

Original Article

A NITBIT PRECURSORY ON THE ESTABLISHMENT OF TANGAZA AND GADA TOWNS/ VILLAGES IN THE GWADABAWA METROPOLITAN DISTRICT BY MUHAMMADU MAITURARE MARAFA

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ABSTRACT

This paper aimed to describe selected monumental locations in the old Gwadabawa created by Maiturare Marafa Gwadabawa. Maiturare Marafa Gwadabawa became sultan in 1915-1924, and was the most successful after the invasion of Sokoto Caliphate by the British. The old Gwadabawa Metropolitan District was a land and extensive district, which disgorged Tangaza, Gada, Illela, and Gudu local governments of present Sokoto State, Nigeria. The great Islamic reformer of the 19th century, Shehu Usman Danfodiyo, was brought up, moulded, and taught in Degel of the present Gwadabawa local government, Sokoto State. Gudu, the migration destination of Shehu was part of Gwadabawa, and presently in Tangaza and Gudu region of Sokoto State, Nigeria. These places are of historical value, their remains need to be preserved for generations to appreciate history. The Sokoto Caliphate was established in the 1804 ad the largest in West Africa in the 19th century that remains for about a hundred years, and left important legacies. During the struggle to laid or consolidate this caliphate popularly known as Daukar Usmaniyya, Shehu and his people or descendants had being moving from place to place preaching, teaching, and waging wars wherever necessary just to place the word of Allah on the crest. This had led to impacts on countless aspects of Hausaland. Maitaturare Marafa Gwadabawa was among the indelible and influential descendants of Shehu, who ascribed to his paths in jihad before the coming of Europeans in Hausaland. Maitaturare succeeded in creating Gwadabawa Metropolitan District from the scrap, in tandem with the bid of Shehu and Abubakar Atiku to protect the Caliphate from the Northeastern region towards Konni, with the provisions of fertile and and extensive agriculture, clearing of lands to settle the immigrants and displaced people, protect the citizens against invasion and wild animals and to provide market for the nation among other objectives. The Gwadabawa was to provide cash crops, food crops, animals and other means of livelihood to the entire region and Sokoto at large. Maitaturare vehemently formed Tangaza and Gada major towns with their subterritories. In Tangaza, places such as Kurdula, Ba haka, Balle, Karfe Sarki and their likes were formed; whereas, in Gada, places like Kadassaka, Kyadawa, Gada, Kiri, etc were formed.

Keywords: Sokoto Caliphate, Shehu Usman Danfodiyo, Gwadabawa, Chimmola, Gudu, Migration, jihad, islam

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1. INTRODUCTION

The 19th century situation was identified with a point when Islamic clerics of the time had to challenge the wrongs of the rulers, firstly by preaching and teaching,

and ultimately on the battlefield to defend the religion and their lives. Around the age of twenty in 1774 Shehu Danfodiyo barked on a teaching and preaching the basics of Islam to the people of Hausaland. He and

his disciples had written atleast 258 books and pamphlets to propagate and propell Islam, leading to the expansion of Jihad struggle in the Hausaland. Wherever, they travelled, they had left their own students who could take over the education of the people. This had attracted continued confrontation and opposition from the rulers of Hausa, especially the Gobir King. The tension led Shehu and some of his people to left for Gudu. Along the course of Shehu's jihad he had travelled to many locations and left several monuments connected to his unique history in Hausaland. In the course of the said jihad, Shehu was raised in Degel near (present) Chimmola, and migrated to Gudu along Tangaza. All these three major points are located in the Metropolitan Gwadabawa District, which was created by Marafa Maiturare Gwadabawa (with the blessings of Shehu, because Shehu assigned his son Abubakar Atiku(who later became Caliph, to guard Degel, Ahmadu to guard Chimmola; a course that was left to Maiturare after Ahmadu ascended the throne of Caliphate). In line with tenets and aspirations of Caliph Muhammad Bello, (extended by Abubakar Atiku and his predecessors) to build Metropolitan Districts to feed the Caliphate, built settlements, and ensure security development, and civilization (Sayudi and Boyd, 1974; Abba *et al.*, 2017; Sheriff and Altine, 2018). This paper will discuss the formation of Tangaza and Gada towns/ villages by Maiturare Marafa, the creator of Gwadabawa Metropolitan District along the course of Sokoto Caliphate.

2. KADASSAKA

After the establishment of the central Gwadabawa, Maiturare moved to the East and created Kadassaka with a view to ease suffering of his people who converge to come to Gwadabawa from the land of *Faransa/ Nijar* seeking for his support and protection against invasion. The people need food and fertile land to farm and keep animals. The military prowess of Maiturare and his land were some of the factors attracting people to troop to his domain of Gwadabawa. Kadassaka was a town near the Nijar in the then time. It is was a place with enriched soil and was established and emancipated by Muhammadu Maiturare Marafa Gwadabawa to the extent that it was filled to its size. Maiturare ensured their safety and this had led to boosting of economy and agriculture. Muhammadu Tambari, the son of Maiturare became Sarkin Musulmi, and turbaned (the pioneer) his son Bunu Hassan to lead the affairs of Kadassaka in the year 1925. In that time Kadassaka was removed from

Gwadabawa and made as Gunduma/ district, until it was returned in 1932 to the fold of Sarkingobir Gwadabawa, Abdurrahman Maiturare. Bunu Hassan left, and his brother Adiya (son of Tambari) was turbaned as head of Kadassaka in 1926 just after Hassan spent one year on that stool. After Adiya, then Bunu Yusufu was appointed to head Kadassaka in the year 1931. In the year 1932, he was succeeded by Sarkin Rafi Alu. A lot of changes had occurred to Kadassaka over the years, presently; it is headed by a village head and is located in Gada local government area of Sokoto state(Ummaru, 1999; Sarkingobir, 2021abcd).

3. GADA

The Gada name was originated from one hunter called Gada. Gada town is presently the centre of Gada local government and the most developed in that region of old Gwadabawa. In the year 1939, Kadassaka was removed from Gwadabawa and named a district, while the hub transferred to another town called Gada. Malam Ibrahim Dasuki (A onetime headmaster of Maiturare Primary School Gwadabawa) was appointed as Bunu Gada, the district head. After Ibrahim, Sarkin Zamfara Aliyu succeeded him, then Marafan Gada Muhammadu Bello Abdurrahman came on board in the year 1974. Before the cutting of Gada into new upcoming districts, the land size ranges from Gaidau to Gambuwal about 80kilometers in the north, and in the west-eastern parts, from Konni to Lamba is about 100km. It was then with 11 Hakimai (village heads) such as Gada, Kyadawa, Kadassaka, Kwarma, Kadadi, Dukamaje, Kaffe, Kaddi, Gilbadi, Tsitse, Ilah. Some of the major tribes in Gada are Gobirawa, Adarawa, Hausawa, Kwannawa, Fulani. Later, Wauru district was carved out of Gada. Some of the major and minor villages established in-person by Maiturare in Gada are in the table 1.

Table 1: List of towns and villages established by Maiturare in Gada

No	Town/village	Name of leader appointed by Maiturare
1.	Gada	Malam usman
2.	Kaffe	Budal Gwadabawa
3.	Dukamaje	Abduwa Gwadabawa
4.	Gidan Hashimu	Sarkin Yaki Hashimu
5.	Sabon Birnin Tsitse	Maiwurno Gwadabawa
6.	Kiri	Zangina Gwadabawa
7.	Kaddi	Abduwa
8.	Tsaro	Silli Mammansuka
9.	Kyadawa	Yattai
10	Dan Birema	Ardo nannano
11	Takalmawa	Magaji Abdullahi

12	Kadassaka	Rafi Kadassaka
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3.2 THE MAKING OF KADASSAKA/GADA DISTRICT FROM GWADABAWA

Kadassaka was in the domain of Gwadabawa District created by Maiturare Marafa. It was a place bordering Niger Republic blessed with land and vegetation. Maiturare boosted the region by ensuring the security of the dwellers and provision of vast land for agriculture. When Tambari (son of Maiturare) succeeded as Sultan, he made Kadassaka as new District carved out of Gwadabawa. Tambari appointed his son Hassan as Bunun Kadassaka in 1925. Kadassaka ceased to exist as District in 1932, when it was rejoined to Gwadabawa District. In 1939

Kadassaka was further removed from Gwadabawa and named as Gada District. The hub was relocated to Gada Town. Gada Town derived its name from one Hunter called GADA. Initially, Gada had extension from Gaidau (of Illela) to Gambuwal about 80 kilometres and from Gidan KWANNI to Lamba about 100km. It had a time when it possessed 10 hakimai (village heads) such as Gada, Kyadawa, Kadassaka, Kwarma, KADADI, Dukamaje, Kaffe, Kaddi, Gilbadi, Tsitse, and Ilah. The famous tribes in Gada consisted of GOBIRAWA, Adarawa, Hausawa, Kwannawa and Fulani (Ministry of Information, Cultural, and Internal Affairs, Sokoto State, 1979; Ummaru, 1999).

Table 2: List of Sarakunan Gada/Kadassaka District of old Gwadabawa

S.N	Name of Basarake and his title	Duration of reign	Remarks
1	Bunu Hassan	1925	Son of Tambari (son of Sarkin Musulmi Maiturare)
2	Bunu Muhammadu Adiya	1926-1931	Son of Tambari (son of Sarkin Musulmi Maiturare)
3	Bunu Yusuf	1931	Son of Maiturare
4	Sarkin Rafi Alu	1932	Son of Maiturare. After him, the District was returned to Gwadabawa
5	Marafa Ibrahim Dasuki	1939	Grandchild of Maiturare. The Kadassaka was again removed from Gwadabawa, and named as Gada District.
6	Sarkin Zamfara Aliyu		
7	Marafa Muhammadu Bello Abdurrahman	1974-2004	Son of Sarkingobir Gwadabawa Abdurrahman son of Maiturare Gwadabawa
8	Marafa Kabiru Aliyu Kyari	2005	Son of Marafa Muhammadu Bello, son of Maiturare Gwadabawa

4. TANGAZA

Muhammadu Maiturare moved to the west of Gwadabawa a region enriched with vast land and plants and established Tangaza around 1880, where he appointed Ardo Bizu to lead the inhabitants. The favourable nature of the region had attracted immigrants from Nijar especially the Fulani who rear cattle in a transhumance fashion. Due to the wild animals prevalent in the region, the Fulani settlers face challenges which were solved by organization of Maiturare attracting many people to settle at Tangaza extending to Dogon Dutsi and to the domain of Binji. Maiturare encroached into Binji land and established some villages. From the side of Bachaka, Tangaza borders with Kebbi. When Maiturare became Sarkin Musulmi, he appointed his son, Amadu and turbaned him as Marafan Tangaza, the district head. Tangaza was the pioneer district to be removed from old Gwadabawa District. Some of the wards of Tangaza then were:

- Tangaza
- Gidan Madi

- Magwanho
- Balle
- Kurdula
- Sakkwai
- Ruwa Wuri
- Kwaccehuru
- Salewa
- Bachaka
- Karfen sarki

After Tangaza, other smaller villages created by Maiturare in-person include: Gande, Wahittu (it was reimbursed to Sarkin Yakin Binji due to marital relationship ensured). There are some historical monuments in the Tangaza District which are essential to the Jihad of Usman Danfodiyo (may Allah have mercy on him) as mentioned below:

- Gwagwano- a place where Shehu received an oath of allegiance to lead in the context of Quran and Hadith.
- The Garden of Gudu
- The mosque and Shehu's University

- The Tabkin Kwato- the battlefield where Shehu meet the enemy

4. 2 REMOVAL OF TANGAZA DISTRICT FROM GWADABAWA DISTRICT DURING THE REGION OF SARKIN MUSULMI MUHAMMADU

After Muhammadu Maiturare had established Gwadabawa, he descended on westward (Yamma) and moved into a vast bush blessed with agricultural land. Therein, Fulani and other tribes migrated to this region to utilize this blessed land for agricultural practices. During that time the land was characterized with preponderance number of wild animals. Muhammadu Maiturare established a town called Tangaza in this vast region and he appointed Ardo Bizu to lead the dwellers of Tangaza. Ardo Bizu was the first person to be appointed as supervisory leader in the whole Tangaza region of Gwadabawa Metropolitan District because most of its inhabitants are Fulani people attracted by the vast land for farming and rearing of

Table 3: List of Sarakunan Tangaza District

Bunun Tangaza	Duration of reign	Remarks
Marafa Ahmadu Zaruku	1918-1927	Son of Maiturare Gwadabawa
Marafa Ali	1927-1932	Son of Maiturare
Marafa Hassan	1932-1934	Son of Tambari
Marafa Isah	1934-1946	Son of Maiturare
Bunu Shehu	1946-1961	Son of Maiturare
Bunu Hamza	1961-1972	Son of Maiturare
Bunu Muhammadu Zayyana	1972-1974	Son of Sarkingobir Abdurrahman, son of Maiturare
Sarkin Zamfara Muhammadu Kwasau	1974-1991	
Marafa Jabbo Wandara	1995-2013	Son of Marafa Isah, son of Maiturare
Marafa Abubakar Marafa	2013-2020	Brother to Marafa Jabbo Wandara

In 1997 under the leadership of Sultan Muhammadu Maccido, Gudu was removed out of Tangaza and returned as Gudu District which was allocated to Muhammadu Bello Ayama, the son of Bunu Shehu, son of Maiturare. This allocation was ensured through the intervention of the Head of Atikawa of that time, the Sarkingobir Gwadabawa Muhammadu Zayyanu (Ummaru, 1999; Jabo, 2008; Ayama, 2018).

5. KASAR BALLE

Balle was part of tangaza, the then Gwadabawa Metropolitan District established by Muhammadu Maiturare Gwadabawa. They have been interacting with Gwadabawa directly before the initiation of new districts. In the year 1997, the new district of Gudu was removed from Tangaza and handed over to the grandson of Maiturare, Muhammadu Bello Ayama who will be transferred to new Gongono District in the coming years.

livestock. Progressively, Tangaza became enriched with settlers till when it reached Dogon Dutsi (border with Niger Republic). It had border with Binji region and Kebbi land. When Maiturare became Sarkin Musulmi he appointed his son Amadu (who later ascended as Sarkingobir Gwadabawa during the time of Tambari as Sarkin Musulmi) from then the leadership was collected from Ardo Bizu. Tangaza District became developed into wards (village heads) such as: Tangaza, Gidanadi, Magwanho, Balle, KURDULA, Sakkwai, Ruwa Wuri, Kwaccehuru, Salewa, Bachaka, Karfen Sarki. Tangaza is famous for its historic legendary to the establishment and development of Sokoto Caliphate. After Tangaza, Muhammadu Maiturare established some villages such as GANDE and WAHITTU which presently are no longer parts of his domain (Tibenderana, 1997; Ummaru, 1999; Jabo, 2008; Ayama, 2018; Sarkingobir, 2021ad).

GUNDUMAR KURDULA (WARD)/ VILLAGE HEAD

In this land, the first inhabited land was **KURDULA** around 1887, when Baba Yaya (a prince of Matankari/ Bozawaran Matankari, their title) abandoned Dogon Dutsi and settled when he was defeated to succeed the throne of Dogon Dutsi by Tasau, the first leader of Dogon Dutsi. Baba Yaya went to Gwadabawa and sought a bid to sit in the Gwadabawa domain and was appointed by Maiturare as the first Sarkin Arewan Kurdula around 1887-1905 as the only ward in the north. The Kurdula royal house is of two types, the house of Baba Yaya, and the house of Hammadu Kutu Kurgeni. The people who have been on the throne are:

- Baba Yaya - 1887-1905
- Hammadu Kutu Kurgeni- 1905-1920
- Kyakai Baba Yaya-1920-1933

- Kaka Maifada-1933-1973
- Magawata Kaka-1974

GUNDUMAR BALLE (WARD)/ VILLAGE HEAD

Balle was originated from one famous Islamic scholar called Manu, a Fulani by clan, who rear animals and migrated from Inname and sat at Gundunga, then Raka (to meet Maiyaki Raka Jittahore) and sought for place to dwell. Maiyaki (who was the Kofa/ gate of Maiturare responsible for that site up-to Dogon Dutsi, the forefront commander of Maiturare) sought an approval from Muhammadu Maiturare Marafa Gwadabawa for the Malam Manu to dwell in the region. Malam Manu was made to sit at a place called Dabagi in the land of Raka until Manu married the daughter of Maiyaki Jittahore. This marriage has led to proliferation of scions of Malam Manu, in turn forcing Maiyaki to seek for new approval to resettle Manu somewhere else. Therewith, Maiturare directed Maiyaki to take Manu to the vast land of Gurdam where he lived with his belongings. Marafa Isa, the district head of Tangaza who ascended the throne in 1931, the son of Maiturare, appointed (the junior of Malam Manu) Ibrahim as the pioneer Magajin Balle after the demise of his brother. Therewith, he picks up Jimajimin Sule, Jimamin Tagimba from Kaurawo and Kutufare, Tunga and Tallabani from Land of Gurdam and formed Balle ward. After, the removal of Magaji Ibrahimu, Umar was appointed to succeed as the second Magaji Balle. Magaji Illiyasu came on board after the demise of Umbaru, then his son Magaji Mamman(Umbaru, 1999; Sarkingobir, 2021abcd).

GUNDUMAR KARFEN SARKI (WARD)

The people of Karfen Sarki hails from Kyada of Nasarawa from Tsibiri in Nijar. They migrated and met a hunter called Mori Burgu in a village called Kukan Karfe (presently called Karfen Chana) and asked for his permission to dwell therewith. Mori Burgu sent to Marafa Gwadabawa and sought for his permission to allow the immigrants to descend in the domain, where he sat them in an upland (tudu). This in turn stimulated cordiality between Mori Burgu and the leader of the immigrants, Maiyaki Ubandawaki. Maiyaki Ubandawaki became an ambassador mandated with the responsibility of conveying messages between Marafa Maiturare and Mori Burgu. Years later, Maiturare intended to make the place as ward/ Gunduma due to the rise in population of the

people therein; he asked Mori Burgu or his son to be appointed as head, but Mori declined saying they are more concern with the hunting tradition than leadership. Consequently, Maiyaki Ubandawaki was appointed as the pioneer Sarkin Arewan Karfe. Maiyaki was succeeded by his junior, Babari, the Tukkuwa (son of Babari) was appointed. Tukkuwa was removed and succeeded by Gagara, son of Maiyaki, who was followed by Shekare (son of Aliyu, son of Gagara) (Umbaru, 1999; Sarkingobir, 2021abcd).

GUNDUMAR BACHAKA (INITIALY CALLED GWAZANGE)

In the year 1947, Marafa Isa (son of Maiturare) who was onetime the district head of Tangaza was the one who created the new Gwazange ward from Kurdula, therewith, he appointed Dubu (a prince of Sakari) as the pioneer Sarkin Arewan Gwazange who ruled 1947-1948, who was removed and the Gwazange was returned to Kurdula. Five years later, Bunu Shehu reinstalled the Gundumar Gwazange and appointed Usman Kyakai as the second Sarkin Arewan Gwazange, 1953-1980 who was settled at Bachaka, the populous then. He lived at Bachaka as Sarkin Arewan Bachaka from 1953-1980, therein, he was retired and the leadership handed to Kurfuyawan Bachaka, Aliyu was turbaned as Sarkin Yamman Bachaka. Aliyu, the new Sarkin Yamman Bachaka is a brother to the Hakimin Bachaka town. Aliyu died and was succeeded by Sarkin Yamma Abdu Gumaje (Umbaru, 1999; Sarkingobir, 2021abcd).

6. CONCLUSION

Maitaturare vehemently formed Tangaza and Gada major towns with their subterritories. In Tangaza, places such as Kurdula, Ba haka, Balle, Karfe Sarki and their likes were formed; whereas, in Gada, places like Kadassaka, Kyadawa, Gada, Kiri, etc were formed.

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