

# RIBAT AND OTHER VALUES OF ESTABLISHING GWADABAWA BY MUHAMMAD MAITURARE (THE DESCENDANT OF USMANU DANFODIYO)

**Tambari Abbas Bashar<sup>(1)</sup>**

*(1) Usmanu Danfodiyo University Sokoto, Sokoto State, Nigeria*

*Corresponding author: tabbas.bashar@gmail.com*

**DOI: 10.37550/tdmu.EJS/2025.01.621**

---

## Article Info

**Volume:** 7

**Issue:** 1

**March:** 2025

**Received:** Jan. 22<sup>nd</sup>, 2024

**Accepted:** Feb. 24<sup>th</sup>, 2025

**Page No:** 173-186

## Abstract

The Sokoto Caliphate, founded by Usmanu Danfodiyo in 1804, was a significant Islamic state in West Africa that spanned a vast region of present-day northern Nigeria and parts of neighboring countries. The Caliphate became a center of Islamic learning, governance, and military activity, with its capital at Sokoto. One of the key institutions that contributed to its strength and expansion was the Ribat. This paper aims to discuss the formation of Gwadabawa Ribat, and its values. The Gwadabawa Ribat successfully provided a food security hub, resettlement area, and security as well to the caliphate. The Gwadabawa Ribat served as a hub for Islamic learning and warfare, protecting the Sokoto Caliphate from enemies. It ensured food security through agriculture, with fertile land suitable for various crops. The establishment of the Ribat was based on Islamic principles, providing a secure environment for the Sokoto Caliphate. Gwadabawa Ribat provided protection for the Sokoto Caliphate; the Ribat promoted Islamic learning and warfare, and agriculture in Gwadabawa ensured food security for the Caliphate.

**Keywords:** Gobir, Gwadabawa, jihad, Muhammad Maiturare, Ribat, Sokoto Caliphate

---

## 1. Introduction

Shehu Usmanu Danfodiyo was raised at Dagel, currently the area is in Gwadabawa Local government area, Sokoto State, Nigeria (the headquarter of old Gwadabawa *Ribat*) (Dansaho, 2012; Ayama, 2018). Shehu spent about 30 years of passing the religion of Allah SWT (*Suhanahu Wata'ala*) to the people of Hausa states through teaching, learning, and preaching, writing. He was reported to have pen about 115 works signifying his commitment to the Da'awah of Islam (Adam, 2023). Shehu emerged in a land (state) that was covered by paganism practices, except among few inhabitants protected by Allah SWT, albeit Islam had been introduced in the region (Farid, 2005; Bala & AINU, 2018). The land is characterized with *Bori*-worshiping, wrongdoings, malpractices, corruption, abuses, and forms of polytheism. That is why Shehu was elicited to call the public to order, calling people to properly and strictly adhere to the teachings of Quran and Sunnah of the Prophet Muhammad SAW. In this vein, Shehu applied all strategic methods of calling to purify the religion of Allah SWT (Bunza, 1997; Sheriff & Altine, 2018).

Shehu's movement engulfed the entire regions of Hausa States and after series of troubles the states fall to the hands of Shehu and friends, ultimately leading to formation of what was regarded as Sokoto Caliphate. However, the rivals are reluctant and continuously attacked the soft targets of the caliphate, such as through the Northern part of Sokoto (Chafe, 1999). This has called for the formulation of many *Ribats* to safeguard the Caliphate. One of the major *Ribats* that has not been fully discussed was the Gwadabawa *Ribat* formed by Muhamad Maiturare. The Gwadabawa *Ribat* was the advancement that opened the locked region between the Rima River to Konni, provided vast land for farming, settlements, and congregation of professionals. The objective of this paper was to discuss the formation of Gwadabawa *Ribat*, and its values (agricultural, security, settlement, etc) (Ummaru, 1998).

## 2. Literature review and Research Method

*Ribat* is an area or point or position set aside as a fortress against the enemies of Islam. In Sokoto Caliphate which was formed by Shehu Usmanu Danfodiyo in the 19<sup>th</sup> century Hausaland there were several *Ribats* due to large and vast area of the Caliphate coupled with several enemies against the Caliphate emanating from different directions. The development of *Ribat* was initially led by Sarkin Musulmi Muhammad Bello, the champion of modern Sokoto Caliphate. Many of the *Ribats* in Sokoto Caliphate were developed to very important towns and cities or settlements serving several purposes such as provision of security, food, professional services, dwellings, foods, jobs, and many more. In Sokoto Caliphate, Gwadabawa *Ribat* was among the foremost and most successful ones ever noticed during the course of Sokoto jihad consolidation. Gwadabawa *Ribat* was made by Muhammad Maiturare as the leader, albeit he was fulfilling the wishes of orders his grandfather (Atiku, and ultimately Shehu) (Abba et al., 2017).

Literature review is a widely applied methodology being applied in research methods nowadays. In this type of methodology, the utilization of secondary data (from already done works) is key norm. It involved a search that provide new emerging works that discuss prevailing topics or problems. Firstly, the researcher surf for related topics and works that align with this work title and explained the prevailing topics. In this vein, the assessed past literatures led to discussion of the topic conveyed by this paper (Calzada Pérez, 2007; Kamara et al., 2019; Tilli, 2024).

## 3. Result and Discussion

### 3.1 Muhammad Maiturare

Maiturare was related to be born in 1854 during the time of *Sarkin Musulmi* Aliyu Babba (1842-1859) at Chimmola. The Chimmola was made town and utilized as a semi-center to the Sokoto Caliphate along with Sokoto city by Amadu (Maiturare's father). Maiturare rose to be Sarkin Musulmi at the age of 61 and passed away on 17<sup>th</sup> of 1924 (then was 70 years old), Maiturare's grave was at Hubbare, Sokoto (Abba et al., 2017).

Maiturare's mother was Hawwau and sources related him as the only son to his mother, gotten from Sarkin Musulmi Amadu. The educational life of Muhammad Maiturare was mostly in Chimmola, under the tutelage of Malam Usman, Malam Jibril, but his famous teacher was his senior brother Sarkin Musulmi Attahiru Ahmad. Maiturare was married to four wives, and he had some number of concubines, and he sired about 33 children; out of

which 18 were females, and 15 were males. However, some relations had it that, Maiturare had about 44 children before his passing. Most of the descendants of Muhammad Maiturare had served in one capacity or the other as district or village head. After living at Chimmola for sometimes, Maiturare left Chimmola, and dwelled at Asara few kilometers away from Gwadabawa, along the course of Konni to Sokoto Rima River, in order to set up a *Ribat*. Thereof, Maiturare moved a little bit to a nearby area and set up a town called Gwadabawa (the present headquarter of Gwadabawa Local Government) which serve as the center of Gwadabawa *Ribat*. He got a title given to him as Marafa, which was initially accorded at Asara, the title he holds till he became Sarkin Musulmi. The title of Marafa was probably accorded to Maiturare by his father Amadu Atiku. The turbaning of Maiturare as Marafa was carried out in 1882 (Abba et al., 2017; Ayama, 2018).

During the stay of Maiturare at Gwadabawa he succeeded in becoming the most important expansionist and warrior ever had in the Sokoto history among the descendants (grand-children) of Shehu Usmanu Danfodiyo. At Gwadabawa Maiturare made sure he expanded the Gwadabawa *Ribat* from Gwadabawa Town to the end of Gudu, Gada, end of Konni, from Gwadabawa to *Kaiwa Mailamba* in Gada (border with Faransi). Gwadabawa *Ribat* was houses the presently Gwadabawa, Tangaza, Gudu, Illela, and Gada Local Governments areas of Sokoto State. Some of the influences of Maiturare during his *Ribat* as Marafa Gwadabawa were:

- Establishing a cordial relationship with most of the people of the region after Konni through series of methods. He married from them (Tawa and Azbin), recruited them into his army for the continuous emancipation of the Caliphate in the Northern and eastern areas of Sokoto. Secured provisions of arms from Tawa and Azbin to his army and eventually to the Caliphate.
- He established a system of livestock farming (rearing) in the area due to his ties with Azbin people (who were once rebellious to the Caliphate are now friends), Gudu or Tangaza region, areas blessed with vast land, pasture, and animals,
- Efforts of Maiturare yielded a lot of fruits in ensuring livestock rearing for provision of wealth, job, food, and animal power to the Caliphate, which was initially ravaged by constant war and migratory movements.
- During his time, he was Sarkin Yakin of Sokoto Caliphate for performing the duties of Sarkin Yakin Binji. Thus he had the opportunity of usurping the power of Sarkin Yaki Binji.
- Not only the Northern part of the Caliphate was protected by Maiturare. Maiturare's campaigns are energetic, powerful, and he successfully protected the core East along the Sabon Birni side, for instance, protecting the Shinaka *Ribat*, sending away the groups that sacked Rabah and Gandi.
- He also protected the side of Binji (Kebbi area) like his domain by protecting the Gande, sending away Kabawa and establishing numerous towns and villages of Binji; until his intervention, these places were ransacked by Kabawa armies. Thus, a major landslide achieved by Maiturare army was neutralizing the Gobirawa, Kabawa, and Azbinawa, thereby protecting the Caliphate.
- Before the ascension of Maiturare into the Gwadabawa *Ribat*, mostly, the region from Rima River to Konni was not inhabited, but the coming of Gwadabawa led to creation of about 90% of the villages and towns along that course to Konni.

- He was appointed to resolved conflicts in other parts of Sokoto, such as Ilorin, and Katagum.
- Difficult areas of the Caliphate were given to Maiturare to manage in that vein (Abba et al., 2017; Sarkingobir et al., 2021ab).

### 3.2. *Muhammad Maiturare and Establishment of Gwadabawa Ribat*

The major ethics advocated by Muhammad Maiturare are; holding to religion, holding to farming, unity, piousness, and justice. These are core values or philosophies in Sokoto Caliphate (Abubakar, 2017; Ahmad, 2020). Indeed, Muslims do not achieve da'awah activities, spreading the religion of Islam unless if they mobilized people to follow the tenets and interests of Islam. Islamic positions need to be protected by the Muslim societies, both the citizens and leaders (Ali & Manga, 2023). In this vein, Muhammad Maiturare was born in the family of Shehu's grandson, Amadu bn Atiku. Initially, Shehu was the one who assigned Atiku to guard the Chimmola and its relations, this work was translated to Amadu, and then to Maiturare. Maiturare was related to have left Chimmola to Asara, and later to a position denoted as Gwadabawa. Along the course or region of Gwadabawa the area was initially vacant, with virtually no or few inhabitants ranging from Konni to the Rima River. Therefore, the region before the inception of Maiturare serve as a soft target for invading the Caliphate by enemies. Few settlements on that course, that may be found then included Matankari (Kalmalo, the position of Konni), Chancha, Abdalo, and others. During the formation of the *Ribat* (Gwadabawa) it was related that, Maiturare started it while he was just about 16 years old. Maiturare entered the wild Gwadabawa along with his servant called, Zagi Annako and spent about forty days clearing the area, creating an avenue for farms, homes, and the first thing was the demarcation (construction) of Muhammad Maiturare mosque (that is presently at *Kanwuri* Gwadabawa) (Sarkingobir, 2020abc). This has been cordial with the tradition of Islam during the *Hijra* of Prophet Muhammad Saw, and lately, the *Hijra* of Shehu to Gudu, whenever the people descend, the initial thing is establishing a mosque. The mosque is valued for performing congregational and Jumu'at prayers, and facilitates unity, teaching, learning, etc (Ahmad, 2020). In the second year, many people came and sought the permission to live at Gwadabawa, each one of the incoming people is allotted a house and farm. The major things that influence the influx of people to Gwadabawa are:

- In the first year surplus food was made which is distributed to the citizens, in a land ravaged by series of wars and migratory movements
- Maiturare extended an invitation for people from far and near to come and join him, especially the professionals in war, education, and aspects of human endeavors
- Establishment of security, opening of roads linking various regions and areas,
- People are free to come from Azbin, Gobir, parts of the Sokoto Caliphate

Nevertheless, onward a lot of people trooped to sit at Gwadabawa. Maiturare, then moved to the course of Gudu and established Tangaza, a major enter and other smaller tributaries were equally established through military campaigns. Tangaza was initially handed-over to Ardo Bizu (who was later going to be replaced by the son of Maiturare). Some of the settlements established along that course include, Karfen Chana, Chilas, Karfen Sarki, Kurdula, Bachaka, Gidan Madi. Muhammad Maiturare also traversed to the side of Gada and established major and minor settlements such as Kadassaka (which later metamorphosed to a major center called Gada), Kiri, Wauru, Kaddai, Kaddi, etc. at the side

of Gwadabawa (the headquarter) some of the major establishments include, Sabon Gari, Gidan Hamma, Darna, Gigane, Mamamsuka, etc. Ideally, more than 100 settlements were established, which are tributaries or territories to Gwadabawa, pay allegiance during wars, religious, and economic dealings (Abba et al., 2017; Sarkingobir & Sharu, 2021ab).

### **3.3. Foundational Reasons for Establishment of Gwadabawa Ribat**

The Sokoto Caliphate was established aftermath of the Shehu Usmanu Danfodiyo's strive along with his disciples in the Hausaland, more especially culminating from old Gobir Empire and carving from other Hausa States. In the course of bringing Islam to lit, removing the filths and innovations that were traditional in most of the circumstances and citizens of the Hausaland, the Shehu and his peoples made use of all avenues of calling to the way of Allah SWT, including writings, teaching, preaching, and wars. Shehu faced a lot of hurdles orchestrated by the residents of the states, so even after the fall of Gobir. Gobir and allies run away to various places (such as Azbin) and regrouped, while launching series of attacks to the Caliphate whenever there was any opportunity. Therefore, Shehu and his successors caliphs had never rested in their struggle to protect the jihad (Sayudi & Boyd, 1974; Abba et al., 2017).

One of the major concern of Sokoto Caliphate was the North-eastern part of the Sokoto Rima River, where the area is virtually empty in terms of inhabitation, or rarely dwelled by the citizens. Therefore, Shehu and his successors embarked on one *Ribat* or the other, and division of labor. The Eastern (more especially, the Northwestern part) of the Rima River was allocated to Abubakar Atiku (the second Caliph after Muhammad bello). Thus, Atiku (Ibn Shehu Usmanu Danfodiyo) and his boys (people) before becoming Sarkin Musulmi. More specifically, Atiku was bid to protect the people of Dagel, the place where Shehu live during his youthful days and before migration across Hausaland. Amadu (who later became Sarkin Musulmi), was instructed to look after the area called Chimmola, a onetime place where Shehu used to hid to pray. Chimmola was also onetime inhabited by Sarkin Gummi before his departure to Gudu to help and support his friend, the Sarkin Gobir against Shehu. However, upon the ascension of Abubakar Atiku to the throne as Sarkin Musulmi, he assigned his son Amadu to continue to look after the previous duty of securing Chimmola; and Maiturare, the son of Amadu was instructed to look after Dagel and the region (North-eastern part) against invasion. Therefore, the core actors that have been disturbing the Caliphate through any slight opportunity by launching attack, carting properties, destroying farms, and carting away citizens as slaves, include the Gobir, Azbin, and Kabbi (Gobirawa, Azbinawa, and Kabbawa people) (Sarkingobir et al., 2021b). Therefore, Muhammad Maiturare move to fill the gap and protect the Caliphate from the Northwestern part of the Rima River by establishing a settlement in a place known as Gwadabawa. The Gwadabawa was fundamentally formed for the following significant reasons:

- To obey the command or bid of Shehu and forefathers (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.....” Quran, 17:23.

“Obey Allah and obey the Messenger (Muhammad SAW) and those who are in authority.” Quran, 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” Quran, 3:200.

- To create a vast land to resettle the teeming population of the Sokoto Caliphate that have 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” Quran, 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 bush that have been utilized by wildlife, 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” Quran, 8:60.

### 3.3. *Ribat* value of Gwadabawa

Security is among the core values of human needs. *Ribats* are important to provide security among other things (Abdulqadir, 2016). The Sokoto Caliphate has been well-partitioned by *Ribats* spots, places, and towns to conserve the saying of Allah

“O you who believe! Endure and be ....” Quran, 3:200. And

He reiterated 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 your, 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” Quran, 61:10-12.

Therefore, based on the aforesaid commandments Muhammad Maiturare moved to the region and established in a land called Gwadabawa. The fundamentals of creating a *Ribat* were fulfilled through securing permission or following an order of his superiors, and he gathered the manpower and warfare to protect the Caliphate from that very angle. This job was successfully hatched, because the region was finally secured from Sokoto Rima River to Konni. Areas along the Silame that been on the receiving end from Kabawa had been protected by Maiturare. For a number of times he had to send Kabawa away, parable during the Argungu war, and when they ravaged Silame, he sent them back and reclaimed it. He reclaimed many villages and towns that were snatched from the helm of Sarkin Yakin Binji, establishing many villages and towns along that region, he resettled Gande after sacking Kabbawa. Maiturare had also been performing well in the Sokoto East, he resettled Rabah, Shinaka, and Gandi after sending away the Zamfarawa and Gobirawa through the battle field (Abba et al., 2017).

There are principles that facilitated the successes of Maiturare's army, some of them include, his hell-bent on following orders of his superiors (forefathers) after the order of Allah SWT, provision of settlements and farms to his allies and armies at Gwadabawa, provision of war implements (including use of importation), campaigns that collect gatherings of learned individuals from various region of the Caliphate and immigrants (that are experts in war and other specialties such as religion) (Sarkingobir, 2021a).

#### ***Food Security or Agricultural Values of Gwadabawa***

In-line with the presentation of Allah SWT that

“Who has made earth for you like a bed (spread out); and has opened roads (ways and paths) for you therein, and has sent down water (rain) from the Sky. And we have brought forth with it various kinds of vegetation. Eat and pasture your cattle (therein); virility in this are Ayat (proofs and signs) for men of understanding.” Quran, 20;53-54;

Muhammad Maiturare has clearly imbibed the commands of this verse and other verses of similar exhortations, by establishing the Gwadabawa *Ribat*, a region that is well-versed, processing a fertile land, lowland for cultivation of food and cash crops, and a land possessing waterbodies in various parts of its fold. Gwadabawa Town, the headquarter (center) of Gwadabawa *Ribat* was curved by waterbody (almost 1/3 of its was covered by water) for farming, fishing, and protection of biodiversity, as well as security reasons. Other places, in the Gwadabawa *Ribat* such as at Kalmalo, Tafkin Kwato, Huchi, Chimmola, Amarawa, Damba, etc were having waterbodies for farming, security, fish farming, domestic utilizations, livestock keeping, etc. From the Gwadabawa Town to Konni, there is fertile Fadama land for dry farming activities of various kinds, as well as wet season farming activities. This act of serving as farming hub by the established Gwadabawa *Ribat* was in conformity with the demand for food security in the region that has been disturbed by a lot of wars, battles, migratory movements, and semi-arid climate; therefore, letting Gwadabawa as a farming settlement us a significant deal and goal orchestrated by Muhammad Maiturare. And it is also indeed a movement that align with the principles of Muhammad bello., the Caliph succeeding Shehu Usmanu Danfodiyo. Bello was believed to be the person responsible for orchestrating the development of modern Sokoto Caliphate (Jabo, 2008).

The Gwadabawa land is composed of mostly Sudan savanna vegetation community characterized with grasses, continuous cover, interspersed by trees and shrubs. The plants

communities are there to make foods for humans and animals. Humans and animals depend on plants for basically initial synthesis of food materials in-line with the saying of Allah SWT

“Eat and pasture your cattle (therein); Verily, in this are Ayat (proofs and signs) for men of understanding” Quran, 20:54.

Muhammad Maiturare had comprehend this command properly by inhabiting Gwadabawa for the sake of reasons such as to gather food for ensuring food security to the Caliphate citizens. Verily, every settlement or nation needs three cardinal things, faith (believing in Allah), security (defense or peace), and wealth (food is a major entity in wealth). That is why the almighty Allah says

“And Allah puts forward the example of a township, that dwelt secure and well-content: Its provision coming to it in abundance from every place.....” Quran, 16:112.

Thus, for a town or nation to prosper, it needs faith, security, and food (or wealth generally). After successfully entrenching faith in Sokoto Caliphate, there is need by ensuring security and food security. Indeed, the area of Gwadabawa provides the Caliphate with the numerous useful crops. Notably, there is millet, Guinea corn, rice, beans, wheat, which are aspects of food security and nutrition and are used additionally for commercial or production purposes. Other crops are groundnut, cotton, legumes, shea butter, Bambara nuts, sweet potato, cassava, cocoyam, etc. Mostly cultivated during wet season for food or commercial reason. Nevertheless, the past Sokoto literatures have underscored the veritable nature of nutrition among the citizens and the animals. It is a move that will help in prevention of diseases (Labbo, 2016). Prevention of diseases yield a society that is healthy to perform worships and livelihood endeavors (Labbo, 2016).

Indeed, the water is present at Gwadabawa *Ribat*. It is found as waterbodies and as hand-dug wells (especially in Gwadabawa, Tangaza, and Illela). It is useful for domestic, industrial, farming, rearing (herding), religious (bathing, ablution), and health events (such as personal hygiene). Water is required by our body, about 55-75 % of the body contains water. Grains such as millet, sorghum, rice, etc cultivated in Gwadabawa provide the body with nutrients (energy and minerals), vegetables (such as pumpkin, potatoes, onions, pepper, tomatoes, potatoes), produced in Gwadabawa provide the body with minerals and vitamins nutrients; fruits such as mango, banana, guava, orange, cashew, produced in Gwadabawa *Ribat* are also sources of minerals and vitamins. The livestock being kept in the *Ribat* produces milk and meat (apart from hide and skins, manure, and mechanical benefits for tilling soils, and ridging) that provide fats, minerals, and vitamins nutrients. Indeed, food is meant for health, it is greatest medicine, and healthy populations serve Almighty God well (Chafe, 1999).

#### ***Livestock or Animal Keeping Values of Gwadabawa***

One of the policies spurring the giving birth to Gwadabawa *Ribat* was the livestock keeping developments, in tandem with the saying of Allah SWT

“And the An’am (cattle, goats, sheep, camel), He has Created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat.” Quran, 16:5. “And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of kindness, Most Merciful.” Quran, 16:7.



“And (He has created) horses, mules, and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge” Quran, 16:8.

The *Ribat* in Gwadabawa was very supportive to livestock keeping, because the land is vastly blessed with pastures, water, an avenue to wander (nomadic herds keeping), free from Tsetse fly and many diseases affecting livestock. That is why, cattle, goat, sheep, donkey etc are kept at home and in large scale at bushes to enjoy the pasture. There are some specialists that are responsible for herding the animals (herds) of towns and villages, some also for “self” in the form of transhumance or nomadic herding. The animals are useful in ecosystem benefits such as production of manure (a very good fertilizer), consumption of grasses, use of manure to lit fire for cooking, and are utilized for mechanical works such as fetching water, transport (Gwandu, 1977). Horses and camels are particularly used in war purpose. Furthermore, the animals such as cattle, goat, sheep, camel, provide foods such as meat and milk that contain nutrients like energy, minerals, and vitamins for healthy living. Poultry such as hens, turkey, and other birds provide the most important healthy food that help to protect chronic diseases. Therefore, food security values at Gwadabawa *Ribat* help in curbing food insecurity, poverty, joblessness, in the Caliphate (Chafe, 1999; Ayama, 2018).

#### ***Land Values of Gwadabawa Ribat***

There is strict significance of land environments in the existence of humans and other organisms. Land is vital for man to earn a living and take care of basic needs. Therefore, government (leadership) of any kind has to take land related matters seriously. In this case, Maiturare has put much effort in land management in Gwadabawa *Ribat* (Ummaru, 1999).

The land is an important natural resource very crucial and critical in the livelihood of nations and citizens (Muhammad, 2003; Omolere et al., 2016). The important features of Gwadabawa land (soil) are many, the soil in the region is comparatively fertile especially in the Fadama areas of Kalmalo, Huchi, Chimmola, Tafkin Kwato, Illela, Gada, and others. It significantly supports agricultural production in two folds, namely, through the wet season farming (that is subsistence and for economic gains), and the dry season farming (that is mostly for economic gains). The wet season farming has been utilized to provide farm produces that feed the nation (Caliphate) and for export to the Azbin region. It also serves as source of employment to the teeming population of the Caliphate. One of the significant policies of Muhammad Maiturare in the establishment of Gwadabawa *Ribat* is, every citizen or immigrant to Gwadabawa is accorded two lands, one for farming, and one for dwelling. Likewise, the dry season farming which produce farm commodities that are sold in other parts of the Caliphate and for exportation or international trade. This good land has attracted a lot of immigrants from the Caliphate inches and other areas, that is why Gwadabawa local government, a remnant of Gwadabawa *Ribat*, has once been the largest area in the whole of Sokoto, Kebbi, and Zamfara. Indeed, the *Ribat* area policies on land are in-line with the system of Sokoto Caliphate, characterized with farmlands belonging to every home or citizen at villages and towns, farms belonging to the authority, and the remaining land saved. The saved land could serve many purposes, including a reserve that can be utilized for extension of settlements, for distribution to new incoming citizens as homes, for pastoralism, and for biodiversity protection under natural cues. That is why, there are some delegated officials responsible for guarding the reserved bushes, and lands, such as *Sarkin Hili* (the officer in-charge of lad), *Madawakin daji* (the officer in-charge of guarding the bushes, especially

the trees), *Sakke* (in-charge of trees), but all these are under the headship of *Sarki* (Muhammad Maiturare Marafa Gwadabawa, who is in turn answerable to Sarkin Musulmi). Thus, generally, there are homestead or personal farms, *Gandun sarki* (official plantations of the state), and the large plantations worked by groups. Moreover, the Gwadabawa *Ribat* provided important physical structures that are supportive to human development. The land is mostly lowland or basin, therefore, suitable for settlements, suitable for construction, suitable for pastoralism. The soil is amenable to construction as a source of soil, sand, rocks, limestone, hay, grasses, woods, shrubs, etc. The land supports the establishment of local industries such as blacksmiths (dealing with silver, copper, gold, etc), wood working for making various items (Chafe, 1999; Ummaru, 1999; Ayama, 2018).

### ***Industrial and Professional, and Labor Values of Gwadabawa Ribat***

In-line with the exhortations in the Quran calling for specializations in various human endeavors, and engagement in commerce and industry, Gwadabawa *Ribat* contributed a lot to the Caliphate (Ummaru, 1999). After carving out settlements and farms at Gwadabawa, the *Ribat* center, Maiturare extended a hand of friendship to all professionals in the Caliphate or other places to come and enrich the *Ribat* with their own contributions, that is why he seek for teachers, warriors, blacksmiths, Sakkarawa, framers, etc to come to dwell at Gwadabawa. The blacksmiths make implements for farming, homes, wars, luxury (for women), and army system. Weavers perform the weaving (of clothes by using cotton for example), and Northern Gamba grass for mat or wall making. The ternary industry is responsible for preparing hides and skin for clothing, shoes, mats, etc. Every one of the specialists is headed by a leader for proper policy, and professional developments (Sarkingobir, 2021a). In terms of jobs or labor, a parts from professionals, there are farmers, pastoralists or herders, hunters, fishermen, herbalists (specialized in given plant-based materials as medicines), teachers, and many others (Sarkingobir, 2021b). This is in conformity with the core values established by developers of Sokoto Caliphate intended to amend the social, religious, political, and economic outcry of the region (Johnston, 2010; Adam, 2023).

### ***Geographical Values of Gwadabawa Ribat***

Geography deals with the study of earth and its features. It has a lot of benefits as it encourages humans to be conscious about the environments and manipulate it for their benefits. 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: Quran 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)” Quran, 50:7-8.

This indicates the importance of nature of earth to human s and its studying drive someone to the Creator, Allah SWT.

The Gwadabawa *Ribat* has numerous values that are in-line with its physical nature. Some the values are as follows:

- Presence of waterbodies such as in Huchi, Gwadabawa, Tafkin Kwato, Kalmalo, Gada, etc that would be utilized for dry farming, domestic activities (such as cooking, bathing, ablution), personal hygiene, construction, fishing, and other purposes
- Presence of vast land for settlements establishment including homes, schools, roads, industries, markets, etc
- The Gwadabawa has a good and fertile soil for farming, sand is used for making bricks for construction purposes and for commercial activities
- Rocks provide valuable items such as limestone used for building, ordinary rocks for building houses, coloring buildings (such as using gypsum), building schools and mosques, and for selling to other places
- Forest areas are useful for making wood materials for construction of furniture, cooking or home items (such as plates, spoons, mortar and pestle, beds, etc), forest conservation, wild life conservation, job creation, medicine, and food provision (through mango, baobab, banana, guava, etc) (Chafe, 1999).

#### ***Gwadabawa Ribat as Market***

Indeed, wealth is for livelihood, Zakat, construction of schools and mosques, bounty giving, etc. Seeking for wealth is flourishing if rules of Allah were followed without injustice or partiality (Bunza & Karim, 2021). The Sokoto Caliphate strongly vilified the devilish economic ideals such as bribe, corruption, and wrongdoings. That is why justice is a major campaign, and seeking for job is a pivotal tool called upon all the adherents of the Caliphate (Islahi, 2012). In Gwadabawa *Ribat*, Muhammad Maiturare call for all professionals (people who are exemplified in crafts and education) to converge at Gwadabawa, so that the *Ribat* can flourish, for example he brought teachers, Sakkarawa from Binji region, blacksmiths from Dundaye, armies livestock rearers from Azbin, etc. All in a bid to populate Gwadabawa with needed services and goods (Sarkingobir, 2021b; Jabo, 2008). Markets are veritable values in the life of humans, Sokoto Caliphate is not an exception for needing markets to sell and buy products and services and innovations. It has an important value accorded to commerce and industry as among the major sources of wealth that can be utilized for ownership and livelihood (Abdussalam & Abdullahi, 2017). In the Gwadabawa *Ribat*, there is profound market for selling foods and services because of the enjoyed peace, large population, farm products, livestock products, the borders of the area, professionals (such as blacksmiths, furniture or wood workers, tannery activities, etc). Therefore, the activities of commerce and trading are blossoming. There are major markets at Gwadabawa Town, Tangaza Town, Ruwa Wuri, Gada, Illela (initiated by Abdulrahman), Mammande, Gigane, and others (Jabo, 2008).

#### **4. Conclusion**

The objective of this paper was to discuss the formation of Gwadabawa *Ribat*, and its values (agricultural, security, settlement, etc). Thus, the paper discusses Muhammad Maiturare's life, his establishment of Gwadabawa *Ribat*, and its significance in providing security, food security, and promoting Islamic values. Muhammad Maiturare was born in 1854 and rose to become Sarkin Musulmi at 61. He established Gwadabawa *Ribat* to

protect the Sokoto Caliphate from enemies and provide a hub for Islamic learning and warfare. The establishment of Gwadabawa *Ribat* was a significant milestone in the history of the Sokoto Caliphate, providing security, promoting Islamic values, and ensuring food security through agriculture. Gwadabawa *Ribat* was a strategic location that provided security and promoted Islamic values, and its establishment was based on Islamic principles. The area provided fertile land for agriculture, ensuring food security for the Sokoto Caliphate, and was suitable for cultivating various crops.

### **Acknowledgments**

*The author expresses deep gratitude to the Faculty of Arts and Islamic Studies, Usmanu Danfodiyo University Sokoto, Nigeria. Special thanks were extended to Mr. Dan Masanin Gwadabawa for his invaluable guidance and feedback.*

### **References**

- Abba, A., Jumare, I.B., & Aliyu, S.S. (2017). Sultans of Sokoto: A biographical history since 1804. Kaduna: Arewa House, Centre for historical and Research, Ahmadu Bello University, Zaria, Kaduna.
- Abdulqadir, U.A. (2016). Traditional rulers and security administration in Nigeria: Challenges for the 21st century. *IOSR Journal of Humanities and Social Science*, 21(8),1-11.
- Abdussalam, S.A. & Abdullahi, M.J. (2017). Arabic scholars governance advocacy and Nigerians national security in Nigeria: Perspective of Al-Shaykh Usman Bin Fodiyo. *International Journal of Humanities and Social Science Innovation*, 6(11),30-36.
- Abubakar, Z.I. (2017). Sokoto Caliphate scholars and the Islamic philosophers: Lessons in divine command theory of ethics. *Studies of the Department of African Languages and Culture*, 51, 87-120.
- Adam, A.I. (2023). The intellectual legacy of the Sokoto Caliphate and it's contemporary significance. *International Journal of Advances in Engineering and Management*, 5(3),1332-1337.
- Ahmad, J. (2020). History and significance of Shehu Usmanu Danfodiyo mosque (Masallacin Shehu) in Sokoto, 1815-2015. *Sokoto Journal of History*, 8(1), 28-34.
- Ali, B. & Manga, A.B. (2023). Dawah activities and resourcefulness; A reflection.
- Annam S., Syuzits A., Pratiwi R., & Sarkingobir Y. (2024). S systematic literature review of developmental models for local wisdom -integrated science learning in Nuss Tenggara, Indonesia. *Pedagogy Review*, 3(1),31-40.
- Ayama, B.M. (2018). Takaitaccen tarihin Masarautar Gwadabawa. Sokoto: Kalenjeni Printing Press Sokoto.
- Bala, A.A., & AINU, H.A. (2018). The role of Shyakh Uthman Bn Fodiyo in teaching and Da'awah activities towards the spreading the Sunnah and Combating Bid'ah in the Bilad Al-Sudan. *International Journal of arts and Humanities and Social Sciences*, 3(8),34-38.
- Bunza, M.U. & Karim LA. (2021). An Islamic statecraft in Sub Saharan Africa: A study of the structure and operations of governance in the Sokoto Caliphate, Nigeria (1804-1903). *Journal of Islamic Research*, 32(1), 118-37.
- Bunza, M.U. (1997). A survey on the jihadists view on the original of Sokoto Jihad as depicted in their literature. *The Beam: Journal of Arts and Science*, 1(1), 118-112.
- Calzada Pérez, M. (2007). *Transitivity in translating: The interdependence of texture and context*. Peter Lang.

- Chafe, K.S. (1999). The state and economy in Sokoto Caliphate: Policies and practices in the Metropolitan districts (180-1903 AD). A PhD Thesis submitted at Ahmadu Bello University Zaria, Nigeria.
- Dansaho, M.T. (2012). Assessing the developmental impact of poverty eradication programs in Sokoto State Nigeria. *The Nigerian Journal of Sociology and Anthropology*, 13(1), 34-67.
- Farid, S.F. (2005). Zaman 'n-Nasaara 'The Hour of the Christians 'African Muslim Resistance to European Colonialism. Sankore Institute of Islamic - African Studies International. [www.sankore.org/www.siiasi.org](http://www.sankore.org/www.siiasi.org).
- Gwandu, A.A. (1977). Abdullahi as a Muslim jurist. PhD Thesis submitted to the University of Durham, UK.
- Islahi A. (2012). Shehu Uthman Dan Fodio and his economic ideas. MPRA paper no. 40916. <http://mpra.ub.un-muenchen.de/40916/>
- Jabo, U.S.B. (2008). Takaitaccen tarihin Sarkin Gobir: Alhaji Muhammadu Zayyanu (MFR) da Masarautar Gwadamawa.
- Johnston, H.A.S. (2010). Harmattan, A wind of change: Life and letters from Northern Nigeria at the end of empire. London, UK: The Radcliffe Press.
- Kamara, A., Conteh, A., Rhodes, E.R., & Cooke, R.A. (2019). The relevance of smallholder farming to African agricultural growth and development. *Ajifand*, 19(1), 14043-14064.
- Kaura, J.M. (2009). Sokoto Caliphate literature in the context of the 19th century jihad in Hausaland: A reflection on the contemporary relevance and challenges. Being the text of the 9th Inaugural Lecture of Usmanu Danfodiyo University Sokoto.
- Labbo, A. (2016). Islam and the development medicine in Nigeria; Lessons from the Sokoto Caliphate. *Journal of Islam in Nigeria*, 2(1), 89-99.
- Muhammad, B.A.S. (2003). Land management in the Sokoto Caliphate; Lessons for contemporary Nigeria. *Annals of the Social Science Academy of Nigeria*, 1(14&15), 100-112.
- Omolere, O.S., Alaga, A.T., Mohammed, S.O. & Gahere, E.N. (2016). Geospatial assessment of desertification and predictive modelling in North West Nigeria. A case study of Sokoto. *International Journal of Scientific Research in Computer Science, Engineering and Information Technology*, 1(3), 41-46.
- Phillips, J.E.(n.d.). Slavery in two Ribat in Kano and Sokoto.
- Sarkingobir, Y. & Sharu, A.U. (2021a). A laconic citation of the 14th Sultan of Sokoto Caliphate: Muhammadu Maiturare Gwadamawa. *International Journal of Multidisciplinary Research and Development*, 8(6), 46-50.
- Sarkingobir, Y. & Sharu, A.U. (2021b). Citation of the 14th Sultan of Sokoto Caliphate: Sultan Muhammadu Maiturare. *Electronic Research Journal of Social Science and Humanities*, 3(2), 16-26.
- Sarkingobir, Y. (2020a). The brief history of the 7th Sarkingobir of Gwadamawa, Alhaji Muhammadu Zayyanu MFR. *International Journal of Educational Research and Studies*, 2(1), 01-06.
- Sarkingobir, Y. (2021c). Brief citation on Sultan Muhammadu Tambari (1924-1931): the latest Sultan from Atikawa house. *International Journal of Art and Humanity Science*, 8(2), 6-9.
- Sarkingobir, Y.(2020b). The second Sarkin Rafi Illela Alh Buhari Muhammad Tukur. Sokoto, Nigeria: University Press Limited, Usmanu Danfodiyo University, Sokoto.
- Sarkingobir, Y.(2021a). A brief account of Gwadamawa Semi-emirate/ Metropolitan district: Yesterday and today. *Frontiers of knowledge Journal Series International Journal of Social Sciences*, 4(1), 1- 35.



- Sarkingobir, Y.(2021b). The role of traditional hegemony in community development: A case study of Gwadabawa district, Sokoto state, Nigeria (1931-1968). *Frontiers of knowledge Journal Series International Journal of Social Sciences*, 4(1), 35-51.
- Sayudi, S. & Boyd, J. (1974). *Infakul Maisuri Na Sarkin Musulmi Muhammadu Bello. Fassara a takaice*. Zaria, Nigeria: Northern Nigerian Publishing Company Limited.
- Sheriff, V.F., & Altine, Z. (2018). 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*, 886-891.
- Tilli, F.S. (2024). An assessment of the contributions of Sokoto Jihad leaders to good governance. *Al -Risalah*, 15(1),491-514.
- Ummaru, U.J. (1999). *Daular Atikawa*. An unpublished document prepared by Danmasanin Gwadabawa Ummaru Jekada Ummaru