

## A Brief on the Hierarchy of Establishment of Selected Towns/ Villages of Gwadabawa Metropolitan District, 1880-1999

Fatima Abubakar Gidadawa<sup>1</sup>, Yusuf Sarkingobir<sup>2</sup>, Usman Yusuf Gigane<sup>3</sup> and Umar Mohammed Ali<sup>4</sup>

<sup>1</sup>Department of Islamic Studies, Shehu Shagari College of Education Sokoto, Nigeria

<sup>2</sup>Department of Biology, Shehu Shagari College of Education Sokoto, Nigeria

<sup>3</sup>Department of Geography, Sokoto State University, Sokoto, Nigeria

<sup>4</sup>.Department of Business Management, City University Cambodia Africa Campus.

**Abstract:** The Gwadabawa Metropolitan District was formed by Muhammadu Maiturare Marafa Gwadabawa, then a prince of the Sultanate to safeguard the Sokoto Caliphate from the northern end and proffer solution to shortage of settlements and economic problems. Selected towns and vilages under aegis of Gwadabawa Metropolitan District includes: Mammande, Huchi, Asara, Attakwanyo, Salame, Chimmola, Huchi, Gigane, Ranganda, etc. All are under the Gwadabawa Metropolitan District as Gundumomi/wards in the recent years for effective delivery of services to the subjects. The leaders who have been on the throne of these towns and vilages have demonstrated their ability to served their people and the Sokoto Caliphate at large.

**Keywords:** settlements, town, vilages, Gwadabawa, Muhammadu Maiturare Marafa.

### INTRODUCTION

The history of the West Savannah in the 19th Century has its specific theme; and it consists of series of revolutionary movements, which resulted in the formation of Islamic states, the emergence of new West African Muslim leaders and widespread of Islam (Lemu, 2005). The famous reform movement was that of Usman Danfodiyo which traversed the West African region changing the political, social, economic and intellectual conditions in the region. Many groups of pagans bacame Muslim, many towns and vilages emerged to cater for the new boosting Islamic state. Useful connections were formed with the rest of the world bringing an exchange of goods and services, and intellectual ideas. This was because Islam always considered economic activities (Lemu, 2005; Sheriff, 2005).

The formation and leadership of these towns and vilages in the Gwadabawa Metropolitan District are exemplary and important in the discussions on Sokoto Caliphate in many aspects. Before the creation of Gwadabawa Metropolitan District, the region was a smooth route for intrusion into the Caliphate by Azbinawa, Kabawa, Gobirawa and host of others, therefore the new formation was aimed to proffer security solutions. It is also important to note that these creations are imperative to resettled many citizens due to the displacement which occurred due to wars in the Caliphate, and it serve as market ground for exchange of goods, services and ideas as it contains verious professionals and scholars gathered by Maiturare. Additionally, the region is blessed with fertile land to provide enough food to

feed the nation, and laid employment opportunities. These are some of the benefits of towns and vilages in the Gwadabawa Metropolitan District under the leadership of Maiturare Marafa and his heirs ( Ummaru, 1999; Ayama, 2018). Allah said" *And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much, that ye may be successful*" Quran 62:9. This stressed the importance of commerce in Islam and the reason why Muslim societies give emphasis to commercial activities for *their citizens*. In pinpointing about the benefits of vilalges and towns Allah SWT said "*And Allah Has made for you in your homes an abode, and made for you out of the hides of cattle dwelling, which you find so light (and handy) when you travel and when you stay (in your travels); and of their wool, fur, and hair furnishing and articles of convenience, comfort for a while*"

Moreover Allah SWT has exhorted the need for settlements of vilages and towns in the societies" *And Allah has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and Has made for you garments to protect you from heat (and cold), and coats of mail to protect you from your violence. Thus does He perfect His favour unto you, that you may submit yourselves to His Will (in Islam).*" Quran,16: 80-81. In other dimension, Allah SWT has taught us about the benefits of agriculture " *Then let the man look for his food*" " *We four forth water in abundance*" " *And We split the earth in clefts*" " *And We cause theirin the grain to grow*"

Quran, 80:24-27. There this paper aimed to discuss a brief on the formation of some towns and villages in the Gwadabawa Metropolitan District from 1880s onward.

### Huchi

Huchi is a town in Gwadabawa local government area of Sokoto State Nigeria. It has been under the colony of Muhammad MAITURARE Marafa Gwadabawa, albeit the trace was orally revealed that Amir Abubakar Atiku established it as Ribat. Atiku said "Let us sit here, so that they (Gobirawa) can feel our sigh". Huchi is well-blessed with Fadama fertile land, water, for dry and rainy farming. It is located at the extreme end of Gwadabawa, near Wurno and Goronyo local governments of present Sokoto State (Johsnton, 1967; Ummaru, 1999). Huchi is part of olden day Gwadabawa District. HUCHI and Mammande are led by Sarkin Musulmi Atiku scions. It is a place versatile for farming more especially during the dry season. Past Leaders of HUCHI are as follows: DANGALADIMA Haliru, DANGALADIMA Marafa, DANGALADIMA Isa Fari, DANGALADIMA Muhammadu, DANGALADIMA M. DASUKI, DANGALADIMA Muhammadu,

DANGALADIMA Ummaru Kwasau, DANGALADIMA Shehu, DANGALADIMA Aliyu, DANGALADIMA Abubakar 1, DANGALADIMA Abubakar Ardo 2 (Ummaru, 1999).

### Chimmola

CHIMMOLA Ward is among the lands belonging to Muhammadu Maiturare Gwadabawa. It was the house of Sarkin Musulmi AHMADU Atiku. CHIMMOLA was famous during the jihad of Usmanu Danfodiyo. It was initially the spot where Sarkin Gummi placed his army when he came to augment Sarkingobir Alkalawa Yunfa which was turned into a town by Amadu Atiku (by the authority of Usman Danfodiyo) and utilized as Capital during the reign of Amadu on Caliphate throne. Chimmola is situated few kilometres from Dagele, the town of Shehu. It was haply believed to be an environ of Dagele. Shehu Danfodiyo used to locked himself off in Chimmola to serve his God, in a move to shun the nuisance from some of his folks at Dagele. Therein, at Chimmola situated the tomb of Sarkin Musulmi Amadu (Sayudi and Boyd, 1974; Jabo, 2008; Ayama, 2018). Several people led the Chimmola ward as village heads, they are echoed in the table 1.

**Table 1:** Showing the leaders of Chimmola from Atikawa house since its creation

Serial number	Name of leader	Duration of reign	Comment
1	Amadu Atiku		Son of Sarkin Musulmi Atiku
2	Magaji Atto		
3	Magaji Bello		
4	Muhammadu Kwasau DANGALADIMA	1 year	
5	Sardauna Mahe	2 years	
6	Sardauna Muhammadu Zayyanu	16 years	Son of Sarkingobir Abdurrahman
7	Sardauna Alu	6 years	Son of Sarkingobir Abdurrahman
8	Sardauna Namadina	23 years	
9	Maiakwai	1998-date	

In 2001, Sokoto state government under the leadership of Attahiru Bafarawa, Chimmola was carved out from Gwadabawa District and Mansur Abdurrahman (grandson of Sarkin Musulmi Maiturare) was appointed as Sarkingobir Chimmola. After the death of the first Sarkingobir, the successor is Ahmad Mansur (the eldest son of the deceased) (Ummaru, 1999; Ayama, 2018).

### Asara of Gwadabawa

Asara was initially formed before the establishment of Gwadabawa town by Sarkin

Musulmi Maiturare before he ascended the Sultanate stool. People who lead Asara Ward were: Muhammadu Bello Abdurrahman, Mamman Dan Asara, Sarkin Rafi Hamza, Marafa UMMARU, Marafa Ibrahimu, Ahmad, Marafa Ummaru Mansur. In 2020, Sokoto Sultanate and State Government made a new District of Asara and Musa Sarkingobir Adiya was appointed as the substantive District Head. The only new District which was singlehandedly created at that time against Sarkingobir Gwadabawa (Sarkingobir, 2021d).

### Mammande Ward

Mammande inhabitants were originally from the Fulani clan. The region is an old one known with legendary token since during the time of Sarkin Musulmi Amadu Zaruku. Since the creation of Mammande many people rose to their leadership stool. They include: Ardo Danbo (Wakili), Ardo Wakaso, Ardo Mamman, Ardo Umbaru, Amadu, Sarkin Rafi Mahe (son of Sarkingobir Abdurrahman Gwadabawa), Ardo Abubakar, Ardo Umbaru (Umbaru, 1999).

### Gigane

The ward of Gigane is one of the famous towns of Gwadabawa renown for bravery and commitment to help the people and Islam. Gundumar Gigane is well acknowledged for farming activities both during dry and wet seasons, it is a place where large quantities of guinea corn, onion, cassava are

produced. Other Fadama crops are grown in large scale at Gigane. Gigane was led by the following people:

1. Ballela Mai Wando
2. Ballela Shekarau
3. Ballela DanKasuwa
4. Ballela Bako
5. Ballela Chimmo

### Gidan Kaya

The people of Gidan Kaya are of Fulani clan, descendants of Ibrahim Yero, the disciple of Shehu Usman Danfodiyo (may Allah be please with him). They are historic in the formation and permutation of Gwadabawa (Metropolitan District) local government area especially interms of agriculture, animal keeping, and commerce. Leaders of Gidan Kaya are listed in the table 2.

**Table 2:** Leaders of Gidan Kaya in hierarchical order

Serial number	Name of person	Title
1	Ibrahimu	Magaji
2	Muhammadu	Magaji
3	Abdu	Magaji
4	Amadu	Magaji
5	Abdu Dan ite	Magaji
6	Bello	Magaji
7	Buhari	Magaji
8	Alhaji Sani Abdu	Magaji

### Attakwanyo

Attakwanyo is part of Gwadabawa Metropolitan District from inception to date, the people of that region are mostly descendants of crowd who migrated to the area by the invitation of Muhammad Maiturare Marafa Gwadabawa during his military years. The region is inhabited and led by Fulani people renown for farming and animal rearing, and commercial activities. The leaders of Attakwanyo in the past are:

1. Sarkin Arewa Busshiya
2. Sarkin Arewa Dula
3. Sarkin Arewa Telle
4. Sarkin Arewa Jauga
5. Sarkin Arewa Ali
6. Sarkin Arewa Amadu
7. Sarkin Arewa Janyo
8. Sarkin Arewa Muhammadu Jabbi

### Tambagarka

Tambagarka is historic in the Gwadabawa Metropolitan District and to the Atikawa people of the old and present. Sultan Atiku, Sultan Amadu,

and Sultan Attahiru had immensely contributed to the emergence of Tambagarka. It was reported that Muhammadu Maiturare sat in a place called gate of Idayi (Kofar Idayi) and ensured the building of the walls of the city. Henceforth, after the completion of Tambagarka town, the duo of Maiturare and Attahiru asked people from other places around to settle at the newly formed Tambagarka. Some of the areas who were sacked to form Tambagarka include: Unguwar Difa, Unguwar Janni, Unguwar Takwastawa, Unguwar Gurfir Muzuru, Unguwar Kaura, Unguwar Ruce, Unguwar Dirfa, Unguwar Wangarawa, Unguwar Makidawa, Unguwar Gidan Kare, Unguwar Namaiwa, Unguwar Adamare, Unguwar Takalmawa, Unguwar Mozagawa, Unguwar Takwastawa, Unguwar Balidawa, and Unguwar Tambagarka. Therein, Attahiru appointed Dangaladima Bore as the head of Tambagarka, Bore was from Chimmola. The town is inhabited by Hausawa, Fulani, Boretawa, Arawa, Gobirawa and others. The leaders of Tambagarka are in the table table 3.

**Table 3:** Showing the leaders of Tambagarka since it's creation

Serial number	Name of person	Duration	Title
1	Dangaladima Bore		Sarkin Fulani
2	Muhammadu Buhari	23 years	Sarkin Fulani
3	Muhammadu Bello	26 years	Sarkin Fulani
4	Amani	18 years	Sarkin Fulani
5	Muhammadu	20 years	Sarkin Fulani
6	Muazu	29 years	Sarkin Fulani
	Shehu Bn Muazu		Sarkin Fulani
	Amadu Bn Muazu		Sarkin Fulani

**Dan Abba**

The settlement of Dan Abba came into existence as a result of cordial relationship between Muhammadu Maiturare Marafa and Sarkin Yakin Binji Amadu Zaruku. In the land of Binji Maiturare established two villages of Wahhito and Dustin Kura; while in the land of Gwadabawa,

Sarkin Yaki created the Dan Abba with the moral and material support of Maiturare. During these days, Sarkin Yaki married a daughter of Maiturare, and he has to be visiting Gwadabawa for some purposes, instead of to sleep in the house of his in-laws he decided to create a settlement called Dan Abba, which boosted and turned to a town.

**Table 4:** Some leaders of Dan Abba in hierarchical order

Number	Name and title
1	Galadima Aliyu
2	Magaji Bam
3	Hakimin Aku
4	Hakimin Buzu
5	Magaji Inya
6	Magaji Je'a
7	Hakimin Kalme
8	Magaji Jawo
9	Ardo Dudu

Along the learning, the title of Dan Abba was changed to Sarkingobir, with the pioneer Sarkingobir Umbaru who lived for 20 years on the throne, and was succeeded by Sarkingobir Yahayya (Bn Sarkin Yaki Amadu Zaruku). Yahaya stayed for similar 20 years and was removed to be succeeded by Sarkingobir Sahabojo who lived for 14 years. Then, Sarkingobir Hodiyo (Bn Amadu) lived on the throne for 26, and succeeded by Muhammadu Yalauo who lived for more than 35 years on the throne. After the death of Sarkin Yaki Amadu, the leadership was returned to Gwadabawa.

**Ranganda**

Another historical town in Gwadabawa is Ranganda which is led by Salame people since it's establishment.

**Salame**

Salame is one of the ancients settlements in Gwadabawa Metropolitan District. Salame is known for farming activities, scholarship and commerce. Leaders of Salame are as follows:

1. Sarkin Arewa Amadu

2. Sarkin Arewa Sambo

3. Sarkin Arewa Buhari

4. Sarkin Arewa Balarabe

5. Sarkin Arewa Muhammadu Sarki

**CONCLUSION**

Gwadabawa consisted of town and villages built during the time of Muhammad Maiturare to settle the influx of people from various parts of the land. The towns and villages served many purposes including, giving a host of personnel to be recruited for war to defend the Sokoto Caliphate, providing a market for exchange of goods and services, providing an avenue for agriculture and animal keeping to support the Caliphate. These twons and villages includes: Gigane, Asara, Chimmola, Attakwanyo, Ranganda, Huchi, and Mammande among others.

**REFERENCES**

1. Abba, A., Jumare, I.M. and Aliyu, SS. "Sultans of Sokoto: A biographical history since 1804." *Arewa House Center for Historical Documentation and Research* (2017).

2. Ayama, B. M. "Takaitaccen tarihin Masarautar Gwadamawa." *Sokoto: Kalenjeni Printing Press Sokoto* (2018).
3. Jabo, U. S. B. "Takaitaccen tarihin Sarkin Gobir: Alhaji Muhammadu Zayyanu (MFR) da Masarautar Gwadamawa." (2008).
4. Johnson, H.A.S. "The Fulani Empire of Sokoto." *Oxford University Press* (1967).
5. Ministry of Information, Cultural, and Internal affairs, Sokoto State. "Introducing Sokoto State." *Obadaki Press Limited* (1979).
6. Sayudi, S. and Boyd, J. "Infakul Maisuri Na sarkin Musulmi Muhammadu Bello." *Fassara a takaice. Zaria, Nigeria: Northern Nigerian Publishing Company Limited* (1974).
7. Shareef, M. "Zaman 'n-Nasaara 'The Hour of the Christians' African Muslim Resistance to European Colonialism. Sankore Institute of Islamic-African Studies International." (2005).
8. [www.sankore.org/www.siiasi.org](http://www.sankore.org/www.siiasi.org)
9. Sheriff, V.F. and Altine, Z. "The struggle of Shaykh Uthman Bn Foduye in reformation of faith and social vices among the people of Gobir Kingdom: a critical analysis." *Saudi Journal of Humanities and Social Sciences* 3.7 (2018): 886-891.
10. Umbaru, U. J. "Daular Atikawa." *An unpublished document prepared by Danmasanin Gwadamawa Umbaru Jekada Umbaru* (1999).

**Source of support:** Nil; **Conflict of interest:** Nil.

**Cite this article as:**

Gidadawa, F. A., Sarkingobir, Y., Gigane, Y.U. and Ali, U.M. "A Brief on the Hierarchy of Establishment of Selected Towns/ Villages of Gwadamawa Metropolitan District, 1880-1999." *Sarcouncil Journal of Humanities and Cultural Studies* 1.1 (2022): pp 16-20