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## The Life and Time's of Muhammadu Maiturare, the 14th Sultan of Sokoto: An Overview

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### Abstract

The objective of this paper was to disclose on the life and times of Muhammadu Maiturare, the 14th Sultan of Sokoto. Muhammadu Maiturare was a renowned descendant of Shehu Usmanu Danfodiyo, born in Chimmola, a Ribat built by his father, Ahmadu Ibn Atiku. He was known for his bravery, piety, and leadership, earning him the title of Marafa Gwadabawa. Maiturare established the Gwadabawa Ribat, which played a crucial role in the region's security and development, and later became the 14th Sultan of Sokoto, ruling from 1915 to 1924. His early life was marked by a strong emphasis on education, where he received pioneer education from his father and later obtained the required education of his kind. Maiturare's character was lauded for his respect for all, obedience to authority, and support for equity, justice, and peace. He was an ardent large-scale farmer and believed in working to earn a living. As the founder of Gwadabawa Ribat, Maiturare aimed to protect the Caliphate, create a vast land for resettlement, and provide for the teeming population. He established several towns and villages, including Kadassaka, Tangaza, and Illela, and appointed leaders to govern them. His reign as Sultan was marked by significant achievements, including the renovation and construction of mosques, development of road networks, and establishment of the Work Department and Gidan Hattara Work School. Maiturare's legacy extends beyond his achievements, as he was recognized by the British for his outstanding contributions, receiving the Most Distinguishing Order of Saint Michael and Saint George. He died in 1924, leaving behind 33 children, and was succeeded by his son, Muhammadu Tambari.

**Keywords:** Muhammadu Maiturare, Sokoto Caliphate, Islam

## 1. Introduction

Muhammadu Maiturare, a descendant of Shehu Usmanu Danfodiyo, was a prominent figure in the Sokoto Caliphate, known for his bravery, piety, and leadership. Born in Chimmola, Maiturare received his early education from his father, Ahmadu Ibn Atiku, and later became a skilled farmer, warrior, and administrator. He established the Gwadabawa Ribat, a strategic outpost that played a crucial role in the region's security and development. Maiturare's exceptional qualities earned him recognition, and he eventually became the 14<sup>th</sup> Sultan of Sokoto, ruling from 1915 to 1924 (Abba et al., 2017). His legacy continues to inspire and influence the region's history and culture. The objective of this paper was to disclose on the life and times of Muhammadu Maiturare, the 14<sup>th</sup> Sultan of Sokoto.

## 2. Literature Review

Caliphate is a state or nation of Muslims headed by a caliph (Bashar, 2026a). The Caliphate follows the rules of Islam, therewith; the caliph is the highest authority in an Islamic state (caliphate). In Hausaland and nearby, the caliph is otherwise denoted as *Sarkin Musulmi* signifying a leader of Sokoto Caliphate. The caliph in turn is assisted by many positioned ministers (*Wuzara'au*). The *Wuzarau* are of different types and levels including Emirs (*Sarakuna*), governors, administrators, and others. The emirs (*Sarakuna*) are charged with the military matters, political delivery system, and others. Even after the invasion of Sokoto Caliphate by the British in 1904, the role and influence of Sokoto Caliphate legacy (*Sarakuna*) has been sustained with several changes and transformations over the years to date (Kaura, 2009; Luwa & Musa, 2013; Dallari & Gonimi, 2023).

Verily, history is a subject that tried to adequately discern interaction between individuals, groups, and partners or foes. Likewise, history discusses behaviors of the past with a view to gain better understanding, explanation, and appreciation of the present (Abdussalam, 2016). That is why this history is beneficial to internal and external relations of nowadays (Abdusslam, 2016). Abdussalam (2016) discusses the application of Sokoto Caliphate's jihad in internal relation and diplomacy. The author expunged that, Shehu emerged due to the prevailing charged polity of 18<sup>th</sup> and 19<sup>th</sup> century in the region of the Hausaland. Shehu's characteristic include, learning, piousness, and exhorting good deeds and warning against bad deeds.

Bala & Sulaiman (2023) illustrated some of the outcomes of the formation of Sokoto Caliphate in their works. They averred that, Sokoto Caliphate left a literature that is persistently beneficial and advantageous nowadays. It was a literature composed to deal with almost every aspect of human endeavors in a comprehensive format. The authors equally shade light on understanding of governance by Shehu, and how Caliph Bello viewed governance. Bashar (2026a) in a paper explained how the Sokoto

Caliphate (after its starting days in 1804) made series of interactions with the other people and states or groups such as Gobir, Kebbi, Azbin, and Gummi. The Islamic state used self-defense to avoid being completely uprooted by the Hausa kings (such as Gobir, Gummi, Azbin, and allies). Whenever, a state or group agreed and heed on peace deal (*Amanah*) the Sokoto Caliphate (Muslim community) would protect them. However, several states or groups cheated on that peace deal (by attacking Muslims or supporting the enemies of Islam), and therefore, the Sokoto Caliphate had to fight them in return. Dallari & Gomini (2023) echoed the relevance of Sheikh Abdullahi (the second pillar or chief minister who controlled half of the Caliphate) in terms of governance. The authors indicated that, Abdullahi served in multidimensional functions, more especially as *Wazir* (minister), judge, and scholar all in vein to establish a just society. Abdullahi applied consultation, justice, accountability, and designs that ensure welfare. Abdullahi et al. (2026) made an appraisal on the lessons from the term of Shehu Danfodiyo regards to serving as lesson for effective governance to the present-day Nigerian leaders. Some of the views of Shehu include his exhortation of leaders to be just and avoid feuds, avoiding envy, shunning worldly aspirations, wealth pursuit, and other bad behaviors. The Sokoto Caliphate was in turn peaceful, pious, honest, and scholarly-based. Its system of economics gathers wealth (treasury) for sustainable development, and banned illegal taxes. Bako et al. (2025) explored the effects of current rising insecurity (in Nigeria and nearby) on the legacies founded by Sokoto Caliphate; therewith, the effects include causing disharmony among people, destruction of Islamic leadership (*Sarauta*) left by Sokoto Caliphate, and causing economic woes. Sharu et al. (2026) explored the contributions of *Sarkin Musulmi* (Caliph) Abubakar Atiku in the course of Sokoto Caliphate. The hinted contributions include, banning of unlawful activities, hating slanders, reconciliation, supervision of judges and leaders, intolerance to corruption, etc. Kameche et al. (2025) write on the contributions of Danfodiyo including spared of knowledge, skills, morals, and revivalism.

### **3. Background features pertaining Muhammadu Maiturare**

Muhammad Maiturare Marafa (MMM) is among the children of Caliph Ahmad Ibn Atiku. Maiturare was the most famous among the Amadu's households, and in fact he was the bravest ever among the grand children (or great grand scions) of Shehu Usmanu Danfodiyo, then followed by Ummaru Nagwamatse (who was brother to Maiturare's father). Maiturare was born in Chimmola (a Ribat built by his father) around 1854 according to Abba et al (2019). However, a more clearer report by State History Bureau (1979) shows that Maiturare established Gwadabawa Ribat in 1859, therefore, it is not tenable for him to be having 1854 as date of birth. The pioneer

education received by Maiturare was through his father Ahmadu Ibn Atiku (Abba et al., 2017; Bashar, 2025abc).

After growing-up to a level of schooling, Maiturare was enrolled into a school and obtained the required (prerequisite) education of his kind. Maiturare's beginning started with a young man who is bravest, energetic, and promising. His characters were lauded by all, especially his relatives (during his early years). He is a lad that is religious and giving-out to the people (especially his relatives and the (poor). Maiturare's characters such as respect for all (and the Sharia), and obedience to his father (and constituted authorities), earned him popularity and the love of the masses. Maiturare is an ardent supporter of equity, justice, peace, and piousness (to all, and the relatives). Maiturare is an ardent large-scale farmer, and a believer of working to earn, instead of dwelling idle. These are some of the features of Maiturare. It is important to disclosed that, the building of Chimmola Ribat (by Ahmadu) and transpired activities help Maiturare to live close to his father, and accord him the opportunity to obtain the needed administrative experience, that prepares him for future challenges (Ummaru, 1999; Jabo, 2008).

#### **4. Carving-out Gwadabawa Ribat**

Islam enjoined Muslims to have guard (Ribat) for supporting their souls and societies (Bashar, 2024ab). In this vein, Islam elucidates major roles of Ribat in the following verses as disclosed by Allah SWT. Some of these are enumerated:

- To obey the instructions or bid of Shehu and forefathers (Shehu, Atiku and Amadu). Allah SWT says  
“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect.....” Qur'an, 17:23.  
“Obey Allah and obey the Messenger (Muhmmad SAW) and those who are in authority.” Qur'an, 4:59.
- To protect the Caliphate from that region (Northwestern Rima River) in-line with the saying of Allah SWT:  
“O you who believe endure and be more patient and guard your territory by stationing army units permanently at the places from where the enemy can attack you” Qur'an, 3:200.
- To create a vast land to resettle the teeming population of the Sokoto Caliphate that has been on transit due to several migratory movements, wars, preaching adventures.
- To provide a vast land for cultivation to feed the caliphate nation ravaged by wars, battles, and struggles along the course. Allah SWT says:

“See you not that Allah sends down water (rain) from the Sky, and then the earth becomes green? Verily, Allah is the Most Kind and Courteous, Well-Acquainted with all things” Qur’an, 22:63.

- To culminate a hub of professionals, teachers, and learned people, army officers, and a center that store weaponry and other war stuffs in case of any adventure from the enemies. Allah SWT says

“And Allah has made for you in your homes an abode, and made for you of the hides of cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels); and of their ....Quran, 16:80.

- The area called Gwadabawa was initially serving as an abandoned wild that has been utilized by wildlife, and attackers. Allah SWT Says

“And make ready against them all you can of power, including steeds of war (tanks, planes, missiles artillery) to threaten the enemy of Allah and your enemy, and others besides whom, you may not know but whom Allah does know. And whatever you shall be repaid unto you, and shall not be treated unjustly” Qur’an, 8:60.

- Every incoming immigrant is given a home, and farm to cultivate for subsistence. Allah SWT says;

“And the earth! We have spread it out, and set therein mountains standing firm, and have produced therein every kind of lovely growth (plants)”. And insight and a Reminder for every slave who turns to Allah in repentance (that is the one who believes in the Oneness of Allah and performs deeds of His obedience, and always begs His pardon)” Qur’an, 50:7-8.

And by the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from you. So over (their faults) and ask Allah's forgiveness for them, and consult them in the affairs... Qur'an: 3,159.

Consequently, around 1854 or thereabout (some report claimed that Gwadabawa was initiated later), Muhammadu Maiturare left Gwadabawa to contribute additionally to the development of Sokoto Caliphate by establishing a Ribat that fulfills the policies of Shehu, and Bello, for the greater Sokoto. The reasons that drives creation of this Ribat (of Maiturare) would be unleash later in this section (Umaru, 1999). However,

the first Ribat carved-out by Maiturare was Asara. He was appointed initially as Mafaran Asara to man the Asara Ribat, until he moved a little bit further to establish another one known as Gawdabawa Ribat. The pioneer thing ensured was carving-out a tent and a mosque (presently called Sultan Maiturare Mosque Gwadabawa). Maiturare settled at the Ribat, named Gwadabawa after clearing the wild along with his servant (Zagi Annako). It took them about forty days clearing the land and planting food crops (maize, guinea corn, millet, etc) before they took a respite. Resultantly, God Almighty destined that, in that year they made a lot of surplus food. Therefore several groups trooped to Gwadabawa searching for food, and peace. Maiturare ensured that, everyone coming is accorded food, plot for house, plot for farming, and instructed to live in peace, love, and obedience to law (Sharia). That was the beginning of trooping to Gwadabawa Ribat established by Maiturare Marafa. One thing is famous, Maiturare appointed a leader to lead every group or mass coming to dwell and flourish at Gwadabawa Ribat. The essence of leadership appointment is to prevent wrongdoings, to solve civil conflicts or disputes, and refer urgent and significant matters to Maiturare for further action and handling (Ummaru, 1999).

Maiturare's attitude of giving-out to the masses, humbleness, and ability to listen to peoples complaints, love, support, and obedience was crucial. He does not leach on the belongings of the masses entirely, he only asked the masses to pay heed to three things: Religion, farming (or relevant act to earn a living), and staying peaceful (truthful) by staying away from crime. Thus, people trooped from the Northeastern part (presently Niger Republic region), and other parts of Sokoto Caliphate seeking to dwell at Gwadabawa Ribat under the care of Maiturare. The region was the peak in terms of farming, and animal rearing (Ummaru, 1999).

Maiturare's reign at Gwadabawa Ribat was famous for maintaining peace in the region against the wild animals and the attackers or rebels (of some Gobirawa, Kabbawa, Adarawa, and Azbinawa extracts) (Bashar, 2025). This period attracted a lot of people from the Northeastern region (presently Niger Republic region) that trooped in crowd to Maiturare and submitted their animals seeking for permission to dwell (Smaldone, 1977). However, he refused to collect but asked them to sit and abide by the codes (Sharia). He further gave them lands to rear animals, farm crops, and dwell peacefully. Nevertheless, in a nutshell, the following aims (or objectives) were achieved by establishing Gwadabawa Ribat by Maiturare:

- Conversion of a wild region from River Rima to Konni and to Gurdam and other premises to an urbanized (dwelled or domesticated) region. The uninhabited area was inhabited due to the interventions of Maiturare. The area may starts from Kaiwa Mai Lamba and Kebbi, Arewa (Gurdam region), and Gidan Yarfara (near Sabon Birni). These are the Gidan demarcations of Gwadabawa Ribat, albeit the military campaigns of Maiturare supersede that area. He travelled up-to Silame, Binji, Rabah, and Gandi to send-away the

attackers (rebels such as Gobir, Zamfara, and Kebbi). Certainly, the stated boundaries are for Gwadabawa Ribat demarcations. Noteworthy, before the Gwadabawa Ribat, only few towns such as Chimmola, Chancha, existed along the valley of Rima River to the Konni town (Umbaru, 1999).

- Population of the region by people of different clans and areas
- Maintaining security against the wild animals and possible attacks from rebels (such as Azbin, Gobir, Kabi).
- Boosting economic and agricultural activities

Establishing Gwadabawa was based on permission, and in view of the above achievements recorded, people trooped and sought for coronation (appointment) of Maiturare by the Sarkin Musulmi as the leader of the region with a title Marafa Gwadabawa. Maiturare migrated from one place to another in the Rima River valley, while establishing towns and villages and calling them for cooperation (unity), peace, religion, and self-reliance. Every town village has to have a leader that look after them (as appointed by Maiturare). Some of these values called by Maiturare were ensured through military campaigns instead soft approaches (Umbaru, 1999).

### **Establishment of larger towns and villages by Maiturare (in the Ribat)**

Land and settlements are specially parts of any human society. Islam encourages development of land for human progress (Chafe, 1999). That is why towns and villages are built to support Islamic Caliphal system. Allah SWT says

“Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind: Qur’an 22:46.

In another destination, Allah SWT says

“And the earth! We have spread it out, and set therein mountains standing firm, and have produced therein every kind of lovely growth (plants)”. And insight and a Reminder for every slave who turns to Allah in repentance (that is the one who believes in the Oneness of Allah and performs deeds of His obedience, and always begs His pardon)” Qur’an, 50:7-8.

All the towns and villages in the present day Gwadabawa, Gada, Illela, Tangaza, and Gudu local government areas are originally and historically part of the establishments in the Gwadabawa Ribat (Sokoto Native Administration, n.d). As earlier disclosed in most of the discussions here, most of the reasons that encourage migratory movements in this region include, seeking for more security, food security, and others. Therefore,

in moving northeast (to the presently Niger republic region) Maiturare established Kadassaka to cater for the incoming populations from that end, instead of going directly to Gwadabawa (the epicenter). Population at Kadassaka received resettlement permission and security cover from Maiturare, and obtain an ample land for cultivation, rearing, and hunting. Kadassaka was later moved to Gada (as headquarter), therewith other areas (towns and villages) were attached to Kadassaka (such as Kiri, Dukamaje, Kaffe, Kaddi, Gilbadi, Tsitse, Kadadi, Kwarma, Kyadawa, Holai, Wauru, etc. (Ummaru, 1999).

On the side of Tangaza, Maiturare moved westward in the wild of Gurdam and allocated settlements for Fulani immigrants (coming from the Northern region beyond Konni) and the pioneer town established was Tangaza and handed over to the chief Ardo Bizau, because majority of the immigrants were Fulani. Furthermore, the region developed, and other smaller villages were established including Gidan Madi, Magwanho, Balle, Kurdula, Sakkwai, Ruwa Wuri, Salewa, Bachaka, Kwaccehuru, Karfen Sarki, Gande, Wahhitu (donated to Sarkin Yakin Binji for consolidating marital bond between Gwadabawa and Binji palace). In Gwadabawa, some of the towns established by Maiturare include, Gigane, Atakwanyo, Tambagarka, Mammande, Ranganda, Dan Abba, etc (Sayudi & Boyd, 1974; Ummaru, 1999).

The present-day Illela was carved-out by Sarkin Gobir Abdurrahman for easy administration and management of Gwadabawa Ribat. However, the towns and villages predate Illela town, and were due to establishment ensured by Maiturare. They include Garu, Kalmalo, Sabon Garin Darna, Gidan Hamma, Darnar Tsolawo, Damba, Sonani, Danboka, Gatti, Lakoda, Dango, Masawa, Karingo, Jagai, and Gidan Tudu among others (Sayudi & Boyd, 1974; Ummaru, 1999). Nevertheless, some major leaders (from the Maiturare scions) that are rightfully appointed during the various changes that had taken place in Gwadabawa are enumerated in Tables 1-8.

Table 1: Gwadabawa District or Ribat and its successive leaders/*Sarakuna*.

S/N	Name	Title	Duration
1	Muhammadu Maiturare	Marafa	Since creation - 1915
2	Muhammadu Tambari Bn Maiturare	Sarkingobir	1915-1924
3	Amadun Zaruku Bn Maiturare	Sarkingobir	1924-1929
4	Muhammadu Adiya	Sarkingobir	1929-1931
5	Abdurahman Bn Maiturare	Sarkingobir	1931-1968
6	Muhammadu Bello Bn Abdurahman	Sarkingobir	1968-1974
7	Muhammadu Zayyana Bn Abdurahman	Sarkingobir	1974-2013
8	Lawal Muhammed Zayyana	Sarkingobir	2013-Date

Source: Ayama (2018)

Table 2: District heads in Tangaza

S/N	Name	Title	Duration
1	Amadu Zaruku Bn Maiturare	Marafa	1918-1927
2	Ali	Marafa	1927-1932
3	Hassan	Marafa	1932-1934
4	Isah	Marafa	1934-1946
5	Shehu	Marafa	1946-1961
6	Hamza	Marafa	1961-1968
7	Muhammad Zayyana (Before Transferred To Gwadabawa Districts)	Bunu	1968-1974
8	Kwasau dangaladima	Sarkin Zamfara (was transferred from Danchadi to Tangaza)	1974-1991
9	Muhammad Jambo Wandara	Marafa	195-2013
10	Abubakar	Marafa	2013-2020
11	Ibrahim Dansarki	Marafa	Turbaned and suspended between 19 <sup>th</sup> May 2023-24 <sup>th</sup> April, 2024.
12	Abdulrahman Abubakar (Babangida)	Marafa	Turbaned 26 <sup>th</sup> March 2026

Source: Ayama (2018)

Table 3: Districts heads in Gada/Kadassaka district

S/N	Name	Title	Period
1	Hassan	Bunu	1925
2	Muhammadu Adiya	Bunu	1926-1931
3	Yusuf	Bunu	1931
4	Aliyu	Sarkin Rafi	1932
5	Ibrahim Dasuki	Marafa	1939
6	Sarkin Zamfara Aliyu		
7	Muhammadu Bello Abdurrahman	Marafa	1974-2004
8	Kabiru Kyari (Son of Muhammad Bello Abdurrahman)	Marafa	2005-date

Source: Ayama (2018)

Table 4: District heads in Illela

S/N	Name	Title	Period
1	Muhammad Tukur Abdurrahman	Sarkin Rafi	1997-2020 (some

2	Buhari Tukur	Sarkinrafi	reports said 1996 was the initial) 19 <sup>th</sup> September 2020-24 <sup>th</sup> April, 2024
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Source: Ayama (2018)

Table 5: District heads in Gudu/Gongono

S/N	Name	Title	Periods
1	Muhammad Bello Ayama	Bunu	2001-2023 (in 1997 he was previously turbaned as Bunun Gudu, later in 20021 transferred to newly created Gongono District)
2	Atiku Bello Ayama	Bunu	19 <sup>th</sup> May 2023-24 <sup>th</sup> April, 2024
3	Atiku Bello Ayama	Bunu	Returned (turbaned) on 2026.

Source: Ayama (2018)

Table 6: District heads in Chimmola

S/N	Name	Title	Period
1	Muhammadu Mansur Abdurahman	Bn Sarkingabas	2001-2004
2	Ahmad Mansur	Sarkingabas	2004- Date

Source: Ayama (2018)

Table 7: Districts head in Wauru

S/N	Name	Title	Period
1	Balarabe SG Adiya	Bunu	2001-2013
2	Aminu Balarabe	Bunu	2013- date

Source: Ayama (2018)

Table 8: District heads of Asara

S/N	Name	Title	Period
1	Musa SGobir Adiya	Sarkingobir	19 <sup>th</sup> September 2020-Date

Source: Ayama (2018)

### Traces of settlement before the establishment of Gwadabawa Ribat

It is important to disclose that the region from the Rima River (valley) to Konni was uninhabited until the intervention of Maiturare (except in Chimmola and relations) may be due to incessant migration and wars (Ummaru, 1999; Bashar, 2026). This spread to the westward (along the wild Gurdam Bush), and to the eastward, and other irregular and regular boundaries of Gwadabawa Ribat. At this juncture, some of the

towns or villages are traces from the past activities (of Gobir, Kebbi, Azbin, or others) before or during the early days of Shehu's jihad (the early migration from Dagele to Gudu for instance); therefore, we will expose some of them here and state their guided features that aided their usage as temporary (traces) settlements by the non-Muslims army troops in their pursuit of Muslims (Jama'a) congregations. Some of these recorded places are:

- Chimmola
- Abdalo
- Kalmalo (Ummaru, 1999).

### **5. Some of the things achieved by Maiturare Marafa before becoming Sarkin Musulmi**

Certainly, a lot of things were recorded by Maiturare before ascending as Sarkin Musulmi. However, some of the things will be disclosed here:

- Establishment of Asara town/village.
- Establishment of Gwadabawa metropolitan district from nothing, which several years of transformations partitioned to constitute Gada, Tangaza, Illela, Gudu local governments, and sired more than ten new districts.
- Marafa succeeded in protecting the whole Northern part of Sokoto up to *Faransi/ Azbin* or nowadays the Niger Republic.
- Maiturare had resettled several tribes from Azbin, Gobir, and parts of Sokoto in his district and ensuring harmony among them.
- Marafa 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 dwell.
- Muhammadu brought several Islamic scholars and warriors, and skilled people to his envisaged land.
- Marafa succeeded in repelling the Gobirawa, Kabbawa, and Azbinawa from their unrest.
- Maiturare succeeded in wooing the Azbin and Tawa. 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 away from Shinaka and resettled it.
- Maiturare sent Kabawa away from the Kebbi region and took the charge of places such as Gande, which was earlier snatched by Kabawa.
- Maiturare was Sarkin Musulmi's emissary sent to several Emirates to resolve crises. For instance, he went to Ilorin and Katagum to settle conflicts between Muslims and non-Muslims.

- Maiturare attracted Nufawa to his wing.
- Most of the places that are now under Binji district were maintained by Maiturare after sacking the Argungu forces.
- Maiturare was essential in the running of the Sokoto Caliphate. He was effective in the appointment of many Caliphs such as Ummaaru Aliyu, Attahiru 1 and Attahiru 2. He supported Sarkin Musulmi Abdurrahman Ibn Atiku during thin and thick days.
- Maiturare succeeded in encouraging Sarkin Musulmi Attahiru to fight with the British invasion of Sokoto
- Maiturare was arrowhead in the appointment of Sultan Attahiru 2.
- He crushed the Satiru rebel to halt threat on Sokoto Caliphate.
- Maiturare led the total annihilation of Argungu forces at the battle of Taushin Gilme during the time of his uncle *Sarkin Musulmi* Abdurrahman Atiku (Abba et al., 2017).

#### **6. Becoming a Sultan (*Sarkin Musulmi*)**

The major contenders for the stool of *Sarkin Musulmi* after the passing of Sultan Attahiru II include, Sarkin Rabah Ibrahim, Sarkin Gobir Isa Ummaru, and Maigandi Ibn Attahiru II; all of which originate from the Bello ruling house. The only candidate from the Atiku's house was Muhammadu Maiturare Marafa Gwadabawa (MMG), and he eventually emerged despite the opposition from these contenders, and that of the Waziri Gidado's house. Maiturare became the next *Sarkin Musulmi* (14<sup>th</sup>) in June 1915 after confirmation by Lugard (through the Resident E.J. Arnett). This indicates the will of Allah always prevail over any opposition. It is noteworthy that the past experience of Maiturare helped a lot in his ascension as *Sarkin Musulmi*, including his previous role in curbing Satiru Rebel (a false Mahdism crusade). Indeed Maiturare's previous military bravery and role endeared him much to the British, therefore, he had received their support and backing (at least from 1915-1921) (Abba et al., 2017).

During the ascension of Maiturare as *Sarkin Musulmi*, the British colonialists applied the indirect rule, and other consequences; but the past records of Maiturare really insulated him a lot against their policies that usurped the powers of Islamic leaders (*Sarakuna*) (Abba et al., 2017). However, in 1922 an acting resident connived with the past rivalry (the people who were against Maiturare's emergence as *Sarkin Musulmi*), the Majidadi Usman, and Shantali (past oppositions) to compose a petition to the Government of Northern Province, with a view to remove Maiturare (Abba et al., 2017). Through investigation proved the petition wrong, and led to the transfer of the Resident (Edwards) and H.R. Palmer took-over. Then, in 1922, it was concluded by Palmer that the allegations against Maiturare were plotted by power mongers to unseat him, therewith, dispelled (Abba et al., 2017).

## 7. Some of the achievements of Muhammadu Maiturare as *Sarkin Musulmi* (Sultan of Sokoto)

The reign of Maiturare as *Sarkin Musulmi* was famous according to the growth and development of religious activities (throughout the nine year reign). Some of the things achieved by Maiturare include the followings:

Renovation and construction of mosques

Indeed, the Masallacin Shehu and Masallacin Bello were renovated for the first time (after the inception of the colonialist). Along the way, several mosques (Jumu'at and daily prayer-based) were constructed in the cities, towns, and areas of Sokoto Caliphate during Maiturare's time (Umbaru, 1999; Abba et al., 2017).

### Road networks

Maiturare's period was noticed for its giant intervention in construction and opening of road networks in the Sokoto province to ease transport and deliver development strides to the grassroots in the new era. The Sultan (*Sarkin Musulmi*) and his emirs were made to ensure the connection of major towns and cities with the road networks and feeder roads. This is a giant stride that encourages transport of goods and services to and from communities and encourages economic growth as well (Umbaru, 1999; Abba et al., 2017).

### Works and skill development

Maiturare's established the Work Department to ensure construction services such as mosques buildings, roads provision, water supply, houses, schools, culverts, dispensaries, among others (Abba et al., 2017). At least in 1919 a team for construction or works was trained by the British and administered in Sokoto by Sarkin Musulmi. This team is shouldered with the duty to construct wells, houses, etc. This lead to the construction of Sokoto-Jega road, road to Birnin Kebbi, and road to Argungu, with a view to help the people to live happily. Another role of the Work Department was the provision of skill to students.

### Gidan Hattara Work School

Islam had laid several policies to empower Muslims and others (Chafe, 1999; Sheriff & Altine, 2018; Bashar, 2019; Bako et al., 2025). In the reign of Maiturare he had to follow the said tenets of Islam that facilitates empowering people. *Gidan Hattara* Work School is part of the move of Maiturare to ensure development in Sokoto Province. The story of construction or work in Sokoto under Maiturare had to do with the activities of *Gidan Hattara* to augment the provision of infrastructures to the people. This school serves in a similar fashion to Industrial Training School of any

kind. This school was established in 1918/1919 to train students on carpentry, blacksmith, tannery, metal work, driving, leatherworks, and automobile repair (Abba et al., 2017). Albeit, before the coming of the colonial masters in Sokoto Caliphate, there were well-establishments system that provide jobs and infrastructures, and groom professionals and students; the intervention of Maiturare on the ascension as *Sarkin Musulmi* during the colonial period was the first of its kind that involved training of people in craft, works, and construction through the aid of British trained personnel (Abba et al., 2017). This give rise to two types was of workers namely, the government employed workers, and the private (personal) casual workers; all which are products of the “craft training school” initiated by *Sarkin Musulmi* Muhammadu Maiturare (Abba et al., 2017).

### Security measures

Muslims are to be secured in order to live, worship, and perform other livelihood endeavours (Bashar, 2026b). Any Muslim leader has a duty to take security issues serious, as ordained by Allah SWT. Allah SWT says:

“O you who believe endure and be more patient and guard your territory by stationing army units permanently at the places from where the enemy can attack you” Qur’an, 3:200.

“O you who believe! Endure and be ....” Qur’an, 3:200.

And He disclosed in another verses:

“O you who believe! Shall I guide you to a trade that will save you from a painful torment? That you believe in Allah and his messenger and that you strive hard and fight in the Cause of Allah with your wealth and your lives: That will be better for you, if you but know! He will forgive you your sins, and admit you into Garden under which rivers flow, and pleasant dwellings in’Adn (Eden) paradise; that is indeed! The great success” Qur’an, 61:10-12.

Certainly, *Sarakuna* are essential in ensuring security of their subjects especially during the past days, albeit their powered had been diminished by politicians, still they prevail a lot of force in maintaining security (Abdulqadir, 2016; Bashar, 2025abc). Thus, Maiturare’s zeal to curb insecurity challenges (such as stealing) instigates him to announce a night curfew. He also ensured weekly Thursday’s meeting with the *Sarakuna* to discuss security matters and development matters (Ummaru, 1999; Abba et al., 2017).

## 8. Honoring Maiturare

Recognizing the astonishing achievement made by *Sarkin Musulmi* Maiturare, the British decided to recognize him and awarded him with the Most Distinguishing Order of Saint Michael and Saint George, delivered by the then Secretary General of the British Colonies (Sir Winston Churchill (Abba et al., 2017).

## 9. Death, and Description about his households (descendants)

Maiturare died in 1924, and left 33 children, therewith, 15 were males and others were females. He was followed as *Sarkin Musulmi* by his son, Muhammadu Tambari.

## 10. Conclusion

In the end, Muhammadu Maiturare was a remarkable leader who left an indelible mark on the Sokoto Caliphate. His bravery, piety, and leadership qualities earned him the respect and admiration of his people. As the founder of Gwadamawa Ribat, he played a crucial role in promoting peace, security, and development in the region. His ascension to the throne as the 14th Sultan of Sokoto was a testament to his exceptional qualities, and his reign was marked by significant achievements in infrastructure development, education, and security. Maiturare's legacy continues to inspire and influence the people of Sokoto and beyond.

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