

Citation on the 14th Sultan of Sokoto Caliphate: Sultan Muhammadu Maiturare

by

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Abstract:

Muhammadu Maiturare, the 14th Sultan 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 the 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 the intervention of Turawa in most of the affairs of Sokoto. Therein, he laid the foundation of a new vista to Sokoto Caliphate, by connecting main towns with roads, construction of mosques, the establishment of craft schools, the establishment of council team, and many others. Maiturare family is still holding traditional leadership positions in Sokoto, more especially in the northern part of 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 grassroots to the highest altar of becoming Sultan.

Keywords: *Maiturare Marafa, Gwadabawa, Sokoto Caliphate, roads, Tambari, Sarkingobir Abdurrahman, etc.*

Introduction:

The 19th-century situation of West Africa was characterized by turmoil, which forced the Islamic reformers to challenge the status quo. Reformers under the aegis of *Usman Fodiyo* embarked on an extensive reformation of religion, and society in the region. Wherever they traveled 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 *Fodiyo* to purify the religion (Farid, 2005; Bala and AINU, 2018; Sheriff & Altine, 2018).

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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's 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 tracts 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 put a 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 (Farid, 2005; Johnston, 2010; Bala & AINU, 2018; Sheriff & Altine, 2018).

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 to Sokoto; albeit some traditions said she hailed from the family of *Sarkingobir Danhalima*.² 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* 1 (Abba *et al.*, 2017).

Maiturare expended his early childhood at *Chimmola*³ 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 by glad tidings. He rose up showing that, he possessed embedded distinctiveness and braveness. He learned deeply in the Islamic sciences, war, and relations. He is a scholar of his own right (Abba *et al.*, 2017).

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 childhood. He read all Islamic sciences as a 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 brave attitudes since childhood. His demeanors are just an indication of what he met at their family as the scion of Sheikh *Usman bn Fodiyo*. He enjoyed farming to defend himself and disburse to others (Ummaru, 1999; Abba *et al.*, 2017). After living for some time at *Chimmola*, he decided to create his own land⁴ 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 27⁵ to create *Gwadabawa* land (Sokoto State History Bureau, 1979; Ummaru, 1999; Abba *et al.*, 2017).

² The ally of Caliph *Ahmadu Atiku*.

³ A center for military activities, and a center for higher learning.

⁴ Semiemirate/metropolitan district.

⁵ According to varied traditions.

Life at Asara:

Immediately, *Maiturare* left *Chimmola* town, he moved northward and established a town called *Asara*. Consequently, he was appointed as the village head⁶ of *Asara* with the title *Marafa Asara* by his father. Therein, *Maiturare* started to become the leading expansionist of the Caliphate of Sokoto. His stay at *Asara* made him obtained a cordial relationship with the people of *Faransa*. His leadership style, human relation, military, and farming prowess attracted many people from *Azbinawa*, *Adarawa*, and relations, and other inhabitants of the 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.⁷ They even gave him the hands of their daughter for marriage. Parable, the mother of his son Sultan *Tambari* was from *Tawa* (Sokoto State History Bureau, 1979; Sarkingobir, 2021ab).

Maiturare was motivated to leave *Chimmola* to protect the Caliphate against the invasion/ uprising of *Kabbawa*, *Gobirawa*, and Northerners,⁸ 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* (Jabo. 2008; Sarkingobir, 2021ab).

Beginning at Gwadabawa:

Normally, whenever a caliphate is formed resurgence, invasions, insurgence, retreat, and retrace must be experienced by some sort of people. It had happened after the death of Prophet Muhammad (PBUH). Similarly, such kind of phenomenon reoccurred in the Sokoto sultanate at 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 Nigeriens⁹ and *Kabbawa*, mainly from the northern edge. There is also a 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 establish *Gwadabawa* metropolitan district/semi emirate from the scrap. There are traditions echoing that, the approval of the creation of *Gwadabawa* was laid by *Sarkin Musulmi Amadu* himself (Johnston, 1967; *Ummaru*, 1999; Johnston, 2010; Sarkingobir, 2021ab).

He established *Asara*, then moved further to create *Gwadabawa* town. Before the advent of Maiturare to that place, it was a very dangerous hub populated with bushes¹⁰ and wild animals¹¹ that are constantly disturbing people of Sokoto Caliphate from that region. It was also

⁶ *Hakimi*.

⁷ Being them the inhabitants of land known with military activities.

⁸ people leaving after *Konni*.

⁹ people who live in that region.

¹⁰ Forests.

¹¹ Including the tigers, lions, and the elephants.

a hub for those who attacked the Caliphate. Therein, Maiturare intervened to protect the Caliphate. He met one hunter called *Gwadabawa* from the Nigerien region¹² 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*.¹³ The name *Gwadabawa* was drawn from 3 items mainly:

- i. The hunter who once sat there to hunt. He is called *Gwadabawa*
- ii. The palace was called *Godaben Giwaye* and *Namun Daji*.
- iii. 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 place¹⁴ and worked along with his servant *Zagi Annako*¹⁵ 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 blessings 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 appointed a leader among them. That is his usual demeanor (Johnston, 1967; Johnston, 2010; Sarkingobir, 2021ab). 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,¹⁶ except in few cases (Sokoto State History Bureau, 1979; Sarkingobir, 2021ab).

Certainly, only a few settlements existed around *Gwadabawa* during the time of the 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 the Islamic religion. Along the course, he created big towns, and small settlements.¹⁷ Bigger settlements created by *Maiturare* in his course to consolidate *Gwadabawa* metropolitan district include *Gwadabawa* town, *Kadassaka*,¹⁸ *Tangaza*¹⁹ (Ummaru, 1999; Sarkingobir, 2021ab).

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*.²⁰ *Maiturare* had utilized *Gwadabawa* as his center. He used Tuareg, *Azbinawa*, *Adarawa*, other inhabitants of Sokoto to populate his *Gwadabawa*.²¹ It also extends to the end of *Gada* and to the near *Sabon Birni* region), and used them for his military campaigns (Sarkingobir, 2021ab).

¹² *Konni* city.

¹³ Now in *Kware* local government.

¹⁴ Where the present *Gwadabawa* grand mosque is situated.

¹⁵ *Zangina*.

¹⁶ From *Kaiwa Mailamba*, to end of *Gudu* land near *Kebbi*, to near *Konni*, to *Gada*.

¹⁷ *Kauyuka*.

¹⁸ Which was moved later to *Gada*.

¹⁹ Which was later divided into *Tangaza* and *Balle/ Gudu*.

²⁰ A title he ceased from the scions of *Sarkin Yaki Aliyu Jedo*.

²¹ Which those days started from north of River *Rima* to *Konni*, and from the end of *Kebbi* to *Gwadabawa* town.

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 the chiefdom, including *Chimmola* and *Dagel*.²² *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.²³ *Gudu*, the place where *Shehu Usman* sat after *Hijra*, was part of *Gwadabawa* district for several years until recently it was carved out (Jabo, 2008; Sarkingobir, 2021ab).

Selected Contributions/Achievements of Marafa Maiturare at Gwadabawa and as Prince before becoming Sultan:

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

- i. Creation of *Asara* town/village.
- ii. Creation of *Gwadabawa* semiemirate/ metropolitan district from nothing,²⁴ which after many years became *Gada*, *Tangaza*, *Illela*, *Gudu* local governments, and more than ten new districts.
- iii. *Maiturare* succeeded in protecting the whole Northern part of Sokoto up to *Faransi/ Azbin* or nowadays the Niger Republic.
- iv. *Maiturare* succeeded in resettling many tribes from *Azbin*, *Gobir*, and parts of *Sokoto* in his district and ensuring harmony among them.
- v. 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.
- vi. He succeeded in bringing many Islamic scholars and warriors, and skilled people to his envisaged land.
- vii. He succeeded in repelling the *Gobirawa*, *Kabbawa*, and *Azbinawa* from their unrest.
- viii. *Maiturare* succeeded in wooing the *Azbin* and *Tawa*. They became friendly to Sokoto and part of its army and population.
- ix. *Maiturare* held the title of *Sarkin Yakin Sokoto* instead of the *Aliyu Jedo* family.
- x. He sent *Gobirawa*²⁵ away from *Shinaka* and resettled it.
- xi. He sent *Kabawa* away from the *Kebbi* region and took the charge of places such as *Gande*, which was earlier snatched by *Kabawa*.
- xii. He was sent to many Emirates to resolve crises. Parable, he went to *Ilorin* and *Katagum* to settle conflicts between Muslims and non-Muslims.
- xiii. He attracted *Nufawa* to his wing.

²² Few kilometers away.

²³ Including that of *Shehu Fodiyo* and *Hawwau*, about thousands of them.

²⁴ The entire region from River *Rima* was not inhabited until after this strive of *Maiturare*, except in few cases like *Chanca*, *Chimmola*, and relations.

²⁵ Which they already snatched.

- xiv. Most of the places that are now under *Binji* district were maintained by *Maiturare* after sacking the *Argungu* forces.
- xv. He was essential in the running of the Sokoto Caliphate. He was instrumental in the appointment of many Caliphs such as *Ummaaru Aliyu, Attahiru 1.*²⁶ *He was in support of Abdurrahman Atiku*²⁷ during thin and thick.
- xvi. He succeeded in wooing the *Sarkin Musulmi Attahiru* to fight with the British.
- xvii. He was arrowhead in the appointment of Sultan *Attahiru 2.*
- xviii. He crushed the *Satiru* rebel to halt threat on *Sokoto* Caliphate.
- xix. He led the total annihilation of *Argungu* forces at the battle of *Taushin Gilme* during the reign of his uncle *Sarkin Musulmi Abdurrahman Atiku* (Abba *et al.*, 2017).

Selected Contributions of Muhammadu Maiturare during the Invasion of Sokoto by the British:

When it was certain that the British army is 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, in the end, the suggestion of *Muhammadu Maiturare* to the Caliph *Attahiru* was accepted. 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.²⁸ *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 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:

- i. He was the only son of his aged mother; he needs to cater to her.
- ii. He thinks of dealing with the British using secondary resistance since they cannot defeat the arms of the British at that time. They need to have more time and preparations to face the battle
- iii. 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 to preserving the major signs of religion and many Islamic

²⁶ 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*.

²⁷ His uncle.

²⁸ *Makkah*.

- kinds of literature of the Caliphate.²⁹ Successfully, many of the books at our hands were preserved through that plot of *Maiturare*.
- iv. There was intense heat and hunger at that time; it will be difficult for the people to migrate in a crowd
 - v. The British purposes are following the emigrants on their ways and killing them. It is not safe to jeopardize the lives of many subjects. Protecting lives is eminent in the Islamic religion
 - vi. There are *fatwas* on the lawfulness of staying as cited by Waziri and other scholars of that time (Jabo, 2008).

After the battle of Giginya, there is a need to fill the vacancy left by the migrating Caliph Attahiru, as Muslims cannot live leaderlessly. 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.³⁰ It is possible, that this role played by Maiturare had created some enemies against him from other contenders of the stool (Abba et al., 2017).

Additionally, during the reign of Attahiru 2, there was an issue of Satiru rebels 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 claim was genuine they should have been able to overpower the whole Caliphate, but they were muted within the shortest time. This action had to earn him a further reputation as he saves the Caliphate and British from gushing forth with fire in 1906 (Abba et al., 2017).

Turbanning 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 period³¹ 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 (Tibenderana, 1997; Abba et al., 2017).

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 the virtual non-intervention of the British in his affairs. In 1921, the opponents³² of *Maiturare* plotted against him to set the British against him. They expected that Maiturare will be dethrone based on the gravity of their ploy; but God willing, he received an honorary award and solidarity from the British Government of Nigeria. Consequently, a

²⁹ The British promised that they will not intervene in spiritual issues of the Muslims.

³⁰ This reveals that he is not interested in that leadership tussle.

³¹ 1915-1924.

³² The earlier contenders and their allies.

Sultanate council meeting was initiated to discuss issues of the administration. They also promised 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.

- i. He ensured the expansion and opening of roads in Sokoto city and its tributaries for the first time
- ii. He piloted all-inclusive government
- iii. He opened works department and work gangs/teams to built basic amenities³³ and link major towns with roads for transport and trade
- iv. *Maiturare* connected *Sokoto-Jega*, *birnin Kebbbi*, *Argungu*, and many other roads were formed
- v. He formed the Sokoto *Gidan Hattara* craft³⁴ in 1918 to provide skilled laborers in form of carpentry, metalwork, tannery, automobile repairs, driving, etc
- vi. The *Sarakuna* had the right of allocation of lands to their subjects to build or farm or utilize
- vii. *Maiturare* was decorated with Honorary Companion of the Most Distinguished Order of Saint Michael and Saint George in recognition of his leadership skills
- viii. *Maiturare* descendants were in many leadership positions 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. (Abba *et al.*, 2017; Sarkingobir, 2020ab).

Scions of *Muhammadu Maiturare* and their Domains:

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:

- i. *Muhammadu Tambari*-Onetime *Sarkingobir Gwadabawa* and later succeeded *Maiturare* as Sultan
- ii. *Amadu* - *Sarkingobir Gwadabawa* after *Tambari*
- iii. *Sarkin Rafi Ali*-District head at some places
- iv. *Abdun Mamma*- *Sardaunan* Sokoto before *Sarkingobir Abdurrahman*
- v. *Marafa Isa*- District head of *Tangaza* from 1931
- vi. *Sarki Umbaru*
- vii. *Abdurrahman*- *Sarkingobir Gwadabawa*³⁵
- viii. *Bayaru*
- ix. *Buhari*
- x. *Mahe*

³³ Concrete wells, schools, houses, and dispensaries.

³⁴ Industrial Training School.

³⁵ 1931-1968.

- xi. *Bunu Shehu*- Onetime District head *Tangaza*
- xii. *Bunu Hamza*- Onetime District head *Tangaza*
- xiii. *Garba Maihata*³⁶
- xiv. *Dangaladiman Sokoto Abbas*- Onetime *Wakili at Shuni*, Onetime village head *Takatuku*
- xv. *Nana Asmau*
- xvi. *Hafsatu* -Wife of *S/ Yaki Binji*
- xvii. *Bunun Kadassaka Yusuf*
- xviii. *Kubura*
- xix. *Nana Maradun*
- xx. *Antu*
- xxi. *Daje Madawaki*
- xxii. *Usuman*
- xxiii. *Buhari*
- xxiv. *Haliru* and others (Ummaru, 1999)

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 (Ummaru, 1999; Abba *et al.*, 2017; Ayama, 2018; Sarkingobir, 2020ab; Sarkingobir, 2021c).

Conclusion:

Muhammadu Maiturare rose up as a young prince under the care of his father. He manifested exceptional qualities from a young age. In turn, his unique qualities led him to make *Asara*, and the extensive *Gwadabawa* land.³⁷ 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 the most powerful prince or Sultan of his time in Sokoto. He died in 1924, leaving 33 of his children.³⁸

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- iii. HRH Bunun Gongono Muhammadu Bello Ayama
- iv. Dan Masanin Gwadabawa
- v. Engineer Nasiru Sfada

³⁶ Some traditions called him *Muhammadu*.

³⁷ Nowadays consisting of *Gada, Illela, Gudu, Tangaza, and Gwadabawa* local government areas.

³⁸ Some traditions believed that he sired 40 children.

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