More especially, the history of Sokoto Caliphate and stakeholders therein. In the course of development of Sokoto Calipahte, among the famous stakeholders was the Maiturare Marafa Gwadabawa, and his popular ribat dubbed as Gwadabawa, but their historical account is very scarce. The objective of this paper was to briefly lay an account on the creation of Gwadabawa ribat, a semiemirate of the Caliphate. A search of related literatures and oral traditions was carried out to gather data. This paper describes in brief, Sarkin Musulmi Maiturare Marafa, the Gwadabawa semierate/metropolitan, district carved out from Gwadabawa and relations. Maiturare Marafa Gwadabawa was born at Chimmola in the house of Sarkin Musulmi Amadu. He was raised there and took the charge of the region after his father Amadu became Caliph. He left Chimmola and created Asara town. A few miles away from Chimmola and Asara there exists a place called Gwadabawa, the centre of Maiturare's district. After establishing Gwadabawa town, he moved further and established several main towns and minor villages at Tangaza region (in the land of Gurdam), and Gada to cover the most vast land in whole of Sokoto. This land created by Maiturare had now became Gwadabawa, Illela, Tangaza, Gada, and Gudu local government, envisages by many districts. Maiturare remained the only powerful emancipator and colonizer of the Northern Sokoto from Rima to Konni for over 35 years using his ardent teams of Azbinawa, Adarawa, Hausawa, and relations. His turbaning after successfull clearing of the region might had happened circa 1881. He had also assisted all the Caliphs of his time as Marafa. Certainly, he had achieved the target of making Gwadabawa a protectorate of the Caliphate solving hunger, insecurity, settlements and related issues. Gwadabawa was the largest district since its creation in the Sokoto region, and contributed hugely in protecting the Caliphate and it is still relevant in government, and admisnistration of Sokoto Sultanate. People who occupy Gwadabawa throne as Sarkingobir are heirs to the Sultanate.

Keywords: Maiturare Marafa Gwadabawa, Sarkin Gobir Muhammadu Zayyana, Sarkin gobir Muhammadu Lawal, Gada, tangaza, Illela, Gudu, Balle, Chimmola.

Introduction

By and large, Sokoto Caliphate is the most famous Islamic state in Africa, the most vast and most important. During early years it faced challenges which include revolts, lack of settlements, food security issues and relations. In that vein, one of the most powerful scions of Shehu family was the Maiturare Marafa, who tried to solve some of these issues by his peculiar contributions. One of the contributions he made was the creation of Gwadabawa Metropolitan District with the blessings of Shehu (because Shehu asked his son Abubakar ATIKU and Amadu, the father of Maiturare, to protect CHIMMOLA and DAGEL regions respectively). Thus, Muhammadu Maiturare Marafa created Gwadabawa in a region that was occupied by bushes, wilderness, and very sparsely populated. Thereby laying a vast land from Rima River to the KONNI city, to GURDAM region, to GADA, to the edge of ALKALAWA region. He called on the

Hausa, Adarawa, Tuareg (Azbinawa) and relations and they came to him and settled in that region of Gwadabawa. Therein, he solved settlement issues, food security issues, and insecurity issues, and relations in the region; which ultimately contributed hugely to Sokoto Caliphate¹⁻⁵. More details will be delineated in the upcoming sections of this paper.

Genealogy of Muhammadu Maiturare Marafa Gwadabawa

The Muhammadu Maiturare hailed from Atikawa dynasty. The origin of Atikawa is from Sarkin Musulmi Aubakar Atiku I bn Shehu Danfodiyo. The Atiku branch have a very close lien over the northern part of the Caliphate. This began when Atiku himself established himself at Chimmola. When Atiku became Sarkin Musulmi, his son Amadu took over his place at Chimmola. In 1859 Amadu became Sarkin Musulmi, then his

son Maiturare followed his footsteps by initially living at Chimmola and later established Gwadabawa. He was responsible for the flooding of Tuareq to the region. The genealogy of Maiturare Gwadabawa runs as follows: Maiturare (aka Muhammandun Amadu) was the son of Sarkin Musulmi Amadu, ibn Sarkin Musulmi Atiku, Ibn Shehu Usman Danfodiyo²⁻⁵.

Brief history of Sarkin Musulmi Maiturare Marafa

Muhammadu Maiturare was born in 1854 at Chimmola few kilometers away from the present headquarter of Gwadabawa local government, Sokoto state Nigeria, and the center of Gwadabawa emirate/metropolitan district. The town of Chimmola was created by Maiturare's father, Ahmadu Atiku Chimmola, was once used by Amadu when he was Sarkin Musulmi as the capital of Sokoto Caliphate, that is why he was known as Ahmadu Maichimmola. All sultans' aides had their houses and offices at Chimmola till date. Maiturare grew up at Chimmola and obtained his Islamic education at Chimmola. He was very intelligent since 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 machonic and bravery attitudes since during childhood time. His demeanors are just an indication of what he met at their family as a scion of Shehu Usman Danfodiyo (may Allah be please with him). He enjoyed farming to defend on self and disburse to others⁷.

As usual whenever a caliphate is formed; resurgence, invasions, insurgence, retreat, and retrace must 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 Caliphate 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 Azbinawa and relations, 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 around 1880 to create Gwadabawa metropolitan district/semi-emirate from the scrap. There are traditions echoing that, the approval of creation of Gwadabawa was laid by Sarkin Musulmi Amadu himself. Therefore, the creation of Gwadabawa was fruitful before 1880, but the 1880/1881/1882 might be the time of coronation of Maiturare as Marafa and overall colonizer of Northern Sokoto Caliphate and protector,

after the end of his struggle to make his own district from the scrap^{1,4,5,7}.

He established Asara, then moved further to create Gwadabawa town. Before the advent of Maiturare to that place, it was very dangerous hub populated with 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 of the wild animals that disturb your people". Then Maiturare asked him to move further to a place called Tsamiya (now in Kware local government). The name Gwadabawa was drawn from 3 items mainly: i The hunter who once sat there to hunt. He was called Gwadabawa. ii The place was once called Godaben Giwaye and Namun Daji. iii It serve as military camp to test the ability of slaves and peasants to reach emancipation. After reaching the place, Maiturare installed his tent/bukka in one place (where the present Gwadabawa grand mosque is situated) and worked along with his servant Zagi Annako 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 propelled many people from the Caliphate, Gobirawa, and Nigeriens (Adarawa, Azbinawa) to come and seek Maiturare's bid 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^{1,4,5,8,9}. It is worthy to note that, when Maiturare formed Gwadabawa, he made it from the scrap, it is hard to find settlements along that region (from Kaiwa Mailamba, to the end of Gudu land near Kebbi, to near Konni, to Gada), except in rare cases. Few settlements that existed around Gwadabawa are: Chancha, Kwarengezu and others. That is why, Maiturare traversed the region creating settlement for people and appointing leaders among them. He always enjoined 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 big towns, and small settlements (kauyuka). He reached resistance from many angles especially Gobirawa, Tuareg, and Kabawa; which he successfully neutralized^{1,4,5,8-10}.

During the fight with the British invasion army, Maiturare was leading the command^{1,4,5,8-10}. When the fight with the British was over, Maiturare was among the heads (along with Waziri, Galadima, Umaru Sarkingobir, Sarkin Burmi, Sarkin Zamfara, Sarkin Kebbi), who attended the election of new Sarkin Musulmi. In the gathering Maiturare asked the leaders to go and deliberate on whom to be appointed as the new Sultan, and at the end the selected Attahiru 2 (albeit, in the first place they selected Sarkin Gobir Umaru, the eldest son of Aliyu). Then, they forwarded their resolution to Lugard (British High

Commissioner) on March 1903. This shows that Maiturare and Gwadabawa remained part of the leading pillars in Sokoto Caliphate before and after the invasion of British colonialists¹¹. Furthermore, during the Satiru Rebel, Marafa Maiturare played a vital role by single marching with over 3000 armed men to quash the rebel^{12,13}. Maiturare was very influential in the selection of Sarkin Musulmi Umaru, Abdurrahman, Attahiru 1, and Attahiru 2. He never wanted to be Sultan, but Allah made him, and his son. Down the line, Abdurrahman his son also contested and his grandchildren contested on several occasions. Muhammadu Zayyanu Sarkin Gobir Gwadabawa contested severally and oral sources had it that, he won, but did not had the throne¹⁴. There are peculiar idiosyncrasies of Maiturare which made him distinct and unique among the princes. He is very kind, generous of the highest level. He is frank, he tell the truth always without mincing words or any beguilement. He never laid his hands on materials of Talakawa, He only wanted them to be faithful, not a threat to the nation of Islam or people. Numerous people came from near and far to join him at his *ribat* in Gwadabawa. A troop once came from Niger Republic with animals as exchange for Maiturare to allow them dwell, but to their surprise he declined their wealth; instead he gave them lands to sit and farms. That is parable of his generosity. Within short time, his name reached far and near, and people in troops joined him. Because of that stride he succeeded in solving settlement, security, and hunger issues in the region of the Caliphate¹⁴⁻¹⁶. Maiturare took the issue of scholarship and education very serious, that is why whenever he sees any scholar he used to attract him to come and sit in Gwadabawa land. This culminated to the production of many mallams from Gwadabawa region. When the British came he left no stone unturned to boost the education in his Gwadabawa. Since in 1913, when Maiturare, the District Head of Gwadabawa request was made to Sultan Attahiru 2 to extend education to his domain, education had already become a competitive venture between Sokoto, Gwandu and Argungu which they prepared to advance within the scope of their financial resources¹⁷. In 1924, when Tambari ascended the throne as sultan after the death of his father (Sultan Maiturare), he influenced the establishment of the first elementary school in the area. Along the way several developments had happened to Islamic and western Education in Gwadabawa. As of today, there are several primary and secondary schools, and Sultan Abdurrahman College of Health Technology Gwadabawa (which provide the state with middle health manpower) belonging to public and the private individuals. In Islamic education also tremendous achievements were on record, for example the house of Sarkin Gobir Zayyana (adjacent to the Gwadabawa palace) was converted to Islamic school to teach children, youth, and adults women^{2,3,17}.

Muhammadu Maiturare was always brave; he always wore his sword in a caveat fashion even after the colonialists overtook Sokoto. Before he became sultan in Gwadabawa he undertook several battles to consolidate his Metropolitan District, and protect the Caliphate. Parable, he gave a huge support during the Argungu war. At that time during the reign of Sarkin Musulmi

Abdurrahman (his uncle), the most problematic, hectic and dangerous uprisal facing the Caliphate is from Kabbawa (Argungu), then Maiturare gathered a large army from his northern region and Nigeriens and participated in Argungu War. He succeeded in crushing their enemy at Kabi (Argungu). That winning is powerful in crushing Caliphate resurgence. After the coming of colonialists, Maiturare was the one who led an army of about 3000 men to crush the Satiru rebellion^{7,13,18}. Maiturare became Sultan in 1915 after the demise of Sultan Attahiru 2, he stayed on the stool till 1924, when he passed away (On 17/7/1924, his tomb is located at Hubbaren Sokoto) and his son Tambari succeeded him. He performed his five daily prayers in the Grand Mosque, and succeeded in rebuilding and modernizing the two mosques of Masallacin Shehu and Masallacin Bello^{7,15,18}.

In the historical scenes, the Gwadabawa has remained the origin of all Atikawa (the descendants of Abubakar Atiku 1). It is from there that they divulged to anywhere they are today. They travelled far and near to create ribats. Presently, Gwadabawa is still the centre of Atikawa, which she used to be in the olden days, and the holder of House of Maiturare's stool (Sarkin Gobir Gwadabawa) is by virtue, the head. The scions and relatives of Sarkin Musulmi Maiturare can be traced at Maiwurno (Sudan Republic), Danchadi, Gwadabawa, Tangaza, Illela, Gudu, Wauru, Gongono, Sabon Birni Sokoto Metropolis, Fajaldu, Takatuku, Dimbiso, America, Mecca, Kontagora, Wushishi, Mali etc. Most of these places were created by Atikawa (or one of them) and they are mostly the ruling families in these places. Gwadabawa region begets important dignitaries from the Atikawa Ruling house and the residents from its creation to date. Some of them include: Sarkin Musulmi Ahmadu, Sarkin Musulmi Attahiru, Sarkin Musulmi Abdurrahman, Sarkin Musulmi Maiturare, Sarkin Musulmi Tambari, Sarkin Gobir Abdurrahman, Sarkin Gobir Adiya, Sarkin Gobir Bello, Sarkin Gobir Zayyanu, Sarkin Zamfara Abubakar Gugara, Ambassador Hamzat Ahmad Walin Sokoto, Wamban Sokoto AluKyari, Sarkin Gobir Lawal Zayyana and many more^{7,15,18}.

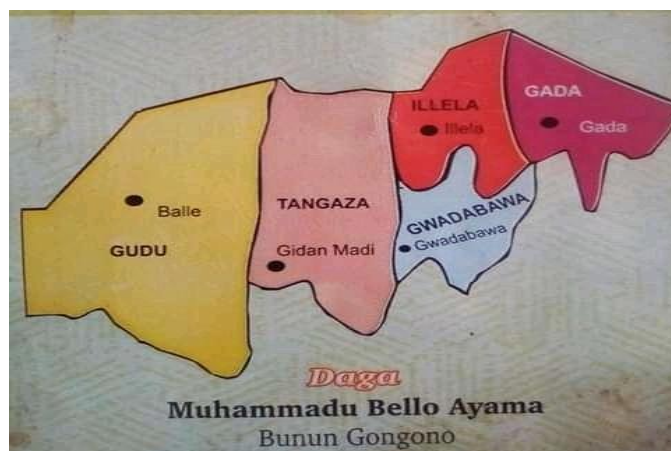


Figure-1: Map of Masarautar Gwadabawa since its creation¹⁸.

Other settlements laid by Maiturare to consolidate Gwadabawa

Many settlements in villages and relations were created by Maiturare to consolidate Gwadabawa. 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)^{2,7,14}. In the tables below some minor and major settlements created by Maiturare were shown:

Table-1: Gada/Kadassaka region created by Maiturare⁷.

Gada/ Kadassaka town	Leaders appointed by Maiturare
Gada	Malam Usman
Kaffe	Budaldaga Gwadabawa
Dukamaje	Abduwadaga Gwadabawa
Kiri	Zangina
Gidan Hashimu	Yaki Hashimu
Kyadawa/Holai	Yattai
Kadassaka	Rafi Abubakar
Kaddi	Abduwa
Kadadi	-
Kwarma	-
Dan Birema	ArdoNannano
Takalmawa	-
Sabon Birnin Tsitsi	Maiwurnodaga Gwadabawa
Tsaro	Sili Mammansuka

Table-2: Some major and minor settlements created by Maiturare at Tangaza region⁷.

Tangaza region	Leaders appointed by Maiturare
Major town Tangaza	Ardo Bizau (later Ahmadu son of Maiturare was appointed)
Gidan Madi	Muhammadu
Magwanho	Gwayya
Balle	-
Kurdula	-
Sakkwai	-
RuwaWuri	-
Kwaccehuru	Muhammadu
Salewa	Muhammadu
Bachaka	-
Karfensarki	-
Wahhito	Mamman Amma
Raka	Mamman Amma
Kaurawo	Mamman Amma

Table-3: Gwadabawa and its settlements.

Serial number	Name of settlement
1.	Gwadabawa
2.	Chimmola
3.	Salame
4.	Huchi
5.	Gidan Kaya
6.	Mammande
7.	Asara
8.	Atakwanyo
9.	Gigane
10.	Illela
11.	Gidan Hamma
12.	Damba
13.	Araba
14.	Kalmalo
15.	Garu
16.	Sabongarin Darna
17.	Darnar Tsolawo

Gwadabawa district heads from inception to date

Since the creation of Gwadabawa Metropolitan District by Maiturare Gwadabawa to date, 8 people lead that great land. They all came from Maiturare family. Their time, names, and duration were shown in the Table-4.

The creation of emerging districts heads/ uwayenkasa from Gwadabawa semiemirate/ metropolitan district

The first new district head emerged in Gwadabawa when Sarkin Musulmi Maiturare carved Tangaza district and handed it to Ahmadu Zaruku (son of Maiturare) as Marafan Tangaza in the year 1915, when he ascended the Sarkin Musulmi. In that year, Tambari was turbaned as Sarkin Gobir Gwadabawa. In 1925 the 2nd Uban Kasa (district) was carved. It was the Kadassaka district that was disgorged from Gwadabawa, and Hassan (eldest son of Tambari) was turbaned as Bunun Kadassaka. In 1933 Kadassaka district was returned to Gwadabawa, but in 1938 (or

1929) it was recovered as district and transferred to another town called Gada (the present headquarter of Gada local government, Sokoto state, Nigeria)^{8,9,18}.

Table-4: list of Sarakunan Gwadabawa, Sokoto, Nigeria^{8,9}.

Name of Sarki	Date	Duration
Sarkin Musulmi Muahmmadu Maiturare, he was on the throne as Marafan Gwadabawa, later the title was changed to Sarkingobir	1881-1914	32
Sarkin Musulmi Muhammadu Tambari son of Maiturare, was the first to be called as Sarkingobir	1914-1924	10
Sarkingobir Ahamadu Zaruku, the son of Sultan Maiturare	1924-1929	5
Sarkingobir Adiya, the son of Sultan Tambari	1929-1931	2
Sarkingobir Abdurrahman Jatau MFR, the 4 th son of Sarkin Musulmi Maiturare	1931-1968	37
Sarkingobir Muhammad Bello, son of Abdujatau	1968-1974	6
Sarkingobir Zayyanu (Zayyana), the Son of Abdu Jatau	1974-2014	39
Sarkingobir Muhammadu Lawal, the son of Muhammadu Zayyanu	2014-date	

Some sets of uwayenkasa/districts were disgorged from Gwadabawa. In 1997, Illela was created and Muhammadu Tukur Ibn Abdurrahman bn Maiturare was turbaned as Sarkin RafiIllela through the strides of Sarkin Gobir Gwadabawa Muhammadu Zayyanu (the then head of Atikawan Sokoto). Muhammadu Bello Ayama (grandchild of Maiturare) was turbaned as Bunun Gudu (through the strides of Sarkin Gobir Gwadabawa Muhammadu Zayyanu). Muhammadu Balarabe Adiya (great grandchild of Maiturare) was turbaned as Bunun Wauru from Gada^{8,9,18}.

Furthermore, in 2001 the state government had created new 8 districts from the old Gwadabawa semi-emirate/metropolitan district. They were Salame, Chimmola, Gidan Madi, and Gongono. Only Gongono and Chimmola were allocated to grandchildren of Maiturare. This clearly shows that, this creation had political undertone. Salame and Chimmola were carved from Gwadabawa and allocated to Muhammadu Sambo (not a grandchild of Maiturare), Chimmola was allocated to Muhammadu Mansur (grandchild of Maiturare). Along the course, Bunun Gongono was transferred to Gongono from Gudu and Sarkin Yamman Balle was created and allocated to non-Maiturare descendant. They were the first sets of creation allocated to non-Maiturare scions^{8,9,18}.

Similarly, another phase of Uwayenkasa were created in 2013 by the state government. It is the 5th creation in the Gwadabawa semi-emirate. The two new districts were Kaddi and Kurdula.

Kaddi hailed from Gada, and Kurdula hailed from Bachaka. In Kaddi great grandchild of Maiturare was turbaned as district head. He is Abdullahi Ibrahim, ibn Marafan Gada Ibrahimu Dasuki, he was dubbed as Sarkin Rafin Kaddi. In Kurdula, Suleman Magawata was appointed as Ubankasa, he was not among the descendants of Maiturare (the owner of Gwadabawa), and this creation too might have a political undertone^{8,9,18}.

The 6th phase of Uwayenkasa came up in 2017, when the state government created new district of Ambarura from Illela. Alhaji Muhammadu Tukur was appointed as the district head, albeit he is not a descendant of Sultan Maiturare. This creation haply relaid on political underpinning, considering the sour relationship of the then Sarkin RafiIllela (Muhammadu Tukurbn Abdurrahman bn Maiturare) and the state then Governor. The title of the Sarauta is Sarkin Gabas Ambarura.

Recently, in 2020, one district was removed majorly from Gwadabawa and miniscule part of Chimmola. The new district was created in Asarato circumvent scores against the Sarkingobir Gwadabawa^{8,9,18}. This last creation was the only one carried out in the whole Sokoto at a that time. This shows that it has to be a reaction against Sarkingobir Gwadabawa.

The emerged district heads from Gwadabawa district

Presently, there are 18 district heads in Gwadabawa districts of which 17 are in the hands of the descendants of Maiturare and the rest remains on the hands of others. They are: i. Gwadabawa, ii. Gada, iii. Tangaza, iv. Gongono, v. Chimmola, vi. Balle, vii. Salame, viii. Kaddi, ix. Kurdula, x. Tangaza, xi. Illela, xii. Wauru, xiii. GidanMadi, xiv. Bachaka, xv. Kadadi, xvi. Araba, xvii. Ambarura, xviii. Asara^{7,8,9,18-21}.

Conclusion

This paper briefly described the history of Gwadabawa semiemirate/metropolitan district since its creation and changes that occurred over the years. Gwadabawa is still very vast and very important in the discharge of Sokoto Sultanate yesterday and today.

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