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(POSTGRADUATE SCHOOL)**

**HISTORY OF ORIGIN, GROWTH AND DEVELOPMENT
OF MARU TOWN, ZAMFARA, 1805 – 2015**

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BY

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Dedication

This Dissertation is dedicated to my beloved parents:

Late Alhaji Yahaya Gusau and Hajiya Hadiza Abdullahi Jika.

Certification

This dissertation, by Nuhu Yahaya (14210104004) has met the requirements for the award of Masters Degree in History in the Department of History, Usmanu Danfodiyo University, Sokoto and is approved for its contribution to knowledge.

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List of Abbreviation

MTC	-	Maru Teachers Collage
DNBs	-	District Note Books
NAK	-	National Archive Kaduna
WJHCB	-	Waziri Junaidu History and Culture Bureau Sokoto
ZSHCB	-	Zamfara State History and Culture Bureau Gusau
NCE	-	National Certificate of Education
B.A	-	Bachelor of Arts
M.A	-	Master of Arts
PhD	-	Doctor of Philosophy
GRA	-	Government Reserve Area
COE	-	Collage of Education
JNI	-	Jama’atul Nasarul Islam
LBA	-	License Buying Agents
SNA	-	Sokoto Native Authority
BDC	-	Bauchi Discussion Circle
ETC	-	Elementary Training Centre
KBE	-	Knight Commander of the Order of the British Empire
CMG	-	Companion of the Order of St. Macheal and St. George
NEPU	-	Norther Element Progressive Union
SAS	-	School for Arabic Study
VTTC	-	Vernacular Teacher Training Centre
NCCE	-	National Commission for Colleges of Education
REB	-	Rural Electrification Board
GSS	-	Government Secondary School
GGDSS	-	Government Girls Day Secondary School
PMO	-	Principal Medical Officer

PHC	-	Primary Health Centre
ANC	-	Anti-Natal Care
NIPOST	-	Nigerian Postal Services Limited
DSS	-	Department of Security Service
NSCDC	-	Nigerian Security Civil Defense Corps
PC	-	Peace Corp
INEC	-	Independent National Electoral Commission
NIMCY	-	National Identity Card Management Commission
NPC	-	National Population Commission
NPF	-	Nigeria Police Force
S. Chew	-	Senior Community Extension Health Worker
J. Chew	-	Junior Community Extension Health Worker
WHO	-	World Health Organization

Abstract

This work examines a History of Maru in three distinct epochs, precolonial, colonial and post-colonial periods. The work was done upon consideration that, a History of Maru has not been examined despite its position in the Sokoto Caliphate and its roles in Nigerian politics. The work therefore studies the evolution, growth and development of Maru town between 1805 and 2015. Maru town was founded by a Fulani migrant called Muhammadu Dade in 1805. Since its foundation, Maru has continued to witness changes and development. In this regard, the town became under the influence of the Sokoto Caliphate in 1805 up to 1903 when the British conquered the Caliphate. Furthermore, during colonial period, the town became a district headquarters which experienced different forms of economic, social and political changes. It was also discovered that, Maru served as important centre of religion, education and radical politics. In the post-colonial period, Maru continued to witness growth and expansion. This became more apparent with the creation of Maru Local Government area in 1996. From then to 2015, Maru has witnessed some infrastructural developments in education, roads, clinics and influx of migrants which had impact on the expansion of settlements and its economic development. The study basically utilized primary and secondary sources.

CHAPTER ONE

GENERAL INTRODUCTION

1.1 Background to the Study

Maru town is presently bordered by the Local Government Areas of Talata-Mafara and Anka to the west, Anka and Bungudu to the south, Bungudu to the east and Maradun to the north.¹ It is about 168 km from Sokoto town, the capital of Sokoto State and 40 km to Gusau, the Zamfara State capital. The town has a population of 291,900 based on the 2006 National Population census.² Maru is the headquarters of Maru Local Government Area created in 1996. It is located in a high plain of Hausaland. The town lies between Latitude 12° 20'00" N 6° 24'00" E and Longitude 12.333°N 6.40000°E, with an area of 6,652 km²(2,569. Sq mile).³ The area is a rocky area belonging to the pre Cambrian basement complex,⁴ and situated at an average height of about 500-1000 meters above sealevel. Moreover, it has some wet and dry climates, the temperature is high throughout the year except during the harmattan season. See the map of Maru town showing description of some areas in page 2:

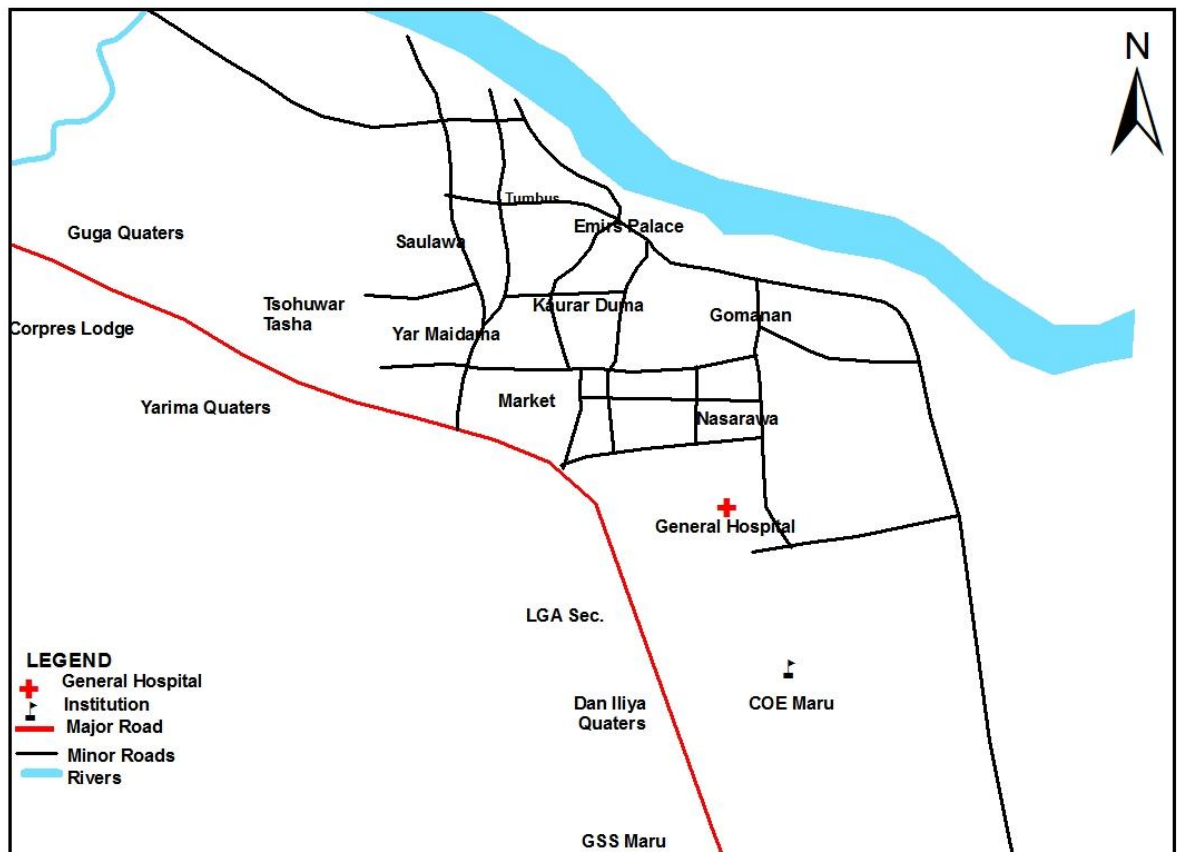
¹ Maru Emirate Council, *The Traditional Rulers of Maru Town, Headquarters of Maru Local Government, Zamfara State from 1805*, 2010, p. 10.

² National Population Commission, Zamfara State Headquarters, Gusau, Census Figure, 2006.

³*Ibid.*

⁴ Sulaiman Ladan, *Analysis of Household Wood Consumption in Maru District, Zamfara State, Nigeria*. M.Sc. Geography, Nigerian Defence Academy, Kaduna, 2015, p. 7.

Figure 1.1 Map of Maru town showing description of some areas



Source: GIS Department of Geography, UDUS, 2015.

1.2 Statement of the Research Problem

The emergence and growth of Maru town is a gradual process which started prior to the 1804 Jihad. Muhammadu Dade a supporter of Sheikh Usmanu Danfodiyo settled in the area in 1805. Since then, Maru has witnessed waves of migrants that enhanced its subsequent developments and expansion. It became a center of both educational activities and party politics in the colonial period, especially with the establishment of Maru Teachers College in 1948. Thus the college hosted people like: Mallam Aminu Kano (the first headmaster of the College,⁵ Sheikh Abubakar Gummi,⁶ Sa'adu Zungur⁷

⁵Allen Feinstein, *African Revolutionary: The Life and Times of Nigeria's Aminu Kano*. Quadrangle/The New York Times Book Company, 1973. See also Alkasum Abba, *The Politics of Mallam Aminu Kano, Documents from the Independence Struggle 1950 – 1960*. Vanguard Printers and Publishers Ltd, Kaduna, Nigeria, 2006.

⁶Gummi, A.M. and Tsiga, I.A, *Where I Stand*, Spectrum Book Publishers, Benin, 1992.

and Abubakar Ladan Zaria.⁸ These people formed part of the first generation of indigenous teachers of the College.⁹ These scholars, teachers, politicians and later administrators played very important role in the colonial and post-colonial developments of Nigeria. In spite of this enormous contribution of Maru as a center of educational and nationalist activities, little has been written on the origin, growth and development of the town across different historical epochs. This research attempts a historical documentation of the history of the growth of Maru from 1805 to 2003. This research therefore will therefore interrogate the following questions:

- (i) Why was Maru established?
- (ii) What factors contributed to the growth and development of Maru Town?
- (iii) What was the impact colonialism on Maru Town?
- (iv) What were the roles of Maru Town in the development of education and National politics?

1.3 Aim and Objectives of the Study

The main aim of this research is to study the history of the growth and development of Maru town from 1805 – 2015. While the specific objectives include:

- (i) to trace the origin of Maru town before the 1804 Jihad;
- (ii) to examine the factors that led to emergence and growth of Maru town after 1805;
- (iii) to show the position of Maru in the development of colonial education;
- (iv) to analyse the role of Maru in party politics and nationalist struggle of Nigeria;
- (v) to study the factors responsible for the development of Maru town since 1996;

⁷Mahmud Yakubu, *An Anthology of the Social and Political Writings of a Nigerian Nationalist*. Nigerian Defence Academy Press, 1999.

⁸Oral Interview with Alhaji Abba Kande, 59 years, Civil Servant, in Gusau on 15/03/2016

⁹ Oral Interview with Alhaji Abubakar Maru, 74 years, Alhaji Muhammadu Jekada Maru, 75 years, Alhaji Ashiru Maru, 74 years, and Alhaji Abba Dankande, 59 years, Interviewed in Maru and Gusau, on 18/03/2016 and 15/03/2016.

- (vi) to examine the nature, pattern and impact of growth and development on Maru town.

1.4 Scope and Limitation of the Study

The study is mainly concerned with Maru town from 1805-2015. The year 1805 is chosen as the a starting point of this research, because it marked the emergence of Maru town. The Sokoto Jihad of Sheikh Usman Dan Fodiyo was basically responsible for the creation of the town in 1805. Maru specifically assumed important position in the history of the Caliphate in 1805 and people migrated into the area for different purposes. The year 2015 is chosen as the terminal period of the research because the town witnessed new outlook as a result of the completion of some infrastructural projects, particularly roads within the year. There were other developments with respect to town planning and new layouts including new drainage facilities as well as construction of roads network across the different parts of the town. These facilitated movements, emergence of new wards, and expansion of economic activities as due to opening of more shops.

1.5 Significance of the Study

The significance of the research work was based on the fact that it examined the historical origin of Maru town that facilitated the urbanization process of Maru town. The study shows the dynamics of this phenomenon over period of time. It did not only study the dynamic of the urban growth but had also examined the challenges facing urban center in post-colonial Maru town. The study has examined the rise of Maru Town, its growth and development over the years, from the post-colonial period, through the colonial period to post-colonial development. In these epochs, Maru has witnessed transformations in its demography, economy, infrastructure and politics. This research

therefore, brought these issues to limelight which would be beneficial to subsequent researchers on urban growth and development. The research would be useful to policy makers and to the general readers as well.

1.6 Research Methodology

Research Methodology deals with the sources of data collection, mode of data collection, evaluation of the sources, ways of data collection; including evaluation and analysis of data. In essence, Research Methodology is a technique and systematic way through which a researcher identifies sources through which he will derive data and how such data will be utilize following some determinate set of guidelines. In history, evaluation of sources is important in order to undertand the strength and weaknesses of sources so as to arrive at high degree of objectivity. A researcher needs to use his sources carefully and critically, bearing in mind their own limitations. Sources for historical study can broadly be primary or secondary.

Therefore, in an attempt to study the growth and development of Maru town, both primary and secondary sources were consulted and analysed. The primary sources include archival materials in the form of Memoranda, Reports, District Note Books (DNBs), assessment reports, personal files, letters and correspondences. Such materials are deposited at Arewa House Ahmadu Bello University, Kaduna, National Archive Kaduna (NAK), Waziri Junaidu History and Culture Bureau Sokoto, (WJHCB) and Zamfara State History and Culture Bureau Gusau (ZSHCB).The information contained in the materials were analyzed and interpreted. In addition to that, oral data was collected from relevant people within and outside Maru town.

Secondary sources in the form of published and unpublished works such as textbooks, journal articles, seminar papers, theses, dissertations, biographies and autobiographies that are relevant to this research were consulted as well. Most of these

works are found in Abdullahi Fodiyo Library Complex, Usmanu Danfodiyo University, Sokoto, National Archives Library Kaduna and Arewa House Library Kaduna, College of Education, Maru, Zamfara State library.

The study adopted historical approach in analyzing the data obtained from the aforementioned sources through corroboration and scrutiny in order to arrive at informed opinions and objective judgment. This means that materials produced in the distant past were evaluated through comparison with those produced in the present. However, secondary source materials were as well evaluated through corroboration with primary source materials. Secondary sources in form of text books, seminar papers, journals articles, and published books that are related to the research were also consulted. Also and M.A dissertations and PhD theses were also used in this research. Some of the secondary sources were mainly obtained from Abdullahi Fodiyo and the History Department Libraries of Usmanu Dan Fodiyo University, Sokoto. The data derived from various sources were critically studied, examined, analysed, corroborated and then interpreted.

1.7 Literature Review

This sub-section reviewed some literatures relevant to the theme of study, that is urbanization or history of the evolution, growth and development of settlements. The sub-section therefore, identified and reviewed literatures on the history of Zamfara, Maru town and some parts of Nigeria at large. The available literatures have been reviewed so as to understand the gaps that have appeared in the study of history of the growth and development of Maru town.

Among the several studies that are relevant to this research are Akin Mabogunje's study on the survey of the people of West Africa and how the region attracted human occupation. He ascribes the emergence of urban centres in West

Africa to agricultural revolution and surplus production that accelerated trade and emergence of commercial entrepôts which gradually metamorphosed into urban centers. This work served as a general guide to this research in the history of growth and development of Maru town.¹⁰ Another study relevant to this research is that of Maina who wrote on *Urbanization of Kanem-Borno Empire*. The establishment of Birnin Ngazargamu in C. 1470, according to him, was a concrete historical fact, symbolizing the emergence of new settlements in Borno. The urbanization of Ngazargamu in Borno Empire, according to him, could be attributed to Malam Idris Alooma's policies.¹¹ This study shows the role of individual, Mai Idris Alooma in the development of Kano Bornu. The study will therefore show us ways through which we can ascertain the role of Banaga Sule in his contribution to Maru.

Another work of particular importance is that of Aper, who explained the transformation of peasant economy in Tivland. Though, Aper's work is not on urbanization, but it aided in understanding how colonial policies promoted migration of people from rural to urban centers, exacerbated social problem of hunger, theft and armed robbery in urban centers. Even though Aper did not discuss the pattern of Maru's growth and development, his work was vital in understanding migration and the social problems it caused in Nigerian urban areas.¹² Bako discredited the assertion by some scholars that Sabon Gari was established to protect Islamic culture in Kano. Even though this work concentrated on Sabon Gari, it is as well useful to this because like Maru, it

¹⁰ Akin Mabogunje, "The Land and People of West Africa" in J.F. Ajayi and Michael Crowder, (eds.), *History of West Africa*, Vol. 1, Longman, London, 1976.

¹¹ I.M. Waziri, "Urbanization in Kanem Borno Before the 19th Century", In S. Abubakar (ed.), *Papers on Nigerian History*, Vol. 1, Olu Press, Abuja, 1996, p. 102.

¹² U.J. Aper, "From the Countryside to Urban Centers of Nigeria: The Reaction of Tiv Peasantry to Capital Entrenchment in Agriculture, C. 1965 – 1985." Ph.D Thesis, Department of History, Usmanu Danfodiyo University, Sokoto, 1989.

examines the role of migration of people in the establishment of some settlements inside the town such Tumbus, Yar-Maidama, Yar-Hudu, Saulawa and Kaurar Duma.¹³

Usman¹⁴ treated, among other things, the political economy of migrant communities in Gusau town. He notes the contribution of Yoruba migrants to the development of modern Gusau. The work highlights on the commercial and industrial potentialities inherent in Gusau town. It shows the advent of the rail road in Gusau, a watershed in the arrival of skilled migrant workers, traders and businessmen from the Southern axis of the country. This development, he noted, not only led to the opening up of new commerce and occupations, but equally led to the founding and expansion of existing settlements, especially at Sabon Gari and Tudu Wada areas of Gusau town. Of course, this work is not on Maru's growth and development, but it serves as a help material in carrying out the research. Because it helps us to understand the nature of migrations of Yoruba into some parts of Northern Nigeria and the pattern of intergroup relations between Yoruba and some of their Hausa host communities.

The work of Mabogunje is another important relevant material to this research work. His work on urbanization in Nigeria is the first pioneering work on modern urbanization in Nigeria. According to the author, urbanization in Nigeria passes through three stages namely: pre-colonial, colonial and post-colonial periods. The author ascribes the development of urban centers in pre-colonial period to so many factors that include strategic location, trade and commerce, agriculture, political and religious factors. He further asserted that the British bombardment of Lagos in 1851 marked the beginning of colonization process and colonial urban development of Nigeria. Like Maru, the

¹³ Ahmed Bako, *Sabon Gari: A History of Immigrants and Inter-Group Relations in the 20th Century*. Usmanu Danfodiyo Press, Sokoto, 2006.

¹⁴ A.F.Usman *Intergroup Relation in Gusau: A Case Study of Yoruba and Hausa, C. 1920 – 1966*. Unpublished Ph.D Thesis, Department of History, Usmanu Danfodiyo University, Sokoto, 2007.

conquest of Sokoto Caliphate in 1903 marked the beginning of colonization process and colonial urban development of Northern Nigeria.

However, it was this development in colonialization that brought about the emergence of new cities, like Ibadan, Minna, Makurdi, Jos, Port Harcourt and Kaduna. These cities are what Mabogunje called “colonial city model”. This is because the colonialists set up the pace for development of such cities. Mabogunje concluded that post-colonial urbanization in Nigeria is a continuation and intensification of the process set in motion during the colonial phase. This work of Mabogunje did not discuss the growth and development of Maru but serve as a helping study in this research.¹⁵ Because highlights the processes for the growth and cities during colonial period as a result of the impact of colonial policies.

The work of Makuku is another important material for this research. The author writes on urbanization in Zuru. He gives the history of Zuru people and their migration as well as their final settlement in Zuru Land. Makuku had shown how land fertility and strategic location of Zuru town at the center of Zuru Emirate provided a favourable ground for attracting traders from all angles of Hausaland to settle in Zuru, and this led to its growth and development. Makuku’s work is mainly on the growth and development of Zuru town, but discussed a similar process that will help in understanding growth and development in Maru town.¹⁶ Because it examines the opportunities in Zuru town that served pull factor for immigration and its associated consequences in Zuru town.

M.A. Rufai’s work entitled, *The Growth and Urbanization of Minna, 1910 – 1999*¹⁷ was another relevant material to this research. Rufai’s work examines the

¹⁵ A. Mabogunje, *Urbanization in Nigeria*, University of London Press, London, 1968.

¹⁶ H.A. Makuku, *Urbanization in Zuru, 1919 – 1991*. M.A. Dissertation, Department of History, Usmanu Danfodiyo University, Sokoto, 2005.

¹⁷ M. A. Rufai, *The Growth and Urbanization of Minna, 1910 – 1999*, M.A. Dissertation, Department of History, Usmanu Danfodiyo University, Sokoto, 2009.

historical developments of Minna town with focus on its urbanization down to 1999. He described the urbanization in Minna town from 1910 – 1999 as gradual process and he divided his work into three broad phases; the first phase which covers the period from 1750 to 1900, when the Gbagyi people were settled at the top of Paidia hills and some other settlements. The second phase covers from 1910 – 1960, when Gbagyi people descended to the plain land as a result of colonial economic policies such as rail-way construction and settlement for colonial personnel like GRA, while the last phase covers the period of post-colonial era when several socio-economic and political changes took place because of several developments in the country: military rule, the oil boom, globalization and transition to the present democratic era. The work is relevance as it shows the relevant of democratic rule and military regime in the urbanization process.

Another important and relevant material to this research is that of Nadama who studied north eastern Zamfara where the Jihad led to the springing up of new towns like Kaura-Namoda, Moriki, Zurmi and Gusau. The emergence of these towns according to him was a result of inter-play of various factors such as land fertility, agricultural prosperity and the influx of migrant farmers and traders into the area, which eventually increased the population.¹⁸

Among the relevant works that stated the early history of Gusau town in relation to the larger history of Zamfara kingdom are those of Nadama and Chafe. Nadama's work titled *The Evolution of a City*, traced the early history of Gusau town from its foundation by a revered Islamic scholar, Malam Sambo Dan Ashafa who is a disciple and a supporter of Sheikh Usman Danfodiyo. Favourable factors of arable land, rain, surface and underground water all combined to influence the settlement of people in what is today known as Gusau town. This work of Nadama is not on Maru but it will

¹⁸ Garba. Nadama, "Urbanization in the Sokoto Caliphate: A Case Study of Gusau and Kauran-Namoda". In Y.B. Usman (ed.), *Studies in the History of Sokoto Caliphate*, ABU Zaria, 1979, Pp. 140-162.

serve as a help- mate to this research work.¹⁹ Because it gives us insight on the evolution of Maru town.

The work of Muhammad and Gusau titled: *Gusau Ta Malam Sambo* has provided some important historic explanations on the social, economic and political history of Gusau town from its evolution up to 1979. The work examined the social, economic and political events that shaped the history of Gusau from its foundation up to colonial and post-colonial periods.²⁰

According to the author, the early inhabitants of the town were instrumental to the defeat and final destruction of Yandoto town, a town reputed for its Islamic scholars opposed to the Jihad of Sheikh Usman Danfodiyo. The defeat of Yandoto scholars marked a turning point in the success of the Jihad in Zamfara area. Also, according to the authors, when Gusau town was founded in the early 19th century, it grew rapidly and by the turn of the 20th century, it had grown into a walled town, consisting of nine gates, namely; Kofar Kwatarkwashi, Kofar Dogo, Kofar Goje, Kofar Tubaru, Kofar Yamma, Kofar Jange, Kofar Mai-tsatsa, Kofar Raulayya and Kofar Katsaura.²¹

However, for administrative convenience, Gusau town was sub-divided into five (5) administrative units placed under traditional ward heads, namely; *Galadima* ward, *Mayana* ward, *Magaji* ward, *Madawaki* ward and *SarkinFada* ward. Alluding to the title of Sarkin Katsinan Gusau, the paramount traditional ruler of Gusau, the authors noted that the title was conferred on Mallam Muhammadu Sambo by Caliph Muhammadu Bello after the defeat of the *Habe* rulers of old Katsina Kingdom. After the defeat of Katsina rulers, a division of Katsina land was divided into two, namely: eastern and

¹⁹ Garba Nadama, "The Evolution of a City: A Historical Development of Gusau Town from its Foundation to the Present." B.A. Project, ABU Zaria, 1972, p. 17.

²⁰ B.M. Gusau and S.M. Gusau, *Ta Mallam Sambo*, Ganuwa Publishers Ltd, Zaria, 1979, p. 14.

²¹*Ibid.*

western divisions.²² The eastern division comprises Dakaye, while the western division comprises present town of Gusau and its territories was given to Malam Muhammadu Sambo as Sarkin Katsinan Gusau, a title which has survived to this day. The authors further expatiated on the coming of British colonizers and their roles in the economic transformation of Gusau as well as the factors that aided the emergence of Gusau as a viable commercial and industrial centre.²³ The work is also relevant as it highlights the role of British economic policies in the urbanization. This helps us to have insights on rationale behind colonial infrastructure in Maru.

Furthermore, another vital work that is relevant to this work is that of Usman which discusses the growth and development of Sokoto metropolis from independence in 1960 to 2000. He traces the origin of Sokoto city and its metamorphosis over time due to changing nature of demography, population and government administrative policies. He demonstrates that the changing nature of Sokoto from a traditional semi-urban settlement to a modern city was a direct result of its upgraded status and government administrative capital of Sokoto Province, defunct North Western State. This enhanced administrative status of Sokoto, according to the author and conferred on it some social, economic and political advantages resulting from direct government intervention in projects at the local level as well as in the centralization of social, economic, political and administrative activities in the urban city. This development led to rapid growth and expansion resulting from influx of people, both Nigerian and non-Nigerian immigrants, into the city since the 1960s. He also noted the government policies which aided the smooth growth and expansion of the city, its new found areas and basic social and economic infrastructures

²²*Ibid.*

²³*Ibid.*

among other developments.²⁴ This work therefore is relevant in the sense that it discusses the post-colonial pattern of migration and urbanization.

The work of Umar is also relevant to this study. Written on urbanization in Gusau town, 1996 – 2011, the work discusses the historical origin of Gusau town, population settlements of Gusau town, early economic activities of the people of Gusau town which includes agriculture, livestock production, crafts and occupation/industry such as dyeing, iron smithing and tanning. He also traced the early social and cultural activities of the Gusau town. Furthermore, the author also states that the creation of Zamfara State on October 1st, 1996 transformed Gusau town into a state capital and this brought about tremendous changes in the physical as well as the social and economic landscape of the town. The work was not on Maru town but serves as a guide to this research work.²⁵ The work discusses the relevance or the impact of the creation of Zamfara state on the growth and development of Zamfara State. Similarly, this work discusses the role of agriculture and impact of creation of Maru Local Government on Maru town.

Another important work on Maru is that of Ladan which discusses household wood consumption in Maru District. The work explained its climate as typical savannah and its temperature as high throughout the year except during the harmattan season when it is low. The vegetation of the area is the typical of Sudan savannah, which consists of almost continuous grass cover and few scattered trees over the landscape. The author further discussed the soils, the drainage and agriculture of Maru district as well as the demand for fuelwood by the household as a result of three factors, hikes in the price of petroleum products, affordability of fuelwood and the availability of the fuel wood. This

²⁴ Ibrahim Usman, *The Growth and Development of Sokoto Metropolis from 1960 – 2000*. Ph.D Thesis, Department of History, Usmanu Danfodiyo University, Sokoto, 2000, p. 117.

²⁵ A.M. Umar, “*Urbanization in Gusau Town: 1996-2011*”. M.A. Dissertation, Department of History, Usmanu Danfodiyo University, Sokoto, 2012.

work is on Maru and it serves as relevant material in carrying out this research work.²⁶ This is because the work has shown the relevance of geography in understanding historical events with respect to migration and settlement of people.

Jabaka's work, *Tarihin Garin Maru da Kafuwarsa (The History of Maru Town and its Origin)* examined the history of Maru town and its origin. He accounts for traditional administrative structure of the Maru rulers from Muhammadu Dada to Banagana Ummah. He discusses the development of Islamic education and Islamic schools in the town. The work is directly relevant to this research, but it does not explain the growth and development of Maru from 1805 – 2015 which will be done in this work.²⁷ The work is relevant in the sense it captures chronology of Banagas of Maru and touches some aspects of educational developments in Maru which are also part of this research.

Gusau provides the account of Yandoto in the history of Katsina and Zamfara kingdom, the intellectual contribution of Malaman Yandoto before the jihad and also the political and economic composition of Yandoto before 1804 as well as its relations with Sokoto prelude to the jihad of 1804. This work is not essentially on Maru but serves as a helping material in understanding the nature of Zamfara kingdom before the jihad.²⁸

Similarly, the work of Daniya is another significant source material to this research. Daniya writes on the Sokoto Caliphate to 1903 with emphasis on the reign of Caliph AbdulRahman (Danyen Kasko) 1891 – 1902. The work revealed how the Caliph carried out his administration and crisis involved in Hausaland. His birth and also his demise were discussed by the Daniya. The work was not on Maru but it has direct

²⁶ Shehu. Ladan, Analysis of Household Wood Consumption in Maru District, Zamfara State, Nigeria. M.Sc. Geography, Nigerian Defence Academy, Kaduna, 2015.

²⁷ S.H. Jabaka, *Tarihin Garin Maru da Kafuwarsa*. NCE Project, Advanced Teachers College, Maru, 1985.

²⁸ S.S., Gusau, "The Yandoto Factor In the History of Hausaland to 1806", *M.A Dissertation*, History Department, UDUS, 2009.

relevance to this research work coupled with the assistance given by the people of Maru to suppress Talata mafara and Anka people during the 1891 revolt.²⁹

Furthermore, the work of Jangebe was among the important materials relevant to this work. Jangebe among other things treated the geographical, historical origin, ethnic composition and as well as the religion and education in Morai town. The socio-economic and political developments of Morai town were discussed in the research. The work was not specifically on m Maru town, however, it has relevance to this work particullaly with regard to the Banaga Dan Bature's events which ruled the people of Maru with iron hand.³⁰

Maazu wrote on the origin and development of Tumfafiya in Talata mafara. The work discusses the nature of the town, the people of the town as well as social and economic activities of the town. He also discussed the pre-colonial and colonial periods of the town. Tumfafiya relations with Mafara and other neighbour at that time was also treated in the work. This work serves as an important material to this research, even though the work was not specifically on Maru town³¹

Equally, the work of Na-Allah plays a significant role as a source material to this research work. The work was on the socio-economic contributions of Mayanci Cotton Ginnery since colonial era. He traces the historical background of Mayanci, the geographical setting of Mayanci as well as the structure of the society in Mayanci town. The economic activities of Mayanci with regard to the cotton production during the colonial era, the significance of cotton production in Mayanci, the establishment of Ginnery and lastly, the socio-economic impacts of Ginnery. The work was not actually

²⁹ Usman.Abubakar. Daniya, "The Sokoto Caliphate 1903 with Emphasis on the Reign of Caliph AbdulRahman Ibn Atiku," *Ph.D Thesis*, UDUS, 2014.

³⁰ A.M. Jagaba, "The Evolution of Maru Town in Talata mafara Emirate", *B.A. project*, 2006.

³¹ A. Maazu, "Origin and Development of Tumfafiya Village in Talata mafara", *B.A. project*, 2006.

on Maru town but one of the town under Marus district and the relationship between the town will serve as important guide to this research work.³²

The PhD thesis of Jumare has relevance to our study. Jumare's work was mainly on land tenure in the Sokoto Sultanate.³³ He discusses the nature of the economy and society of the Sokoto Rima Basin, the intellectual contributions of the Sokoto triumvirate on land tenure, and the roles of slaves in the economy of the Sokoto Sultanate. Other issues discussed by Jumare include various forms of economic activities in the Sokoto Sultanate, the changing nature of land tenure under British colonialism and women factor in land tenure of the Sokoto Sultanate. The significance of Jumare's work was in the fact that it addresses issues of land tenure and administration in the Sokoto Sultanate, an area where Maru town also belonged to. However, Jumare's work was not specifically on Maru town. Therefore, issues that primarily centred on Maru's economy and society was not discussed.

Oyedele's work was on urbanization in Northern Nigeria with reference to Kaduna, 1913-1960.³⁴ The author examines the historical origin of Kaduna, its growth and factors that aided its development. He discusses the reasons why the headquarters of Northern Nigeria was moved from Lokoja to Zungeru and then to Kaduna. Other issues raised by Oyedele's include series of migrations into Kaduna, administration of the town, development of education and other infrastructural facilities and economic development. Though Oyedele's work was on Kaduna, it gives us insight on the nature of urbanization during colonial period. The however, is limited on the colonial period. Therefore, aspects

³² Y. Na-Allah, *Socio-Economic Impact of Mayanchi Ginnery since Colonial Era*. B.A. project, Department of History, UDU, Sokoto, 2006.

³³ I. M. Jumare, "Land Tenure in the Sokoto Sultanate of Nigeria, *PhD Thesis*, Department of History, York University, 1995

³⁴ E. O. Oyedele, "Colonial Urbanization in Northern Nigeria, Kaduna 1913-1960", *PhD Thesis*, Department of History, ABU Zaria, 1987

of post-colonial urbanization and its associated challenges were not discussed in Oyedele's work.

A study conducted by Saleh is titled *Birnin Shehu, the City of Sokoto: A Social and Economic History*.³⁵ Saleh examines the foundation of Sokoto, its emergence, growth and development. He discusses Sokoto as administrative centre of the Sokoto Caliphate. The author also discusses the evolution of the economy of Sokoto, particularly craft production such as cloth making, iron working, pottery and so on. These became items of trade in local and long distance markets. Apart from the intellectual tradition in Sokoto, other factors that attracted migrants into Sokoto city were different forms of economic activities in Sokoto. The work of Saleh indicates the pattern of pre-colonial urban settings built on the basis of Islamic tradition. The significance of Saleh's work was also in the fact that it helps in the discourse of factors and forces that shaped the nature of urbanization growth in the pre-colonial period. However, as mentioned above, the work is limited to pre-colonial period.

Mailafia Filaba examines the consequences of rapid urbanization process of FCT on the Karu community.³⁶ He examines the nature of settlements before the making of Abuja FCT. The author then discusses reasons for the relocation of FCT from Lagos to Abuja, the plans for the relocation, the expansion of Abuja FCT, resettlement of Karu communities and transformation of Karu District. The author then examines the impact of these factors on the social, economic and political affairs of Karu. The work of Filaba is therefore relevant in the sense that it studies the impact of government policies on

³⁵ S. Abubakar, "Birnin Shehu, the City of Sokoto: A Social and Economic History, C. 1809-1903", *PhD Thesis*, Department of History, ABU Zaria, 1982

³⁶ M.A. Filaba, "A History of Karu with specific reference to the consequences of the Rapid Urbanization Process of the Federal Capital City Abuja: 1976-2002," *PhD Thesis*, Department of History, ABU Zaria, 2005

urban growth and development and on rural society and economy. However, Filaba's work is only on the post-colonial urban setting.

A study conducted by Ladan, written in two volumes, examines a history of urbanization in Borno with reference to Yerwa (Maiduguri), circa 1880-1960.³⁷ Ladan examines the history of Yerwa, its foundation, the impact of Jihad, emergence of settlements, administrative set up, and the nature of economy and society of Yerwa. The author further examines some colonial developments particularly the impact of the Second World War. Ladan also indicates infrastructural development and role of immigrant communities to the development of the economy of Yerwa. Ladan's work was central in understanding the rise of urban centres in the pre-colonial and colonial Nigeria.

The work of Dhiliwayo was on Sabon Gari, Zaria. Dhiliwayo shows the establishment of Sabon-gari settlement, its mode of administration, economic activities within the Sabon gari and trade associations within the settlement.³⁸ Dhiliwayo attempted to show the rationale behind the establishment of Sabon Gari by colonial officials. However, Dhiliwayo's perspective was that, Sabon Gari settlements sprang up in order to protect Islam from different non-Muslim ethnic groups coming into Northern Nigeria as a result of construction of railways and other opportunities. However, this view of Dhiliwayo cannot actually be accepted as such because colonialism was as strong factor in decline of Islamic education and scholarship especially in the Sokoto Caliphate.

A PhD thesis by Alkasum Abba discusses the significance of the Northern Elements Progressive Union in the Politics of Nigeria, 1950-1960.³⁹ The author discusses the emergence of radical politics in Nigeria with particular emphasis on NEPU. Abba

³⁷. U. Ladan, "History of Urbanisation in Borno: A Study of the Yerwa (Maiduguri) Area, Circa 1880 to 1960, *PhD Thesis*, Department of History, ABU Zaria, 2002

³⁸A.V. Dhiliwayo, "A History of Sabon Garin Zaria, 1911-1950: A Study of Colonial Urban Administration," *PhD Thesis*, Department of History, ABU Zaria, 1986

³⁹. A. Abba, "The Significance of the Northern Elements Progressive Union (NEPU) in the Politics of Nigeria, 1950-1960," *PhD Thesis*, Department of History, ABU Zaria, 2000

raised rise of Nationalism, Human Rights, Nigeria's Democracy, and then the relationship between NEPU and other political parties. Although Abba examines the rise of NEPU, emphasis was not given to Maru town despite its contributions to the development of education and fruition of some nationalist ideology.

Baguda examine a history of Bebeji from 103 to 1996.⁴⁰ In the work, the author demonstrates the strategic and economic importance of Bebeji to *Kasar Kano*. The author indicates how Bebeji attracted peoples of various cultures into it. The discusses land and people of Bebeji, economic activities, colonial conquest and its impact on Bebeji, and then the creation of Bebeji Local Government. This work is relevant in the sense that t shows the rise and growth of settlement, the consequences of colonial rule the role of immigrant communities towards economic development of the town. Although based on the periodization, the work covers colonial and some aspects of post-colonial periods, the work did show changes in infrastructures in Bebeji during colonial period.

Another relevant work is that of Suleiman. He studies a History of Birnin Zaria from 1350-1902.⁴¹ The author discusses the historical origin of Zaria, the influence of geographical environment to human lives, emergence of centralized political institutions, emergence of settlements and expansion of Zaria town and the social organization of Birnin Zaria before 1800. The author further discusses the precolonial Zaria economy and the impact of Jihad on Zaria. The work of Suleiman as it shows a history of a town mainly in the precolonial period. However, the work did not show the role immigrants in the development of Zaria.

⁴⁰. U.M.M. L. Baguda, History of Bebeji, 1903-1996, *MA Dissertation*, Department of History, ABU Zaria, 2007.

⁴¹. U. Suleiman, "A History of Birnin Zaria from 1350-1902," *MA Dissertation*, Department of History, ABU Zaria, 2007

I.A. Mahuta discusses urbanization in Maska Region in the 19th and 20th centuries.⁴² The author examines the origin of Funtua and the pattern of 19th century urbanization in Maska. In the 19th century, as the author shown, urbanization of Maska Region was influenced by Jihad campaings, role of state and migration. In the 20th century, the urbanization of Maska took another dimension as a result of the establishment of Funtua town and colonial socio-economic policies, especially the construction of railways and establishment of European firms. The work however did show the implication of some infrastructures to the urbanization process such as education.

The work of Gwadabe has much relevance to our study. He discusses the origin of Gumel, its people and economic activities.⁴³ Gwadabe examines migration into Gumel before 1800. He further analyses the impact of Sokoto Jihad and precolonial political and economic pattern of Gumel. Gwadabe finally examines Gumel's internal and external relations before the 20th century. The author discusses in details the expansion of Gumel, the role of immigrants and evolutions of Gumel economy. On the aspect of internal internal relations, the author discusses how the people related with one another and how they produced and reproduced the economy. On external relations, the author examines the influence of Gumel on other societies and vice versa. Gwadabe's work is educative, and provides a sound framework for understanding the processes of urbanization in the precolonial period.

⁴². I.A. Mahuta, "Urbanisation in Maska Region in the 19^h and 20th centuries (with special reference to Funtua), *MA Dissertation*, Department of History, ABU Zaria, 1990

⁴³. M.M. Gwadabe, "History of Gumel from the Earliest Time to 1903," *MA Dissertation*, Department of History, ABU Zaria, 1991

A study conducted by Ibrahim studies a History of Shika from 1928 to 1980.⁴⁴ The author discusses the origin of Shika, migrations and nature of Shika's economy by 1928. The main issues raised by Ibrahim were establishment of some colonial infrastructures in Shika, particularly the tobacco farm and stock farm. It was the Government Stock Farm that subsequently became National Animal Production Research Institute (NAPRI). The study was situated on the perspective that colonial policies were to exploit the colonized and developed only the colonisers. Therefore, these colonial farms had negative consequences on Shika people as they lost ample parts of their land. Ibrahim's work is relevant in understanding the role of colonial policies in urbanization and exploitative nature of such policies. However, heavily dwelt on the economic aspects.

In the final analysis, the works reviewed above give us a view on the growth and development in Hausa land and Nigeria in general. However, there were no work specifically on Maru. Therefore, this work will serve as a source of information about Maru town.

⁴⁴. I. A. Zaria, "A History of Shika, 1928-1980," *MA Dissertation*, Department of History, ABU Zaria, 2011

CHAPTER TWO

GEOGRAPHICAL AND HISTORICAL BACKGROUND OF MARU TOWN 1805- 1903

2.0 Introduction

The emergence of Maru town followed almost similar trends in the emergence of other towns and state formation in Hausaland.¹ This implies that, Maru town also passed through different stages of developments, from small hamlet-like settlements (unguwanni) to a village (kauye) and then to cosmopolitan town (gari), with Sarki exercising authority not based on kinship but as a result of authority over territory. Therefore, the peopling and processes of community formation in Maru town were significantly influenced by the geographical environment where Maru is located, religion, economy and migrations.²

The history of the town dated back to the early nineteenth century when Fulani migrants from Tambaranga in Tahoua in the present day Niger Republic and settled within the vicinity of Maru town.³ Before the settlement of Muhammadu Dade and his followers in 1805, Rinnawa people of Dutsi had already settled in the area since around the 17th century.⁴ Therefore, it could be said that the indigenous people of the area are the Rinnawa of Dutsi. Their clan name was Rinnawa, while Dutsi is the ancient capital of Zamfara kingdom, which is now located in the present day Zurmi Local Government area in Zamfara State. Since then the town continued to grow and expand within the same location.⁵ This chapter, explore the historical origin and development of the town. It discusses the factors responsible for its emergence, growth and development

¹ A. Smith, "Some Considerations Relating to the formation of States in Hausaland," in G. A. Kwanashie, et al., (ed.), in *A Little New Light; Selected Historical Writings of Professor Abdullahi Smith, vol. 1.*, Zaria, Gaskia Publishers, 1987, pp. 59-75

² Mallam Hamisu Maru at Gusau on 27/07/2016.

³ Mallam Sani Jabaka at Gusau on 29/07/2016.

⁴ *Ibid.*

⁵ Abubakar Usman Kanoma at Maru on 26/07/2016.

from a small homogenous Rinnawa settlement at Tumbus⁶ to a large heterogeneous center.

2.1 Location of Maru Town

Maru town is bordered by the Talata Mafara and Anka Local Government Areas to the west, Bungudu to the east and Maradun to the north.⁷ The town is the headquarters of Maru Local Government Area created on 1st October 1996.⁸ It is situated on a high plain of Hausaland. The area is underlain by rocks belonging to the Precambrian basement complex rocks.⁹ The town is situated at an average height of about 500 – 1000 meters above the sea level on the plain. It has a wet and dry climate, the temperature is high throughout the year except during the Harmattan season. The area falls within latitude 11°15'N and 12°28'N and longitude 6°E and 6°32'E. The town is about 168km from Sokoto and about 40km to Gusau, Zamfara State capital, which has a population of 291,900 based on 2006 census. However, by 2017, projection of the population is placed at 310,000.¹⁰ Some of the areas in the town include Palace (the seat of Banaga), Nasarawa, Maguntumawa, Kaurar Duma, Saulawa, Yar Mai Dama, Yar Hudu and Tsohuwar Kasuwar, among others.¹¹

Maru town emerged as a result of the 19th century Islamic Jihad in Hausaland. Prior to the Jihad, there was a small settlement called Tumbus under Zamfara kingdom with their ruler called Shasume.¹² Historical account reveals that *Rinnawa* people migrated from Rinni of Dutsi in the present day Zurmi Local Government Area of

⁶ A place in between River Sokoto and Kabai stream within the area of the study.

⁷ S. Jabaka, "Tarihin Garin Maru Da Kufuwar Sa", N.C.E Project, Maru Teachers College, 1985, p. 27.

⁸ Official Document of Maru Local Government, Exhibition at the Abuja International Trade Fair, 29th Sept. 2011 – 12th October, 2011, p. 7.

⁹ S. Ladan, *Analysis of Household Toward Wood Consumption in Maru District, Zamfara State*. Department of Geography, Nigeria Defence Academy, Kaduna, 2015, p. 1.

¹⁰ National Population Commission, Zamfara State Headquarters, Gusau, 2017, p. 7.

¹¹ Hamisu Maru, *Op. cit.*

¹² Mallam Sani Hamisu, Jabaka, 54 Years, Maru, 17/11/2016.

Zamfara State. After their migration, they later settled at Tumbus in the 17th century.¹³ However, the emergence of Maru is mostly attributed to Muhammad Dade, a strong supporter of Shehu Usman bin Fodiyo, the leader of Sokoto Jihad Movement.¹⁴ Dade, as he was popularly called, came from Tambaranga, an area located in Tahoua in the present day Southern Niger Republic.¹⁵ The reason for his migration will be discussed later. But it suffices to say that his migration was influenced by the level of intellectual activities and erudite nature of the Jihad leaders such as Usmanu, Abdullahi and Muhammad Bello bin Fodiyo, respectively. He first settled at Degel in 1794. Degel town was the major center of Islamic revolutionary activities in Hausaland in the 18th century.¹⁶ According to Bunza, Degel attracted erudite Islamic scholars from different parts of West Africa and even beyond.¹⁷ It was in this light that Dade settled and contributed his own quota to the Jihad movements, particularly in most of the battles fought by the Jihadists. After the fall of Birnin Kabi in April 1805,¹⁸ a battle which Muhammadu Dade participated, he left Degel together with his followers and settled in Tumbus.

Maru later became under the Sokoto Caliphate, and the first leader was Muhammadu Dade, but the first turbaned leader of the town was called Banagan Maru Umaru (1836-1860).¹⁹ Maru under the Sokoto Caliphate attracted different people from various parts of the Caliphate and even beyond, making the area another center of Islamic intellectual activities. Scholars, artisans, traders and other occupational groups

¹³*Ibid.*

¹⁴Usman Abubakar Kanoma, Maru, 54Years, 18/03/2016.

¹⁵Mallam Sani Hamisu, Jabaka, op cit.

¹⁶ Usman Abubakar Kanoma, op cit.

¹⁷ M.U. Bunza, "The Degel Factor in the 19th Century Tajdeed Movement in Hausaland".

¹⁸M.B. Alkali, *A Hausa Community in Crisis: Kabi in the Nineteenth Century*. M.A. Dissertation, Ahmadu Bello University, Zaria, 1969. pg91

¹⁹ Alhaji Abubakar Nari Baraden Maru, Bakin Garka, 84Years, 17/11/2015. Note that Muhammadu Dade was the first leader but not turban while Banagan Maru Umarsu was the first turband leader (Sarki) who ruled Maru from 1836 - 1860. He was given the title of Banaga by Muhammad Bello, the Sultan of Sokoto.

from Kabi, Katsina, Kaura Namoda and other parts of Zamfara settled in the town. After the British conquest of Sokoto town in March 1903, an event which marked the final fall of the Caliphate, Maru became a district under the Sokoto Province in 1906.²⁰ The areas that formed the District include Mayanchi, Jabaka, Bingi, Dansadau and Bini. The district had three major village heads which include Tudu, Sarkin Gulbi and Kanoman Jabaka. After the 1950 colonial re-organization of Districts, the area has only one District Head.²¹ Maru became the district headquarters of Kanoma, Mayanchi, Jabaka, Bingi and Ruwan Doruwa in 1906.²²

Maru town became part of Anka Local Government Area in Sokoto State after the Local Government Reform of 1976.²³ However, as the result of the additional Local Government created by President Shehu Shagari administration, Maru district became part of Maradun Local Government Area in 1981. As the military overthrew the administration of Shagari in 1983, the newly created Local Government were dissolved. Maru reverted to Anka Local Government in 1983.²⁴ The creation of Zamfara State and further creation of Maru Local Government on 1st October, 1996, was a major milestone in the history of the growth and development of the town.²⁵ Some major developments like roads construction, provision of healthcare facilities, water supply and other related infrastructural facilities were provided in the town. This research project aims at providing a detailed analysis of the history of the growth and development of Maru town from 1805 – 2015.

²⁰S.H. Jabaka, *Tarihin Garin Maru*. NCE Project, A.T.C.M., 1985.

²¹*Ibid.*

²²*Ibid.*

²³ Sani Hamisu, Jabaka, 54years, Civil Servant 17/11/2015.

²⁴*Ibid*

²⁵Maru Emirate Council, Op Cit.

2.2 Etymology and History of origin of Settlement

The origin of the word “*Maru*”, like various Nigerian communities, has a lot of conflicting traditions. There are four basic traditions that tend to trace the origin of the word Maru. The first tradition stated that the word “*Maru*” derives from the word “*Moor*” (Arabic word) meaning something that is not easily penetrable or easily accessible in terms of warfare. This is because Maru people were warriors, strong enough against all attacks. The area is between River Sokoto and Kabai, which give it protection against external aggression. Rivers Sokoto and Kabai served as defensive barrier for the town during the pre-colonial era because the two rivers could not allow the enemies to penetrate the settlement.²⁶ More so, there were two trees in the area; along the River Sokoto and River Kabai which believed to have spiritual powers, not allow enemies penetrate the town when the River Sokoto and Kabai dried up.²⁷ The second version of the tradition argued that the word *Moor* is not an Arabic word but is similar to Arabic word “*Mur*” (meaning “to command”). Infact, it was as a result of this that Dade used to command his army for warfare, particularly in supporting Shehu. As a result of this, the town was named Maru.²⁸ Another tradition, making the third, stated that the word “*Maru*” is derived from “*Marmara*”, (an Hausa word) meaning swampy area, a place which used to provide water to the people of the Maru since the time immemorial. However, since then, the indigenous people of the area have been Fulani and they continued to remain there because of the availability of water for their herds.²⁹

The fourth tradition stated that the word “*Maru*” is a Fulani word for *Mashaya*, (a Hausa word) meaning a place where livestock drink water.³⁰ Palace historians in Maru

²⁶ Hamisu Yahaya Maru, Civil Servant, 54 Years, Gusau, 04/07/16.

²⁷ Mande Jekada Maru, Retired Civil Servant, 64 years, Maru, 11/08/2016.

²⁸ Prof. Habibu Tambuwal, 65 years, Zuru road, Sokoto, 27/11/2017.

²⁹ S. Ladan, *Op. cit.*

³⁰ Sarkin Gabas 60 Years, Gusau 11/08/2016.

and some few elders in the town confirmed this assertion.³¹ In fact, the commonly accepted version of the word “Maru” derives its name from the second son of Muhammadu Dade, the first Banagan Maru Umaru who ruled from 1836 – 1860 during the reign of Sultan Muhammadu Bello. Although Banaga Umaru, reigned during Sultan Muhammadu Bello for only one year (1836 – 1837), when Bello died the reign of Sultan Atiku, the “U” which is the first alphabet of Umar’s name was removed (because of Dade’s love for his second son Umar and his willingness to name the town Maru), leaving the remaining which makes it Maru and the town of Maru answered the name of Maru from Umaru.³² Some people in the town used to call Maru “Garin Umaru”, meaning Maru the town of Umaru.³³

However, from all indications, that *Maru* was a Fulani word for *Mashaya*, a place where animals drink water, would be more reasonable. This was because of the influence of geography upon the Fulani movement. The Fulani are always after grazing pasture and water for their animals. Moreover, Maru was established by Fulani and the town has water where the Fulani take their animals to drink. Therefore, the derivation of the name of a town, Maru, from a Fulani word, *Maru* for *Mashaya* would be acceptable.

The origin of Maru town is partly associated with the settlement of Fulani herdsmen under the leadership of Muhammadu Dade. There were different traditions on the nature, context and rationale behind the migration of Dade from his original home at Tambaranga in the Tahoua region of the present Niger Republic to Maru.³⁴ Migration and settlement had been ancient phenomena in Hausaland.³⁵ And also from other part of

³¹ Muhammad Jakada Maru on 27/03/2016 at Maru, age 70. Among these historians include Muhammad Nuhu 74, Mal. Shehu and Mamman Sani 68.

³² Aliyu Ala Maru at Maru on 27/03/2016.

³³ Abubakar Usman Kanoma *Op. cit.*

³⁴ Usman Abubakar Kanoma, *Op. cit.*

³⁵ S.S. Gusau, *Op. cit.* p. 44.

the Sudan which includes Air and Adar to Hausaland,³⁶ in this regard, the period from the end of the 18th century to the beginning of the 19th century witnessed growing political crisis in Air and Adar, this development impacted negatively on the political and commercial activities of the area. In Adar for instance, the Sultan in Agades was bedeviled by succession dispute and coups during the period. These disputes necessitated the migration of many clans within the area to many places in the *BiladalSudan* especially Hausaland. To this end, there are many version of Dade's migration to Hausaland.³⁷

The first versions stated that Dade left Tabaranga due to power tussle with some ruling families of his village. While the second tradition reveals that he left home due to conflict with his relatives as a result of possession of livestock. The third view and the most acceptable amongst the people of Maru hold that Dade was attracted into the area by availability of pasture and water for his livestock.³⁸ A close analysis of this view raises fundamental questions on the authenticity and validity of this assumption. The reason is simply that if at all Dade held from Tahoua in Niger Republic, the dominant people of the region (Tahoua) are Tuaregs not Fulani as claimed by the tradition. Furthermore, reasons for the migration, number of families involved and their relationship with traditional rulers of Zamfara kingdom were not mentioned in the tradition.³⁹ Furthermore, oral sources show that Dade and his subordinates passed several places before settling in Maru. Such places include among several others, Tsohon Birnin Banaga, Baddam, Gada, Karamkashe and Tumbus (located at the present Palace of Banagan Maru).⁴⁰

³⁶Muhammadu Kwaire, A History of Tuareg Migration from Niger Republic to Sokoto Metropolis, 1900 – 1985. *Ph.D Thesis*, Department of History, UsmanuDanfodiyo University, 2002, pp. 122-123..

³⁷*Ibid*

³⁸*Ibid.*

³⁹*Ibid.*

⁴⁰*Ibid.*

Dade continued with his journey to various places until he reached Tumbus and establish his own settlement far from Tabaranga. He migrated from Tabaranga of Tahoua in the present day Niger Republic with his followers in 1793.⁴¹ Hardsmen had an expertise in warfare, together with his people came along with their livestock. They moved westward till they reached Zamfara in Hausaland.⁴² In addition to this, before reaching Tsohon Birnin Banaga, Dade met Sheikh Usman Ibn Fodiyo at Degel in 1794.⁴³ Degel was the Centre of Islamic Intellectualism in Hausaland, and it attracted erudite Islamic scholars from different parts of West Africa and beyond.⁴⁴ It was in this light, that Muhammadu Dade settled and contributed his own quota to the Jihad movement, particularly in most of the battles fought by the Jihadists.⁴⁵ He later left Degel together with his followers, and settled at Tsohon Birnin (old city) of Banaga located in Murai town of Talata Mafara area, of Zamfara State.⁴⁶

Dade was confronted with challenges from the Habe rulers of Murai in Zamfara Kingdom. Prior to his settlement in the area, there was existing tension between the Hausa aristocrats and their subjects particularly the Fulani under the leaders of Sheikh Usmanu bin Fodiyo. There were general anti-Fulani sentiments owing to the belief that Sheikh Usman Danfodiyo intended to overthrow the Habe rulers and replace them with new political order headed by the Fulani. This atmosphere of mistrust affected greatly the relationship between Dade and Banagan Murai Dan-Bature.⁴⁷ It was in this light that Banagan Murai Dan-Bature used the tactics of “invite and kill”, since from the time he was told about the Fulani over-lordship will occur in Hausaland. He used all means

⁴¹Sani Hamisu Jabaka. *Op. cit.*

⁴²*Ibid.*

⁴³*Ibid.*

⁴⁴ M.U. Bunza, “The Degel Factor in the 19th Century Tajheed Movement in Hausaland”, being a Paper Presented at Faculty of Arts and Islamic Studies Seminar Series, Usmanu Danfodiyo University, Sokoto, 26th February, 2016 at New Faculty Board Room.

⁴⁵*Ibid.*

⁴⁶ M.B. Alkali, A Hausa Community in Crisis: Kabi in the Nineteenth Century. M.A. Thesis, Ahmadu Bello University, Zaria, 1969. Pg 96.

⁴⁷Usman Abubakar Kanoma, *op cit.*

possible to prevent that from happening, but all his plans and efforts proved abortive, especially when he saw Dade and his men, mostly Fulani, in large numbers. This motivated him to adopt the tactics of “invite and kill” without any fear or favour, since he considered Dade and his men as an absolute threat to his rule as a Habe ruler in Hausaland in the 19th century.⁴⁸

Invariably, Dade decided to leave his domain to Gada where he also faced similar challenges.⁴⁹ Staying at Gada (a town in the present day Bungudu Local Government of Zamfara States) was a short one as a result of the belief, that the Fulani will rule Hausaland and this was the same challenge he faced at Tsohon Birnin Banaga by Dan Bature.⁵⁰ He decided to leave the area for the people of Gada and migrated to Karamkashe, an old settlement behind the present College of Education Maru (C.O.E, Maru), from where he sojourned to Tumbus, the present Maru town.⁵¹ He met Rinnawa of Rinni with their leader called Shasume. Shasume was the one who permitted Dade to settle in Tumbus. He served as the leader, Chief Imam and judge in the new settlement at Maru. After some time the Rinnawa left Maru for Dade and his people. The leader of the Rinnawa founded the present town of Jabaka just about a kilometer away from Maru town.⁵² See appendix I for the rulers of Jabaka from 1806 to date.

The history of Maru cannot be complete without tracing the history of early wards occupied by different migrant groups that formed the town in the early period. These wards were not established at the same time rather at different epochs in the history of the area. Below is a map of Maru showing the respective settlements.

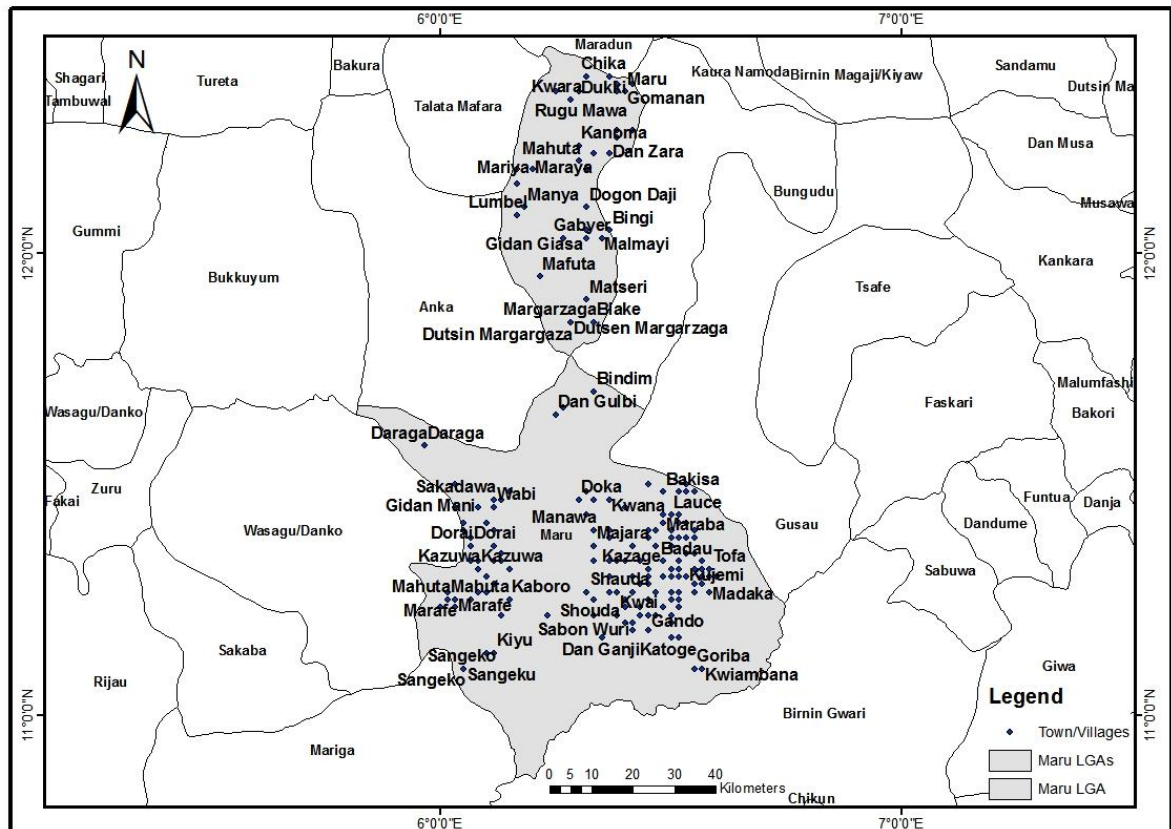
⁴⁸ Sani Hamisu, *Op. cit.*

⁴⁹ *Ibid.*

⁵⁰ *Ibid.*

⁵¹ Oral Interview with Yakubu Na-Umma, age 50, at Maru on 16/08/2016.

⁵² *Ibid.*



Source: GIS Lab Department of Geography UDUS, 2015

Figure 2.1 Map of Maru Local Government

2.2.1 Tumbus Ward

The first settlement was at Tumbus. The meaning of the Tumbus remains unclear. What is known is that it was established by the Rinnawa clan. Tumbus ward is located at the tributaries of River Sokoto and River Kabai, a very short distance in the western part of Maru town. This was the first abode of Muhammadu Dade the founder of Maru town, because of the availability of water for domestic use and dry season farming. Arguably, the presence of these two rivers and their tributaries along Maru influence the settlement of the first generation of migrant communities in Maru and the rivers were also for their herds of cattle to drink.

2.2.2 Yar Mai Dama

This ward was one of the areas in Maru that came into existence as a result of migration of the people of Dade from Tsohon Birnin Banaga in 1805. The ward is located in the western part of Maru. The people migrated to Maru because of the successive harassment by Dan Bature (the name of the ruler of tsohon birnin Banaga). However, the ward has a lagoon and the people of the area solely engaged in groundnut farming. In contemporary period, the ward became famous in groundnut production, processing as well as a centre for Islamic learning.

2.2.3 Kaurar Duma

This ward was established by the migrants from Talata Mafara when permission was granted to them to settle in Maru by Banaga Umaru (1836-1860). It was said that their migration was as a result of conflicts at Mafara. Their leader is called Duma, the people of Maru use to call the area *Kaurar* (migration) Duma who happened to be their leader. The ward is located in the eastern part of Maru; it is in this area that the house of Galadiman Maru is located. Also the ward became a famous center of blacksmithing. However, it was actually ascertained from the learned the art of smithing.

2.2.4 Saulawa

The name of the area came about as result of an event between the Banaga Umaru and his slave who ran away during a battle. When the slave was found and arrested by Banaga, he confessed, “*Ba gudu naiyi ba na dai dan Saule ne*”, meaning, it was not a retreat but a strategy to take a cover. The area is now named as Saulawa. Saulawa is located to the western part of Maru town. The inhabitants of the ward were mostly butchers, that is why the Sarkin Fawa of Maru came from the ward. Due to

proximity, the Chief Imam of Maru Alhaji Salisu Sulaiman (Alkali) and the Chief Imam of COE mosque Alhaji Ladan Ahmad all reside in this area.

2.2.5 Nasarawa

Nasarawa made up of one of the wards. It was named after some people who migrated to the area from Kwatarkwashi as a result of the unrest in their former village. Oral account revealed that the people of Kwatarkwashi who migrated to the area now known as Nasarawa, were prosperous in their activities, that was why the area was named as Nasarawa, from the Hausa word “Nasara,” meaning success. The area is located in the southern part of Maru town. It is in this ward that COE, General Hospital, JNI, Dade Primary Schools and Power House as well as MTN and GLO Networks were located.

2.3 People of Maru

The early inhabitants of Maru were Rinnawa people. Later on, owing to migration and the Jihad of 1804 in Hausaland, the area witnessed the settlement of other people. The Jihad transformed virtually all the important social, economic and political institutions in the region particularly in the Rima Basin. Such transformations did not leave human settlements untouched. Indeed, the spiritual aspect underwent considerable changes.⁵³ Many people from Tambaranga (in Tahoua, present day Niger Republic), for example, migrated to and settled in Maru.⁵⁴ These people who came from Rinni of Dutsi were the first settlers of Maru town.⁵⁵ There are many traditions about the origin of the Zamfara in Dutsi. The traditions claimed that the Zamfarawa, who are the original inhabitants of the town, came from Habasha (Ethiopia). They are said to have settled at

⁵³ Ashiwaju, G. *et al.* A History of Some Towns and Cities of the Nigerian Savannah, Nigerian Magazine *Cities of the Savannah*, 1989, p. 46.

⁵⁴ Aliyu Ala Maru, *Op. cit.*

⁵⁵ Garba Nadama, *The Rise and Collapse of Hausa State: A Social and Political History of Zamfara Kingdom*. Ph.D. Thesis, Department of History, ABU, Zaria, 1977, p. 48.

Dutsi via Borno.⁵⁶ The people that settled in the area were only 70 (seventy) in number.⁵⁷ After seven years, the Zamfarawa chose one among them as their leader based on his courage and leadership acumen. They chose Dakka. Ever since, the throne of Sarkin Zamfara has been descendants of Dakka and Kirari. Sarkin Zamfara, for instance, had to this day remained the “Pillar of the House of Dakka”.⁵⁸

The second version ascribed the origin of Zamfara to a marriage relationship between Fara, the daughter of Sarkin Gobir and some hunters that found her in the bush after she was driven away by her father and ran as far away as Kano. The whole place was a thick forest. The circumstances that explain her flee was that her father wanted to give her out for marriage by force. One of the eldest among the hunters called Uban Tunga married Fara and she gave birth to a baby boy. She directed him to take her back to her parents. On reaching her father's land Sarkin Gobir Ari, he gave him a place to settle in a forest near his house. After some time and in the event of fetching water, an old woman came across Fara and immediately the woman exclaimed “this girl”, Fara smiled back then the old woman rushed into the house of Sarkin Gobir making “Guda” a high pitched sound made through the nostrils by women. The old woman told the senior wife of Sarkin Gobir of her encounter with Fara. On hearing the sound of Guda, Sarkin Gobir asked what was happening and he was told about Fara's return. He ordered the beating of drums.⁵⁹ An enormous number of men mounted on horses, turned up and they escorted Fara to a beautiful uphill settlement, Tudu, thence, the place became known as Tudun Mazan Fara or (zuwan) coming uphill of the men of Fara.⁶⁰ Gradually,

⁵⁶ S.S. Gusau, A History of Zamfara 1767-2013. *Ph.D Thesis*, Department of History, Usmanu Danfodiyo University, 2017, pp. 21-22.

⁵⁷ *Ibid.*

⁵⁸ *Ibid.*

⁵⁹ *Ibid*, pp. 24-25.

⁶⁰ *Ibid.*

the name changed to Zamfara. In 1800, when Uban Tunga died, his son was given the title of being in charge of Zamfarawa In 1700.⁶¹

The third version stated that the origin of the Zamfarawa was a marriage between a Katsina father and a Gobir mother. Whichever version one looks at, one will find out that they all implied that the dynamism of language in the course of time was what made the change from Fara to Zamfara. Many towns in the Central Sudan seemed to have gotten their present names through this kind of dynamism. For instance, Gusau is said to have come from 'Ku gusa' meaning 'shift', like the origin of Katsina is from Katsi, meaning 'cut' and Maru from Umaru meaning the ruler of the town. Dutsi itself has continued only as a pre-Islamic religious Centre of the Zamfara.⁶²

However, some of the ancient settlements associated with the most powerful spirits which became the important centres of population before the 18th century include Dutsi, Tozai Jata and Tsohuwar Banaga (Murai). As the name indicates, the settlement of Dutsi is situated in the most fertile valleys in the upper part of the river Bunsuru and Gagare.⁶³ The valley along the two rivers covers a distance of about seven kilometers on both sides of the town. In the midst of which are the rock outcroppings where the houses of the people of Dutsi are also situated. Beyond the valley, the settlement is flanked on all directions by high ground that merges with the inselbergs of the dissected plateau area running all the way along the Zamfara-Katsina boundary. The prominent outcroppings and hills further away from the town are known by various local names such as the Komar Hamada or Dutsi Mai Kogo.⁶⁴ These outer ranges of hills, the *fadama* within which the settlement is situated, and the rocky borders with the dwelling places spreading right to the edges of the rocks, gives the scenery a wild and romantic

⁶¹*Ibid*, pp. 24-25.

⁶²*Ibid*, p. 42.

⁶³*Ibid*, p. 54.

⁶⁴*Ibid*, p. 55.

appearance.⁶⁵ It was the natural defenses and the presence of the *Ishoki* that attracted the earliest settlers to this area. The Rinnawa tradition reveals that these people were Fulani, they have cattle, in order to have good living condition for their stock, they need water and greener pasture to cater for these livestock. This was why they moved from one place to the other in search for pasture.⁶⁶ It was in this process that settlement was found at a place called “Tumbus” located near the present day Emir’s palace of Maru which was in between a river called Kabai and River Sokoto.⁶⁷ These two sources of water for livelihood gave them an upper hand and sample opportunity to settle in the area because the area serves as protection against any external threat.⁶⁸

With regard to Banagaship, the meaning of the ward came from Baggana which means a warrior. However, daily usage by the people transformed it to Banaga which later formed the traditional title of a ruler. In Maru, the title was used instead of Sarki or Emir because it was borrowed from Banaga Dan Bature, and people used the title on their leader. This coupled with the choice made by Sultan Muhammadu Bello of the title on the leadership of Maru.⁶⁹ See the list of the traditional rulers of Maru below from 1805 to the present.

⁶⁵*Ibid.*

⁶⁶*Ibid.*

⁶⁷ Hamisu Maru, *Op. cit.*

⁶⁸*Ibid.*

⁶⁹Suleman ladan maru, *op cit.*

Table 2:1 Rulers of Maru from 1805 to the Present

S/No.	Name	Period of Rule
1.	Muhammadu Dade	1805 – 1836
2.	Banaga Umbaru Muhammadu Dade	1836 – 1860
3.	Yunusa Muhammadu Dade	1860 – 1870
4.	Sule Maikwangare Muhammadu Dade	1870 – 1906
5.	Muhammad Karfe Yunusa	1906 – 1923
6.	Abdullahi Abashi Umbaru	1923 – 1934
7.	Ibrahim Na Annabi Shadawa I	1934 – 1934
8.	Muhammadu Mai Turare Muhammadu	1934 – 1936
9.	Muhammadu Shadawa Abdullahi Abarshi	1936 – 1937
10.	Muhammadu Bature Abubakar Abba	1937 – 1943
11.	Suleman Muhammadu shadawa II	1943 – 1956
12.	Ibrahim Muhammadu shadawa	1956 – 1989
13.	Ibrahim Na Umma Abubakar (First Emir)	1990 – 2012
14.	Abubakar Chika Ibrahim (Second Emir)	2012 - date

Source: Maru Emirate Council 2015.

However, with the settlement of Rinnawa people in Maru in the 18th century, they became the first inhabitant of the area. But with the coming of Muhammadu Dade, Rinnawa people relocated to Jabaka (a town not far from Maru). An oral account in Maru town reveals that there were two clans who settled in Maru town, the Rinnawa Fulani from Zurmi and the Fulani of Tambaranga, under the leadership of Muhammad Dade. The relevance of Zurmi to the history of Zamfara is very important because it serves as earliest headquarters of Zamfara kingdom.⁷⁰

The first set of Rinnawa Fulani settled temporarily in the area called Tumbus (Maru) while the second Fulani of Tambaranga settled permanently. This was because the Rinnawa as the first settlers in the area gave Dade the chance of settling permanently,

⁷⁰ Garba. Nadama, *Op. cit.* p. 67.

and these developments made him to settle permanently in the area.⁷¹ Dade and his men having full control of the area, they continued their Islamic, economic and political activities which includes the observing of five daily prayers, Islamic teaching and preaching.⁷² It was with this that gave him the opportunity to become the first ruler of Maru.

2.4 Maru Old Market

The history of Maru old market can be traced back to the reign of first Sarkin Maru, Muhammadu Dade (1805-1836). The main predominant economic activities in Maru were agriculture and rearing of animals. Therefore, in addition to these, were the activities of pottery and weaving. These became the earliest items of trade in Maru Market. The market was initially patronized mainly by local traders. As Maru was strategically located along the route from Sokoto to Gusau, it was therefore not surprising that it became known to traders elsewhere and to travelers as well. Maru Market became important centre for the sale of grains principally sorghum, millet, beans and groundnut. There were also livestock such as goats, sheep, cattle, and in some cases, camels. Therefore, in the precolonial period, Maru used to be prosperous during the dry season.

One of the richest trader in Maru Market was Musa Ajiya Laho. He was a grain merchant in Maru Market.⁷³ Musa Ajiya lend money to small scale business men in Maru Market.⁷⁴ Women were also active especially Maduga Jummai, a wealthy trader in agricultural products. She sold mainly potatoes.⁷⁵ Maru Market was patronized by many

⁷¹ Sani Hamisu Jabaka, *Op. cit.*

⁷² Abubakar Usman Kanoma, *Op. cit.*

⁷³ Isah Abubakar Isah, 80 Years, Tsohuwar Kasuwa, Maru. 22/04/19.

⁷⁴ Murtala Ibrahim, 75 Years, Tsohowar Kasuwa, Maru, 20/04/19.

⁷⁵ Hajia Asmau Muhammadu, 84 Years, Maru, 22/04/19.

villages and towns from far and near such as Lugga, Gwammana, Jabaka, Kadauri, Mayanchi, Kanoma, Bungudu, Nahuche and Kaura Namoda.

Maru Market was patronized on weekly basis, every Friday. The need to attend Juma'at prayers in Maru town by some residences of villages surrounding Maru town contributed in making the market more prosperous. This was because those who came to Maru to observe Juma'at prayers also would attend the Market. This was more so, especially as the Juma'at Mosque was not far from the Market and Palace.⁷⁶

During colonial period, the market was popular for the sale of cotton and groundnut. It served as the collation centre for groundnut needed by colonial officials. The Market continued to expand to the level that by the early 1970s, the need for relocation became more apparent because there was no access for expansion owing to River Sokoto that was not far from it and it was highly congested due largely to high patronage. Therefore, the Market was relocated to its present site.

2.5 Economic Activities in Precolonial Maru

Maru had different forms of economic activities in the precolonial period which are explained below.

2.5.1 Agriculture

Agriculture was the main economic activity of the people of Maru in the precolonial period. In almost every family, agriculture was organized on the leadership of the head of the family.⁷⁷ The predominant form of labour was therefore household. Women also participated by cultivating small farms not far from the metropolis.⁷⁸ Land was usually acquired through inheritance, gift and clearing of some bushy areas.

⁷⁶ Liman Abubakar, 80 Years, Islamic Scholar, Maru, 25/04/19.

⁷⁷ Mallam Usman Dan Kurna, 77 Years, Farmer, Maru, 23/02/17.

⁷⁸ Mallam Muhammadu Rabiu Tatu, 87 Yers, Farmer, Maru, 24/02/17.

Agriculture was mainly practiced during the rainy season with relatively few planting during the dry season.

Most of the tools used then were simple traditional farming implements like hoe, sickle and cutlass. The predominant crops cultivated were grains particularly sorghum, millet and maize. There was also groundnut, beans and cotton. Some households used to sale the products of their farms in order to satisfy some of their needs. But the substantial part of proceeds was subsistence.⁷⁹

2.5.2 Pastoralism

Pastoralism was also an old, if not the earliest, economic activity in Maru town and its vicinity. The location of Maru town itself, as explained elsewhere above, was influenced by the availability of pasture and River Sokoto, among other streams. Therefore, the pastoral Fulani, in their nomadic adventures, settled in the area of Maru. The Rinnawa people and followers of Muhammadu Dade were pulled into the area of Maru by its pasture and water. Therefore, Maru became a centre of cattle, sheep and goats. No wonder Maru Market became famous in the sale of animals such as cattle.

2.5.3 Pottery

Another important economic activity in Maru is pottery. The availability of clay and the need to satisfy human wants of domestic utensils influenced the emergence of pottery industry. Pottery in Maru, like in other parts of Hausaland, was done usually for sale in nearby markets. Therefore, pots of various sizes, shapes and designs, were found in Maru market. This includes cooking pots (tukwane), open clay basin (kasko), local oven (tanda), bowl shaped vessels, lamp (fitila), big pots (randuna), water jugs (butoci) and *asusu* for storing money.

⁷⁹ Mallam Abubakar Wango Nasarawa, 77 Years, Farmer, Maru, 22/02/17.

2.5.4 Tanning

This was also another important economic activity in Maru. Tanners in Maru obtained animal skins from Maru town and its environs. They produced products of various forms such as bags, shoes and sheath. These products and others were sold at Maru market and some parts taken to some neighbouring markets at Anka, Kaura Namoda, Zurmi, Bungudu, Ruwan Dorowa and other place for sale. One of the renowned tanner in Maru town was Mamman Mai Jima. He was a skillful tanner.

2.5.5 Blacksmithing

This industry in Maru played important role in the production of tools needed in many other occupations. The significance of blacksmithing was in the fact that, many other occupations needed it. For instance, tools made by blacksmiths were used by farmers, hunters, in households, palaces, women and warriors. Blacksmiths in Maru produced knife, sickle, hoe, axe, harvesting implements, keys and other iron products. Blacksmiths also repair tools, including local guns.

2.5.6 Dyeing

Dyeing was an important occupation in precolonial Maru. It was a process of colouring cloth in order to make it look new and more attractive. Dyers made dye pits and used baba indigo. *Dussa*, guinea corn stalks and cam wood were also used. Dyers in Maru dyed in different colours such as blue, green, red and black. Natron and ashes were also used in the process of dyeing. There were three main areas of dyeing in Maru which include Marinar Saulawa, Marinar Maidama and Marinar Arna.

2.5.7 Trade

As discussed in in sub-section on Maru old Market, Maru town was also a centre of trade. The earliest items of trade in Maru were grains such as sorghum and millets. Other items of trade were animals like cattle, goats and sheep. Farming implements were also brought to Maru, and in some cases, taken from Maru to other neighbouring villages. Goods were transported, usually with the aid of donkeys, horses and some occasions, camels. Trade was conducted on barter and through the local currencies, such as cowries.⁸⁰ Maru had trade relations with Anka, Kwanni, Kaura Namoda, Gummi, Sokoto, including Kwanni, Maradi and Tawa.⁸¹ We can therefore reasonably suggest that, the people of Maru engaged in both, short and long distance trade.

2.6 Maru under the Sokoto Caliphate 1805-1903

One of the most crucial factors that precipitated the 1804 Jihad, particularly at the time it occurred, was the personality of Usman ibn Fodiyo. Shehu UsmanDanfodio a learned theologian and a pious *sufi*, heir to a centuries-old tradition of learning and social respectability in his family. He had all the makings of a successful charismatic leader. It was his towering personality that called into coordinated existence, the many scattered *Jama'as* of Hausaland and beyond it. The phenomenal growth of his *Jama'a* in Gobir produced the political tension between his group and established authority which exploded in military conflict (the Jihad of 1804).⁸² The Jihad led to the establishment of the Sokoto Caliphate, the largest political unit in the nineteenth century West Africa. The Caliphate united the Hausa states politically for the first time in their history. Apart from the Hausa states, the Caliphate also embraced the greater part of northern Nigeria,

⁸⁰ Lawali Muhammadu, 75 Years, Trader, Kware, Maru, 19/05/19.

⁸¹ Ibid.

⁸² O. Ikime (ed.), *Groundwork of Nigerian History*, Heinemann Educational (Books) Nigeria Plc, Ibadan, 1990, pg. 6.

including such non-Hausa states of Adamawa, the Nupe, the Gwari and Ilorin.⁸³ Islam and Islamic activities were propagated in Hausaland. It was during this time that Muhammadu Dade supported Sheikh Usman in carrying out Jihad movements and its activities.⁸⁴ With the defeat of Gobir, Kabi and Zamfara Kingdom, Maru became under Sokoto Caliphate. However, in supporting Sheikh Usman Ibn Fodiyo in Hausaland, it was gathered that Muhammadu Dade gave Sheikh a very strong support at time of need.⁸⁵

Later on, under the leadership of Muhammadu Dade, Maru town became fully under the Sokoto Caliphate. The cordial relationship with Sheikh Usmanu bn Fodiyo in 1808 Dade been sent to Zaria to take control of the place temporary before a leader for Zaria was appointed, but he chose to stay in Maru town.⁸⁶ In 1806, Kanoma was defeated under the leadership of Aliyu Jodi with support of Dade. Since then, the town became under the Sokoto Caliphate. Muhammadu Dade Dynasty has been in charge of the traditional affairs of the town from Umaru Muhammadu Dade to Alhaji Abubakar Chika Ibrahim.⁸⁷ This has its origin when Muhammadu Dade was instructed to look after the affairs of Zaria on behalf of the Caliphate. While there, he was instructed to stay together with them pending when a leader was appointed in Zaria. Not long Dade requested that he should be allowed to return back to his settlement (Maru). Muhammadu Dade's request was granted and he went back to Maru and met his people.⁸⁸

After the return of Muhammadu Dade, Sheikh Usman Ibn Fodiyo appointed him a leader of his people which he declined (because he want to emulate Shehu), saying that he wasnot interested in the leadership but rather continued teaching and other Islamic

⁸³ J.F.A. Ajayi and M. Crowder, *History of West Africa*, volume one, second edition, p. 600.

⁸⁴ *Ibid.*

⁸⁵ Mal. Muhammad Salisu, 83 years, Arabic Teacher, Maru, 5/06/ 16.

⁸⁶ Muhammad Jekada, *Op. cit.*

⁸⁷ Sani Hamisu Jabaka, *Op. cit.*

⁸⁸ *Ibid.*

activities. In honour of the contribution given by Muhammadu Dade and his able men in the Jihad, Sultan Muhammadu Bello merged Kanoma with Maru.⁸⁹ Due to his courageous contribution and success in the Jihad, Sultan Muhammadu Bello for the second time after Sheikh Usmanu Ibn Fodiyo, asked him to be the leader of Maru town. When he personally rejected the offer, because of his old age, his first son Abubakar Sidiq was asked to take the mantle of the leadership. But, he too was not interested.⁹⁰ Abubakar's younger brother Umaru accepted the request, saying that elder's advice should not be rejected.⁹¹ After Umaru was turbaned, he was given the title of Banaga borrowed from Murai (Banaga is a Hausa word in Murai which means warrior). Therefore, sultan Muhammadu Bello conferred the title of Banaga to Umaru, the third male child of Dade, making Umaru the first Banaga of Maru. The title of Banaga has direct influence with Banagan Murai- Dan-Bature, a military hero that caused a serious havoc to the Caliphate, after his death in Gada, similar title was now replicated in Maru so as to reduce the strong influence of the title.⁹²

Furthermore, the confirmation of the appointment of Banaga of Maru used to be carried out from Sokoto. If a Banaga dies, the King makers will choose the next Banaga,⁹³ and then his name will be sent to Sokoto for approval. If the Sultan approves his appointment, then he will be asked to come to Sokoto for turbaning, but before a new Banaga was appointed, the Caliphate will send representative to take charge of the administration before the appointment.⁹⁴

Unarguably Maru has never been defeated in a battle because of their strength and power. The revolt against the Caliph in Sokoto was in 1891 at Talata Mafara within

⁸⁹Mande Jekada, Retired Civil Servant, 70 Years, 11/08/16.

⁹⁰ *ibid*

⁹¹ DNB No/93/13/39 at Waziri Junaidu History and Culture Bureau, Sokoto, p. 11.

⁹² *Ibid.*

⁹³ Mallam Salisu Maitafsiri, age 77, at Maru on 18/08/2016.

⁹⁴ *Ibid.*

the metropolis. The cause of the revolt was the granting of a disputed town, Birnin tudu to the chief of Burmi by Sokoto.⁹⁵ Thus, in 1891 when Abdurrahman was appointed Caliph of Sokoto, Buzu, the Chief of Talata, with the support of the Chief of Anka, refused to visit Sokoto for the traditional homage. The two chiefs were declared rebels and all the emirates were directed to cease all intercourse with them. Then, the Caliph led a big force and encircled the rebel towns. Consequently, the people of Talata Mafara deposed their Chief and sued for peace. Anka, the other town had no alternative but to follow it.⁹⁶ It was during the crisis that the warriors of Maru town supported the Caliph against Talata Mafara and Anka town.⁹⁷ It can therefore be said that, the caliphate was already facing internal challenges before the colonial conquest of 1903. The subsequent caliphs did not give attention to Jihad and scholars in Sokoto had to even complained of inattention of caliph in the renovation of Mosques. There were also cases of revolts. The Kano civil war was also a serious challenge in caliphate as it escalated as a result of succession dispute and caliphate's interference in the process.

Conclusion

Maru was founded in the first decade of the 19th century, specifically in 1805. Since then, the town continued to witness influx of people. This contributed to its expansion and then some wards emerged such as Tumbus, Yar Mai Dama, Saulawa, Nasarawa and so on. Maru was an important town in the Sokoto Caliphate. Forces from Maru assisted the Caliphate to quench revolts of Anka and Talata Mafara in the early 1890s. This therefore shows, although Maru was founded at a time when the Jihad had already started, it became committed in its support for the Caliphate.

⁹⁵ M. Last, *op. cit.* pp. 130-132.

⁹⁶ O. Ikime, *Groundwork of Nigerian History*, *Op. cit.*, p. 309.

⁹⁷ Oral Interview with Mal. Hamisu Maru, *Op. cit.*

CHAPTER THREE

COLONIALISM AND EXPANSION OF MARU TOWN 1903 - 1960

3.0 Introduction

The year 1903 marked the fall of Sokoto Caliphate under the British rule.¹ This made the Caliphate to become directly under the British control.² The colonial regime introduced social and economic reforms as well as created districts to suit the new political dispensation. This chapter examines the growth and development of Maru under colonial rule (1906 – 1960). It examines the various factors that led to the growth and development of Maru town. Among the major factors of the growth was the creation of Maru as a district in 1906, the colonial economic reforms, colonial infrastructure, intergroup relations, mining as well as educational development. In essence, this chapter examines the consolidation of colonial rule in Maru town.

3.1 Creation of Maru District in 1906

The first half of the 20th century was another period of transformation in Maru. It was the period which Britain took control of Sokoto Caliphate. The imposition of colonial rule by the British necessitated changes and establishment of policies to support the smooth running of colonial objectives. The conquest of Sokoto and the desire to ease colonial administration of the Caliphate led Fredrick Lugard in 1903 to create provinces³. Furthermore, Sokoto Province was divided into three divisions, Sokoto, Gwandu and Argungu. Moreover, Sokoto Division was bounded to the north by French West Africa, to the south by the Niger Province, to the east and southeast by Zaria Province and to the

¹G.I.C. Eluwa, *et al.*, *History of Nigeria for Schools and Colleges*, Onitsha Africana Fep Publishers Plc, 2005, p. 194.

² B. Barkindo, *et al.*, *Africa and Wider World 3, Africa Since the Scramble*, Lagos Longman Nigeria Plc, 1994, p. 58.

³Z.O. Apata, *Lugard and the Creation of Provincial Administration in Northern Nigeria 1900-1918*, African Study Monographs, 1990, p. 147.

west by the Gwandu and Argungu Divisions. Furthermore, Sokoto Division was divided into two; Sokoto east and Sokoto west.⁴ It is against this that, 55 districts were created in this division; each district was given villages to administer, Maru fall under Anka District and later became a district in 1906.⁵ The villages and towns under Maru district include, Mayanchi, Birnin Karofi, Birnin Matseri, Ruwan Dorawa, Maru Tudu Jabaka, Kanoma and Bingi.⁶

The reason for creating Maru district was a combination of factors that include, increase in population of the town, agricultural activities and geographical location. The population of Maru town during the period was 7,265, (1909). The community is agricultural and generally peaceful and law abiding. According to Assistant Resident of Sokoto division, Gallagher, the soil was light and generally sandy but produces excellent crops of bulrush millet and staple food crop, provided that the rain fall is seasonable. In addition to millet, groundnuts, beans, maize, cassava, onions, sweet potatoes and peppers are been cultivated in the area.⁷ However, Maru lies between Latitude 12⁰. 23' N and Longitude 6⁰. 22' E.⁸ The approximate area of Maru as at 1906 was 422 Sq mile.⁹ It lies just south of the main Sokoto-Kano road.

With the advent of colonial rule, colonial authorities used all prejudice and pretexts to justify colonial rule and as a caricature of colonial rule depicting every native initiative as inferior. Therefore, the existing political structure was hijacked and re-

⁴Maru fall under Sokoto east.

⁵NAK, Sok. Prov. File No. S2170, Maru District Assessment Report, 1909, p. 1.

⁶NAK, File No 83/1929 Sokoto Province Annual Report. In addition, cattle Fulani was an area where Fulani with their cattle sojourn before they move, but *Ardo* was installed to look after their daily transactions especially the collection of jangali

⁷NAK, File No 3064 Sokoto Division Annual Report, 1910.

⁸NAK, Sok. Prov. File No. S2170, Maru District Assessment Report, op cit.

⁹S. Ladan. Analysis of Household Wood Consumption in Maru District, Zamfara State, Nigeria, *Msc Dissertation*, Department of Geography, Nigerian Defence Academy, Kaduna. 2015, p.7.

shaped in pursuance of the principle policy of colonial rule (exploiting the colonies as much as possible with a minimum expenditure as necessary).¹⁰

As a result of the size of the emirate and its challenge of maintaining a functional tax system, an effective control of the subjects was needed as observed from the second decade of colonial rule in Kano by H.L Palmer. Creation of district was necessary to decentralize the powers of the emirs in considering the growth of these emirates population.¹¹ The created districts and village heads were to foster the collection of taxes and report any tax-aversion by a community or native chief to the District Officer (D.O) who should recommend the proper measures to be applied to these absentees.

Similarly, the payment of tax by the subjects was considered by the British as a sign of loyalty and obedience to the authority. Therefore, it was given priority and creating districts was part of colonial effort to ensure colonial authority penetrated every corner and hut of the conquered areas.¹² The district heads became the tax collation officers for the district officer and the British were rest assured that the tax is collected through a single recognized authority (District Head) under the supervision of the District Officer.

Also, the creation of districts was part of the British efforts on re-positioning the Caliphate political system to suit the new imperial enterprise via a system forged by Fredrick Lugard called the Indirect Rule whereby the native chiefs played a role in the governance of the colony¹³ which became necessary as the British lacked sufficient staff and resources to govern the colony with expatriate officers.

¹⁰S. Haliru, A History of District and local Government Administration in the Northern District of Zazzau Emirate c 1902-1976, Phd thesis Zaria, ABU, 2015, p.143

¹¹M. G. Smirth, *Government in Kano 1350-1950*, West View Press, 1997, pg 433.

¹²H. Sirajo, opcit, p!44.

¹³Y.M. Bahago, The impact of colonialism on Agricultural Production in Galadima District, Katsina Emirate 1903-1960, M.A History, ABU Zaria, 2015, p 83.

Sarkin Musulmi Attahiru urged colonial officials to transfer Jabaka and Mayanci from his domain to Maru. This was then facilitated by Gallagher, Assistant Resident, Sokoto Province. The transfer, aided by Sarkin Muslumi Muhammadu Attahiru (II), increased the size of Maru District. The towns transferred were Jabaka and Mayanchi. This development led to the increase in population of Maru district. The table below shows the population of Maru district in 1909.

Table 3.1 Population of Maru District 1909

S/No.	Sex	Figure
1.	Male	3940
2.	Female	5345
3.	Children ¹⁴	5734
	Total	15,019

Source: NAK, /Sok. Prof/. S2170, Maru District Assessment Report, 1909

Moreover, the population of Maru District rose to 19,812 and 20, 416 in 1937 and 1947 respectively.¹⁵ Maru town was made the district headquarters by colonial office because of its mass production of cash crops, and its strategic location along the main road linking Gusau to Sokoto and its neighboring villages like Mayanchi, Jabaka, Lugga and Ruwan Doruwa.¹⁶ Another reason was that because of the long historical relationship between the Jihad leader and Sarkin Maru Dade, specifically support given by the people of Maru to the Caliphate in terms of warfare. One of the noted supports given by the people of Maru to Sarkin Musulmi AbdulRaman in 1891 was against Mafara and Anka

¹⁴ *Ibid.*

¹⁵. NAK/ Sokoto Province/5919/S.2

¹⁶ Hamisu Yahaya Maru,.

revolt.¹⁷ The rebels nearly took the caliphate by surprise at a very trying time, if not for the support from Maru.

3.2 Imperialism and Rationale behind Colonial Conquest

Before we delve into the discussion on the impact of colonial economic policies on Maru District, it will be apt to highlight, though briefly on the rationale behind colonial conquest. There were several attempts made in order to explain the European expansion overseas in the second half of the 19th century. This expansion which subsequently turned to scramble for territories was said to be caused by Nationalism, so called civilization mission, population expansion in Europe and the need solve its associated challenges, and in some cases, prestige was also mentioned.

However, to the Marxists, the New Imperialism was the product of contradictions inherent in capitalism.¹⁸ With the Industrial Revolution in Europe in the late 18th century, first in Great Britain and then to other European countries, Feudalism declined. Machines replaced land and human labour as the means of production. The expansion therefore was to find sources for the exploitation of raw materials and market. Although in some explanations, it was said that, Europeans wanted profitable fields for investment. But the question is where the investment was? Therefore, need for raw materials and markets became dominant issues in explaining the circumstances leading to colonial conquest. The whole issue in this expansion is exploitation of raw materials. But this could not be possible without some infrastructural facilities such as roads and railways. The colonial infrastructures therefore were not meant to develop the colonies, but to maximize their exploitations. It is based on this framework that colonial policies in Maru District could be properly explained.

¹⁷ U.A. Daniya, "The Sokoto Caliphate to 1903 with Emphasis on the Reign of Caliph Abdulrahman Ibn Atiku," PhD Thesis, UDUS, 2014.

¹⁸ See A. I. Yandaki, *The State in Africa: A Critical Study in Historiography and Political Philosophy*, Kaduna, Gaskiya Corporation, 2015

3.3 Colonial Economic Reforms

The development of modern infrastructure and economy in Maru owed much to the advent of colonial rule.¹⁹ This is true because modern infrastructure and economy were direct products of the colonial establishments. It was recorded that, the advent of the colonialism brought a coordinated existence of cash crop economy. For example, the production and sales of cotton, groundnuts, etc, transport and communication facilities as in provision of roads, bridges, rail lines²⁰ as well as taxation. Among these taxes include income tax and cattle tax which were introduced in 1906 by the British colonial administrators and the idea behind the colonial taxation has been expounded by scholars generally, and the conscience of scholars has been that it was used as a silent instrument of coercion to force local people in the cultivation of cash crop, such as cotton, groundnut, etc, the two cash crops greatly value by the British colonialist.²¹

To ensure maximum exploitation of local resources as early as 1907, the colonial regime ordered for a reorganization of the districts within Sokoto Province. To that end, one Mr. Laing, a colonial administrative officer was assigned the responsibility of reorganizing the district of Maru, Bungudu, Kotorkoshi, Chafe, and Gusau. His proposals were eventually implemented in 1914.²² Thereafter, various efforts were made by the colonial government to explore and exploit the resources of the province. Through commissioned surveys, trade census, as well as provision of necessary infrastructure.

Furthermore, the economy of Maru, like that of every other Nigerian society, was based primarily on agriculture.²³ The vast majority of the population was fully engaged in agricultural pursuits and there were very few members of society who engaged in

¹⁹ Assessment on this, see; A.G. Hopkins, *An Economic History of West Africa*, London Longman, 1973. See also Abdulmalik Mani, *ZuwanTurawa a Nijeriya Ta Arewa*, Zaria, NNPC, 1970, p. 127.

²⁰ *Ibid.*

²¹ Walter Rodney, *How Europe Under-Developed Africa*, Daresalem, Freedom Press, 1979, p. 17. See also C. Ake, *A Political Economy of Africa*, Lagos Longman Plc, 1981, p.45.

²² Gusau District Report, 1992, No. DNB/26 at W.J.H.C.B, Sokoto, Pp. 11-35.

²³ G.I.C. Eluwa, *Op. cit.* p. 217.

other activities such as trading and Islamic scholarship.²⁴ Therefore, many of the farming communities that made up the bulk of the population were engaged in production for consumption and exchange. But the term 'subsistence' that is often applied to such economies was hardly apt. Within each community and beyond, the products of the soil were stored and exchanged against other products or against men's labour.²⁵

In many societies, each household had its own line in food preparation which could be made available to others at a price. There were specialist craftsmen and others who would take up a particular craft in the dry season. There were hunters and fishermen and those who devoted their whole energy to trade.²⁶ All these were grist to the mill of the multitude of local periodical markets which covered practically the whole land although there were to be found in greater density in some areas.²⁷ The frequency and heavy attendance at these markets led Nadama to report on the commercial propensities of the people of the study area.

The vast majority of the transactions at such gatherings were purely local but there was always a proportion of the commodities exposed for sale that came from distant parts. Few areas of Maru such as Kanoma and Ruwan Dorawa were truly self-sufficient. Particular necessity of life, namely Guinea corn, millet, groundnut, beans, sweet potatoes, cassava, maize, yam were found in few localities and much of them were imported from different parts of Nigeria and beyond.²⁸ Another commodity for which there was a wide demand in Maru was the natron or potash, rubber, and shea butter was collected in small quantity and carried by traders to almost every part of the former

²⁴ O. Ikime, *Groundwork of Nigerian History*, Ibadan, Heinemann Educational Books (Nigeria Plc), 1999, p. 482.

²⁵ *Ibid.*

²⁶ W.F. Stolper, *Planning Without Facts*, Harvard University Press, Cambridge, 1966. See also, G.K. Helleiner, *Peasant Agriculture, Government and Economic Growth in Nigeria*, London, 1966, p. 387.

²⁷ U.I. Ukwu, "The Development of Trade and Marketing in Ibo Land", *Journal of the Historical Society of Nigeria*, vol. 3, no. 4, 1967, p. 4.

²⁸ National Archive.

Zamfara kingdom.²⁹ Maru served as important centre for the cultivation of cotton and groundnut during colonial period. As a result, cotton and groundnut were taken in large quantity from Maru to Gusau which served as the collection for its access to railway. These facilitated evacuation of ample quantity of cotton and groundnut from Maru.³⁰ Maru farmers in 1940 produced more than 10,000 tons of cotton, to which each sack reached 40 kilos before it was transported to Gusau, while groundnut amount to 8,000 metric tons.³¹ The collection of cotton and groundnut in Maru was done by License Buying Agents (LBAs), prominent among them include Mallam Salisu Umar, Na'abu Umaru, Umaru Isah among others.³² In addition, trade in cash crops such as cotton and groundnut impacted on both inter-town and intra-town business activities in Maru. Meanwhile, the town has a market in which Friday of every week is recognized as market day which people patronized from within and outside the study area.³³

3.4 Taxation

An essential component of the monetization process was the imposition of taxes by the colonial state through the introduction and use of colonial currency. Indeed, the acts were promulgated to provide the legal basis by which the colonial state could enforce taxation. An example was the land Revenue Proclamation of 1904. By the turn of the first decade of the twentieth century, the Colonial State had variously enforced the payment of taxes strictly in cash.³⁴

However, with regard to taxation, economic consideration was the main motive of colonial conquest of Nigeria. For this reason, they came up with economic policy on

²⁹ *Ibid.*

³⁰ *Ibid.*

³¹ Sarkin Noma Ibrahim Muhammad, 51 Years, Traditional Title holder, Maru, 15/11/17.

³² Mal. Hamisu Sani Jabaka, *Op. cit.*

³³ Sarkin Noma Ibrahim Muhammad, *Op. cit.*

³⁴ A.I. Yandaki, *The State in Africa: A Critical Study in Historiography and Political Philosophy*, Gaskiya Corporation, Zaria, 2015, p. 142.

taxation that would allow them to achieve their objectives.³⁵ The British believed that all colonies should be self-sustaining. In this regard, peasant must participate and contribute to the development in the colonial economy. The government also needed revenue so as to help finance Colonial administration.³⁶

In Maru, different forms of taxes were introduced such as Cattle Tax; Head Tax and Capitation Tax. The collection of these taxes was taken out of the hand of the palace slaves and emissaries and placed in the hands of District Heads. In this regard, the village heads collected the various taxes and remitted them to Banaga who at the end deposited the money into treasury. The taxes were collected by the District Head of the town. The District Head (Banaga of Maru), usually assigned town crier who informed the people when the payment was due, usually after harvest. Tax collectors had lists of different tax payers. The collection of tax from the subject was based on the income of the individuals.³⁷

In 1909, it was calculated that 908 people paid their taxes which amounted to £528.12. The incidence per adult male was 2/8 and 1/1½ per adult female.³⁸ However, there is no exact records on how Jangali Tax was paid in Maru District, but available records show that a total of £25253, £26224 and £24605 was paid in the whole of Sokoto division for the years 1934/35, 1935/36 and 1936/37 respectively.³⁹ Unlike in other districts such as Tambuwal and Dogondaji where the collection of taxes were conducted from house to house.⁴⁰ In Maru, the District Head would order the town crier to tell people that they should be ready; Banaga was coming to see them and discuss the issue

³⁵ M. Wada and F.N. Ndidi, *Major Themes in Nigeria and African History for Schools and Colleges*, Tunlad Prints and Publishing Coy, Kano, 2004, Pp. 82-84.

³⁶ *Ibid.*

³⁷ NAK/ Sok prof. S2915; Annual Report of Sokoto Province 1909.

³⁸ *Ibid.*

³⁹ NAK/ Sok prof 4472, Sokoto Division Annual Report. 1936.

⁴⁰ Sanusi Shehu, *Taxation in Tambuwal and Dogondaji, 1906-1960*. M.A. History, Department of History, UDU, Sokoto, 2016, p. 44.

of taxation.⁴¹ Since the people of the town were aware, they will be ready waiting for the Banaga to come and if he comes, a chair will be placed on the ground for the Banaga to sit alone on it, and then he will order for the commencement of the collection. Then a person in-charge of the tax collection, having his tax record, would start calling people's names who were due to pay taxes in front of the Banaga, one by one and at the same time, levying them the amount they should pay for the tax.⁴² In 1932/33 the total amount collected by Banaga was £79,690 and for the year 1933/34 was £75,931.⁴³ And for Maru town was £1,697 and £1,759 respectively.⁴⁴ The only available head tax record is that of 1953 and 1954 which is £1,776 and £1,093 respectively.⁴⁵ In this case if carefully noticed there is the increase of £62, and it was as result of the development production in cattle.

Table 3.2 Jangali in Maru Town 1950-1953

S/NO	Year	Amount
1	1950	£304
2	1951	£320
3	1952	£363
4	1953	£503
5	1954	£414

Source: WJHB. SOKPROF, File No, 6557.

⁴¹ MallamSalisu Mai Tafsiro, age 78, at Maru on 27/08/2016.

⁴² *Ibid.*

⁴³ NAK/ Sok prof 2646, General Tax Collection, 1933/34.

⁴⁴ *Ibid.*

⁴⁵ WJHB.DNB/93/13/39. Maru District Note Book, 1952.

Table 3.3 Jangali in Maru District 1950-1953

S/NO	Year	Amount
1	1950	£1107
2	1951	£1210
3	1952	£1288
4	1953	£1888
5	1954	£1764
6	1955	£1778
7	1956	£2113

SOURCE: NAK, Sok Prof, File No 4222, Jangali Collection in Sokoto Division.

Table 3.2 above shows the amount of tax generated by the colonial government based on the population of those that paid their tax in the study area to which there is decrease of population in 1955 and 1957. This was due to unsatisfactory harvest combined with the economic conditions which made payment difficult. As well if carefully observe in table 3.3, there is increase in the amount paid in 1953 and was due to movement of cattle from Sokoto to Maru as a result of the late rains and inadequate grazing land diverted movement of herds to southern and eastern Sokoto especially Katsina where grazing was better.⁴⁶

It is important to note that, it was from these taxes as according to Adamu that colonial infrastructure such as roads, schools, native court and hospitals were built and the most important is to subordinate the pre-colonial economy of northern region to the world capitalist economy.⁴⁷

In the process of tax collection, each ward had a head responsible for tax collection which would be sent to Banaga and from there to Sokoto, all under the careful

⁴⁶NAK, Sok Prof, File No 1596 Vol.II, Sokoto Province General Touring Reports by Resident 1953-57

⁴⁷M.M. Adamu op cit.

and meticulous supervision of colonial officials. However, the collection of taxes was with so much difficulty because colonialists tried to shift the burden of their economic challenges to the colonies. Therefore, taxation was not taken lightly by the colonial government. Taxes Maru were initially levied during rainy season, a period when people were busy planting and harrowing in their respective farms. Payment therefore appeared difficult as people preferred dry season since that was when they could be able to sale the proceeds of their farms. In fact, it reached a level whereby house to house survey was usually conducted in order to ascertain those who did not pay so that could be taken aagainst them. Those were caught, their grains would be confiscated as punishment for refusal to pay taxation to colonialists. There were occasions whereby peoples' farms were sold for their failure to pay taxation. This was evident during the reign of Banagan Maru Dan Garba. This unbecoming attitude contributed in peoples' emigration from Maru. From Maru, they left and settle in settlements like Hayin Mada and Markau, among others.

3.5 Creation of Native Court in 1930

The proposal for the establishment of the first Native Court emanated from the Sultan Muhammadu Tambari in 1930, on the grounds that the Bungudu Native Court, in which Maru District was formerly incorporated was too far for complainants to attend. The actual distance from Maru to Bungudu is 29 kilometres, but from some of the outlying villages of Maru District, the distance is considerably higher, as they proceed to Maru before going to the Bungudu Court.⁴⁸ The proposal was mentioned to the Lieutenant-Governor when he visited the Emirate in January, 1930, but the final decision

⁴⁸ NAK /Sok. Prof/. S696, Maru Native Court 1930.

was left to the Resident in the province to which he recommended the proposal both on the grounds and outlined the modalities for the establishment of the court.⁴⁹

As there is no Court house or local Lockup at the time in Maru, Gallagher asserts, “I do not propose that the Court is opened until after the rain when the necessary new buildings can be erected. The effect of the new court in Maru is being felt in Bungudu where the cases have been reduced in numbers, and has average between 25 and 30 per month.⁵⁰ Therefore, the relevance of creating this court was of important to Maru District. This is because, the ruling families of Bungudu and Maru belong to different clans of Fulani, and most importantly not in good terms.⁵¹ To this, many people from various towns and villages in the district such as Kanoma, Mayanchi Ruwan Dorawa, Jabaka, Matseri and other hamlets, were excited for this development. The court established in Maru town reduces criminal cases that were formally treated in Bungudu native court

3.6 Colonial Infrastructural Development

Colonial infrastructures were put in place from 1940s and 1950s in Maru town,⁵² and these include Dispensary, Veterinary Clinic, Adult Education classes, Reading Room and Radio Room, including road and bridges in 1942⁵³

The Sokoto Native Authority (S.N.A) constructed a dispensary at Maru in 1948. The staff consists of one female dresser and one labourer.⁵⁴ This dispensary was established to provide health care services like treatment of leprosy and other health cases facing the people of the town and its surrounding villages of Mayanchi, Lugga,

⁴⁹*Ibid.*

⁵⁰*Ibid.*

⁵¹*Ibid.*

⁵² B. Barkindo, *et al.*, *Africa and Wider World 3, Africa Since the Scramble*, *Op. cit.* p. 44.

⁵³ Sarkin Gabas *Op. cit.*

⁵⁴ DH Sokoto Provincial Jacket.

Jabaka and Gwammanan.⁵⁵ Maru people used to attend the dispensary for their different forms of ailment.⁵⁶ However, this type of social policy provided by the Native Authority under colonial regime got its root since 1925 when the colonial government established Sokoto General Hospital. Sixteen years later Colonial Government decided to extend it to Maru so that the people of the town will benefit from this type of social amenities.⁵⁷

Maru is blessed with abundant livestock. This necessitated the establishment of Veterinary Clinic by S.N.A in 1948 which was meant for the domestic animals. However, the British Colonial Administration was not ready to have contact with unhealthy animals. Therefore, the Colonial Government started establishing these Veterinary Clinics and Veterinary Schools in order to train people on how to administer veterinary clinics before they were established in various or selected parts of Northern Nigeria.⁵⁸ It was as a result of this that, the colonial government opened up veterinary schools in Vom and Kano in 1942.⁵⁹ Development in this area started in 1925 when an Agricultural station was established at Vom, which at its inception successfully produced an anti-rinderpest serum, and in 1934 the Kano Veterinary School was opened for the training of manpower for the inspection centres, and immunization camps.⁶⁰ Moreover, in 1942, the Vom veterinary school was opened by Colonial Development and Welfare fund.⁶¹ The school provided a three year course for second and third class Veterinary Assistants, and one or two year course for Native Authority Assistants. In Maru many animal health cases were lodge and treated in Maru veterinary clinic during and after the colonial period.⁶²

⁵⁵ Sarkin Gabas *Op. cit.*

⁵⁶ *Ibid.*

⁵⁷ DNB No./93/13/39 WaziriJunaidu History and Cultural Bureau, Sokoto, *Op. cit.*

⁵⁸ *Ibid.*

⁵⁹ U.A. Daniya, "The British Government and Colonial Economic Policy in Nigeria 1929 – 1960." *Degel: Journal of FAIS*, Vol. VI, August 2003, p. 27.

⁶⁰ Muhammadu Kwarie, A History of Tuareg Migration from Niger Republic to Sokoto Metropolis, 1900 – 1985. *Ph.D Thesis*, Department of History, UsmanuDanfodiyo University, 2002, pp. 216-217..

⁶¹ *Ibid.*

⁶² Mande Jekada *Op. cit.*

Fig. 3: Colonial Infrastructure Development in Maru town

3.7 Intergroup Relations in Maru Town

Maru town witnessed the influx of migrant communities since the precolonial period, though it was during colonial period that their presence became more prominent. In the precolonial period, the predominant migrant in Maru were the Nupe who came mostly from Mokwa. Although one of the main houses in the Maru has been known as Gidan Nupawa, the Nupe in Maru intermarried with the Hausa and Fulani in the town. The Nupe women in Maru excelled in the sale of *kuli-kuli*, while men specialized in weaving.

During colonial period, the establishment of schools for western education and opportunities for trade attracted other migrants mainly from Southern Nigeria. Most of these migrants were Igbo, Yoruba, and some few others such as Ebira and Tiv. Some of these early Yoruba migrants were traders who sold palm oil, kerosene and other utensils. They include Mama and her husband Abdul Salam, popularly known as Salamu, Iya Kazaure and her husband Badamasi, Adama and Ade. Mama was a trader and the area where she settled is known as Tudun Mama in Maru town. Badamasi was a carpenter who worked at Elementary Teachers College, Maru, which was established in 1948. Adama got married to a Hausa trader, a butcher in Maru. Most of these Yoruba were Muslims and therefore they became easily integrated within the Maru society. Salamu for instance, was Muazzim, he called prayers for most of his stay in Maru.

There were other immigrants that came to Maru such as Anthony (an Igbo), Festus, Parioha and Emenster. Anthony and Festus were Igbo and they served as workers in the construction of Maru Veterinary Clinic and Dispensary which were opened in 1948. Anthony married a Hausa lady in Maru, Hadiza. Hadiza was later on popularly known as Dijen Anthony. Her parents were originally maguzawa of Kanoma, a village in Maru District. Mr Parioha and Mr. Emenster taught at Banaga Sule Model Primary

School. Parioha was the Head Master of the school from 1966-1967 while Emenster led the school from April to July, 1971. Malam Muhammad Mamman Banufe from Bida was the Head Master from 1967 -1968. There was also Idris Ochenika was the Head Master from 1973-1974. Some of these immigrants, particularly the Igbo left Maru during the Nigerian Civil War.

3.8 Mining

One of the economic activities that took place in the colonial Maru was mining. Maru was blessed with minerals, especially gold in its hills. But its exploitation during colonial period was championed by a Lebanese woman called Messrs Chidiac, popularly known as Madam “Yar Bahago or simply Madam by the aged people of Maru town.⁶³ Madam was the first foreigner who had seriously engaged in mining in Maru. In fact, the history of mining in Maru in the 1930s and 1940s is like simply the history of Madam’s activities in Maru. Madam settled in the 1930s and established a company known as Messrs Chidiak Brothers.⁶⁴ With the permission of colonial officials, Madam obtained license for mining in Maru in 1936.⁶⁵ Madam engaged the services of local labourers in mining. They were responsible for digging out gold, and in return, they received some paltry as compensation. Madam’s site of mining was located near Baraba Hill. The people of Maru referred to the site as Kamfanin Madam which was lively in the 1930s and 1940s. Most of gold obtained were taken to Gusau for sale.⁶⁶

The impact of Madam and mining in Maru was that, she contributed in the exploitation of minerals and human labour in Maru town. Besides, Madam established a garden where she grew fruits like guava and orange. Madam was also the person to

⁶³ Malama Hafsat Abdullahi, 86 Years, Business Woman, Maru, 22/04/19.

⁶⁴ Muhammadu Labbo Ibrahim, 99 Years, Businessman, Maru, 15/04/19.

⁶⁵ Ibid.

⁶⁶ Ibid.

introduce bicycle in Maru.⁶⁷ However, some people of Maru engaged in minor businesses around Madam's company. Subsequently, Madam became engaged in the buying and selling of cash crops like ground nut and cotton.⁶⁸

3.9 The Position of Maru in Political and Nationalist Struggle of Nigeria in 1949

Maru was a major centre of early nationalist struggle in Nigeria. The town hosted large number of prominent northern educated elites that played an important role in the fight against colonial rule in northern Nigeria. The reason is that Maru Teachers College was attended by different teachers and students that actively articulated anti-colonial sentiments and even participated in physical struggle. The most outstanding in this respect were Mallam Aminu Kano, Shaykh Abubakar Mahmud Gumi and Mallam Sa'adu Zungur amongst several others.

Aminu Kano was a teacher in Bauchi and Toro. But it was his numerous conflicts with the British colonial authorities that had made him famous, especially among the western-educated young men and women in the north.⁶⁹ He formed the Bauchi Discussion Circle at Bauchi, where he kept inviting the youths to regular debate about topical issues affecting the country, including the evil of colonialism, Indirect Rule and social justice.⁷⁰ Malam Aminu was as untiring in his campaign against the conduct of the British in Nigeria as he was uncompromising in his struggle against social injustice by the colonial government.⁷¹

However, the West African Pilot, which Nnamdi Azikiwe edited, made Mallam Aminu Kano famous through his articles and expression he became feared by the colonial government. It was widely accepted that his transfer from Toro to Maru was

⁶⁷ Abubakar Muhammadu Yar-Hudu, 79 Years, Maru, 19/04/19.

⁶⁸ Malama Hafsat Abdullahi Op cit.

⁶⁹ A. Gummi and I.A. Tsiga, *Op. cit.*, p. 43.

⁷⁰ *Ibid.*

⁷¹ *Ibid.*

both a form of punishment and a way of putting an end to Mallam Aminu Kano's trouble in Bauchi Discussion Circles (BDC). Though he was an English and Mathematics teacher in E.T.C Maru. Yet if there was anything else Mallam lacked to do better, it was his involvement in the political affairs of the day in northern Nigeria. As soon as he could sort out his contacts once again, he tried to set up a Discussion Circle in Maru, similar to that of Bauchi. Like in Bauchi, the members of the Circle here too were mainly the western-educated workers and the youth.⁷²

The principal subjects of discussion were, as usual, the colonial authorities and the corruption of the Emirs and their subordinates at local levels. Wednesdays were market days in Maru and frequently, Mallam would be heard addressing the people in the market square, supported by a few members of the Maru Discussion Circle.⁷³

However, it was in Maru, Mallam started writing letters to the emirs in Northern Region, accusing them of accepting gift of Knight Commander of the Order of the British Empire (KBE) and the Companion of the Order of St. Michael and St. George (CMG), from the British and he pointed out to them that what they are doing is wrong, that they should refrain from accepting such kinds of "gifts". The reason why Mallam wrote to the Emirs directly was because of refusal of *Gaskiya tafi Kwabo* and *Suda* Hausa Newspapers to send his message to the traditional rulers in their newspapers. However, when the message reached the emirs, and colonial masters, it shocked the British colonial administration greatly and from then on there was a great care in awarding such controversial honours to the emirs.⁷⁴

⁷²*Ibid*, p. 46.

⁷³*Ibid*.

⁷⁴*Ibid*, pp. 46-48. As well as politicians like Sir. Abubakar Tafawa Balewa, K.B.E and Sir. Alhaji Ahmadu Bello Sardauna of Sokoto K.B.E. See G.C . Eluwa, *Op. cit.* and B. Barkindo *et al.*, *Africa and Wider World*. West and North Africa Since 1800. Longman, Lagos, Nigeria, 1989.

3.9.1 Aminu Kano and Maru Discussion Circle

The creation of Discussion Circle, first of its kind in Maru town, made the people to begin to have passion for modern politics and hope of independence, because through Mallam's call for freedom of colonialism to self-independence, the people of Maru knew that it could not be achieved just like that, through peaceful methods. The people of Maru therefore embarked on mass struggle for the betterment of Nigeria and Nigerians, particularly the masses with regards to the Mallam Aminu agitations.⁷⁵ As a result of the creation of Discussion Circle in Maru, peoples from various towns, from near and far attended Discussion Circle. Some of them came from Gwammanan, Jabaka, Lugga, Gamagiwa, Mayanci and other far places particularly from Bungudu, Gusau, Kaura Namoda, Shinkafi Anka and Talata Mafara.⁷⁶

Aminu Kano was respected by the peoples of Maru as a result of which, Malam Ibrahim, an indigene of Maru gave his daughter (Hauwau Yar Goje) to Malam Aminu to serve as house girl. When Malam Aminu was leaving Kano, Malam Ibrahim, the father of Hauwau told Malam Aminu to go with Hauwa'u. Malam Aminu went to Kano with her where he subsequently got married to Malam Ibrahim Usman Kano, a staunch supporter of NEPU. Hauwau gave birth to eleven children in Kano.

However, for instance, in 1950 Mallam Aminu Kano came in conflict with Gumi's approach towards political and nationalist struggle. While Aminu Kano was more on party politics in achieving his struggle, Gumi followed religious methods.⁷⁷ Moreover, Aminu Kano was so radical than Abubakar Gummi. For instance, in 1953 when Awolowo visited Kano to educate the northerners on self-government, which was brought about as motion by Anthony Anahoro, Anahoro which was rejected by the Sardauna and other northern members of the House of Assembly in the same year, the

⁷⁵ Allen Feinstein, *African Revolutionary: The Life and Times of Nigeria's Aminu Kano*. Quadrangle/The New York Times Book Company, 1973, p. 28.

⁷⁶ Mallam Muhammadu Goge, 90 years, Jabaka, 20/12/17.

⁷⁷ Abubakar Gummi and I.A. Tsiga, *Op. cit*, p. 49.

proposed tour was welcome by Aminu Kano, the leader of a radical party called Northern Elements Progressive Union (NEPU).⁷⁸ It is against this backdrop that, Aminu Kano was able to convince some people in Maru town to join his party (NEPU). In fact, according to an informant Umbaru, the resident of Gwammanan and Kware wards in the town were all *Yan*- NEPU (members of the party),⁷⁹ though Aminu Kano used the strategy of buying bicycles to some people of the area, but what influenced them the most, was agitation for the liberation of Nigeria.⁸⁰

Abubakar Mahmud Gumi was born in Gumi town in the year 1922. He started his early Islamic education with his father (Alkali Mahmud). In addition, his teachers included Dr Junaid (Wazirin Sokoto), Shaykh Nasiru Kabara, and Shaykh Sa'ad Yasin.⁸¹ Moreover, Gumi was formally educated in western school to which he obtained his primary education at Dogon Daji and proceeded to Sokoto Central Primary and Middle Schools where he finished as a Grade IV teacher. Furthermore, he joined Khadi School in Kano from 1942-3 to study Arabic and Islamic Studies. He also proceeded to read Arabic and Shari'ah at School for Arabic Studies Kano (S.A.S) from 1943-47. After his studies he returned to Sokoto as trained judge and later became a teacher at S.A.S and from there again he took a teaching appointment at ETC Maru where he met Mallam Aminu Kano in 1948. Being a teacher in Maru, Gumi according to Yandaki, Abubakar Gumi started encountering some political and religious problems with the Native Authority.⁸² As Yandaki continued, His main activity in Maru was preaching to enlighten the people. And his activities right at the time was viewed with awe. In fact, people began to refer to him as the expected Mahadi.⁸³

⁷⁸ G.C. Eluwa, *Op. cit.* p. 246.

⁷⁹ Among some early members of NEPU include Alh Abu Nari, late Umaru Babuga, late Anashe Hajji, late Ango Gwanmanan, late Sule Gumishi and late Isah Na-Hauwale.

⁸⁰ Umbaru Omo Maru, 70 Years, Retired Civil Servant, Maru, 27/04/18.

⁸¹ Aminu. I. Yandaki, "A History of the Izalah Movement in Northern Nigeria up to 1989", *M.A. Dissertation*, Department of History, UDU, Sokoto, 1990. P. 117.

⁸² *Ibid.* p, 110.

⁸³ *Ibid.* p, 115.

At that time unlike Aminu Kano, Gumi was challenging Ulama on the practice of performing prayers with sand ablution, he also engaged traditional rulers on discussion over possession of concubines and the act of prostrating when people would greet them, therefore, they should relinquish the title of “traditional” and assume the proffer title “Islamic”. As a result of Gumiteaching and preaching in Maru, it was said, the students refused to follow the chief imam of the town in daily prayers who always performed the sand ablution without the excuses allowed by the Shari’ah. It is important to note that during this time with Mallam Aminu Kano, therefore, Kano may likely influence Gumi. According to Bunza, Gumi emphasized the concepts of Jahiliya and Hakimiya in his teachings, this because, he considered the modern political system as a form of Jahiliya, that is the period of ignorance due to lack of divine guidance, especially the Shariah in sustaining the system.⁸⁴ He described any scholar who prohibits Muslims from participating in politics as someone who wants the religion of Islam subdued by its enemies. Also Muslim women should be allowed to vote wearing proper Islamic dress.⁸⁵ Furthermore, Gumi was of the opinion that, it is better for Islamists voices to be heard in modern parliaments than to leave the affairs of the state in the hands of non-Muslims or unserious Muslims.⁸⁶

Another nationalist who struggle for the independence of Nigeria was Mallam Sa’adu Zungur who was born in 1913.⁸⁷ He started his early education at Bauchi Primary School in 1926, Katsina Training College in 1929, and Kano School of Hygiene in 1935.⁸⁸ As according to Tsigar, Zungur was extremely intelligent and outspoken.⁸⁹ This is why he was tagged as poet, a social critic, an ideologue, an organizer, philosopher,

⁸⁴M. U. Bunza, “The North African Factor in the Tajdeed Tradition in Hausaland, Northern Nigeria” *The Journal of North African Studies*, vol. 10. No 3-4, September-December, 2005, pp 331-332.

⁸⁵Ibid, p 331.

⁸⁶Ibid.

⁸⁷A. M. Yakubu, *Sa’adu Zungur: An Anthology of the Social and Political Writings of Nigerian Nationalist*, Kaduna, Baraka Press, 1999. P. 401.

⁸⁸ Ibid.

⁸⁹A. Gummi and I.A. Tsigar, *Op. cit*, p. 43.

religionist and nationalist.⁹⁰ Perhaps his closeness and experience to royal palace, Zungur was unremitting in his attack against the corruption of the traditional rulers. Therefore, his poems published in the newspapers were directly at emirs. Though he sojourned in Maru where again he met Mallam Aminu Kano whom they have share the same ideology of nationalist movement, but his stay in Maru was important development in the awareness of the liberation struggle.

Conclusion

This chapter discussed the expansion of Maru during colonial period. Maru witnessed important development that led to its growth and development within the space of 1906 to 1960. These changes include the creation of District in 1906 in which villages like Mayanchi, Kanoma, Jabaka and others were transferred to Maru in order to facilitate the smooth running of Indirect Rule in the District. In addition, it witnessed the establishment of infrastructural development such as dispensary, clinics, veterinary clinic, demonstration farms, court, bridges, roads as well as western schools to which its products became important personalities not only in the town but the whole of northern region. And finally, the town becomes a center where Aminu Kano and Zungur continue their struggle movement toward Nigerian independence. The chapter also demonstrated the mining activities in Maru and pattern of intergroup relations in the town during colonial period.

⁹⁰A. M. Yakubu, *Sa'adu Zungur: An Anthology of the Social and Political Writings of Nigerian Nationalist*, op cit.ss

CHAPTER FOUR

EDUCATIONAL DEVELOPMENT IN MARU TOWN 1945-2015

4.0 Introduction

This chapter discusses the educational development in Maru town from 1945–2015, during this time, Banaga Sule initiated first primary in the area called Banaga Sule Primary School in 1945 and historically this was when western education started in the town.¹The establishment of western educational institution was another important factor that led to the growth, development and expansion of the Maru town. Among the schools established during colonial and post-colonial periods include, Township Primary School 1945, Demonstration Primary School 1948, Maru Teachers College 1948, the development activities in Maru town, Dan Tsoho Primary School 1996, College of Education 2000 and Community Nursery and Primary School 2015 etc. The chapter, therefore, is going to discuss educational development in Maru from colonial time (1945) to 2015.

4.1 Establishment of Maru Township Primary School in 1945

The establishment of this school was influenced by the 10th Banaga of Maru, Banaga Sule II (1943-1956). He was part of early educated elites in Maru. The District Head attended Sokoto Middle School in 1911, and he spearheaded the establishment of Township Primary School in Maru, two years after he emerged as Banaga. Prior to this period, the colonial government initiated a plan of establishing more western schools in Sokoto Province because there was the need for such schools by the Colonial Government. The Colonial Government thereafter established a school in Maru for the development of western education.

¹Abubakar Ibrahim Maru, 64 Years, First Provost C.O.E, Maru, Gusau 06/03/17.

Banaga Sule II, under the colonial government, sought the support of his people in building the school,² because of the population and need for western education. The school was constructed in 1945 with few students and teachers to learn and to teach the teachers all in for the students western style of education during a long period of time.³ This school was the first western school in Maru town and it played a very vital role in the promotion of western style of education in Maru town and beyond.

In this primary school, pupils were admitted to spend four years during the course of their study. The idea behind this was to ensure basic foundation in the first stage of the western education school style.⁴ They were required to sit and write examination that will lead to another academic promotion to proceed to the Senior Primary School or schools in part of Northern Provinces, particularly Senior Primary School Farfaru in Skoto or Senior Primary School Kwatarkwashi.⁵ In these senior primary schools, pupils were required to spend three years, to complete their studies. The table below show the first set of students admitted in the school in 1945.

² Abubakar Nari, 84 Years, Maru, 18/03/16.

³ Ashiru Maru, *Op. cit.*

⁴ Ashiru Maru, *Op. cit.*

⁵ S.H. Jabaka, *Op. cit.*

Table 4.1 First Set of Male and Female Students in Township Primary School 1945

S/N	NAME: MALE	FEMALE
1	Audi Idi	Ba;un Tudu
2	Mande Zakariya'u	Rukke Banaga
3	Saadu Na Tankari	Ta annabi Banaga
4	Jariri Ruwan Duruwa	Tagodabe Banaga
5	Inuwa Shinfida	Halima Na Mallam
6	Ummar Dan Iyya	Ta annabi Magatakarda
7	Na Ummaru Mai Wurno	Abu Galadima
8	Muhammad Sani	Asbin ta Bako Tsoho
9	Usman Jatau Mayanchi	Gado Sarkin Shara
10	Yuguda Mai Sikeli Mayanchi	Abun Tudu
11	Ibrahim Dunga Mai Daji	
12	Mijin Yawa Kanoma	
13	Dan Mafira Sarkin Kanoma	
14	Jariri Mai Matunkudi	
15	Sani Bini	
16	Haruna Mai Yini	
17	Bawa Tinau Magaji	
18	Maikano Burungu	
19	Ibrahim Banaga	
20	Sule Bugaye	

Source: Abubakar Nari, age 84, at Maru on 18/03/2016

These were first 30 pupils admitted in Maru Township Primary School in 1945/46. With the first headmaster Mallam Isah Gwadabawa 1946 – 1956, Mallam Mammar Dan Tannin and Mallam Mamman na Yar biyu.⁶

The pupils started with one local classroom called “Adada” (mud classroom). The name of the school by then was Maru Elementary School, later changed to Junior

⁶ *Ibid.*

Primary School in 1956. Pupils spent only 4 years in the primary school and the succeeded one will be taken to boarding Senior Primary School, either Sokoto or Kwatarkwashi.

The school was renamed Maru Township Primary in 1960, and it was converted to full primary school where pupils spent 7 years, and it was that year the Local Government System was created by Ashby Commission. In 1981, the school was further renamed Banaga Sule Model Primary School in memory of late Banaga Sule who raised up the standard of education in Maru District. Banaga, usually teach the people of Maru and also often give them little money to spend, to keep their morale at alert, in order for them to have the knowledge, because he knew the importance of it. The western educated elites of the town include Mallam Ashiru Maru, Abubakar Mai Lada, Muhammad Jekada, Mande Jekada, Aliyu Ala Maru, Suleiman Talban Maru, Ibrahim Banaga Maru and Abdullahi Musa Maru.⁷

The aim and objectives of establishing the school was to produce quality primary school leavers that will proceed to advance their education in order to develop the standard of Maru district. In contemporary, the school has over 25 teachers with pupils' enrollment of about 1,212 pupils both boys and girls, and the school now has 8 blocks with 12 classes and one ICT centre and library. The school is located inside the town near Jumu'at Mosque.

⁷ Mal. Ashiru Maru, 72 Years, Maru, 5/07/2017.

Table 4:2 Past and Present Headmasters of Banaga Sule Primary School.

S/N.	Name	Period
1.	Mal. Isah Gwadabawa	1946 – 1956
2.	Mal. Ladan	1956 – 1958
3.	Mal. Mamman Mafara	1958 – 1964
4.	Mal. Ashiru Maru I/C	1964 - 1966
5.	Mal. Parioha	1966 – 1967
6.	Mal. Mamman Banufe (Bida)	1967 – 1968
7.	Mal. Mamman Talata Mafara	1968 – 1969
8.	Mal. Abubakar Yahaya Lugga	1969 – 1971
9.	Mr. Emenser	6 th April – 17 th July, 1971
10.	Mal. Abdullahi A. Ibrahim	1971 – 1972
11.	Mal. Aliyu Muhammad Maru (Ala)	1972 – 1973
12.	Mr. Ochenika Idris	1973 – 1974
13.	Mal. Muhd Dama Lugga	1974 – 1979
14.	Mal. Isiyaka Ummaru (Koli)	1979 – 1981
15.	Mal. Ummaru Abdullahi	13 th Jan. to 4 th Nov. 1981
16.	Mal. Muhammad Salisu M.	1981 – 1986
17.	Mal, Hussaini Hassan Maru	1986 – 1988
18.	Mal. Sani Abubakar	1988 – 1989
19.	Mal. Yahaya Isah Maru	1989 – 1991
20.	Mal. Sale Bawa Bugudu	1991 – 1998
21.	Mal. Aliyu Aminu Gwammanan	1998 – 2000
22.	Mal. Lawali Abubakar Maru	2000 – 2003
23.	Mal. Aliyu Ashiru Maru	2003 – 2005
24.	Mal. Sa'adu Ibrahim Moriki	Jan. – Sept. 2005
25.	Mal. Mai-Kano Sani Maru	2005 – 2006
26.	Mal. Hashimu Yakubu Maru	2006 – 2007
27.	Mal. Lawali Abubakar Maru	2007 – 2009
28.	Mal. Basiru Ummaru	2009 to date

Source: Fieldwork, 24/Nov./2017 at Maru Banaga Sule Model Primary School

Meanwhile, three years later after the establishment of Maru Town Primary School (M.T.C), the Colonial Government established another primary school in Maru town called Maru Demonstration School.

4.2 Demonstration Primary School

The establishment of Demonstration Primary School Maru was a continuation of the colonial educational plan in northern Nigeria to promote western education through demonstration that is why demonstration primary school was located at Maru town as the second primary school in the town to demonstrate on western style of education in 1948.⁸ However, the primary school located within the premise of Maru Teachers College because students from Teachers College were picked to come and demonstrate their teaching skills in the primary school. Initially, the school had 22 students, 10 male and 12 female in each class for the demonstration practice in the primary school to teach English and simple Mathematics. The first headmaster of the Demonstration School was Mallam Haliru Rano and later Mallam Ibrahim Gandhi Dogon Daji among others.

Table 4:3 Headmasters of Demonstration Primary School

S/N	Names
1	Mal. Mamman Laiya
2	Mal. Garba Goran Dikko
3	Mal. Muhammad Bindiga
4	Mal. Ibrahim Maru Dunga
5	Mal. Jariri Ruwan Doruwa

Source: Mal. Ashiru Maru, 72 Years, Retired Civil Servant, Maru, 5/07/2017.

⁸ Abu Mai Lada, *Op. cit.*

Four students from Maru Teachers College used to be taken from the school to Demonstration school for teaching. The Colonial Government during this period takes care of the welfare of the students in both the Maru Teachers College and the Demonstration by providing cloth, food and pocket money.⁹ It is important to note that, the Primary School passed through different stages of transformation which started in 1978 when it was changed to Model Primary School Maru and by 1985; it was merged with Jama'atul Nasurul Islam Primary School which was established by Sardauna in 1965. However, the School was finally changed to Dade Model Primary School, Maru in 1994.¹⁰

4.3 Maru Teacher's College

By the end of the rainy season of 1948, arrangements had reached an advanced stage to open a new Elementary Training Centre (E.T.C) for men in northern Nigeria. It was to be the third ETC as they were popularly called, after Katsina and Toro in Bauchi Province. There was need to build a new college to serve the north-western provinces in particular. These were Sokoto, Kano, Katsina, Zaria and Niger Provinces. The new Elementary Training Centre was built in Maru, Sokoto Province.¹¹

It was established in 1948 to train teachers that will teach in the primary school with grade 3 and 4 certificates. However, Maru Teacher's College was not the first teachers' college in northern Nigeria, Katsina and Toro Teacher's Colleges preceded that of Maru. These colleges were established in order to provide teachers with grade 2, grade 3 and grade 4 and various types of students from within and outside Sokoto Province

⁹*Ibid.*

¹⁰ Mal. Basiru Lawali, 46 Years, Maru, 5/07/17.

¹¹ A. Gummi and I.A. Tsiga, *Where I Stand*, LagosSpectrum Books Limited, Lagos, 1992, p. 41.

were given admission to study in Maru Teachers College, and among these places were Niger, Katsina, Sokoto and Kano.¹²

Furthermore, the initial name of the college was Elementary Training Centre in 1948, but was later changed to Maru Teacher's College in 1950s. Teachers were trained on how to teach based on guiding principle of teaching.¹³ Students were also given all the necessary materials for conducive learning atmosphere such as textbooks, washing soap and bathing soap, Vaseline, food and pocket money.¹⁴ The idea for providing these materials is to encourage them to study hard and better.¹⁵ At the initial stage, grade 4 was the stage of the educational programme first introduced but later, grade three and grade two certificates programme were introduced.¹⁶ In obtaining the certificate, three stages of teaching practice were observed. A teacher must be satisfied to teach and stages were teaching observation one, teaching practice one and teaching practice two.¹⁷ However, all these stages were meant to produce teachers with special training to teach in primary schools.¹⁸ The College had undergone different changes. Initially, it was named Elementary Training Centre (E.T.C) to Vernacular Teacher Training Centre (V.T.T.C), and later, the colonial government decided to change it to Maru Teacher College Maru (M.T.C) in 1957 to produce teachers with grade three certificates that will teach in schools and the last set of grade students of the college graduated in 1952.¹⁹ The grade two was introduced to produce teachers that will teach in secondary schools in 1981.²⁰

Among the first teachers of MTC was Mr. A.J. Spicer who was the first education officer in-charge of E.T.C Maru. He was the one time in-charge of Toro Elementary

¹² BirninTsaba, age 78, at Gusau on 17/03/2016.

¹³ Abba Dan Kande, 60 Years, Gusau, 17/03/16.

¹⁴ *Ibid.*

¹⁵ *Ibid.*

¹⁶ Abu Mai Lada, 70 Years, Maru, 18/03/16.

¹⁷ Aliyu Ala Maru, 68 Years, Maru, 18/03/16.

¹⁸ Ashiru Maru, age 69, at Maru on 18/03/16.

¹⁹ *Ibid.*

²⁰ Abba Dankande, *Op. cit.*, p. 42.

Training Centre in Bauchi, Province.²¹Also Mallam Aminu Kano 1945-50 was a teacher in Bauchi and Toro before he was transferred to Maru.²² Sheikh Abubakar Gummi 1949-1950 was a teacher in both Islamic and Arabic education.²³Sa'adu Zungur 1949-1950.²⁴ Other teachers that taught in the college include, Mr Bridge Water, E. Hope, E Johnson, Mr Polack, Mr Peter Stripwort, Mr Criton, Mr Rynos, Mr Carr, Mr Malik, Mr L.E V. Ajayi and Mr T.A Ajayi. Among the supporting staff were Late Malam Bello Messenger, Alhaji Abubakar Nari, Ali Gwanna Gusau, Sule Driver, Salahu kwara, Mr Azubuike, Mr Otutu, Hajiya Titi, Malama Goshi. The students included, Alhaji Umaru Dauda, Bala Abubakar Gusau, Alhaji Ibrahim Birnin Tsaba, Abu Mai Lada Maru, Alhaji Ashiru Maru.²⁵ The first set of students include:

Table 4:4 First Set of Students of MTC

S/No.	Names	Place of origin	Years
1.	Alh. Mohammad Bello Dogon Daji	Dogon Daji	1949 – 1951
2.	Alh. Ummaru Dauda D	Katsina	1950 – 1953
3.	Alh. Abubakar Bala Gusau	Gusau	1951 – 1954
4.	Alh. Ibrahim Birnin Tsaba	BirninTsaba	1957 – 1959
5.	Ashiru Maru	Maru	1959 – 1961
6.	Alh. Abu Mai-Lada	Maru	1959 – 1961
7.	Alh. Abba Dankande Gusau	Gusau	1969 – 1973
8.	Controller Sabo Muhamad Gusau	Gusau	1969 – 1973
9.	Alh. Abubakar Chika Ibrahim (Banagan Maru)	Maru	1973 - 1977
10	Alh. M. D. Abubakar (Rtd. I.G of Police)	Gusau	1973 – 1977
11.	Col. N. I. Najaja	Bida	1974 – 1979
12.	HRM. Mufta'u M. Badamasi (Olofa of Offa)	Offa	1976 – 1981

Source: Abu Mai-Lada, Age 74, Retired Civil Servant, Maru,

²¹ A. Gummi and I.A. Tsiga, *Op. cit.*, p. 42.

²² A. Feintein, *Africa Revolutionary: The Life and Times of Nigeria's Amika: Quadrangle*. The New Times Book Company, 1973, p. 37. See also A. Abba, *The Politics of Mallam Aminu Kano, Documents from the Independence Struggle 1950 – 1960*. Vanguard Printers and Publishers Ltd, Kaduna, Nigeria, 2006, p. 76.

²³ A. Gummi and I.A. Tsiga, *Op. cit.*, p. 43.

²⁴ M. Yakubu, *An Anthology of the Social and Political Writings of a Nigerian Nationalist*, KadunaNigeria Defence Academy Press, 1999, p. 14.

²⁵*Ibid.*

These schools enhanced Maru population density and diversity as students from within and outside the Sokoto province attend the schools and even settled permanently in the town. These institutions as earlier said attracted teachers and students within and outside Maru district. In addition, the physical structures raised have helped in the increasing size of the town especially Maru Teachers College which gave the town a modern outlook, compared to what it used to be before the establishment of the school. In fact the population of the town increased in 1952 to 6,865²⁶ from 4,493 in 1931.²⁷

In addition, as part of the colonial social policies, Adult Education Programme was introduced for the people of Maru town in 1951. The programme gave people who did not attend western education opportunity to learn western literacy.²⁸ In addition to the Adult Education, a “Reading Room” was created to foster the learning of western education to the people of Maru town.²⁹ The reading contained different forms of books which facilitated reading culture among the people of Maru. By 1954 also, a “Radio Room” was established in Maru for the people of Maru to have access to news in the national and international scene. The Radio Room was used to create awareness among the issues that concerned the people or colonial policies. However, it can be observed that, Radio served as a means for facilitating implementation of colonial exploitative policies.³⁰

4.4 Political Development in Maru

The development of political activities in Maru town started during colonial period especially when Malam Aminu Kano was in Maru Elementary as a teacher. Sardauna of Sokoto, Ahmadu Bello was an NA treasurer then. Sardauna of Sokoto, in

²⁶Population Census, Northern Region of Nigeria 1952. National Archive, Kaduna.

²⁷Census of Nigeria 1931/ Volume II. A. National Archive Kaduna.

²⁸ SarkinGabas *Op. cit.*

²⁹ Muhammad Jakada, 67 Years, Maru, 18/03/16.

³⁰ Muhammad Nuhu, 84 Years, Maru 27/08/16.

some instances, visited Aminu Kano at Maru. Besides, Sardauna also used to visit his friend, Banaga Suleiman. Sardauna and Banaga Suleiman were class mates at Sokoto Elementary School. Maru therefore was a centre where some of Sardauna's friends and associates settled such as Banaga Suleiman, Aminu Kano and Abubakar Gumi. Maru was thus a centre of intellectuals and political awareness. It was then not surprising for the peoples of Maru to engage in politics at the infant stage of political development in Nigeria. Below are some of the political parties in Maru town that played roles in Maru political landscape.

4.4.1 Northern Peoples Congress (NPC)

With the founding of NPC, within a relatively short time, its presence at Maru town was noticed. Some of the early leaders and staunch followers of NPC in Maru include late Malam Abubakar Dan gwaggo Maru. The NPC in Maru created some posts like *Uban Shiya* (Head of Ward, NPC), *Alkali* (Judge), *Malam Tsafta* (Sanitation officer), *Sarauniya* (Queen).³¹ The functions of these staff include general coordination of NPC activities in Maru, from campaigning to victory in elections. Other functions include sanitation, settlement of intra-party disputes and ensuring welfare of people.³²

As a result of Premier's visits to Maru, the town easily became a stronghold of NPC. Peoples usually gathered along the Sokoto-Gusau Road, whenever they heard about Premier's visit in order to welcome him. Upon his arrival, the Premier would wave at the people before proceeding to Banaga's house.³³ We can reasonably say that, NPC was the predominant party in Maru. This became more apparent in some areas of Maidama, Kaurar Duma, Nasarawa and palace. Sardauna was so endeared to peoples of Maru

³¹ Aliyu Ala Maru, Op cit.

³² *Ibid.*

³³ Muhammad Alhaji Labbo, 99 Years, Businessman and Politician, Maru, 07/03/17.

mostly for his zeal to promote Islam. He also rebuilt Mosques and palace. Sardauna further would distribute Glorious Qur'an, Shari'ah books, rosaries and mats for prayers. Sardauna was also closed to Maru's Islamic scholar, Malam Yahaya Na Maru. Through Malam Yahaya, Sardauna shared gifts of different kinds like cloths to people.³⁴

4.4.2 Northern Elements Progressive Union (NEPU)

The Northern Element Progressive Union (NEPU) was introduced by Malam Aminu Kano. As explained elsewhere, Malam Aminu Kano was in Maru as a teacher. Based on that, the peoples of Maru were already familiar with him. Some of the followers of Maru were at Unguwar Kware and Nasarawa of Maru town. NEPU did not become as influential as NPC in Maru, though it also had some supporters, as highlighted above, owing to the influence of Malam Aminu Kano. Some influential people did not support Aminu Kano, looking at him as disloyal to traditional rulers.

4.4.3 Action Group (AG)

The Action Group (AG) started as a political party from Western Nigeria under Chief Obafemi Awolowo. When a branch of the party was opened at Maru, the party initially found it difficult to have members. This was because NPC had already gotten a firm ground in Maru. The support given to Sardauna's NPC was also associated with his relation to Sheikh Usman Danfodio. In order to gain more supporters, the AG resorted to distribution of bicycles in Maru. It was observed that, similar trends were also done by NEPU. This measure endeared AG to many people in Maru who were intersted in having bicycles to ride on. Some of the popular centers where bicycles were distributed include Maidama, Nasarawa, Yar hudu, Madatsa and Tsohuwar Kasuwa.³⁵ Action Group

³⁴ *Ibid.*

³⁵ Abubakar Nari, 86 Years, Former Chairman, Action Group, Maru, 20/04/17.

in Maru was jokingly called *Akushin guro*.³⁶ The leader of AG in Maru was Malam Yusuf Kware Maru.

4.4.4 National Party of Nigeria (NPN) and Great Nigeria Peoples Party (GNPP)

In the politics of the Second Republic, two parties became more predominant in Maru. They were NPN and GNPP. NPN was the most predominant party in Maru. Peoples of Maru participated actively in it. Many peoples in Maru supported Shagari's NPN. One of the reasons was Shagari came from Sokoto. The leader of NPN in Maru was Abdullahi Mamman Maru. Other followers of NPN include Umar Yakubu Ciroman Maru, Muhammadu Lugga and Muhammadu Jekada Maru.³⁷ These people played significant role in ensuring the victory of Shagari in Maru and in the emergence of Alhaji Shehu Kangiwa as he executive Governor of Sokoto State. After the victory of Kangiwa, Maru was given some important political posts as part of its contributions to the success of NPN. For instance, Alhaji Muhammadu Lugga was appointed Commisioner of Finance, Muhammadu Jekada as Commisioner of Environment and Umar Yakubu Ciroman Maru as Deputy Speaker, Sokoto State House of Assembly.

The GNPP became the Second most influential political party in Maru. As the leader of the party, Waziri Ibrahim came from the North-East, he also received relatively large number of followership in Maru. The GNPP also shared wealth much more than NPN in Maru which lured a lot of people to it.³⁸ The leader of GNPP in Maru was Abubakar Nari Maru. In unguwar Maidama, there were considerable supporters of GNPP. In fact, Banaga Ibrahim Na-Umma before his ascension to the throne, was a strong supporter of GNPP where he served as the Chairman Party of GNPP in Anka

³⁶ Nuhu Yusuf Maru, 59 Years, Civil Servant, Gusau, 11/20/16.

³⁷ Ummaru Yakubu, 65 Years, Politician, Maru, 20/07/17.

³⁸ Sani Hamisu, 60 Years, Retied Civil Servant, Jabaka, 02/22/16.

Local Government. He also contested for the post of State House of Representative for Anka Local Government, but lost. However, in 1983, Na-Umma decamped to NPN.³⁹

4.5 Advance Teachers College

When Maru was under the Sokoto State, there were shortages of teachers in most of the primary and secondary schools in the state. Besides, some of the teachers were foreigners, specifically from India and Ghana. Therefore, in a state council at Sokoto, the issue of Teacher shortages was discussed and then the idea of establishing an Advance Teachers College came into being. Alhaji Muhammadu Jakada proposed the establishment of the school at Maru which was opposed by many council members. In their view, the establishment of Advance Teachers College at Maru would serve as a challenge to continuity of Sokoto Advance Teachers College. However, Jakada was able to convince the council of the problem of teacher shortages at the time, the need for the establishment of the school and the presence of facilities at Maru. Therefore, in 1982, Maru Advance Teachers College was established. That was during the civilian administration of Dr. Garba Nadama. Dr. Mustapha Muhammad Bunza was the Commissioner of Education then.

The College began admitting students in 1982/83 Academic Session. It started with four Departments that comprised English/History, Agriculture, Maths/Geography and Hausa/Islam. The first Provost of the school was Alhaji Muhammadu Bello Abdullahi Gulma the Registrar was Muhammadu Dan Yaro and the first Bursar was Umaru Ladan Maru (Ana Maru) and Deputy was Garba Argungu. Other staff in the college then were Dan Jari Kwatarkwashi, Michael Gujiya, Sani Wasagu, Sa'idu Gusau and Bello Gobirawa. These teachers and many others led the foundation for the renowned quality of Maru Advance Teachers College.

³⁹ Ibid.

The first set of Advance Teachers College comprised Prof. Umar Jabaka, Dr. Muhamad Ango Alieru (Department of Modern European Languages, Usmanu Danfodio University, Sokoto), Dr. Nura Nahuche, Dr. Ubaidu Mani Maru (Faculty of Agriculture, Ahmadu Bello University, Zaria), Dr. Usman Ladan Kurya (Federal College of Education Gusau, Technical), Ahmad Muhammad Dandare (Nigeria Police), Ibrahim Tudu Maru (Education Secretary), Nafara Abubakar, Umar Alkali Kalgo, Lawali Rabi'u Maru (Agric. Department, College of Education, Maru), Hamisu Yahaya Maru (Director Admin. Zamfara State Ministry for Religious Affairs) and many others.

In 1987, during the Military Regime of General Ibrahim Badamasi Babangida, and the then Governorship of Sokoto State, Garba Duba, the college was phased out. The state government complained of inadequate fund to run the affairs of the school. The school was subsequently made a campus of Sokoto Advance Teachers College.

Within its short time span, Maru Advance Teachers College played important role in the development of education in Sokoto State. The College also attracted peoples, staff and students from various places. This also had considerable impact in the economic development of Maru town.

4.6 Government Teachers College

It is important to note that the, Advance Teachers College was renamed Government Teachers College in 1987. The school survived for two years before it was moved to moved and located within the Shehu Shagari College of Education Sokoto in 1989. With this, the students of Government Teachers College Gusau were moved to Maru at the site. The Maru school was called Government Secondary School Maru, from 1989. See table below:

Table 4.5: Government Secondary Schools in Maru

S/No.	Name of School	Location	Year of Establishment
1.	Government Teachers College	Maru	1982
2.	Government Secondary School	Maru	1989

Since the establishment of these secondary schools in 1982 and 1989, no any western school was established until in 1996 when the study area became a Local Government headquarters.

4.7 Dan-Tsoho Memorial Islamic Primary School

In 1996, Dan-Tsoho Memorial Islamic Primary School Maru was established by Mustapha Ismail, in order to boost modern Islamic knowledge in the town.⁴⁰ The school enrollment of students in 1996 was 36. And it has 16 staff. After the death of Ismail, the Zamfara State government took full control of the school because of its role in producing brilliant students in the town. However, the school is under the Universal Basic Education (UBE) since 2002.⁴¹

4.8 Malam Yahaya Na Maru Memorial College of Arabic and Islamic Studies

The college was established in 2006.⁴² It was the effort and foresight of some people in one association named *Markazud Da'awa Wal Irshad* Maru for the sake of developing Islam and Arabic education in Maru community. Officially, the school stated with 100 students both males and females at a temporary site (Dade Primary School). Later it was transferred to its permanent site located at old Maru Motor Park, along Sokoto-Gusau Road. The college has 4 blocks of three classrooms each.⁴³ And it started

⁴⁰Mal. Ibrahim Abdullahi Maru, 62 Years, Headmaster, Dan-Tsoho Memorial Islamic Primary School Maru at Maru.

⁴¹*Ibid.*

⁴²Alhaji Muhammad Dan Sanda, 55 Years, Chairman of the College, 20/11/17.

⁴³Aliyu Usman, 45 Years, Assistant Secretary Management of the College, 20/11/17.

with a Junior Islamic Studies (J.I.S) before the Senior Islamic Studies (S.I.S.) started in 2009 .The curriculum of the school was in accordance with that of state,even though some additional subjects that include: *Qur'an Tafsir, Hadith, Fiqh, Tauhid, Nahwu, Adab, Mantiq, Balaga, Aruli, Naqadu, Qira'a, Tarjama* were added.Other subjects of the school were Mathematics, Social Studies, Hausa and English languages.

4.9 College of Education Maru

College of Education Maru was established by Zamfara State Government during the first executive governor of the State, Alhaji Ahmad Sani Yariman Bakura in 2000 four years after the creation of the state. The College starts operation to produce students with National Certificate of Education (NCE) that will teach in both primary and secondary schools of the state to improve standard of education of the state to a high level.⁴⁴

However, the school started academic functions officially in January 2002 due to lack of accreditation by the NCCE, with Alhaji Abubakar Ibrahim Maru as its first provost. The college started with five schools, namely; Schools of Education, School of Languages, Arts and Social Science, Science and School of Vocational and Technical education. Each school consists of Departments under it. The School of Education has six Departments which include Department of Educational Foundations, Department of Psychology, Department of Curriculum Studies, the Department of Primary Education, Department of General Studies and Department of Pre-NCE.⁴⁵

The School of Languages consists of three Departments which include English Department, Arabic Department and Hausa Department. Arts and Social Sciences School, has four, i.e the Department of Social Studies, Department of Islamic Studies,

⁴⁴*Ibid.*

⁴⁵*Ibid.*

Geography Department and Arabic Medium Department. In school of science, there are five Departments - Biology, Chemistry, Physics, Mathematics and Integrated Science. However, in Vocational and Technical School, has only one Department which is Department of Agriculture. Moreover, as at 2002, the College has 41 academic staff and by 2003 the number increased to 115 and 150 non-academic staff. The school of Education has 9 staff, the School of Languages has 10 staff, the School of Arts and Social Science has 10, the School of Science has 8 staff and School of Vocational and Technical Education has only 4 academic staff.⁴⁶

4.10 C O E Staff School

The school was established in 2006 by the management of College of Education. However, the name of the school was changed to community nursery, primary and secondary school in 2012. When it was established, it started with 27 staff and 2 non-academic staff. Furthermore, the school has 3 sections namely, nursery, primary and secondary sections. In grand total, the school has 7 classes. In 2015, the school was changed to Community Nursery, Primary and Secondary school. This development led to further changes in the academic and administration of the school. At the primary level it has 13 staff while in the secondary a total of 17. It is important to note; majority of the secondary teachers are College of Education Maru academic lecturers who undertake the responsibility of teaching the students. The students enrollment for the first year of its establishment was 84 pupils.⁴⁷

Furthermore, within the period of 15 years there was the establishment of many educational institutions in the study area. These schools greatly influenced the growth and expansion of Maru town as staff, students and other categories of people converge in

⁴⁶*Ibid.*

⁴⁷Mal. Anas M. Ladan, Age 45, Headmaster, C.O.E Maru, 16/03/16.

the town for various educational and economic purposes. Such institutions include Girls Focal Primary School Maru established in 2001 and commissioned in 2002.⁴⁸ In 2007, Government Girls Junior Secondary School was established and commissioned in 2008.⁴⁹ However, Jama'atul Nasurul Islam Primary School (J.N.I) which was established in 1960s ceased to exist until in 2011 when it was re-opened.⁵⁰ In 2013 Mal. Hajji Community Nursery and Primary School Maru was also established and commissioned.⁵¹ For educational projects from 1996 to 2015 see appendix II.

Conclusion

Maru witnessed the establishment of educational institutions ranging from primary, secondary and tertiary institutions since the 1940s. These institutions were at the forefront in the transformation of the town to an urban centre. The number of educational institutions increased from 1980s to 2015, both in number and enrolment. Besides increasing the population of the town from 9,601 in 1991 census to 291,900 in 2006, the institutions also contributed to the growth and development of the town. Institutions like C.O.E Maru have impacted to a large extent on the communities of the town.⁵² The chapter also discussed in details how Maru became the hub of politics and nationalism during colonial period.

⁴⁸ Mal. Nasiru Rabi Maru, age 45 years, at GGSS Maru on 28/01/17.

⁴⁹ Mal. Nasiru Rabi Maru, *Op. cit.*

⁵⁰ Mal. Bashar Samaila Maru, 45 years, Headmaster, J.N.I. Primary School, Maru at J.N.I, Maru on 30/01/17.

⁵¹ Mal. Amiru Yusuf Maru, age 47 Years, Chairman Monitoring Committee Mallam Hajji Community Nursery and Primary School Maru, at the School on 26/01/17.

⁵² Mal. Muhammadu Maidoruwa Maru, Vice Principal, Age 60, at G.S.S. Maru at Maru on 27/01/2017.

CHAPTER FIVE

POST-COLONIAL GROWTH OF MARU 1960 - 1996

5.0 Introduction

This chapter discusses the growth and expansion of Maru in post-colonial period. Issues discussed include: the provision of electricity supply, water supply, healthcare facilities, communication network, further expansion of educational institution, establishment of Maru Central Market as well as Maru under Anka Local Government Area from 1976 – 1996. Before 1980s, Maru had few infrastructures in terms of educational institutions and some facilities. They include a single dispensary, a veterinary clinic, MTC Maru, Market, Banaga Sule Primary School, Demonstration Primary School, Motor Park, Jama'atu Nasril Islam Primary School and Agricultural store. However, from 1980s upward, Maru witnessed more development in terms of infrastructures as explained below.

5.1 Electricity Supply

The provision of electricity to Maru town has been a major factor that led to the growth and expansion of the town. The history of power supply in the area, according to Muhammadu Jekada, started in the 1980s, when the then Sokoto State Government embarked on massive rural electrification programme. As a result of this Maru was part of the beneficiary, a 135kva capacity power generator was installed in the town in 1983.¹ However, the process of fuelling the generator was through the Rural Electrification Board (REB) Sokoto on weekly basis to fuel the generator (245 litres per week). The fuel was supplied from Sokoto to for consumption by the generator to power the town with electricity. However, in 1999 when the present democratic regime came on board, the

¹Muhammad Jekada, op cit.

first Executive Governor of Zamfara State, Ahmed Sani Yariman Bakura connected the town to the National Grid in 2003.

By the same token, another source by Aliyu Ala Maru reveals that electricity in Maru started during Mallam Yahaya Abdulkarim (former Executive Governor of Sokoto State in 1992), who powered Maru with electricity supply through the REB, Sokoto.² A generator was installed and was commissioned by NRC government of Mallam Yahaya Abdulkarim to Maru and the method of fuelling the generator was through a supply from Sokoto through the REB, Sokoto on weekly basis and that was the situation, until later when the situation changed due to lack of sufficient funding by the Government. The fact that government could no longer supply the diesel to the town and then the people of the town had no option and decided to contribute money for the diesel in the town, so as to have power supply since the power benefits general and this generator could not work without diesel.³

Meanwhile, before this period, a contract was awarded by the Federal Government to electrify Maru town in 1994. It was given to one Alhaji Dankano, who started the contract, but could not complete it due to lack of payment by the Federal Government and that attracted the attention of the people, thus, a delegation was set up to Kano to see him, and they did but all efforts to mobilize him back to the site proved abortive, and this was the time when an indigene of Maru who happens to be the Governor of Adamawa State at that period, in the person of Mustapha Ismail Maru stood up to ensure that the contract was completed.⁴ He further went to the Minister of Power and steel during Abacha regime as the Governor of the Adamawa and his complains was

² Aliyu Ala Maru, Retired Civil Servant, 60 years, Maru on 27/05/2017.

³*Ibid.*

⁴ Aliyu Ala Maru, *Op. cit.*

listened and addressed and the contract was finally completed, courtesy of the effort of the Mustapha Ismail Maru.⁵

Before the creation of the Zamfara State, during the Sokoto State Military Government, unfortunately, the project failed due to inadequate funds.⁶ In that same year (1995), the State Government took off the project and completed it within six months. With this electrification process, Maru town was connected to National Grid from Gusau 132 transmission sub-station with the transmission of 15 – 20 capacity Mega-Watts for the whole state and shared for the all fourteen Local Government Areas of the State, including Maru, using 33 KV line from Gusau to Maru, with 1.5 MVA injection sub-station at Maru 33/11KV, with four numbers distributing transformers of the same capacity 500KVA.⁷

Among those that were in charge of operating the generators were Lawali Dan Muazu and late Ibrahim Mande. The supply of electricity in Maru town gave the opportunity to people like: Nura Isah Bakin Tasha, Ibrahim Abba Bakin Kulliya, Sani Ibrahim Opp. Hibba Bread, Abdullahi Sani Mai Dama, Abdulazeed Abba Bakin Kasuwa, Sufuyanu Usamatu Na Mallam an Hudu, Nura Muhammad Bakin Kasuwa, to engage in various businesses in both electric and gas welding and this led to the expansion of Maru, as those people mentioned above built their shops along the main road and some part of the town. In addition, they engaged in manufacturing of iron doors and windows as well as welding and bakery.⁸ The significance of electricity in Maru, as highlighted above was that, many people became self-employed. Many provision shops were opened for the sale of soft drinks and ice block. Before then, ice blocks had to be brought from Gusau, and sometimes, it would melt on the way. Other businesses were also opened such as welding, making of iron doors and windows, and some aluminium frames. There

⁵*Ibid.*

⁶ Engr. Nasiru Muhammed, Deputy Director Rural Electrification, age 50 years, at Ministry of Rural, Urban and Communication, Gusau, Zamfara State on 06/01/2017.

⁷*Ibid.*

⁸ Musa Muhammadu Maru at Maru on 05/07/2017.

were many others with electric grinding machines. Electricity therefore stimulated the economy of Maru town opened up avenues for self-employment. Furthermore, this achievement, there came power supply in the town in places like Fada, Nasarawa, Mai Dama, Bakin Kasuwa, Bakin tasha, among others. However, despite all the efforts by government towards the supply of electricity, there is still frequent power outage which is not common to Maru alone, rather a national problem. As a result of this, people have long ago started using generators as a substitute to power supply in the dawn of Maru in the absence of power supply.⁹The Zamfara State Government provided additional distributing transformers in the town to meet up the increasing demand of power supply by the new areas like Tsohuwar Tasha (old Motor Park) new extension which included Police Barracks, C.O.E. G.S.S. Maru, GGSS Maru, etc. See the 13 transformers in Maru town below:

Table 5:1 Transformers and their location in Maru Town

S/No.	Code/ Number	Location
1.	26/40/01	Bakin Tasha
2.	26/40/05	Tsohuwar Tasha
3.	Nil	Tsohuwar Tasha Corpers Lodge
4.	26/40/03	Kasuwar Magaji
5.	26/40/04	Makarantar Boko
6.	Nil	Emirs Palace
7.	Nil	Yan Hudu
8.	Nil	Nasarawa Shagonan Rajamani
9.	26/40/02	Yar Daba Nasarawa
10.	26/40/13	Shiyar Hajiya Director
11.	2500 kva	Tashar Ta Abba
12.	26/27/11	C.O.E Maru
13.	Nil	Nasarawa Bakin Gulbi Bye Pass

Source: Fieldwork, Maru, 05/07 2017.

⁹*Ibid.*

The installation of the above transformers started with the Kasuwar Magaji, Makkarantar Boko, and C.O.E in 1994. Tashar Ta Abba in 2003, Yar Daba Nasarawa in 2006 and Shiyar Hajia Director in 2007. In 2012, Bakin Tasha and Tsohuwar Tasha transformers were installed.

5.2 Water Supply

Access to potable drinking water is a basic necessity that enhances the settlement of people in a given area. This is because, the importance of water cannot be over-emphasized since it has become one of the most limiting factors in development around the world. Prior to the establishment of Maru Technical College, the people relied on River Sokoto and Kabai Stream to get water for domestic uses from these two sources of water. But with the establishment of Maru Teachers College (MTC), the colonial authority provided modern water supply to the MTC which started in 1952 and thus, the start of water supply in Maru town.¹⁰

Maru town is under laid by basement complex of indigenous rock formation. Such rock are either equitable or aquifuge or aquiculde which does not hold much water or not at all.¹¹ Essentially, there are tributaries coming from sources that connect Gusau enroute Bakalori Dam and Mai Ruwa Dam, which pass through Maru, from Birnin Gwari of Kaduna State.¹² From that, water passes through the town, the people of Maru take their water coupled with other sources such as motorized boreholes, hand pumps liled dug wells and hand dug wells.¹³

Furthermore, with the coming of Europeans to the Maru town to establish elementary training centre Maru in 1949, the Colonial Government provided to the

¹⁰Engineer Hadi Bungudu, Director, W.B., Gusau.

¹¹Engr. Abdulsalam, Director Water Supply, age 55, at Ministry of Water Resources, Gusau, on 03/12/2017

¹² Jekada, Director Water Supply, age 55, at Ministry of Water Resources, Gusau, on 03/12/2017

¹³*Ibid.*

school water supply through mini treatment plant which was constructed in 1952. In 1974, riverbed borehole was constructed and in 1995 and up, land borehole was also constructed in the town before the creation of Zamfara State in 1996.¹⁴ In 2003, other boreholes in the town of Maru were also constructed.

The water supply in the town before the creation of Zamfara state was ten thousand 10,000 gallons per day and after the creation of the State, it was increased 100,000 gallons per day. The expected consumption capacity was far below average, which is 300,000 gallons per day. See also the water tanks and their location in Maru town.

Table 5.2: Location of Water Tanks in Maru town

S/No.	Location
1.	Palace
2.	Old Market
3.	Nasarawa
4.	C.O.E Maru
5.	G.S.S Maru
6.	New Car Park
7.	Nasarawa II
8.	Behind C.O.E

Source: Fieldwork, Maru, 04/12/ 2017.

5.3 Healthcare Facilities

Prior to the arrival of the British, the people of Maru sought the services of Islamic scholars when they are such in time of sickness. Islamic scholars were the chief custodians of the people of the Maru town community. The Maru settlement during this period relied heavily on both Islamic and traditional medicine.¹⁵ When the British

¹⁴*Ibid*

¹⁵ Mal. Arziki Maru, age 75 years, at Maru.

colonial government arrived in Nigeria, the issue changed, they began establishing mini health centres and later, modern hospitals. For example, in Sokoto Emirate officials helped in the introduction of European medicine and in the establishment of dispensaries and hospitals.

At first, people were apprehensive on European medicine because, apart from having their own traditional medicine which they believed could cure any disease, there were prejudices on religious ground against dispensaries. They were regarded as improper places to go to for treatment because they facilitated the mixing of the sexes which is against Islamic dogma. It was also regarded improper for men to carry out medical examination and treatment on women.¹⁶

However, in order to boost the health care in Maru communities and its environs, dispensary, Primary Health Centres and General Hospital were established at different times in Maru town.¹⁷ In fact, during the administration of Governor Shehu Kangiwa in the 1980s, a modern primary healthcare was commissioned by Nadama to provide healthcare needs to the people of Maru.¹⁸ This Primary Health Centre in Maru continued to exist and provided health services to the people up to the time when Local Government was created in 1996.¹⁹ In addition to this, in June 2002, the centre was officially upgraded to first class General Hospital Maru with administrative department, nursing and laboratory department, which were managed and administered by the administrative personnel, nurses and laboratory technicians of the general hospital Maru.²⁰ Below are the names of Chief Medical Directors of the hospital.

¹⁶ Mallamai Sarkin Harumi, Haliru and Amadu, Sokoto, 28/2/17.

¹⁷*Ibid.*

¹⁸*Ibid.*

¹⁹Mal. Kabiru Ibrahim Nahuche, Secretary of General Hospital Maru, at General Hospital Maru on 23/01/2017.

²⁰*Ibid.*

Table 5.3: Principal Medical Officers of General Hospital Maru 2002- date

S/No	P M O	Dates
1	Dr. Ifiokete Daniels	2002-2004
2	Dr. Lawal Umar Bungudu	2004-2006
3	Dr. Donatus Ifin	Feb. 2006-June. 2006
4	Dr.Tsalhatu Maitsaba Moriki	Jun. 2006-Dec. 2006
5	Dr.Aminu Gumi	Jan. 2007- Aug. 2007
6	Dr.Aminu Ibrahim Bukkuyum	Aug. 2007- Mar. 2008
7	Dr. Abdulkarim Sikiru Young	2008-2011
8	Dr. Surajodeen Isah	Jan. 2012- Mar. 2013
9	Dr. Sanusi Bello	Mar. 20013- Feb. 2014
10	Dr. Surajodeen Isah	Feb. 2014- Nov. 2015
11	Dr. Damien Ikedi Obilor	2015-to date

Source: Alhaji Kabir Ibrahim Nahuche, Age 45, Secretary GHM, Maru, 05/03/18.

Among the secretaries of the hospital include, Kabiru Ibrahim Nahuche who served from January 2002 to January 2005. Then Sani Bala Dan-Sadau who served from 2005 to 2006. Again for the second time Kabiru Ibrahim Nahuche served from 2006 to date.

The dispensary was officially upgraded in 1997 to the status of Primary Health Centre (PHC) Maru. It was upgraded in order to provide health care services to the people of the town from the grassroot which includes Anti-Natal Care (ANC), family planning, treatment of minor diseases and immunization in the communities.²¹ In addition, outreach services was carried out in the nearby villages such as Bindim, Jabaka,

²¹ Hajiya Amina Isah, I.C., age 50 years, at Primary Health Care Centre, Maru, Kasuwar Magaji Maru on 25/01/2017.

Gwananam, Jar Kuka of the town by the Primary Health Centre (PHC), which involved conducting of labour, child immunization, family planning, treatment of minor diseases.²² However, in an event where there was complications such cases were often referred to General Hospital, Maru and if it is found beyond its capacity, it could be referred to either the Federal Medical Centre, Gusau or Usmanu Danfodiyo University Teaching Hospital, Sokoto for further and well advanced necessary action.²³ Recently, the town has three major healthcares Centres, they are: Maru Primary Health Centre, General Hospital and Maru Orphan and Less Privileged Hospital established in 1997, 2002 and 2009 respectively.²⁴

5.4 Communication Network

Effective communication system has been the major catalyst in the growth and development of many cities.²⁵ The growth and development of Maru town as an urban centre was partly due to its location on the Sokoto-Gusau road which seriously helped the town in its developing activities.²⁶ Besides the Sokoto-Gusau road, the famous Maru Teachers College on this route also facilitated the communication activities in the town which in turn led to the expansion of the town, and with this the two roads facilitated the movements of goods and services and linked Maru town into the national traffic movement.²⁷

However, with the establishment of post-office in Maru town by the Nigerian Postal Services Limited (NIPOST) to carryout duties of sending and receiving letters and other messages through this post-office of facilitated communication activities in the

²²*Ibid.*

²³*Ibid.*

²⁴*Ibid*

²⁵M.A. Rufai, Growth and Development of Minna 1910 – 1999, M.A. Dissertation, Usmanu Danfodiyo University, Sokoto, 2009, p. 104.

²⁶ Muhammad Jakada Maru, age 65 years, at Bakin Tasha on 23/03/2016.

²⁷*Ibid.*

town.²⁸ However, the establishment of the post-office which was awarded in 1980 by President Shehu Shagari's administration and completed in 1984 and was officially commissioned in May 1985 by then Military Government of General Muhammadu Buhari, since then, it has been carrying out the duties of sending, receiving and transferring of letters in the post-office for the people, settlers and students of Maru town and beyond.²⁹ The development of post-office, no doubt, aided in the growth and development of Maru town from a village status to urban.³⁰ So, also Maru's nearness to Gusau as the state capital added to another important milestone of its growth and development as a town.³¹

Moreover, with regard to digital telecommunication from 2002 – 2015, Maru town witnessed the installation of four digital telecommunication masks which include M-tel mask opposite Gidan Ade at Bakin Tasha (2002), Glo-mask at Nassarawa opposite Alhaji Hamisu Hamza Maru house (2004), MTN-mask at Nassarawa opposite transformer (2004) and Airtel-mask at Tsohuwar Tasha beside the Kabai stream (2004). All these digital telecommunication facilities were meant for providing modern communication in the town,³² and in turn make the town to expand and develop as an urban centre.³³

5.5 Transportation Facilities

In an attempt to reduce transportation problem in Maru, the Local Government Authority under Bala Dan Sadau bought four buses (Toyota) to ease transportation problem. These buses were named Maru Mass Transits, they were both used in inter-local and inter-state services. In addition, these buses generated seven thousand naira

²⁸ Muktar Muhammad Manga, age 50 years, at Sokoto Post Office on 22/11/2016.

²⁹ *Ibid.*

³⁰ *Ibid.*

³¹ Yakubu Na'umma Maru, 45 Years, Maru, 23/03/16

³² Musa Usman, age 25 Years, at Bakin Tasha, 23/01/17 .

³³ Yakubu Naumma, *Op. cit.*

weekly.³⁴ However there were other private commercial car owners such as Alhaji Alhasan Mai Burodi, Alhaji Muhammadu Maru and Alhaji Ibrahim Mani Maru. These contributed and facilitated transportation in Maru Local Government.³⁵

The construction of roads, in 2000 became possible for the motorcyclist to start operating in the town effectively, but became widespread in 2012. As at the end of 2015 there were modern 100 registered motorcyclists in the town, the influence of the movement, services and persons by the buses and motorcyclist from one place to other facilitated urban economic activities.³⁶

5.6 Establishment of Maru Central Market

Maru central Market which is as old as the town itself witnessed different stages of transformation.³⁷ In this regard, the market moved a little bit forward from its initial place, this is because; the first market was too congested. Furthermore, as a result of continuous growth in trade, Maru market was unable to accommodate the volume of commercial transactions in the market and hence the need for expansion. Also with the expansion in cash crops production and trading in the district, the need for the relocation of the market became necessary. The relocation was a result of its proximity with River Sokoto, therefore, there is the need to change its position to which it was transferred to the middle of the town near the major road. The relocation took place in 1942.³⁸

Construction of feeder roads to link the surrounding villages and to provide access to source of raw materials also led to the growth and development of the market. The introduction of new cash crops played a role in the development of trade in the area. Consequently, they produced cash crops witnessed increase due to the land

³⁴ Bala Dan Sadau, 64 Years, Retired Civil Servant, Maru, 27/07/17.

³⁵ Alhaji Alhasan Mai Burudi, 70 Years, Businessman, Maru, 17/02/18

³⁶ Mal Abubakar, 55 Years, Civil Servant, Maru, 17/02/2018.

³⁷ Mal. Abdullahi Maru, 75 Years, at Nassarawa Maru on 24/01/17.

³⁸ NAK/ Sok Prof, 5919L/5.2, Maru Development Scheme. 1947.

fertility of the area. For instance, around 1949 to 1954, about 6,859 tons of cotton and about 14,274 tons of ground nuts were bought from Maru District.³⁹

However, some years later, in 1943 the market was moved permanently to its present location called *Kasuwar Maru* (meaning Maru Market).⁴⁰ This market was very popular and traders from different parts of Zamfara State used to attend Kasuwan Maru due to its prominence in the provision of different agricultural and livestock products. It has lasted for more than good seventy years in its present location. However, the market day of Maru market was usually on Fridays where people come to buy and sell different consumable and non-consumable items from far and near.⁴¹ See appendix III for different sections of the market and names of their leaders.

In modern day, among the consumable items in were foodstuff, meat, cows, ram and goat, vegetables, groundnut oil. While the non-consumable items were farming implement, iron and wooden pots, ropes, knives, bicycles, motor parts, etc, basically on Fridays.⁴² In addition there was another market which is mini in nature which operates on daily basis. This market is called *Kasuwar Magi* where people in the town buy and sell commodities for daily use.⁴³

It is important to note that since 1976 Maru was under Anka Local Government of old Sokoto State until the creation of Zamfara State in 1996 when Maru was carved out from Anka and became a headquarters of Maru local government area in 1996. Furthermore, Anka during that period was among the largest local government in the

³⁹*Ibid*

⁴⁰*Ibid.*

⁴¹*Ibid.*

⁴² Mal. Jamilu Maru, age 40 years, at Tumbus on 24/01/2017.

⁴³*Ibid.*

then Sokoto State. In fact, the Local Government covers an area of 96,355sq.km, with an estimated population of 272,352 people as at 1994/1995.⁴⁴

Anka Local Government shares boundaries with Kaduna and Niger States in the south, Bungudu and Gusau Local Government Areas in the east, Danko/Wasagu (Kebbi State), Gummi and Bukuyyum Local Governments in the west and Talata Mafara, Madun and Bakura Local Government Areas in the North.⁴⁵ Maru district was under Anka Local Government Council from 1976 – 1996, remain part and parcel of Anka, all social, economic and administrative activities were carried out in Anka administratively, for the Maru Primary Health, dispensary were all under Anka before creation of state, so also the markets in Maru town and the lock up prison.⁴⁶ In this regard the next chapter shall discuss the creation of Maru Local Government and its growth from 1996 to 2015.

5.7 The Expansion of Maru Town

Maru have passed through some distinct phases, from a small settlement, to a relatively big town with cosmopolitan outlook. The construction of new roads, immigration, establishment of schools and creation of Maru Local Government with headquarters at Maru, all contributed to in shaping the expansion of Maru town. The town therefore has continued to expand in its directions. For instance, the area of Motorpark which was bushy and uninhabited has now become one of the most densely populated areas in Maru. When Malam Sama'ila Shehu first settled in the area fifty years ago with the permission of Banaga, it was unoccupied. Only his house was there. He built a Mosque there. Gradually, passers-by began to stop there for prayers. Subsequently, cars on journey began to stay there as well. The area thereafter attracted other individuals as it was becoming so lively. Other early individuals who established settlements there

⁴⁴ "Sokoto State of Nigeria Local Government Development" In A Document published by Sokoto State Ministry of Information and Culture, 1994, p. 16.

⁴⁵ *Ibid.*

⁴⁶ Sani Hamisu Jabaka, *Op. cit.*

include Malam Ali Mai Ruwa, Hajiya Hauwa and Hajiya Baturiya. The settlement of Tasha area grew with shops of various sorts and houses, and population.

With this development, people began to move to other areas especially to where now Sabon Garin Tsohuwar Tasha sprang up. This movement was aided by the commercialization of land. The area of Sabon Garin Tsohuwar Tasha was previously farmlands where some farmers produced various forms of crops. However, later on, farms were measured and split into plots, mostly 50 by 50 in size. The selling price started at ₦10,000. It rose gradually to the level of ₦150,000. Therefore, the availability of land, coupled with its reasonable price motivate people to buy land. Some of farm owners who sold plots at the area include late Malam Bako, Lauwali Ustazu, Alhaji Yahuza Maru, Dan Galadima Dan Gwaggo, Jafaru Aliyu J. and Alhaji Rabi'u Uban Shiya, among others. Dan Iliya Quarters, Upper Shari'ah Court II, Copers' Lodge and Agricultural Store have all been located at Sabon Garin Tsohuwar Tasha.

Tudun wada area is located behind Tsohuwar Tasha. It started with few houses. The earliest residences of Tudun Wada include Alhaji Datti, 'Yar Ladan, Malam Isah, Sle Wakkala and Alhaji Iliya Maru. The Tudun Wada area did not expand until when an incidence of flood occurred in Saulawa area. The area was connected with a heavy rainfall and poor drainage facilities. Many houses were destroyed as a result of that. Therefore, Banaga Ibrahim Na-Umma sought the cooperation of the then Maru Local Government, Iliya Dan Gulbi in order to ensure the relocation of affected people. The Local Government Chairman responded to Banaga's plead. Consequently, a farmland was purchased by the local government at the rate of ₦450,000. The land initially belonged to Malam Sallau Maru, Sule Kirwa and Aminu Sani. The farmlands were then divided into pieces of 50 by 50 plots. Names of the flood victim were collated and plots distributed to them.

The Tudun Wada gained much expansion when some government infrastructures were established there. They include Maru Police Headquarters, INEC Headquarters Maru, COE Quarters and a private clinic.

5.8 Local Government Creation and The Growth of Maru Town 1996 – 2001

The idea of State Creation started in Nigeria during the military regime of Yakubu Gowon in 1967. This development was no doubt a major factor in the growth and expansion of most settlements that were opportune to be either State or Local Governments headquarters. The creation of the twelve states structure in 1967 was in order to reduce political tension in the country.

In addition, after the regimes of Murtala, Obasanjo, Shagari and Buhari, on 26th August 1993, General Babangida stepped down and an interim government was constituted. Ernest Shonekan was named as the interim president.⁴⁷ Late General Sani Abacha seized power from Shonekan on 17th November 1993 and became the President and Chairman of the Provisional Ruling Council.⁴⁸ With the coming of late Abacha as the Military Head of States in October 1996, he created additional six states which include Zamfara State and eventually Maru became a Local Government Area.

The creation of Maru Local Government was a result of the town being the most popular in terms of population, land mass and educational development within Anka Local Government. The population of the town in 1995 was projected to 174,690 which exceeded the stipulated criteria to qualify to be a Local Government Area.⁴⁹ The 1976 local government reforms provided the major guidelines for a town to be Local Government which among others include;

⁴⁷*Ibid.*

⁴⁸*Ibid.*

⁴⁹*Ibid.*

The population of such local government range from 150,000 to 800,000, but no town or city should be split into two or more local government areas no matter the population.⁵⁰

In addition, geographical location was another basis for creation of local government, this is because, a Local Government must be located in a defined area or physical location, in fact, Maru has land mass of 6,652 km which is equivalent to 2,569 sq mile. Maru at this juncture possess all these qualities to become a Local Government Headquarters.

Furthermore, the Local Government consists of districts of Maru and Dansadu. Maru District comprises Mayanci, Kanoma, Ruwan Doruwa, Bini, Bingi and Tsibiri, while Dansadau District consists of Dansadau, Dangulbi, Dankurmi, Bindin and Kuyan-Bana.⁵¹ With the creation of Maru Local Government Area, Maru town, became its headquarters. This development as stated earlier led the expansion of the town in terms of spacial growth as infrastructural facilities were provided to Nigeria Police Force (NPF), Local Government Headquarters, Department of Security Service (DSS) headquarters, Nigerian Security Civil Defense Corps (NSCDC), Peace Corp (PC), Independent National Electoral Commission (INEC), National Identity Card Management Commission (NIMCY), National Population Commission Office (NPC), Hisbah, Prison Yard, General Hospital, Government Lodge, Central Mosque, Izala Juma'at, Mosque, C.O.E, Juma'at Mosque, e.t.c.

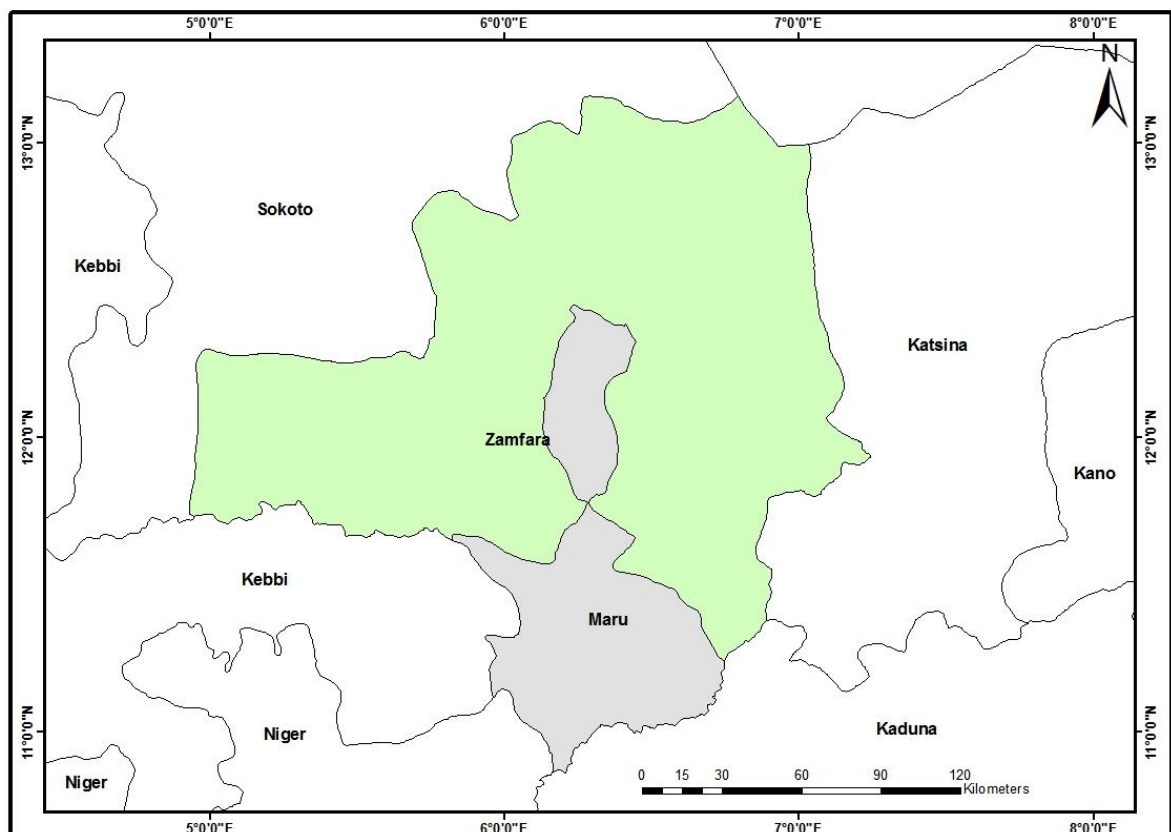
Other administrative units established during the period include, Upper Sharia Court, Higher Sharia Court, Chief Sharia Court and Local Government Secretariat, Maru.⁵² All these developments at any rate, pulled many people from the nearby villages

⁵⁰IB. Bello- Imam, *Local Government in Nigeria, Evolving a Third Tier of Government*, Ibadn, Heinemann Educational Books, p.24.

⁵¹ Nasiru Rabi'u *et al.*, *Agricultural Production in Maru Emirate 1906 – 1960*, NCE Project, College of Education, Maru, 2004, p. 7.

⁵² Yakubu Naumma, *Op. cit.*

into the area of study which gave the town a more heterogeneous outlook. The concentrations of the above agencies in the area of the study contributed to the growth and development of Maru town as all the local government functionaries live in the area. Below are the Maru local government chairmen/ sole administrators from 1996-2015. See the map of Zamfara State showing Maru Local Government below:



Source: GIS Department of Geography UDUS, 2015

Figure 5.1 Map of Zamfara State showing Maru Local Government

Table 5.4: Chairmen/Sole Administrators of Maru Local Government Area from 1996-2015

S/N	Chairmen/ Sole Administrators	Tenure
1	Late Alhaji Muhammad Rafi Kanoma (S.A)	1996-1997
2	Alhaji Adamu Dan-Gulbi (Chairman)	1997-1998
3	Alhaji Isiyaka Muhammadu Zurmi (S.A)	1998-1999
4	Alhaji Bala Muhammadu Dan-Sadau (Chairman)	1999-2000
5	Alhaji Sani Gwanna Mayanchi (S.A)	2000-2001
6	Alhaji Abubakar Chika Ibrahim (S.A)	2002-2003
7	Engineer Ahmad Umar Maru (S.A)	March-July 2003
8	Alhaji Abubakar Chika Ibrahim (S.A)	2003-Dec 2003
9	Late Alhaji Lawali Dan-Iliya Dan-Gulbi (Chairman)	2003-2006
10	Alhaji Sani Gwanna Mayanchi (S.A)	2007-July 2007
11	Hon. Barau Suleiman (S.A)	July2007-Mar.2008
12	Hon. Umar Ibrahim Kanoma (Chairman)	2008-2011
13	Hon. Lawali Bawa R. Dorowa (S.A)	Jul. 2011-June. 2012
14	Hon. Lawal Aliyu Dan-Gulbi (Chairman)	Apr.2012-Dec.2015
15	Hon. Salisu Isah Dan-Gulbi (Chairman)	2015-date

Source: Field Work 2017 and 2018.

5.8.1 Capital Projects in Maru

In 1998, the Local Government Secretariat was constructed and was commissioned in 1999. In 1999, Women Centre was completed.⁵³ In Health Sector, Maru Comprehensive Health Centre which was established in 1988 was upgraded to

⁵³ Alh. Isiaka Muhammad Zumu, age 57 years, at Gusau Lowcost on 10/02/2016

General Hospital Maru in 2002.⁵⁴ However, the hospital has 107 staff and three Departments which include Administration, Nursing and Laboratory. The available staff comprises 1 doctor, 2 midwives, 14 nurses, 13 laboratory technicians, 4 pharmacists, 11 administrative officers, and other of supporting staffs.⁵⁵ There are 175 beds. The Dispensary Clinic Maru which was constructed during colonial administration in 1948 was later upgraded to Maru Primary Health Centre in 1997, one year after the state creation of Zamfara State.⁵⁶ Meanwhile, the dispensary of Maru which was built in 1948 was upgraded into primary Healthcare in 1997. The center has 8 staff, comprising one S. Chew, one J. Chew, one environmentalist, two medical records, one laboratory technician and a driver. The contributions of the centre in the field of providing medical outreach especially Anti-Natal Care (ANC) not only in the study area, but also in neighbouring towns of Jabaka and villages was very significant.

Another service provided by the centre was the distribution of free medicine, donated by WHO and other NGOs for immunization. These health institutions attracted people in seeking for medical services to Maru. These services subsequently facilitated the growth and development of the town. In 2009, Maru Orphan and Less Privileged Hospital Zamfara state and was established by Zamfara State Zakat and Endowment Board.⁵⁷ The hospital has 7 staff which comprises 1 pharmacist, 2 environmentalists, 2 anti-natal staff as well as 2 community health workers. The hospital contributes in providing free anti-natal care for women, family support and immunization.

⁵⁴ Mal. Hajiya Amina Isah Abdullahi, age 50 years, I.C. MCH, Maru, at Kasuwar Magaji on 23/01/2017.

⁵⁵ Kabiru Ibrahim Nahuche, age 45 years, Secretary of Maru General Hospital, Maru, on 25/07/2017.

⁵⁶ Malama Halima Aliyu Maru, age 35 years, I.C. Orphanage and Less Privileged Clinic Maru, at the Clinic on 26/01/2017.

⁵⁷ Alh. Kabiru Ibrahim Nahuche, The Secretary General, General Hospital, Maru, at General Hospital Maru on 23/01/2017.

Furthermore, Maru has three Shari'a Courts, in 1998 – 1999; Upper Sharia Court Maru was established.⁵⁸ In 2002, Higher Sharia Court Maru was established. In 2002, Chief Magistrate Court Maru was established.⁵⁹ The first chief Alkali was Alh. Ibrahim Abubakar Zurmi Maigandi, and the first registrar was Alhaji Ahmad Aliyu Maradun. However, after the introduction of Sharia in the state, Upper Area Court Maru was changed to Upper Sharia Court Maru as a result of the introduction of Sharia by the first executive governor of Zamfara State, Alhaji Ahmad Sani Yariman Bakura.⁶⁰ See appendix IV for the courts in Maru.

With regards to roads in Maru town, the Zamfara State Government awarded a contract of constructing 20km roads capacity in Maru in 2012 and by 2015 the contract was completed successfully by Habib Engineering Nigeria Limited.⁶¹ Also see appendix V for the name of streets in Maru.

Another important factor that aided the development and expansion of Maru town was Housing Scheme. See the table below:

Table 5.5 Housing Scheme and their Year of Establishment

S/No.	Name of Project	No. of Houses	Location	Year of Establishment
1.	Yariman Quarters	14	Maru	2003 – 2004
2.	Dan Ilya Quarters	10	Maru	2006 – 2007
3.	Guga Quarters	20	Maru	2008 – 2009

Source: Fieldwork, 2015

⁵⁸ Mal. Jamilu Mai Unguwa Maru, age 42 years, at Tsuhuwar Tasha Maru on 27/01/2017.

⁵⁹ *Ibid.*

⁶⁰ Mal. Aminu Maru Age 45 Years, Civil Servant, Maru 27/07/2017.

⁶¹ Mal. Muhammadu Gummi at Gusau Ministry of Works, Zamfara State on 25/01/2017.

Conclusion

The migration of Rinnawa and the settlement of Dade's people from Tumbus as well as other areas such as Kaurar Duma, Saulawa, Yar Mai Dama and Yar Hudu substantially aided the emergence of Maru Town. The evolution of infrastructural development from colonial to post-colonial period aided the growth and development of Maru from 1948 to 1960s. However, the establishment of more schools allowed teachers, student and other staff to settle in the town and facilitated development of the town. The post-colonial expansion of Maru was a continuation of colonial expansion of the town. In post-colonial period, the development of western education in the town was the most important tool of growth and development of the town. The establishment of Maru Teachers College in 1948 and Government Secondary School in 1988 helped in the expansion and the creation of Maru local government in 1996. Also the creation of Maru Local Government witnessed the establishment of both Secondary and Tertiary Institutions from 1996-2000. However, with the construction of government quarters such as Yarima, Dan-Iliya, Guga quarters, there had been a massive growth and development of the town and in 2015 there was construction of roads which also added to the development of the town.

CHAPTER SIX

GENERAL CONCLUSION

6.1 Conclusion

This work has examined the history of Maru from 1805-2015. The need to study the history of Maru arose because of the consideration that, historians have heavily centred on events of national outlook without giving much consideration to micro events and areas that influenced events at the national level. Maru was such a centre of historical significance in all the three distinct epochs, which comprised pre-colonial, colonial and post-colonial periods. Therefore, the periodization of this study captures the establishment of Maru town to a period when Maru witnessed the commissioning of some infrastructural facilities such as roads, drainage and more schools, which gave it an urban outlook.

The study discovered that, Maru was established by Fulani in 1805 in their usual sojourn for pasture and water for their herds of cattle. The fertility of the land, abundance of pasture, in addition to streams and rivers nearby, all influenced settlement of people in Maru. This, coupled with the strategic location of the town, along Sokoto-Gusau road, made the people of Maru, in their contacts with the environment, to produce the economy that finally led to the evolution of Market. Another important note on Maru's pre-colonial status was its role in the Sokoto Caliphate. Maru supported the Jihad and its consolidation. Muhammadu Dade of Maru was one of the key warriors in the Jihad. Even during the 1890s when some territories rebelled against the Caliphate, Maru was at the forefront in quenching the rebellion. In fact, the title of Sarkin Maru, Banaga, was given to the leaders of Maru by Amirul Muminin, Muhammad Bello, because of Maru's

role in dealing with Banaga DanBature of Murai who threatened some territories within the Caliphate.

With the conquest of the Sokoto Caliphate in 1903, Maru too became under the yoke of British exploitative policies. Of course, Maru witnessed some infrastructural facilities such as roads, clinics and schools, the impact of such policies were much greater in real sense. For instance, through taxation, many peoples of Maru lost their farms and many others had to emigrate. Mining was also another aspect where Maru's economy and human resources were severely exploited. It should however, be noted that, the establishment of schools for western education and dispensaries in Maru attracted peoples not only from Northern Nigeria but also from Southern part of the country. There were many Yoruba and Igbo that came to Maru during the period and worked in some colonial establishments. Maru therefore witnessed changing pattern of social relations as some of these immigrants intermarried with the Hausa and Fulani of Maru.

It should be noted that, the presence of Sheikh Abubakar Mahmud Gumi and Malam Aminu Kano as teachers in Maru ETC gave the town another form identity and recognition, that of religious and political relevance in the whole country. Malam Abubakar Gumi was a Muslim scholar whose stay in Maru helped awakened the people about the teachings of Islam. It was his stay in Maru that made him prominent for the first time, especially to the Sultan's palace. Malam Aminu Kano was a radical politician. As he did in Bauchi where he created Discussion Circle, so also in Maru. The creation of Maru Discussion Circle by Malam Aminu Kano was a turning point in the politics of not only Maru, but also of Sokoto Province. Peoples became much more aware of the evils of colonialism and their collaborators. Maru therefore was not merely an educational centre, but also that of nationalist agitations.

In the Post-colonial period, Maru also witnessed developments in terms of expansion of new wards, building of more schools, construction of more roads, electricity, and more drainage facilities, among others. Some of these were associated with the creation of Maru Local Government in 1996. In between 1996 and 2015, Maru has expanded to have an urban outlook. This study, as presented, is a general history of Maru town right from its establishment in 1804 to 2015 where we capture its transformations in its political, social and economic spheres. Subsequent researchers may therefore look at some specific issues on the history of Maru town in order to further add more literatures on the history of Maru and urbanization in general.

Bibliography

(a) Oral Sources

List of Informants

S/N	Name	Age	Occupation	Place of Interview	Area	Date of Interview
1.	Malam Rabi'u Maru	62	Civil Servant	Maru	Bakin kasuwa	17/07/2015
2.	Malam Sani Hamisu	57	Civil Servant	Maru	Jabaka	17/11/2015
3.	Usman Abubakar Kanoma	52	Civil Servant	Maru	Nassarawa	17/11/2015
4.	Malam Ibrahim Maru	65	Civil Servant	Gusau	Gusau G.R.A	15/11/2015
5.	Malam Sule Ladan Maru	47	Civil Servant	Maru	C.O.E Maru	7/12/2015
6.	Alhaji. Yunusa Dangaladima	51	Civil Servant	Maru	Emir's palace, Maru	15/11/2015
7.	Malam Sani Bello	45	Civil Servant	Maru	Emir's palace, Maru	27/11/2015
8	Alhaji Ibrahim B/ Tsaba	74	Retired Civil Servant	Gusau	Samaru	12/03/2016
9	Alhaji Muhammadu Rafi Bature Moriki	61	Retired Civil Servant	Gusau	Samaru	16/03/2016
10	Malan Hamisu Maru	50	Civil Servant	Gusau	Sani Abacha Way	14/04/2016
11	Alhaji Abba Kande	59	R. civil servant	Gusau	Kantin Daji	15/03/2016
12	Alhaji Aliyu Anka	62	Retired Civil Servant	Gusau	Masallacin Kanoma T/Wada	10/03/2016
13	Mahammadu Jakada Maru	75	Retired Civil Servant	Maru	Bakin Tasha	18/03/2016
14	Alhaji Abubakar Maru	74	Retired Civil Servant	Maru	Bakin Tasha	18/03/2016
15	Alhaji Aliyu Maru Ala	72	Retired Civil Servant	Maru	Mai Duma	18/03/2016
16	Alhaji Ashiru Maru	74	Retired Civil Servant	Maru	Mai Duma	18/03/2016
17	Usman Abubakar Kanoma	54	Retired civil Servant	Maru	Nassarawa	18/03/2016

18	Muhammad Sani Aliyu	55	Civil Servant	Maru	Kaura Duma	18/03/2016
19	Alhaji Abubakar Nari	84	Retired Civil Servant	Maru	Kaura Duma	14/02/016
20	Alh. Lawali Murtala Bungudu	57	Retired Civil Servant	Gusau	Kantin Daji	15/03/016
21.	Muhammad Mainasara	70	District Head of Jabaka	Jabaka	Jabaka	26/11/2017
22.	Muhammad Bello	72	Na'ibi of District Head Mosque	Jabaka;	Jabaka	26/11/2017
23.	Bashir Malami Jabaka	50	Civil Servant	Jabaka	Jabaka	26/11/2017
24	Alh Aliyu Samaila R. Doruwa		Chairman-Orange Sellers	Maru	Maru Central Market	03/07/2017
25	Malam Lawali Salisu		Chairman-Vegetable Sellers	Maru	Maru Central Market	
26	Sarkin Pawa Dan Malam Aliyu		Chairman-Butchers	Maru	Maru Central Market	
27	Malam Husaini Abubakar		Chairman-Palm Oil Sellers	Maru	Maru Central Market	
28	Malam Hamisu Bello		Malam Hamisu Bello	Maru	Maru Central Market	
29	Malam Ahmad Sulaiman		Malam Ahmad Sulaiman	Maru	Maru Central Market	
30	Malam Muhammadu Sani		Chairman-Local Mint Sellers	Maru	Maru Central Market	
31	Malam Isah Musa		Chairman-Scape And Rubber Welding	Maru	Maru Central Market	
32	Malam Lawali Muazu		Chairman-Cassava Sellers	Maru	Maru Central Market	
33	Malam Yusuf Aliyu		Chairman-Children	Maru	Maru Central Market	
34	Malam Sanusi Abubakar		Chairman-Mobile Phone Sellers	Maru	Maru Central Market	

35	Hamidu Mustapha		Chairman- Ground Nut Cake Sellers	Maru	Maru Central Market	
36	Muhammadu Rabiu Dosara		Chairman- Provision	Maru	Maru Central Market	
37	Alhaji Kasimu Bala		Chairman- Groundnut	Maru	Maru Central Market	03/07/2017
38	Alhaji Hamza Umar		Chairman- Empty Sacks	Maru	Maru Central Market	03/07/2017
39	Malam Mani Usman Bawa		Chairman- Mud Utensils	Maru	Maru Central Market	03/07/2017
40	Malam Isah Muhammadu		Chairman- Calabash	Maru	Maru Central Market	03/07/2017
41	Malam Yahaya Muazu		Chairman- Animal Medicine	Maru	Maru Central Market	03/07/2017
42	Malam Aminu Sani		Chairman- Rope	Maru	Maru Central Market	03/07/2017
43	Rabiu Musa Mafara		Chairman- Foreign Shoes	Maru	Maru Central Market	03/07/2017
45	Alhaji Lawali Muhammadu		Chairman- Local Caps	Maru	Maru Central Market	03/07/2017
46	Alhaji Wakakala Hamidu		Chairman- Local Iron Utensils	Maru	Maru Central Market	07/12/2017
47	Alhaji Kabiru Abdullahi		Chairman- Rubber Matt	Maru	Maru Central Market	26/11/2017
48	Murtala Sani		Chairman- Plastic Materials	Maru	Maru Central Market	26/11/2017
49	Dan Ade Salisu		Chairman- Spices	Maru	Maru Central Market	26/11/2017
50	Malam Ibrahim Sani Kware		Chairman- Tailoring	Maru	Maru Central Market	26/11/2017
51	Malam Abdullahi Umar		Chairman- Baduku	Maru	Maru Central Market	26/11/2017

52	Alhaji Saidu Abdullahi		Chairman-Fairly Used Cloth	Maru	Maru Central Market	26/11/2017
53	Malam Raiyanu Muhammadu		Chairman-Thread Sellers	Maru	Maru Central Market	26/11/2017
54	Mustapha Hamisu		Chairman-Locust Bean	Maru	Maru Central Market	26/11/2017
55	Alhaji Bala Buba Salisu		Chairman-Wrist Watch Sellers	Maru	Maru Central Market	26/11/2017
56	Alhaji Salisu Ango Madugu		Chairman-Livestock	Maru	Maru Central Market	26/11/2017
57	Adamu Abdullahi Baban Asmau		Chairman-Traditional Medicine Sellers	Maru	Maru Central Market	26/11/2017
58	Alhaji Shafiu Abubakar		Chairman-Drugs	Maru	Maru Central Market	26/11/2017
59	Malam Nasiru Abubakar		Chairman-Sugar Cane	Maru	Maru Central Market	26/11/2017
60	Malam Mai Nasara Muhammadu		Chairman-Local Barbers	Maru	Maru Central Market	26/11/2017
61	Aliyu Abubakar		Chairman-Shoe Shiners	Maru	Maru Central Market	04/05/2017
62	Ibrahim Abubakar Yusufu		Chairman-Blacksmith	Maru	Maru Central Market	03/07/2017
63	Malam Sani Usman Gada		Chairman-Slate (Allo), Pestle And Mortar	Maru	Maru Central Market	03/07/2017
64	Malam Yusufa Muhammad		Chairman-Electronics	Maru	Maru Central Market	03/07/2017
65	Alhaji Dahiru Yusufa		Chairman-Radio Mechanic	Maru	Maru Central Market	03/07/2017
66	Alhaji Nasiru Marafan Giro		Chairman-Colanut Sellers	Maru	Maru Central Market	03/07/2017
67	Aliyu Abbas		Chairman-Cosmetics	Maru	Maru Central Market	03/07/2017

68	Alhaji Ummaru Sanda		Chairman-Animal Feeds And Farm Tools	Maru	Maru Central Market	03/07/2017
69	Malam Mamuda Umar		Chairman-Fish Sellers	Maru	Maru Central Market	03/07/2017
70	Alhaji Abdullahi Maikano Ahmad		Chairman-Yadi And Atamfa	Maru	Maru Central Market	03/07/2017
71	Dama Tambai Gusau		Chairman-Perfume Traders	Maru	Maru Central Market	03/07/2017
72	Malam Sani Mai Karfe		Chairman-Motorcycle Spare Parts Sellers	Maru	Maru Central Market	03/08/2017
73	Muhammad Salisu	83	Arabic Teacher	Maru	Nasarawa	05/06/2016
74	Mallam Hamisu	55	Civil Servant	Gusau	Tudun Wada	27/07/2016
75	Mallam Sani Jabaka	52	Civil Servant	Gusau	GRA	29/07/2016
76	Abubakar Nori	84	Retired civil servant	Maru	Saulawa	17/11/2015
77	Hamisu Yahaya Maru	54	Civil Servant	Gusau	Tudun Wada	04/07/2016
78	Prof. Habibu Tambuwal	65	Lecturer	Sokoto	Samaru	27/11/2017
79	Abu Mai Lada	70	Farmer	Maru	Jabaka	18/03/2017
80	Mallam Basiru Lawali	46	Famer	Maru	Kaurar Duma	05/07/2017
81	Mallam Umaru Omo	70	Retierd civil servant	Maru	Kaurar Duma	27/04/2018
82	Engineerr Hadi Bungudu	48	Civil servant	Gusau	Ministry of water resources	03/12/2017
83	Engineer Abdulsalam	59	Civil servant	Maru	Saulawa	03/12/2017
84	Nasiru Muhammed	50	Farmer	Gusau	Samaru	05/07/2017
85	Muhammmadu Mandarawa	60	Trader	Maru	Tudun Wada	27/01/2017
86	Abba Dankande	60	Businessman	Maru	Tudun Wadda	17/03/2016
87	Amiru Yusuf	47	Politician	Maru	Nasarawa	26/01/2017

88	Mallam Salisu Maitafsiri	77	Islamic Scholar	Maru	Yar mai Dama	18/08/2016
89	Ibrahim Muhammadu	51	Teacher	Maru	Mai Dama	18/11/2017
90	Abu Mailada	70	Civil servant	Maru	Kaura Duma	18/03/2017
91	Muhammadu Dansanda		Civil servsnt	Maru	Bakin Kasuwa	20/11/17
92	Aliyu Usman	45	Trader	Maru	Nasarawa	20/11/2017
93	Anas Musa Ladan	46	Farmer	Maru	Saulawa	28/08/16
94	Nasiru Rabi	45	Politician	Maru	Layin Malamai	16/03/2016
95	Abubakar Ibrahim	64	Civil servant	Gusau	Guasau	06/03/2017
96	Jamilu Maianguwa	42	Trader	Maru	Tsohuwar tasha	27/01/207
97	Amiru Musa	45	Civil servant	Maru	Mai Dama	27/07/2017
98	Mallam Muhammadu Gumi	52	Civil servsnt	Gusau	Ministry of works	25/01/2017
99	Isyaka Mahmud Zumu	57	Retired civilnservant	Gusau	Lowcost	10/02/16
100	Amina Isah Abdullahi	50	Nurse	Maru	General hospital	23/01/2017
101	Kabiru Ibrahim Nahuche	45	Nurse	Maru	General hospital	25/07/2017
102	Malama Halima Aliyu	35	Civil servant	Maru	Yan Taki	26/01/17
103	Mallam Jamilu	40	Trader	Tumbus	Bakin Tasha	24/01/2017
104	Alh Alhassan Maiburodi	70	Businessman	Maru	Bakin kasuwa	17/02/2018
105	Mallam Abubakar	55	Civil servant	Maru	Saulwa	24/01/2017
106	Mallam Abdullahi	70	Retirred Civil Servant	Maru	Nassarawa	24/01/2017
107	Mal Sani Muhammadu Maru		Lumu /Market Chief	Maru	Maru Central Market	06/07/2017
108	Sani Zaki	69	Trader	Maru	Gidan Nupawa	20/04/17

109	Sule Wakala	55	Farmer	Maru	Tudun Wada	27/06/17
110	Ishaka Ibrahim Yar-Hudu	65	Islamic Scholar	Maru	Kware	20/07/17
111	Samaila Muhammad Argungu	64	Retied Civil Servant	Maru	Nasarawa	24/01/17
112	Fatima Nuhu	69	House wife	Maru	Nasarawa	03/04/16
113	Lawali Muhammadu	75	Trader	Maru	Kware	19/05/19
114	Mallam Abubakar Wango Nasarawa	77	Farmer,	Maru	Yar mai dama	22/02/17
115	Hajia Asmau Muhammadu	84	Businesswoman	Maru	Tumbus	22/04/19
116	Ummaru Yakubu	65	Politician	Maru	kware	20/07/17
117	Nuhu Yusuf	59	Civil Servant	Gusau	GRA	11/20/16
118	Abubakar Nari	86	Politician	Maru	Saulawa	20/04/17
119	Sani Hamisu	60	Retied Civil Servant	Jabaka,	Bakin Kasuwa	02/22/16
120	Mukhtar Muhammad Manga	50	Public servant	Sokoto	Post Office	22/11/16
121	Bala Dan Sadau	64	Retired Civil Servant,	Maru	Tunbus	27/07/17
122	Musa Usman	25	Youth Leader	Maru	Bakin Tasha	23/01/17
123	Yakubu Na'umma	48	Civil Servant	Maru	Nasarwa	23/03/16
124	Mallam Muhammadu Rabi'u Tatu	87	Farmer	Maru	Sabon Layi	24/02/17
125	Mallam Usman Dan Kurna	77	Farmer	Maru	Saulawa	23/02/17
126	Liman Abubakar	80	Islamic Scholar	Maru	Kware	25/04/19
127	Fatima Ibrahim	80	Businesswoman	Maru	Bakin Kasuwa	22/04/19

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APPENDICES

APPENDIX I:

Rulers of Jabaka from 1806-to date

S/N.	Name	Period
1.	Kanoma Muhammadu Shasume	1806 – 1831
2.	Kanoma Bagaye Muhammadu	1831 – 1840
3.	Kanoma Malam Hammadi	1840 – 1953
4.	Kanoma Bube Hammadi	1853 – 1863
5.	Kanoma Bube Bagaye	1863 – 1881
6.	Kanoma Alhaji Hammadi	1881 – 1927
7.	Kanoma Muhammadu Malam Bube	1927 – 1934
8.	Kanoma Yakubu Bube	1934 – 1937
9.	Kanoma Ali Liman Tukur	1937 – 1944
10.	Kanoma Ma'azu Faruku	1944 – 1955
11.	Kanoma Muhammadu Mainasara Dikko	1955 – 1972
12.	Kanoma Abubakar Siddi Muhammadu	1972 - 2014
13.	Kanoma Muhammadu Sani	2014 – 2018
14.	Kanoma Muhammadu Abubakar siddi	2018 to date

Source: Alhaji Sani Bello, 50 years, Secretary Maru Emirate Council, Maru, 22/07/17.

APPENDIX II:
Educational Projects from 1996 to 2015

S/No.	Education Projects	Enrolment	Year of Establishment
Tertiary Institutions Enrolment			
1.	C.O.E Maru	1,750	2000
Secondary Schools Enrolment			
1.	Government Girls Junior Secondary School, Maru	270	2008
2.	Government Girls Day Secondary School, Maru	220	2013
3.	Community Secondary School, C.O.E Maru	60	2015
Primary Schools Enrolment			
1.	Dan Tsoho Primary school	92	1996
2.	Girls Focal Primary school	60	2001
3.	C.O.E Maru primary school Primary School	190	2006
4.	Mallam Yahaya Namaru	56	2006
5.	J.N.I Reopen primary school	40	2011
6.	Mal. Hajji Community Nursery and Primary School, Maru	40	2013
7.	Community Nursery and Primary School, C.O.E Maru	230	2015

Source: Fieldwork, 2017.

APPENDIX III:

Names, Positions and Occupation of Maru Market Traders

S/N	Names	Positions and Occupations
1	Alh Aliyu Samaila R. Doruwa	Chairman- Orange Sellers
2	Malam Lawali Salisu	Chairman- Vegetable Sellers
3	Sarkin Pawa Dan Malam Aliyu	Chairman- Butchers
4	Malam Husaini Abubakar	Chairman- Palm Oil Sellers
5	Malam Salisu Sani	Chairman- Water Melon Sellers
6	Malam Hamisu Bello	Chairman- Tea Sellers
7	Malam Ahmad Sulaiman	Chairman- Dates And Tiger Nut
8	Malam Muhammadu Sani	Chairman- Local Mint Sellers
9	Malam Isah Musa	Chairman- Scape And Rubber Welding
10	Malam Lawali Muazu	Chairman- Cassava Sellers
11	Malam Yusuf Aliyu	Chairman- Children Cloth Sellers
12	Malam Sanusi Abubakar	Chairman- Mobile Phone Sellers
13	Hamidu Mustapha	Chairman- Ground Nut Cake Sellers
14	Muhammadu Rabiw Dosara	Chairman- Provision
15	Muhammadu Na Mai Dawa	Chairman- Salt
16	Alhaji Alkasum Sulaiman	Chairman- Fowl
17	Malam Isiyaku Isah	Chairman- Fowl Butchers
18	Malam Basiru Lawali	Chairman- Bicycle And Spare Part
19	Malam Aminu Adamu	Chairman- Bicycle Rice
20	Mubashiru Abubakar	Chairman- Rice Sellers
21	Lawali Mai Wada	Chairman-
22	Abubakar Dawa Dan Fillo	Chairman- Sweet Potato
23	Alhaji Hamisu Hamza	Chairman- Grains
24	Malam Muhammadu Bello	Chairman- Leavers Groundnut
25	Alhaji Kasimu Bala	Chairman- Groundnut
26	Alhaji Hamza Umar	Chairman- Empty Sacks
27	Malam Mani Usman Bawa	Chairman- Mud Utensils
28	Malam Isah Muhammadu	Chairman- Calabash
29	Malam Yahaya Muazu	Chairman- Animal Medicine
30	Malam Aminu Sani	Chairman- Rope
31	Rabiw Musa Mafara	Chairman- Foreign Shoes
32	Alhaji Lawali Muhammadu	Chairman- Local Caps
33	Alhaji Wakakala Hamidu	Chairman-Local Iron Utensils
34	Alhaji Kabiru Abdullahi	Chairman-Rubber Matt
35	Murtala Sani	Chairman-Plastic Materials
36	Dan Ade Salisu	Chairman-Spices
37	Malam Ibrahim Sani Kware	Chairman-Tailoring

38	Malam Abdullahi Umar	Chairman- Baduku
39	Alhaji Saidu Abdullahi	Chairman-Fairly Used Cloth
40	Malam Raiyanu Muhammadu	Chairman-Thread Sellers
41	Mustapha Hamisu	Chairman-Locust Bean
42	Alhaji Bala Buba Salisu	Chairman-Wrist Watch Sellers
43	Alhaji Salisu Ango Madugu	Chairman-Livestock
44	Adamu Abdullahi Baban Asmau	Chairman-Traditional Medicine Sellers
45	Alhaji Shafiu Abubakar	Chairman-Drugs
46	Malam Nasiru Abubakar	Chairman-Sugar Cane
47	Malam Mai Nasara Muhammadu	Chairman-Local Barbers
48	Aliyu Abubakar	Chairman-Shoe Shiners
49	Ibrahim Abubakar Yusufu	Chairman-Blacksmith
50	Malam Sani Usman Gada	Chairman-Slate (Allo), Pestle And Mortar
51	Malam Yusufa Muhammad	Chairman- Electronics
52	Alhaji Dahiru Yusufa	Chairman- Radio Mechanic
53	Alhaji Nasiru Marafan Giro	Chairman-Colanut Sellers
54	Aliyu Abbas	Chairman-Cosmetics
55	Alhaji Ummaru Sanda	Chairman-Animal Feeds And Farm Tools
56	Malam Mamuda Umar	Chairman-Fish Sellers
57	Alhaji Abdullahi Maikano Ahmad	Chairman-Yadi And Atamfa
58	Dama Tambai Gusau	Chairman-Perfume Traders
59	Malam Sani Mai Karfe	Chairman-Motorcycle Spare Parts Sellers
60	Mal Sani Muhammadu Maru	Lumu /Market Chief

Source: Field Work, 2017.

APPENDIX IV:

Courts in Maru

S/No.	Name of Courts	Location	Year of Establishment
1.	Upper Sharia Court	Maru	1998
2.	Higher Sharia Court	Maru	2002
3.	Chief Magistrate Court Maru	Maru	2002

Source: Fieldwork, 2017.

APPENDIX V:

Streets Names in Maru

S/No	Streets Names in Maru
1	Muhammadu Dade Road, the road was named after Muhammadu Dade the founder of Maru.
2	Muhammad Mai Turare Road. It was named after the 8 th Banaga of Maru
3	A.A. Yari Road. It was named after the governor of Zamfara State who constructs the road in 2015.
4	Banaga Yunusa Road. Named after the 3 rd Banaga of Maru
5	Ruwan Doruwa Road. Named after Ruwan Dorawa town which is under Maru District.
6	Muhammadu Bature Road. Named after 10 th Banaga.
7	Lamido Road. Named after the present secretary Banaga who is the Lamido of Maru
8	Banaga Sule MaiKwarange Road. Named after 4 th Banaga.
9	Banaga Na Annabi Road. Named after 7 th Banaga.
10	Mayanci Road. Named after Mayanchi town which is under Maru District
11	Banaga Na Abarchi road. Named after 6 th Banaga
12	Sa'adu Abbas Road. a philanthropist in Maru.
13	Banaga Sule Road. Named after 11 th Banaga.
14	Wakilin Burungu Road. Named after a Traditional holder
15	Banaga Ibrahim I. Road. Named after 12 th Banaga
16	Mallam Hajji Road. Named after an Islamic Scholar in Maru
17	Mustapha Ismail Road. Named after an indigene of Maru who happens to be a former Governor of Adamawa and Kwara.
18	Mallam Yahaya Road. Named after an Islamic Scholar
19	Justice Lawal Garba Road. Named after the first chief judge of Zamfara State
20	Banaga Abubakar Chika Road. Named after the present Banaga
21	Banaga Ummaru Road. Named after the 2 nd Banaga.
22	Muhammadu Jekada Road. Named after a former Ambassador, Commissioner and Prison Comptroller
23	Muhammadu Karfe Road. Named after the 5 th Banaga
24	Ibrahim Na-Umma Road. Named after 13 th Banaga
25	Muhammadu Shadawa. Named after 9 th Banaga
26	Kanoma Road. Named after Kanoma Town.
27	Tukur Dan Boko Road. Named after the former secretary of the Banaga Palace
28	Bingi Road. Named after Bingi Town.