

Original Article

A brief on the Contributions (in Agriculture and Education) of the 7th District Head of Gwadabawa, (Sarkingobir Muhammadu Zayyanu, reign 1974- 2013)

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Abstract:

Traditional leaders continue to exert respect and undeniable influence among indigenous people despite the intrusion of the Western system. They served as an instrument for development and vehicle for administering government good policies. The objective of this paper was to determine the contributions of the 7th District Head of Gwadabawa, Alhaji Muhammadu Zayyanu MFR in the furtherance of education and agriculture. The Methods utilized in this study comprises an investigative cross-sectional survey. Therein, convenience sampling was used to interview selected key informants and broach on related literatures was performed. Sarkigobir Muhammadu Zayyanu obtained Islamic education since during childhood. He was also made to obtained Western education to the level of attending Northern Clerical College Zaria. Then, he started some works and later turnbanded as Sardauna Chimmola. From CHIMMOLA he was promoted to Tangaza as District Head (Bunun Tangaza). In 1974 he was transferred to Gwadabawa as Sarkingobir Gwadabawa, wherein he led upto 2013. Therein, in the course of his leadership he made huge contributions in various facets. Particularly, the contributions of Sarkigobir Gwadabawa Muhammadu Zayyanu in education and agricultural sectors were described. He was a large scale farmer who engaged in farming and animal keeping as role model to his subjects and peers. He ensured peace in the reconciliation of famer and herders crises by persuasive approach in most of the case. His court served as a hub for channeling government policies in agriculture. In terms of education, he had made his quotas. Parable, by establishing an Islamic school at his home, by enrolling his children (especially females) at Western schools, by giving financial and moral augment to Western education development. Conclusively, Sarkingobir Gwadabawa Muhammadu Zayyanu had made several contributions to agriculture and education during his leadership course.

Keywords: Education, agriculture, Western education, animal husbandry, Gwadabawa District, Sokoto Caliphate, perception

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INTRODUCTION

Shehu Danfodiyo ventured into reformation endeavors in Hausaland leading to formation of a new Caliphate circa 1908. The Sokoto Caliphate had intended to revive the Islam and social justice policies in the great Hausaland envisaging all aspects of life including education, and agriculture (the two icons which facilitated economic development (Sayudi, and Boyd, 1974, Jabo, 2008; Ayama, 2018). Shehu and his disciples paid special attention to education in form of writings, teaching, preaching, and practical implementation. Education was

exhorted for all including women, girls, poor, and elite. Furthermore, there was proper attention to agriculture, animal husbandry; as sourced of livelihood, and economic emancipation. Therein, man and woman are exhorted to empower themselves with an endeavor to earn living. Thus, Sehu and his disciples dwelled several places while striving for Islam, and on the other hand embroiling in farming, animal husbandry; such as their stay at Yabo (Magabci), Zamfara, and Gwandu. This status quo was re-followed by successive descendants and scions(Johnston, 1967; Farid, 2005; Johnston, 2010;

Sheriff and Altine, 2018, Bashar, 2019; Bashar and Malami, 2019). These leaders were reinstalled by Shehu's reformation even and are usually dubbed as traditional leaders, because they are custodians of the culture, indigenous values and principles in Hausaland instead of the imported Western culture (Udegha, 1979; Saidu, 2015; Bala and AINU, 2018). Traditional leaders continue to exert reverence, respect among indigenous people despite the intrusion of the Western system. They serve as instrument for development and vehicle for administration government good policies (Udegha, 1979; Saidu, 2015). The objective of this paper was to determine the contributions of the 7th District Head of Gwadabawa, Alhaji Muhammadu Zayyanu MFR in the furtherance of education and agriculture.

MATERIALS AND METHODS

The method utilized in this study comprises an investigative cross-sectional survey. Therein, convenience sampling was used to interview Selected key informants and broach on related literatures was performed.

Background of Sarkingobir Gwadabawa Muhammadu Zayyanu MFR Muhammadu Zayyanu was the son of Sarkingobir Abdurrahman Gwadabawa, son of Sarkin Musulmi Muhammadu Maiturare, son of Sultan Sarkin Musulmi Amadu, son of Sarkin Musulmi Abubakar Atiku, son of Shehu Danfodiyo. From the lineage, Muhammadu Zayyanu is barely five generations away from Shehu Danfodiyo (the great reformer in the Hausaland), but his conduct has remained to reveal a patent semblance of the Shehu Usmanu Danfodiyo, his aspirations, and ideals. As a child, Muhammad Zayyanu was quickly enrolled into Islamic school by his father, Sarkingobir Abdurrahman Gwadabawa. Albeit, he came from a highly revered and elite family, the young Muhammadu Zayyanu was not allowed to wallow in the loose privileges of powerful and the venerated because seeking for knowledge is paramount and take precedence to anything in any conscious family. Thus, Muhammadu Zayyanu, as a child was made to take up boarding at his Islamic school, his singular experience that shaped him to the vigorousness in the life of the common people, and subsequently molded him with celebrated qualities of piety, humility, benevolence, and empathy. In 1943, he was enrolled into the Elementary school, and he had to attend both Islamic and western schools. It is worth noting that his boarding Islamic school remained. Thus, he had to go back directly to his Islamic school after closing from the Elementary school, a rare practice among princes. In 1946, he proceeded to Middle school Sokoto (now Nagarta College Sokoto) together with people like Alhaji Garba takardawa, Alhaji Aliyu Kangiwa, which he finished in 1952. Noteworthy, during his stay at Nagarta College he had to trek to Gwadabawa because of the paucity of transport vehicles. After the

graduation, Muhammadu Zayyanu went to Northern Clerical Training College Zaria (now Ahmadu Bello University) where he received a one year training, which he accomplished in 1953. Between 1953-1954, he was employed by Sokoto Native Authority in the Department of Works under the headship of Dr Waziri Junaidu. In 1954, he was turbaned as the Sardaunan Chimmola, where he led for fourteen years (1954-1968). In-between these years, he participated in the federal politics as House of Representative under the platform of Northern People's Congress (NPC). In the Federal Legislature, he was a contemporary to late President Shagari, Late Bunun Sokoto Alhaji Garba Jabo, Alhaji Ibrahim Gusau (Education Minister during Shagari's regime), Marafan Kontagora Alhaji Abdullahi Bauchi, and Alhaji Bello Alkammawa among others. By the year 1968, Muhammad Zayyanu was appointed as District Head of Tangaza, a position he succeeded his uncle Bunu Hamza. Six years later, he was transferred to Gwadabawa, the epicenter of his traditional political authority and most important district to Atikawa, as the 7th Sarkingobir of Gwadabawa. Muhammad Zayyanu was a well-travelled personality. He travelled to many places such as: Kingdom of Saudi Arabia, England, America, Egypt, and Niger Republic among others. His last trip was to Dubai for medical treatment of his illness, after which he was flown back and passed away at Usmanu Danfodiyo University Teaching Hospital ICU Unit circa on Friday 20th June, 2013 A.D. In 2002 Muhammad Zayyanu was among the distinguished personalities that were conferred with honorary awards by President Olusegun Obasanjo. He was honored with MFR (Sarkingobir, 2020a).



Figure 1: Sarkingobir Gwadabawa Muhammadu Zayyanu

Figure 2: Sarkingobir Gwadabawa Muhammadu Zayyanu and President Obasanjo during the receipt of MFR award

Daily routine of Sarkingobir Gwadabawa Muhammadu Zayyanu MFR

When he wakes up in the morning, he always made sure that he toured his house to wake them up for prayer, then move to the mosque. After Subh prayer, he stays at the mosque till when the light has completely dwelled the earth. Then he moves to his house along with few subjects who usually accompany him. Around 8:30 am he usually goes out to sit at his court to receive his subjects for the daily activities. He usually sits in his normal regalia (instead of royal garment) and sit on the flour. He only sits on chairs when he received external guests or when he is outside the palace, he can sit on chairs instead of the soil of the premises. He sits on the ground along with his subjects or members of the court (palace). He is always open, shake hands with all, and attend to all. Anybody who want have dialogue with him need not any internunciary, no one bar people from him, he was accessible to all. In terms of regalia, he mostly wore simple clothes, instead of royal clothes or turban unless when going out for a special function. Whenever he is sitting or walking, he usually walks along with his bag containing his books and holding his



chain for Tasbih. That is his usual outing always with his books. While sitting always reading Arabic books or performing Tasbih. In the afternoon, around 1 am, he usually retires to his room at the West of the house for siesta, therewith after 2pm he returned to mosque to perform Zuhr prayer. When he returned from Zuhr he retires to his palace for continuation of the daily endeavors. After Asr prayer he usually visit his farm mostly Tungar Tudu or other farms. He returned and continue the palace business before Magrib. He stayed at the palace till after around 11:30, wherewith he bid farewell to his subjects and close his house. In the house he performed his Salah and retire to his bed. May Allah be please with him, Amin.

Figure 3: Sarkingobir Muhammadu Zayyanu MFR

during Sallah festival

FEATURES OF SARKINGOBIR GWADABAWA MUHAMMADU ZAYYANU MFR

Sarkigobir Muhammadu Zayyanu is the son of Abdurrahman Jatau (Sarkingobir Gwadabawa) and Fatimatu, all from the Fulani clan. He is white in completion, appropriately tall, and moderate in body nature (not very far, and not emancipated). He always walks with his legs without any stick even during his last illness and always goes to mosque. He doesn't usually talk much, mostly taciturn. If you see him, you see a person who is very intelligent as indicated by his school report (usually clinch first position in class) and his handling of people (Sarkingobir, 2020a).

Relationship of Muhammadu Zayyanu with other relatives Sarkigobir Gwadabawa Muhammadu Zayyanu had been cordial with his relatives. He had been peaceful interacting with both the inner and outer families. His stay as the leader of ATIKAWA had increased the cordial relationship among the several houses of Atiku. He had been in goodterm with all. Whenever there are events he usually invites them, and usually honour their invitations. Parable, there is even marriage between his son and daughter of Sarkin Sudan Kontagora and other minglings. He relates properly with Jabo, Dimbiso, Fajaldu, Takatuku, Adiya, and all others. He had been interacting with the House of Sarkin Kabin Silame, the house of Caliph Ahmadu Rufai (as said by present Sarkin Kabin Ummaru SGOBIR), Sarkin Kabin Yabo Muhammadu Maiturare, Sarkin Rabah etc. The people from Sudan used to visit his palace frequently. May Allah be pleased with them all. Selected behaviors of Sarkingobir Gwadabawa Muhammadu Zayyanu MFR One of the unique natures of Sarkingobir Gwadabawa Muhammadu Zayyanu was his excellent and exemplary qualities. His qualities are very difficult to be counted, but in a nutshell, he is trailing the good virtues of his grandfather Shehu Danfodiyo, may Allah Almighty be please with them all, Amin. Some of his selected qualities include:

Kabiru Isiya Taaziyya “*Yan Gwadabawa ina maku taaziyya Sarki Maimartaba, Allah jikansa Muhammadu Zayyanu*”. Meaning “O people of Gwadabawa I condole you over the death of King His Royal Highness Muhammadu Zayyanu, O Allah have mercy on him Muhammadu Zayyanu”.

“*Allah Ya kyauta Makwancin Zayyanu*” Meaning “O Allah make the dwelling of the soul of Zayyanu good”.

“*Babban Adilin Mutun Kuma Mai kIrki, Ni na shaida rayuwar wannan Sarki, Komi yaffadi dashi ba mamaki, Makusanci ga Rabbu ne Allah Sarki, Allah jikanka Sarki Zayyanu*” Meaning “He (Muhammadu Zayyanu) is mighty and justice king and pious, I have testified the

life of this king, whatever he said there is astonishment, he is near to Allah The King, O Allah have mercy on you (Muhammadu Zayyanu)”.

“*Ni in na tuna da Sarki Zayyanu, babban hadimi wajen bautar Allah, son Allah gareshi har manzon Allah, Sarki bai sake da dut jam'in sallah*”. Meaning “If I reminisce on the life of this king Zayyanu, the high servant of Allah in the worshipping of Allah, he loves Allah and his messenger, king is not reluctant on his Salaah in congregation”.

“*In kace dashi waliyyi ba raki, bani musu gareshi wannan sarki*” “If you say he is a saint(waliy) no shaken, doubt to him not”.

“*Maitsare gaskiyarsa domin addini, al'amarinsa ko'ina haka aka nuni, koda dan talaka ko dan mai kuddi*”. Meaning “He is adamant on his truth because of religion, his bids are everwhere been shown, on the son of peasant or rich (he perform justice and equality)”.

“*Birni da kauyuka gabadai an shaida... tauraron sarakuna ma sun shaida... mata har maza suna taaziyya*”. Meaning “City and villages have testified (on his piousness)the star, which was declared even by kings hegemonies..... women and men are consoling over his death”.

“*Shi dai zuciyarsa kulllum alhairi....*”. “His heart is every day in good”.

“*Kowa kaggani hakika anasonsa, adilci yake nufi dashi bai bin son ransa*”. “Everyone loves him, he always intends to do justice, he don't recline to his desire”.

“*Komi kajjiya da sauran labari, sha'anin rayuwar wannan annuri*”. “Whatever you heard; you heard a picemeal about the life of this light (Zayyanu)”.

“*Kaji waliyyi maison makaranta*”. Meaning “You heard about waliyyi, the lover of school”.

“*Wannan Karni ya za'a samu kama tai Zayyanu?*”. Meaning “In this generation/century can we find his semblance Zayyanu?”.

“*Wayyo Allah, Wayyo Baban, Yan Gwadabawa mu munyo rashi na sarki Zayyanu*”. Meaning “O Allah, O my father, the people of Gwadabawa we have lost Sarki Zayyanu” (K. Isiya, personal communication, June 10, 2021).

“*Manyan haluka na sarki Zayyanu, farko hankuri garai bai rike hannu, sannan kokari ga taron addini, kumai zaibada nashi*”. “Some lofty properties of King Zayyanu, firstly, patience he does not hold grudges, then he is struggling in religious matters, he had to pay his contributions”(K. Isiya, personal communication, June 10, 2021). The aforementioned are some of the explanations about the behaviours of Sarkingobir Muhammadu Zayyanu as cited by his subject. This want have been said about him by his subjects or those who encountered him.

CONTRIBUTION OF SARKINGOBIR GWADABAWA MUHAMMADU ZAYYANU IN AGRICULTURAL ACTIVITIES

The Caliphate of Sokoto leadership from jihad period, to the sequel events had advocated for agriculture as one of the ways of obtaining livelihood. Parable, Caliph Bello said “Your main task is to make them (ribats) cultivated and prosperous, therefore, you should assign a plot of land to anybody seeking one to develop”. Similarly, one of the cardinal objectives of creating Gwadabawa ribat by Muhammadu Miaturare was farming. The land was vast and fertile. Then labor was drawn by Maiturare from other places to populate the region (Sarkingobir and Sharu, 2021ab). The past leaders of Gwadabawa such as Sarkingobir Abdurrahman, and Sarkingobir Muhammadu Bello had remained resolute to further the development of agriculture in the area. Thus, it is not unusual to see Muhammadu Zayyanu following suit. He was popularly called the head of farming hegemonies. Certainly, the characters of Sarkingobir Zayyanu are portrait of his forefathers. He cannot deviate from their ideals and aspirations. At his time, he ventured into farming with full-force, where he relied for his livelihood. This had insulated him from relying on government or his subjects, as his salary is just a piecemeal amount (Sarkingobir, 2020ab; Sarkingobir and Sharu, 2021ab). Therewith, intensive farming practiced by Sarkingobir had several benefits to the Sokoto Caliphate and beyond including: food security, provision of employments (people trooped from far and near to work in his farm for-profit), provisions of livestock feeds in form of thatched farm products and relations, provision of increased income to the overall economy of the region.

Baba Yahaya said” whatever he sees which is detrimental to people, he tried to avert it. He always draws what is beneficial to people. His living, he never cheated or wronged people, he rather did good to them. He spent 17years or 16 years and months at Chimmola. He worked to bring peace, education, and improve agriculture. His villages at Chimmola includes: Huchi, Kalaba, Kagoye, Dan Barunje, Matse, Tambagarka, Tungar Malam, Kwallango, Tajaye, dan Gero, Tsululawa, Alela, Lukuwa, Kagara, Wadai etc'. During his time Western schools were created in many places such as Chimmola, and Matse. When he left for Tangaza to be Bunun Tangaza (District Head) because of his ingenious cordial relationship with people some of his subjects followed him and settled at Tangaza, including Ibro Tukkui.

Sarkin Gona (2021) remarked on the contribution of Sarkingobir Muhammadu Zayyanu in farming "I sat with him for over 37 years, he gave me house and ensured my marriage and took many of my responsibilities. We

worked at Kwalbati Gwadabawa, Gigane (3 years), Tunga Tudu. We cultivated Alkama (wheat), potatoes, rice, guinea corn, cotton, maize, carrot, millet etc. In 1 farm of Tunga Tudu, we can harvest 500 bags of millet, 60 bags of corn, 40 bags of maize, 100 bags of rice. Tozai, Lafsani, Magamin Maitarko (Zamfara) are some of his farms. He also farms fruits such as Mango and vegetables. He can sponsor 4 or more people to pilgrimage with the profit of his mango from his farm. He doesn't usually sell his products except in rare cases. He spent his farm products on his livelihood and good deeds (because he took them as his lawful and clean earnings). Some royal farms include: Tarke, Gigane, Tozai; but he doesn't usually farm them, instead they are allocated for subjects to farm and feed families. The tradition of royal farms is always been hold by whosoever is on the throne of Maiturare (Sarkingobir Gwadabawa) or his descendants, no inch from the royal farm was ever sold or manipulated. Sarkigobir had the tradition of cultivating Janjare, which he gives to people who are diabetic. He also distributed his farms products to relatives, friends, subjects and peasants. Parable, he distributes on timely basis to his relations such as Sarkin Gabas Mansur, Gidan Gawo, Sarkingobir Bello, and Into Gusau House. He also distributes to people like Waziri, Magajin Gari, Galadima, and relations. Sarkingobir had been rearing animals since when he was district head of Tangaza, he continued when he was transferred to Gwadabawa" (I. Sarkin Gona, personal communication, June 15, 2021).



Figure 4: Sarkingobir Gwadabawa supervising at his farm Contributions in animal husbandry by Sarkingobir Muhammadu Zayyanu followed the tradition of some

Fulani clan by engaging in sedentary life, as well as engaging in owning cattle and other animals. This is a great contribution to the overall economy and personal economy. It is in line with the tradition of the Caliphate or Hausaland. Animal husbandry, was one of the major economic activities practiced in the Hausaland before the advent of Shehu's reformation. The practiced had become more intensified, after the Shehu's Jihad in the domain of policies of the Caliphate to sustain its living. Similarly, nowadays, when the traditional leaders are taking new shapes different from the old ones, the best way is to seek for lawful source of livelihood, which animal keeping is one. Sarkingobir has succeeded in providing employment opportunities for those responsible for keeping his livestock and beyond (such as butchers). Therein, manures are produced which are beneficial in crop planting, hides can be obtain, protein meat and other dietary meals can be obtained. Those he had contributed greatly in that regards. He had always meddled to settle the farmer herder clashes in his domain, by using persuasive approach in most cases (Chafe, 1999; Islahi, 2008; Johnston, 1967; Johnston, 2010; Abba *et al.*, 2017; Sarkingobir, 2020ab; Sarkingobir, 2021abc). An interview with the former aide to Sarkingobir, Garkuwan Kotorkoshi" Said I once travelled along with Sarkingobir to Lafsani farm, we saw hears amounting to 2,000 animals including cattle, camels, belonging to Muhammadu Zayyanu. People normally called him " Sarkin Noman Sarakuna Dan Audu". Meaning" The head of famers among the traditional hegemony, the son of Abdurrahman".

Contributions of Sarkingobir Gwadabawa Muhammadu Zayyanu on education of communities Sarkigobir Gwadabawa Muhammadu Zayyanu contributed hugely in the development education during his dwelling at Chimmola, Tangaza and Gwadabawa. He contributed both to further Western and Islamic education. Parable, at Tangaza he was one of those who rendered invaluable support in the writing of Hausa version of renokwn book Infaqul Maisuri. He made sure the places of Shehu's migration at Gudu, Masallaci, and other places passed by Jihad and Gobirawa force (Sayudi, and Boyd, 1974, Jabo, 2008; Ayama, 2018; Abba *et al.*, 2017).

Dr. Aliyu Umar Sharu said" There was a school which was transferred from the house of Sarkin Rafi Muhammadu Tukur to the house of Sarkingobir Gwadabawa. Muhammadu Zayyanu accommodated the school and it started to flourish. The school teacher was Malam Audi Lumu who later became the headmaster of the school. Few years after the take up of the school, Sarkingobir Gwadabawa was one-time invited to Quranic Recitation Competition at Gada and he got

motivated to boost Quranic Education in his Gwadabawa domain. When he returned, he asked for a teacher who will teach at his new school, so that children can properly learn recitation of Quran with Tajweed. The First teacher employed by Sarkingobir to teach modern way of recitation was Malam Shehu Dan Masallaci. As time goes on, Sarkingobir still found that he had to change for another teacher, then another teacher was brought, but he was later removed due to some events. Then, Sarkingobir has to asked his court to provide him with recommendation on who will come and teach proper Qur'anic Recitation at his school on payment basis. At this juncture, Izala group was called and they allocated one teacher called Malam Yusuf Abubakar Ma'aji (now Chief imam of Izala mosque) in 1996. Malam Yusuf was transferred from his working place Burdi to the House of Sarkingobir by Local Education Authority on the request of Sarkingobir. Because the school was large, Malam Yusuf had to select some few students to start his Recitation class, and the remains had continued on their traditional Zaire Education; Sarkingobir had to be supervising the school on timely basis and found that the Recitation was going smoothly. In 1997, another teacher was employed by Sarkingobir to help Malam Yusuf Abubakar, because there were several requests from children seeking to be embroiled in the Recitation class. The new teacher was Malam Aliyu Umar Sharu, Sarkingobir asked him to mention how much he will be paid, but he said it is voluntarily. Further, the school was named Madrisatul Nurul Aulad Kanwurin Sarkingobir Gwadabawa. The uniform of students is light green trouser and white *Riga*, and cap. Some of the pioneer students include: Moyi Zayyanu, Mikai'lu Abubakar etc. After few years, the married women section was opened to teach adult women and married women. Therewith, challenges arose that the creation of women school is an abomination to traditions and religion as echoed by those who lampooned the school. Sarkingobir stood firm, after investigation revealed that the school was in order, he shun the opponents. The school teachers also took their time to educate the public on the need for women education and it disseminate into the communities as far as villages. Due to unalloyable support rendered to the school by Sarkingobir, it had become the most flourishing Islamiyah in Gwadabawa, the most populated, the most producer of reciters, and the hub of Quranic Recitation and Education in the Gwadabawa and the region. More than 300 married women are enrolling, more than 500 boys and girls are being enrolled; and many of them completed Quranic Recitation, many memorized portions of the Quran, Yusuf Sarkingobir memorized the whole Quran in 2008. The school had taken the Quranic Recitation overall crown for several years of it's survival

all due to the ingenuity of Sarkingobir and his teachers by will of God Almighty. Sarkigobir has taken the responsibility of buying books, and building classes, seeking support from local government to build classes, and other wealthy individuals, no request from the school issues was ever turns down by Sarkingobir. He usually shoulders the responsibility of gifts to students whenever a quiz or competition was organized. The school had many policies to help the community including: preaching and admonishing to bad women, reconciliation between married couples, visitation to hospital, teaching students pertaining Salah, opening classes for adult individuals etc. Sarkingobir Zayyanu allocated his house to the school authority for any educational purposes." (A.U. Sharu, personal communication, June 15, 2021).

On the other hand, in terms of Western Education, Sarkingobir Muhammadu Zayyanu had made his worthwhile contributions. He led by example by ensuring that all his kids attained Western schools. Many of his children had graduated from various institutions of higher learning. He considered education more than anything, in fact he has no business with his children than educating them. He prioritizes girl-child education by ensuring that his female wards attained higher schools to learn health related courses. Many of them are working at healthcare centers saving lives. His subjects had no excuse to shun Western Education, since the leader had followed suit. An interview with the Deputy Principal Government Day Secondary School Gwadabawa, Yusuf Kalma, revealed that Sarkingobir had been assisting them with financial support whenever they went for his help. He also augments them with moral support whenever the need arises. Sarkigobir ensured the construction of many schools in Gwadabawa (parable, CHIMMOLA Primary School when he was Village Head CHIMMOLA, Tudun Muwaila Primary School, Matse Primary School etc). When Sarkingobir was at Tangaza, he completely moved to restore educational prestige in the region by creating mass campaign for education. Some children who had finished some schools had to be forced to return to higher schools (example Shehu Dalhatu Tangaza, one-time commissioner Sokoto state), out-of-school children had to be returned to schools. He sponsored more than 40 indigenes of Tangaza to go to Sokoto to be educated and return to develop their communities (presently, 99%) of these students had become important dignitaries in the state. Additionally, during his stay at Tangaza (as Bunun Tangaza, District head of Tangaza) he once invited one Malam Garba Mai Arbiyya from Gwadabawa and settled him at Tangaza. Therewith, he opened a hall for him where he used to teach Tangaza citizens basic Islamic rites such as Ablution, prayer and relations. Also, Malam

Garba had to tour the land preaching and teaching about basic religious rites in the Tangaza region with the bid of Sarkingobir Muhammadu Zayyanu.

Another interviewee Sarkin Yarabawa stated the contribution of Muhammadu Zayyanu in Western Education" He motivated me to create the first private school, Fodio International School Gwadabawa to supplement the public schools. He also gave a land to relocate my school from the place I'm was hiring. He had been always open to me whenever I come for his help". Sarkigobir Gwadabawa Muhammadu Zayyanu equally respect and dignify both Western and Islamic teachers, a sign of taking the significance of education. Thus, he was ever ready to help teachers and education always.

CONCLUSION

This paper has illustrated how respondents revealed the contributions of Gwadabawa District Head (Muhammadu Zayyanu) in education and agriculture. He practiced farming and animal keeping to sustain living, employ others, and set an exemplary leadership. He served as hub for reconciliation between farmers and herders. He also furthered education in his domains by enrolling all his wards, establishment of Islamic school, giving moral and financial augmentation to Western education.

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