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# The Lasting Legacy of the *Sarakuna*: A Narrative Exploration of Their Significant Roles in the Aftermath of the Sokoto Caliphate Jihad and Beyond (2025)

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**Abstract**

This study examines the roles of *Sarakuna* in the remnants of the Sokoto Caliphate, focusing on their contributions to Da'awah, industry, economic activities, professional services, security, mosques, schools, health, development projects, marital affairs, and Sharia delivery. The study reveals that *Sarakuna* play pivotal roles in maintaining peace, security, and tranquility in their domains, and their influence extends to various aspects of life, including education, healthcare, and economic development.

**Keywords**: *Sarakuna*, Sokoto Caliphate, Islam, Marriage, Security, Literature, Education


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## Introduction

In the Hausaland the leadership level begins from the family head. Every family or household is led by someone, then to *Maianguwa*. *Maianguwa* is heading a small area or a street in the Hausa state. After *Maianguwa* there are two levels, the *Hakimai*. The first level of *Hakimi* is loyal or answerable to another high *Hakimi* (village head) above him, then followed the district head (*Ubnakasa*), who is also answerable to the overall *Sarki* such as Emir or related Chief (Fika, 1973). The highest leadership stool is *Sarki* or Emir who has a vast land under him and has the power to appoint or remove all other leaders below hi status (as shown in Figure 1). This has been the tradition before the coming of Shehu Usmanu Danfodiyo. After the 1808 jihad, some changes had occurred, but the system is mostly unaltered (Gwandu, 1977; Bala, 2014; Bala, 2018). Later as a result of the coming of colonialist, some of the powers utilized by Sarakuna were reduced; Nevertheless, this time around (from colonial time to date, the Sarakuna had seen a lot of changes. Still the *Sarauta* and *Sarakuna* are revered and obeyed in our societies due to the Islamic origin, and contributes largely in the development of their domains and the country at large. This study examines the roles of *Sarakuna* in the remnants of the Sokoto Caliphate, focusing on their contributions to Da'awah, industry, economic activities, professional services, security, mosques, schools, health, development projects, marital affairs, and Sharia delivery.

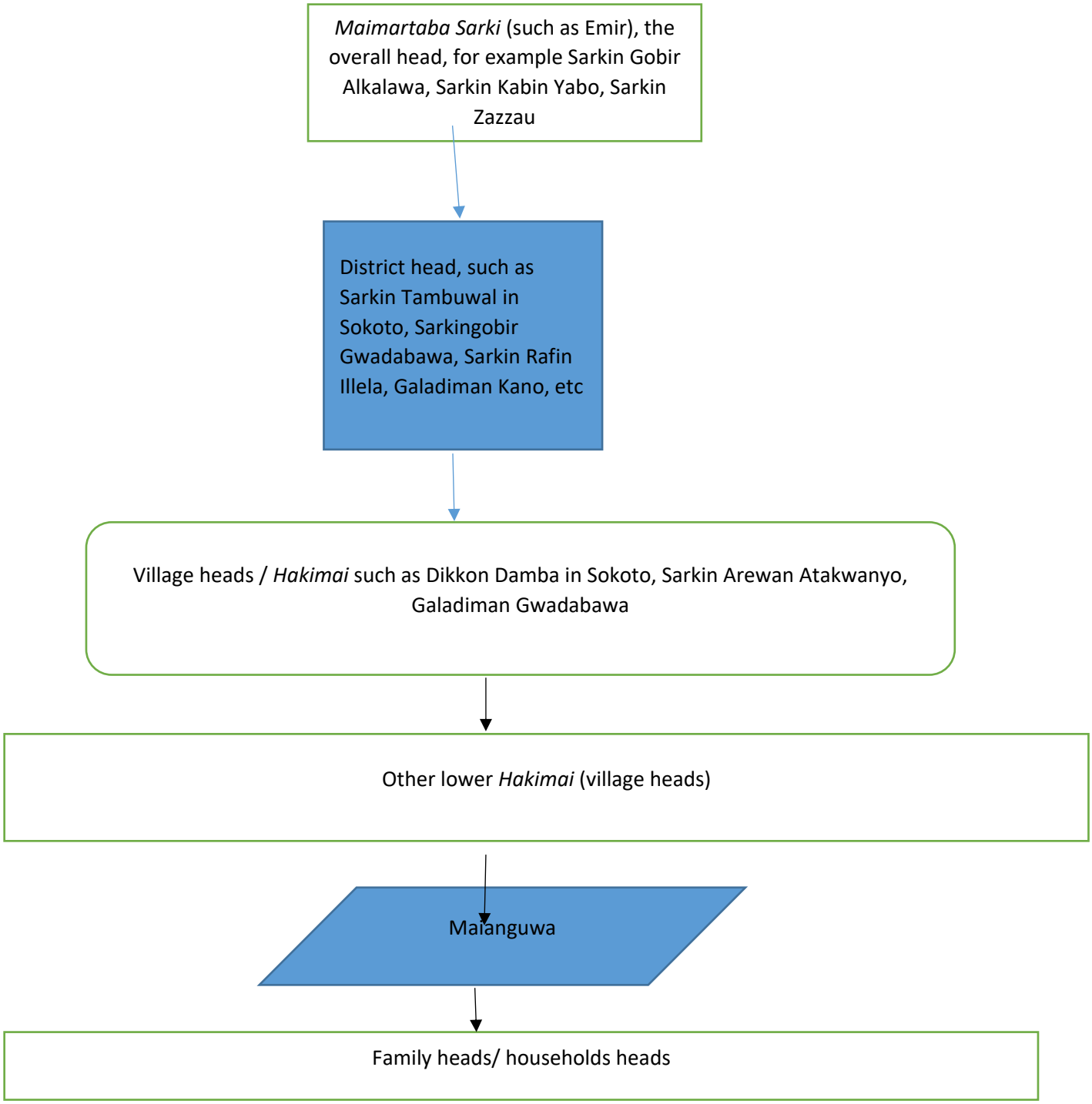



Figure 1: The Hierarchy of *Sarauta* system in Hausaland

### *Sarakuna* Contributes to the Da'awah

Da'awah refers to calling people to the religion of Allah SWT, and it is the basic mission of All the Apostles sent down by Allah SWT, including the Prophet Muhammad SAW. The

Shehu Usmanu Danfodiyo had also spent his entire life in the cause of Da'awah, in this regard. It has been noticed that *Sarakuna* had played various key roles in Da'awah through certain modes such as supervision or establishment of Islamic schools such as *Madrisah*, *Islamiyya*, *Makarantun Allo*, and *Makarantun Zaure*. Their role in the discharge of mosques is a key role signifying a kind of Da'awah (Kannike & Ayinla, 2022). Moreover, in many circumstances, *Sarakuna* utilized organizations or teams to deliver Da'awah activities in their domains and beyond. For instance, the Ahmadu Bello of Sokoto (*Sardauna*) had been reported for sponsoring various Da'awah activities in various parts of Nigeria (Yandaki et al., 2014; Abubakar, 2015; Abdullahi, 2016). Sarkin Sudan Kontagora Saidu Namaska (the late), and his current successor, Alhaji Barau Muazu utilized and earmarked Da'awah team or committee in the Kontagora Emirate, saddled with the duty of passing and disseminating Islamic call (Abdullahi, 2016; Sarkingobir et al., 2021). The Emir of Bade, Alhaii Abubakar followed the footsteps of his forefathers by being instrumental in the establishment of many sound Islamic schools in his domains (such as Gashua, facilitates contribution from donors, attend Islamic recitation competitions to present prizes and motivate the public) (Yerima & Umar, 2020). Likewise, in Muri Emirate for instance, the Emir Mafindi (reigned, 1903-1953) had contributed similarly to the work of his forefathers in disseminating Islamic mission by bringing Islamic scholars from elsewhere, utilizing kindness to convert many of his village heads (Nasidi, 2015).

## The role of *Sarakuna* in the Industry, and some Economic Activities

Sokoto Caliphate inherited its polity from the olden Hausa states, including the Gobir, the most influential entity that rises before the emergence of Shehu. However, the Sokoto Caliphate was on the ethics of Islamic religion, therefore, may have variations with the Hausa states on matters that contradict Islamic norms and values (Ummaru, 1999). During the time of the European colonialism, a lot of changes had taken place regarding the role of *Sarakuna*, but the truth is, *Sarakuna* remain pivotal and tremendously influential in the affairs of their domains, because their ethics are drawn from Islamic religion (Blench et al., 2006). The industrial activities include the crafts, and manufacturing divisions through the use of locally-based resources (such as agricultural products, forest-based products, and minerals for instance) (Blench et al., 2006; Sani et al., 2019). These industrial activities and relations are still being supervised by the *Sarakuna* in the remnants of Sokoto Caliphate

(Blench et al., 2006). Every group of people who are specialized in adding value to the locally obtained resources are loyal to their leaders, and mostly these leaders are appointed or turbaned by *Sarakuna*. generally, the industrial productions ae carried out at various markets in the land, and the head of market activities appointed by the *Sarakuna* is the *Lumu*. *Lumu* is responsible for supervising the lower leaders below him (such as *Sarkin Dako*, *Sarkin Shanu*, etc) (Chafe, 1992). Albeit, the roles and responsibilities varies, but all the types of activities happening in the markets are mostly headed by leaders appointed by or loyal to *Sarakuna*. Indeed, as stated, resolving disputes, maintaining markets security, distributing lands at the markets, ensuring proper running of businesses, supervising lower or colleague chiefs are under the headship of *Lumu* (Chafe, 1999; Muhammad, 2003; Gokaru & Hamid, 2019). Nowadays, some the appointments or loyalists of *Sarakuna* that are influencing economic activities at local levels include:

- *Lumu*-Head of markets mostly
- *Sarkin Shanu*- In-charge of cattle affairs, such as selling and buying, and tax revenue gathering
- *Sarkin Goro*- in-charge of Kolanut
- *Sarkin Fawa*- In-charge of meat (abattoir and related matters)
- *Sarkin Albasa*-In-charge of onions
- *Sarkin Gwari*- In-charge of selling of vegetables and fruits
- *Sarkin Awo*-In-charge of activities relating to weighing and selling of food items at the grains, cereals, and related foods markets
- *Sarkin Gishiri*- In-charge of salt

Nevertheless, some professionals, and industrial activities carried out using local items and resources to add value to products may not be found in the markets all the time, but may be found in their specific points or destinations important. Sometimes, products, are sold to a mobile or non-stationary markets; but they are equally manufactured from workshops or homes are periodically taken to markets for transactions (Chafe, 1992). The followings are other activities vital for economy and life of the land that are locally supervised by *Sarakuna* or their loyalists:

- Blacksmiths-Blacksmiths activities are headed by *Sarkin Kira* or *Saraki* or other related name. their job is to utilize iron ore related resources to device implements for home-based or domestic utilization, farm implements construction, etc.

- Leatherworks- The Sokoto caliphate has been blessed with several types of animals, diverse methods of animal keeping, likewise, animal products. Animals provide hides and skin that are refined and converted to value-added products by *Marina*, *Majema*, *Masaka*, ec. Some of the products made from Sokoto leather include, shoes, mattresses, home decorations, clothing (for humans and animal during festivities), and bags, etc. (Chafe, 1992; Ahmed & Egwu, 2014; Abba et al., 2017).
- Weaving- *Saka* or weaving is widely done in Sokoto, and the leader of this industry is mostly loyal or appointed by *Sarki*. The community of weavers sew clothes, caps, mats (like using Northern *Gamba* grasses), etc. (Chafe, 1992).
- *Marina*- They are responsible for changing colors of clothes and reacted products to add value.
- Pot makers- They are responsible for using ceramics, soil, and other raw materials to make pots, cooking utensils, and other products
- Wood Carvers-Wood carvers are popularly known as *Sakkarawa*. Sake is the overall leader of people that practice the cutting and felling of trees, and subsequent utilization of the resources to make value-added products. *Sakke* is usually appointed by *Sarki* (*Ubankasa*) (Chafe, 1992; Sanyinna et al., 2017).

## The role of *Sarakuna* in Delivery of Professional Services in the remnant of Sokoto Caliphate

Every region or domain relied on professional services for progress and development. The Hausaland or Sokoto Caliphate states had devised professional services development in their domains (Kware, 2016; Abubakar & Yandaki, 2022). The professional services in this regard, include the followings:

- Scholarly intellectual services- Every nation or society develops through its own system of education. The present *Sarakuna* had inherited a system of education that was laid by Sokoto Caliphate leaders; whereby, there are teachers all over the places concern with the imparting of knowledge of both worldly and religious knowledge to the young ones and adults (Lemu, 2005). There are several schools such as *Makarantaun Zaure* (concerned with teaching of adults about advanced sciences of Islam such as Qur'an, Fiqh, poetry, history, commerce, health, etc), *Makarantun Allo* (more concern with imparting Qur'anic education on young ones), Islamiyah

schools (avenues teaching new system of Islamic education that is little bit different from the classical *Zaure* of *Allo* system of education), etc (Chafe, 1992; Abba et al., 20217; Gokaru & Hamid, 2019).

- Albeit, the systems of Islamic schools under the watch of the remains of Sokoto Caliphate are diverse, but they commonly pay allegiance and loyalty to *Sarakuna*. Some may be loosely or highly attached to the *Sarakuna*, whereby, the *Sarakuna* regulate some of the activities, attend ceremonies (such as graduation events), etc. Whether, we heed to it or not, the Islamic schools in the remnants of Sokoto Caliphate, respect and obey *Sarakuna* more than any system of administration in the country as we speak, because they consider *Sarakuna* as religiously affiliated (for example to the Sheikh Usman Danfodiyo, who abides by Qur'an and Sunnah). To Muslims, there is nothing superior to Islam or any attribute of Islam. Thus, *Sarakuna* are still agents of behavior change, policy administration in the Muslim societies of Nigeria and relations (such as Niger Republic) (Abba et al., 2017).
- Medical and Therapeutic Services- There are different specialties delivering healthcare or medical services to people in the remnants of Sokoto Caliphate. This time around due to increased poverty levels, poor distribution of modern healthcare, mistrust, and other compelling reasons, people are still totally embracing the local complementary healthcare systems. *Sarkunan Magani* are appointed or allowed by *Sarakuna* to deliver medicines and herbs to ailing people in communities. This may include, the *Ma'aska* (barbers, *Sarkin aski*), *Sarkin Magnain Gargajiya, Ruq'ya* specialists, and other related to this discourse. These set of people utilized the abundant plant-based products, animal-based items, and minerals-based (such as soil, rocks), to prepare medicines, therapy, and healthcare to greater portion of the population in the remnants of Sokoto Caliphate societies (Chafe, 1992; Bunza, 2012; Labbo, 2016). *Sarakuna* are instrumental in ensuring uptake of healthcare services in their domains, they are very supportive in that regards such as conveying immunization campaigns, and other health services education or awareness to the public (Kariya et al., 2022).

**Builders and other Relevant Technologies in Sokoto Caliphate**

*Sarakuna* are responsible for appointing or turbaning *Sarkin Magina* (the chief of building construction) in order to head issues related to enactment of settlements and related land construction services in populations (such as roads, markets, schools, etc) using locally-based methods and resources (Muhammad, 2003; DecLancey, 2005).

**Role of *Sarakuna* in Maintaining Security**

Basically, the Sokoto caliphate was meant to secure the religion of Islam by securing the Muslims, so policies were ensured for that objectives (Ladan, n.d.; Gwandu, 1977). However, with the advent of European colonialist into Sokoto Caliphate, the *Sarakuna* are still maintaining a pivotal role in the course of ensuring peace, security, and tranquility of their domains (Shareef, 2005). The system of *Sarakuna* or *Sarauta* is well-versed in the sense that they have a hierarchy revolving from top (Emir or *Sarki*) to bottom (*Maianguwa*, the lowest leader) in a systematic manner, because they are responsible for land tenure system (supervising selling and buying of lands and dwellings in their domains, they also donate lands to their subjects), they are able to tactically be aware of every immigrant in their communities (Sifawa, 2020). They are also having a system of security guards envisaging of *Dogarawa*, *Yanbanga* (vigilantes) and other forms of community policing monitoring new faces in their domains, maintaining law and order, and sending away bad eggs (miscreants) from domains. This pattern of administration certainly aid security. However, because of lack of recognition by law, they do not have sophisticated guns, and their resistance to insecurity may be limiting in this regard (Abdulkarim, 2016; Zik et al., 2023).

On the other hand, the use of peaceful approach in solving dispute, advocacy for peace, campaigning for peace, resolving farmer-herder crises through reconciliation and related strategies such as persuasion, forgiveness, patience are key behaviors of *Sarakuna* that led to a lot of achievements. It was only when, the farmer-harder crises were transferred to the kinetic approach used by security agents and courts, and miring of the system with corruption, that gave birth to current spate of banditry and insecurity challenges (Yandaki et al., 2014; Ganiyu, 2016; Sifawa, 2020).

**Role of *Sarakuna* in Mosques, Schools, and Related Religious Affairs**

For the past and present periods *Sarakuna* are still responsible for supervising the activities of mosques, appoint of *Imams* and *Mu'azzins*. This invariably bring some form of sanity and ensure that violators of the status quo are called to order, and will help in supporting the

Islamic affairs of the public. That is why, every *Sarki* has a *Jumu'at* mosque or relations near his house. The establishment of new mosques is mostly approved or disapproved by the *Sarakuna*. On this note, the *Imams* and *Mua'azzins* are responsible for preaching, teaching, *Tafsir*, and call to Islam in their various communities (Shareef, 2005; Yakubu & Yahaya, 2019). The issues of wedding solemnizations, naming ceremonies, weekly sermon, *Janazah*, and relations are conducted by *Imams* and their deputies or representatives. This signifies the role of *Sarakuna* in the religious deals of Muslims nowadays. In the affairs of schools, the *Sarakuna* also received appropriate respects, recognition, and loyalty from the schools (despite the various sects in their domains). Therefore, some *Sarakuna* support schools with assistance such as monetary donations, provision of learning materials, and construction of classes; some *Sarakuna* owned their own schools where they teach (such as Sarkin Arewan Salame Gwadabawa, a district head) or employ some teachers to teach Islamic courses (Such as Sarkin Gobir Muhammad Zayyanu Gwadabawa, a district head). The stated reasons allow the *Sarakuna* to keep an eye on Islamic schools, even if the supervision is superficial, it will help spread and guard Islam and ensure peace, unity, progress and prosperity (Ummaru, 1999; Vermeer et al., 2015). *Sarakuna* are great agents for Western education, they have proved efficient in resolving repugnance of Boko during its inception. They are also today being used to call for girl child education and relations (Bello & Marafa, 2016).

**Role of *Sarakuna* in Health of the Masses**

*Sarakuna* have their boys or loyalists such as *Sarkin Kasuwa, Sarkin Noma, Sarkin Shanu, Sarkin Awo*; all of which contributes by supervising and guiding the subjects (masses) in the provision of healthy agricultural (local) foods such as fruits, grains, cereals, vegetables, meat, milk, eggs, etc; noteworthy, no proper nutrition no health (Sarkingobir et al., 2023; Sarkingobir et al., 2024). *Sarkin Kasuwa* ensure good foods are sold and bought, *Sarkin Noma* promotes activities of farming healthy foods, *Sarkin Shanu* promotes the activities of cattle and relations; Sarkin Awo ensures selling and weighing of grains and related food items, *Sarkin Ruwa* ensures promotion of water supply activities such as rivers (including fishing that provides healthy foods) (Sarkingobir et al., 2021a).

The other lower *Sarakuna* such as *Sarkin Magani, Sarkin Aski*, and quasi support public health in their own activities. Parable, *Sarkin Aski*, and quasi perform healthy practices such as circumcision (male that are circumcised have less risk of contracting HIV and other

sexual diseases than their counterparts), personal hygiene such as nail cutting, hair dressing, *Tsaga* (a cut to relieve inflammation), *Kaho* (a cut to reduce blood), etc. The *Sarkin Magani* (may have a lot of boys or tributaries) specializes in preparing medicines and therapies through mostly natural-based products such as herbs to cure various diseases and disorders (Labbo, 2016).

## The Role of *Sarakuna* in Performing or Implementing Developmental Projects to the Communities

Before the advent of colonialists in the Sokoto Caliphate, the *Sarakuna* are solely responsible for establishments of projects meant for delivery of leadership benefits to the public (Kuna, 1998). However, with the advent of European colonialist (particularly the British), the *Sarakuna* were also responsible for implementing many developmental projects (due to indirect rule) through utilization of public funds (or treasury), albeit overtime, the access of *Sarakuna* to public funds had being changing or diminishing, they still utilized other possible means available (such as donations from wealthy people, friends, personal money) to touch lives of their subjects or *Talakawa*. Some of the instances are enumerated below:

Before the halt of the *Sarakuna*'s access to the public treasury, they implemented useful policies such as construction of schools, mosques, healthcare centers, wells (water supply), bridges, markets, etc. For instance, *Sarkin Musulmi* Hassan Dan Muazu planted *Giginya* trees to curb desertification in Sokoto, during the reign of Sarkin Musulmi Tambari (who was Sarkin Musulmi before the advent of Hassan) railway was linked from Gusau to Saria, court was constructed at Sokoto, During the time of *Sarkin Musulmi* Abubakar III, Sokoto noticed construction of an International airport, modern market, factories, television station, radio station, electricity supply, During the time of *Sarkin Musulmi* Macchido, he ensured the republication of about 14 Sokoto Caliphate literatures (Abba et al., 2017). In the eastern Sokoto, particularly, Gwadabawa, *Sarkin Gobir* Abdurrahman Gwadabawa through the indirect rule constructed the Sokoto to Illela road, mosques (Sarkin Musulmi Maiturare mosques for example), wells, dispensaries, courts, etc.

### Sarakuna in Marital Affairs

Every society prosper through having good families made through marriage. Marriages are human relationships beneficial to the whole society, therewith, marriages foster blood hood

relationships, morality, fosterage, affinity, support young ones and relive societies from nay crises (Lemu, 2005). Sarakuna have paid a lot of prices in ensuring that marriages in their domains are prosperous. Sarakuna are on many times responsible for supervision of marriages solemnization, ensuring proper dowries are paid, ensuring witnesses are provided, regulating the evil and hard traditional activities been practiced in marriages, repealing of innovations from marriages (such as issues that are making marriage expensive while on the other hand making fornication cheap), and resolving marital disputes on many circumstances. Therefore, *Sarakuna* are great institutions supporting marriages to run prosperously, thereby, providing god citizens, and curbing spread of fornication, and immoralities. In the same vein, inheritance dealings emanate from families' aid marriages, therewith, the duties played by *Sarakuna* is to supervise or assign religious scholars who are specialized in distributing the inheritance of any deceased according to Islamic ethics; unless if the situation worsen, it can be taken to courts (Chafe, 1999; Blench, 2006).

**Sarakuna as Instruments of Sharia Delivery**

Sharia refers to the knowledge or law responsible for guarding and regulating the way Muslims live or interact among themselves, therewith the environment, and others, and all other elements in the human systems; indeed, Sharia is all-encompassing (Lemu, 2005; Gokaru & Hamid, 2019). Allah SWT Says:

> "We made for you a law, so follow it, and not the fancies of those who have no knowledge" Qur'an, 65;18.
>
> "Whoever does an atoms weight of good will see it then, and whoever does an atoms weight of evil will see it then" Qur'an, 99:78.

Sharia as stated above is all-encompassing aspects on earth, such as, courts, good behaviors, morality, marriage affairs, aiding the poor, assisting behavior change to good, etc. The Sharia is source from Qur'an, Sunnah, Ijtihad, and relations (Lemu, 2005). In the Sharia law, there are provisions for faith, morality, family, animals, interrelationship (with God, humans, and worship (Lemu, 2005). Therefore, currently the Sarakuna are playing their basic ability to ensure Sharia ideals are followed provided they are clamoring for what is within their powers. They indeed tools used by Northern governors (such as Sokoto, Zamfara, Kano, etc) to implement Islamic Sharia during the regime of President Olusegun Obasanjo. Noteworthy, sharia does not instruct terrorism or injustice upon anybody

irrespective of his or her religious or any set of affiliation. Sharia calls for justice to all (Ladan, n, d.; Muhammad, 2003; Lemu, 2005; Gokaru & Hamid, 2019).

**Current Role of *Sarakuna* in Delivery of *Amana* and Justice**

*Sarakuna* in delivery of *Amana* and justice in the remnants of Sokoto Caliphate could be overemphasized, they are great in that regard. Allah SWT says:

> "O you who have attained faith! Be ever satisfied in upholding equity, bearing witness to the truth for the sake of Allah, even if it be against your own selves or your parents and kinsfolk. Whenever the person concerned be rich or poor, Allah's claim takes precedence over (the claims) either of them- do not, then, follow your own desires, lest you swerve from justice; for if you distort (the truth), behold, Allah is indeed aware of all that you do." Qur'an 4;135.

The *Sarakuna* that we have presently are remnants from the foundations of Sokoto Caliphate, a system founded on the ideals of Islam and justice, therefore, the *Sarakuna* are more close to preserving *Amana* (trust) and justice (compared to the politicians and related administrators nowadays) (Alkali & Said, 2015; Ayama, 2018). The *Sarakuna* re struggling to abide by Islamic Sharia according to their powers, and the politicians are on the verge of democracy. In this vein, *Sarakuna* are the major dispute resolvers in their domains (Mukhtar, 2015; Ayodele, 2021). Most of the disputes taken before them are resolved in the ideals of justice and fairness, and through processes such as *Sulh*. Allah SWT says:

> "Verily! Allah command that you should refer back the trust to whose whom they are due; and that when you judge between men, you judge with justice. Verily! How excellent is the teaching which he (Allah) gives you! Truly, Allah is ever All-Hearer, All-Seer." Qur'an, 4:58.
>
> "O you who believe! Obey Allah ad obey the messenger, and those of you (muslims) who are in authority."

> "There is no sin on them both if they make terms of peace between themselves; and making peace is better." Qur'an, 4:128.
>
> Moreover, another key figure utilized by *Sarakuna* in ensuring justice among their subjects is the "call for patience and perseverance' which is incongruent with the teaching of the Qur'an, Allah SWT says:
>
> "O you who believe! Seek aid in steadfast patience and prayer; For, behold, Allah is with those who are patient in adversity." Qur'an, 2;154.

**Role of *Sarakuna* in Zakat and related Affairs**

Zakat is among the five pillars of Islam, thus, *Sarakuna* a leaders blessed to be as a result of Shehu Usmanu Danfodiyo's jihad that ushered Sokoto Caliphate and its remnants are treating he issue of Zakat with seriousness. They may not have full backing of the constituted law to forcefully draw Zakat from the owners of wealth, but utilize natural laws to ensure Zakat is gathered, that is why in the Sokoto Caliphate under the headship of Sarkin Musulmi, there is preserved position called "*Sa'i*" responsible for collection of Zakat; therewith, every major domain such as Katsina, Kano, etc are expected to have positions for people responsible for Zakat collection. Nevertheless, most of the Northern Nigeria states such as Sokoto, Kebbi, Zamfara, Kano, Katsina, etc have demarcated agencies liaising with *Sarakuna* to collect and distribute Zakat (and related endowments) (Aminu, 2018).

**Miscellaneous Roles of Sarakuna**

*Sarakuna* through the reign of colonialism and independence played diverse roles indeed. They are part and parcel of Supreme Council of Islamic Affairs headed by *Sarkin Musulmi*, responsible for informing Muslims on related matters such as Hajj affairs, payment of dowry (for marriages), payment of *Diyah*, *Zakat* affairs, moon sighting, etc (Abba et al., 2017). The council ensues that in very month, the public are informed to look for the new month and register through various means to reach the Head *Sarakuna* for authentication and subsequent passage to the masses (Abba et al., 2017). *Sarakuna* participate in the

leading or supervising the affairs of *Jama'atu Nasril Islam* (that assist the Muslims in various forms). It is difficult to pass some policies or programs to the masses, instead utilization of *Sarakuna* as agents of change is the widely applied practice nowadays. Thus, *Sarakuna* are used to convey policies such as tree planting campaigns, healthcare activities (such as immunization campaigns), community policing, educational interventions (such as girl-child education advocacy), *Almajiri* education campaign, etc. These are just a sample of spots indicating miscellaneous roles of *Sarakuna* in current human societies (Abba et al., 2017; Garba, 2020). *Sarakuna* contribute largely in the maintenance of clothing traditions, including the application of turban, which was a portend for the Muslim Ummah.

## Challenges Faced by *Sarakuna* after the Sokoto Caliphate Invasion and Independence

Over the years due to changes in regimes and policies, the *Sarauta* system have been facing diverse array of challenges, that can be summarized under the major branches as follows:

- Lack of specifically reasonable funding or role in the law of the land. Invariably, the natural law or the masses are still with the *Sarakuna* due to certain reasons, but the law of the land is sidelining them making them vulnerable to attack by politicians (in government), inefficient in carrying out massive active projects aimed at assisting their subjects (despite their closeness to their people).
- Politics-may politicians take Sarakuna as hurdle to their elections, so use every available force to weaken the *Sarauta* system such as applying the vulcanization (creation of unnecessary districts, and emirates), demotion, removal from throne, and inciting public (mases) against them through campaign of calumny or media-biased interventions.
- Vulnerability- many *Sarakuna* are poor, their security guards have no sophisticated guns (weapons); therewith, they can be tempted to corruption, politics, misbehavior, or even lured by some unguarded elements. The government is starving them of efficient security or sufficient funds, this may incite some of them to unavoidable misbehaviors.

Possible solutions to the challenges of *Sarakuna* are available. The *Sarakuna* worked effectively in the current system if they are given due roles, such as the ones given to other monarchs around the world such as Saudi Arabia, Bahrain, and UK for instance.

> We should remember that, they are custodians of our culture (religion), peace, security, and by-and-large life. If these people are abandoned, and unluckily recruited by the war mongers, our country is doomed. A stitch in time, save nine (Sarkingobir et al., 2021b).

## Conclusion

In conclusion, the *Sarakuna* have played significant roles in the remnants of the Sokoto Caliphate, contributing to the development and progress of their communities. Their influence extends to various aspects of life, including education, healthcare, economic development, security, and Sharia delivery. Despite the challenges posed by colonialism and modernization, the *Sarakuna* remain relevant and influential in their domains, and their roles should be recognized and appreciated.

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