

BAYAJIDDA MYSTERY SOLVED!

THIS PUBLICATION IS EXTRACTED
FROM THE MAIN BOOK TITLED:
**DAURA: THE FOUNDER
OF THE HAUSA STATES**

By:

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The 5th Waziri of Katsina**

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This Publication provides credible answers to the over 1,000 years' old questions on the Daura Legend and Mythology. Particular emphasis is laid on the Founding of Daura, the Genealogy of Abu Yazid (Bayajidda), his claim to Baghdad Prince-hood; and the myth of the Kusugu Well Snake. The Publication provides the names, places of origin and places of transit of the Founders of Daura around 2000 BC. Those people's transit at Egypt taught them the Egyptian Snake-Worship, which explains the Kusugu Well myth. This Book also relates the exact events that led to Abu Yazid fleeing Baghdad, his stay at Kanem-Borno, his arrival at Daura, his killing of the Kusugu Well Snake and the Founding of the Hausa States in the late 900 AD.

**THE GENEALOGY OF ABU YAZID (BAYAJIDDA)
FROM HIS FOURTH GRANDFATHER CALIPH
HARUN AL RASHID (763-809AD) TO HIS FATHER
CALIPH ABDALLAH (ABDULLAH) (861-908AD)**

Please See Chapters For
References And Details On This And The Next Page

**CALIPH HARUN AL-RASHID, THE FOURTH
GRANDFATHER OF ABU YAZID**

**CALIPH MUHAMMAD IBN HARUN AL-RASHID,
THE THIRD GRANDFATHER OF ABU YAZID**

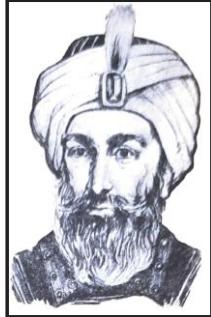
**CALIPH JA'AFAR IBN MUHAMMAD AL-MUTAWAKKIL
THE GREAT-GRANDFATHER OF ABU YAZID**

**CALIPH ABU ABDALLAH AL-MU'TAZZ, THE
GRANDFATHER OF ABU YAZID**

**CALIPH ABDALLAH IBN AL-MU'TAZZ,
THE FATHER OF PRINCE ABU YAZID**

**PRINCE
ABU YAZID IBN ABDALLAH (ABDULLAH)
(BAYAJIDDA)**

CALIPH HARUN AL-RASHID, THE FOURTH GRANDFATHER OF ABU YAZID



LEFT: A sketch of Harun al-Rashid from a book *Sayr Mulhimah: Min al-Sharq Wa-al-Gharb* (Egypt, 1381 AH/1961 AD). **RIGHT:** Harun Al-Rashid (seated at left) receiving delegation sent by Charlemagne to his Court in Baghdad. An 1864 painting by Julius Kockert

Abu Ja'afar Harun ibn Muḥammad Ar-Rashid, famously known as Harun Al-Rashid was the 5th Caliph of the Abbasid Caliphate, reigning from September 786 AD until his death in March 809 AD. His reign is traditionally regarded to be the beginning of the Islamic Golden Age. His epithet Al-Rashid translates to "The Just", "The Upright", or "The Rightly-Guided". Caliph Harun established the legendary library Bayt al-Hikma (House of Wisdom) in Baghdad, and during his rule Baghdad began to flourish as a World center of knowledge, culture and trade. Domestically, he released many of the Umayyads and Alids his brother Caliph Al-Hadi had imprisoned and declared amnesty for all political groups of the important Arab Quraysh Tribe. Under his rule, the Abbasid Caliphate reached its peak. A Frankish mission came to offer Caliph Harun friendship in 799 AD; and he sent various presents with the emissaries on their return to Charlemagne's Court, including a clock that Charlemagne and his retinue deemed to be a conjuration because of the sounds it emanated every time an hour ticked. Portions of the fictional One Thousand and One Nights were set in his Court and some of its stories involved him. While growing up Harun studied history, geography, rhetoric, music, poetry, and economics. However, most of his time was dedicated to mastering Hadith and the Quran. He was an excellent military General. According to Al-Tabari, during one of his battles, the Byzantines lost tens of thousands of soldiers, and Harun employed 20,000 mules to carry the booty back home.

CALIPH MUHAMMAD IBN HARUN AL-RASHID, THE THIRD GRANDFATHER OF ABU YAZID



Miniature depicting the sack of Amorium in 838 AD (Wikipedia)

Abu Ishaq Muhammad ibn Harun Al-Rashid (October 796 to 5th January 842 AD) was better known by his regnal name Al-Mu'tasim bil-Lah (He who seeks refuge in God). He was the 8th Abbasid Caliph, ruling from 833 AD until his death in 842 AD. A younger son of Caliph Harun Al-Rashid, he rose to prominence through his formation of a private army composed predominantly of Turkic slave-soldiers (ghilman). This proved useful to his half-brother, Caliph Al-Ma'mun, who employed Al-Mu'tasim and his Turkish Guards to counterbalance other powerful interest groups in the State, as well as employing them in campaigns against rebels and the Byzantine Empire. When Al-Ma'mun died unexpectedly on campaign in August 833 AD, Al-Mu'tasim was thus well placed to succeed him, overriding the claims of al-Ma'mun's son Al-Abbas. Al-Mu'tasim's reign was marked by continuous warfare. While his Generals led the fight against internal rebellions, Al-Mu'tasim himself led the major external campaign of the period in 838 AD, against the Byzantine Empire. He defeated Emperor Theophilos and sacked the City of Amorium. The Amorium campaign was widely celebrated, and became a cornerstone of caliphal propaganda, cementing al-Mu'tasim's reputation as a warrior-Caliph. The Turkish army was at first quartered in Baghdad, but quickly came into conflict with the remnants of the old Abbasid establishment in the City and the City's populace. This was a major factor in Al-Mu'tasim's decision in 836 AD to found a new Capital City at Samarra. Al-Tabari states that Al-Mu'tasim fell ill on 21st October 841 AD and he died on 5th January 842 AD.

CALIPH JA'AFAR IBN MUHAMMAD AL-MUTAWAKKIL THE GREAT-GRANDFATHER OF ABU YAZID



The Great Masjid of Samarra is located in Samarra, Iraq. The Masjid was commissioned in 848 AD and completed in 851 AD by the Abbasid Caliph Al-Mutawakkil who reigned in Samarra from 847 AD to 861 AD. At the time of its construction, it was the World's largest Masjid. It is well known for its 52 metres (171 ft) high Minaret encircled by a spiral ramp. The Masjid is located within the 15,058-hectare (37,210-acre) Samarra Archaeological City UNESCO World Heritage Site, listed in 2007. Samarra is a City that is located on the east bank of the Tigris River in the Saladin Governorate of Iraq. Samarra was the Capital of the Abbasid Caliphate established in 836 AD by the Abbasid Caliph Al-Mu'tasim; and it is the only remaining Islamic Capital that retains its original plan, architecture and artistic relics. The prehistoric Samarra civilization flourished as one of the first City States in the Near East. It was at its peak from around 5,500 BC and eventually collapsed in 3,900 BC. (Images: en.wikipedia.org)



**EMIRATE OF ARMINIYAH WHERE ABDALLAH
IBN AL-MU'TAZZ, THE FATHER OF ABU YAZID,
WAS GOVERNOR BEFORE HE WAS APPOINTED
AS CALIPH AND KILLED AFTER 12 DAYS!**



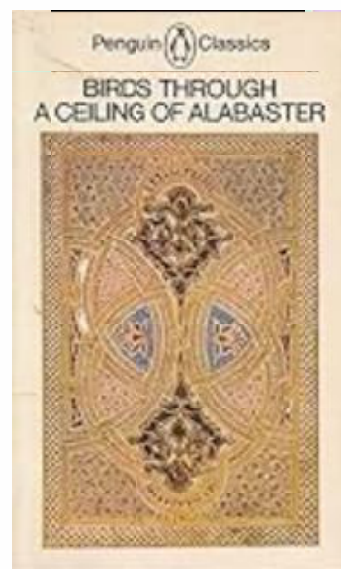
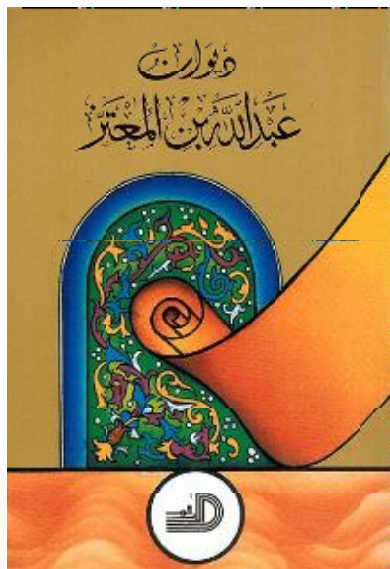
The famous Hausaland Girgam history book states that Bayajidda was Prince Abu Yazid the son of King Abdullahi who arrived in Hausaland from Baghdad around 900 AD. Research locates Abu Yazid to be the son of Caliph Abdallah who was the son of Caliph Abu Abdallah Muhammad ibn Ja'far ibn Muhammad ibn Harun Al-Mu'tazz bil'Lah, all of who were Caliphs of the Abbasid Dynasty of Baghdad. According to the great Arab Scholar, Abul Hassan Ali Al-Masu'di (895-957 AD), Caliph Abdallah is better known as a leading Arabic poet and the author of Kitab al-Badi, an early study of Arabic forms of poetry. He was born in Samarra as a Prince who had a tragic childhood in the complicated intrigues of the Abbasid Caliphate. His grandfather, Caliph Al-Mutawakkil, was assassinated when Abdallah ibn Al-Mu'tazz was very young. His father was the 13th Caliph of the Abbasid Caliphate who came to power in 866 AD; he was also murdered in 869 AD. When his father was appointed as Caliph in 866 AD, he appointed Abdallah as the Amir (Emir) of Arminiyah Emirate where he served for only one year and left in 867 AD to pursue his chosen scholarship career. On the death of his cousin Caliph Al-Muktafi in 908 AD; and despite his reluctance, Abdallah ibn Al-Mu'tazz was persuaded to assume the Caliphate in the hope that he would put an end to the intrigues that had plagued the Dynasty for decades. He was crowned on 17th December 908 AD, but he was overthrown after only one day and one night on the Throne. He fled the Palace in Baghdad and hid with a friend, but was found after 12 days on 29th December 908 and strangled. These unfortunate events led to the disintegration of the Royalty leading to several Princes and Princesses fleeing; they included Prince Abu Yazid (Bayajidda) and his followers.

CALIPH ABU ABDALLAH AL-MU'TAZZ, THE GRANDFATHER OF ABU YAZID



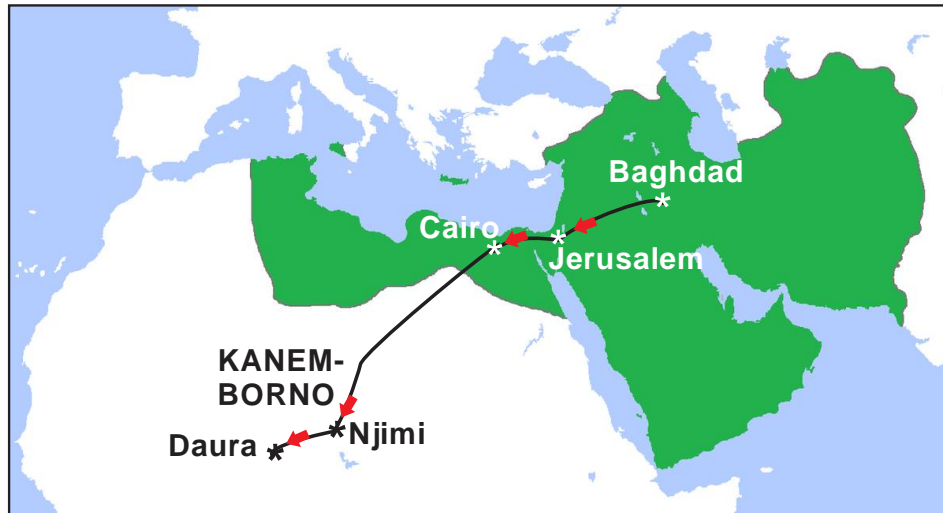
Abu Abdallah Al-Mu'tazz Sends Gifts to Abdallah ibn Abdallah, from the Tarikh-i Alfi manuscript, c. 1592-1594AD

BOOKS BY CALIPH ABDALLAH IBN AL-MU'TAZZ, THE FATHER OF PRINCE ABU YAZID



Diwan Abd Allah ibn al-Mu'tazz (1 vol sc)
By: Ibn al-Mu'tazz, Abd Allah (861-908 AD)

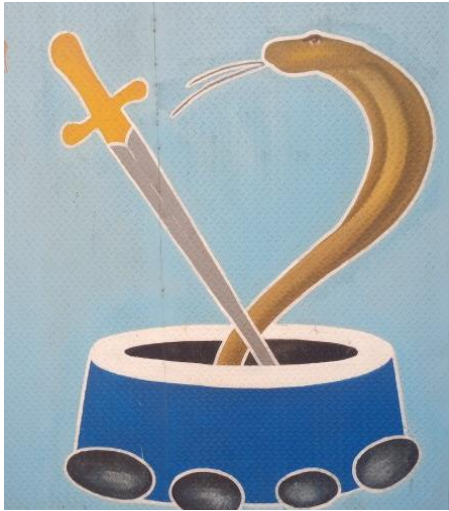
**ABBASID CALIPHATE IN GREEN (750-1258 AD
IN BAGHDAD; 1261-1517 AD IN CAIRO)**



ABOVE: A MAP SHOWING THE MOVEMENT OF ABU YAZID (BAYAJIDDA) AND HIS PEOPLE FROM BAGHDAD TO DAURA

There are many accounts of the Abu Yazid (Bayajidda) legend, and like every other legend, there are many factions of the story. The famous history Book Girgam, Dierk Lange (2006) and many others all aver that, Daura is the city that Bayajidda, a figure from Hausa mythology, arrived at after his trip across the Sahara from his home in Baghdad where he was a Prince. He left Baghdad with his entourage of armed followers and arrived at Kanem-Borno where he married Princess Magira of Borno. Initially, Prince Abu Yazid joined the Borno Army and he was there for a while fighting infidels and other many great battles. He later got into trouble with his father-in-law, the Mai (King) and had to flee because he was wanted dead. He fled west into Hausaland where he met a blacksmith at Gaya Town who made him a beautiful sword; and as he was leaving the blacksmith's house he met a Sorceress who told him he would achieve greatness with that Sword in his hand. He left his wife at Garun Gabas (Hadejia) and moved westwards to the famous Daura Town. But, this publication has proven that the actual reason for Abu Yazid's fleeing from Baghdad was the *Fitna* that cost his father, his grandfather and other Caliphs their lives, thereby making many Princes and Princesses to flee!

IMAGES OF ABU YAZID BAYAJIDDA DEPICTING HIS COURAGEOUS BATTLE WITH THE DAURA SNAKE c900 AD



Prince Abu Yazid arrived at Daura in the night and needed water. He encountered an old lady called Ayana who told him the story of the Spiritual Snake named Sarki (King) that did not allow people to draw water from the only Well called Kusugu in the Town except on Fridays. There is every reason to believe here that, the Daura Snake might have been a deity that was worshipped by the people who were animists at that time. Such animist beliefs were orders of the day where Jinn, spirits of ancestors, creatures, etc, were worshipped. Otherwise, it is impossible to explain why a Cobra/Snake will issue such an order to human beings and got it strictly obeyed! Despite this, Abu Yazid took the risk and confronted the Snake in the night and killed it.

That gallantry of Abu Yazid made the Town's Queen Daurama Shawata to marry him against the ancient tradition that Queens would not marry or have sexual relations with men without some pagan practices! Bayajidda and Queen Daurama Shawata begot a son called Bawo. The Kanem-Borno Princess Magira bore a son for Bayjidda called Biram. Those children and their grandchildren; and those of Bayajidda's slave-maid Bagwariya, gave birth to the Seven Senior and the Seven Junior Hausa States. Details are in this Book. (Images: ASIRI, commons.wikimedia; web.facebook.com)

THE FAMOUS HAUSA STATES FOUNDED BY DAURA c990 AD



As detailed in this Book, the Bayajidda-Daurama-Magira tripartite gave birth to the famous “Seven Senior Hausa States”, which were founded by the sons and grandsons of Bayajidda. In addition to these Seven Senior Hausa States (Hausa Bakwai), there were the Seven Junior Hausa States (Kanne Bakwai) that were established by the sons of Karbagari, the son of Bayajidda by his slave-maid, Bagwariya.

The Seven Senior Hausa States (Hausa Bakwai) were: Daura, Kano, Katsina, Zazzau, Gobir, Rano and Biram (Hadejia). The Seven Junior Hausa States (Kanne Bakwai) were: Zamfara, Kebbi, Yawuri, Gwari, Kwarrarafa, Nupe and Yoruba.

This Book shall, however, focus its details mainly on the Seven Senior States and Two Junior States where Hausa is the predominant language of communication and administration.

PICTURES OF THE STILL EXISTING FAMOUS KUSUGU WELL WHERE PRINCE BAYAJIDDA BATTLED THE DEITY SNAKE AT DAURA



Kusugu Well is the famous Well on the eastern end of Daura City. Tradition had it that the famous Snake called SARKI habited the only Well from which the people of Daura drew water for their use on Fridays only, as the deity Snake decreed. Abu Yazid (Bayyajidda), a Prince from Baghdad in present day Iraq arrived in Daura and needed water. An old woman called Ayana informed him of the Well and the Snake. He took the risk and dropped his pale to draw some water from the Well. The Snake climbed the rope and showed its head outside the Well. Bayajidda drew his sword and killed the Snake. On the production of the Snake's head, which matched the body, the Prince from Baghdad was married by the Queen of Daura in appreciation of his gallantry. Bayajidda's children and grandchildren were believed to be the first Rulers in Hausaland. The famous Well is still preserved in Daura and water could still be drawn from it and used after permission is sought from the Well-Keeper who is normally appointed by the Emir of Daura.



**KUSUGU WELL HAS BEEN
A TOURIST ATTRACTION
IN DAURA CITY OVER THE
CENTURIES. PICTURED AT
THE LEFT IS HRH EMIR OF
DAURA ALHAJI MALAM
ABDURRAHMAN SHOWING
CEREMONIAL PRESIDENT
DR. NNAMDÍ AZIKIWE
THE FAMOUS WELL IN
DAURA IN THE YEAR 1961**



LEFT: HRH THE EMIR OF DAURA, ALHAJI FAROUQ UMAR FAROUQ HOLDING THE FAMOUS BAYAJIDDA SWORD WITH WHICH HE KILLED THE DEITY SNAKE AT THE ANCIENT KUSUGU WELL. RIGHT: THE GATE LEADING INTO THE ANCIENT DAURA PALACE



PICTURES OF THE OVER 1,000 YEARS OLD PALACE OF QUEEN DAURAMA AT DAURA

DAURA EMIRS FROM 1911 TO DATE



**HRH THE EMIR OF DAURA MALAM ABDURRAHMAN
(1880-1966). HE RULED FOR 55 YEARS FROM 1911-1966**



**HRH THE EMIR OF DAURA
ALHAJI MUHAMMAD BASHAR
HE RULED FROM 1966-2007**



**HRH THE EMIR OF DAURA
ALHAJI FAROUQ UMAR FAROUQ
HE IS RULING FROM 2007-DATE**

TABLE OF CONTENTS

CHAPTER	CONTENTS	PAGE
One	The Founding Of Daura And A Preface To The Genealogy Of Bayajidda	16
Two	Kusugu Well and Its Snake Mythology and Spiritualism	18
Three	The Origins and the Immediate Parentage of Abu Yazid (Bayajidda)	23
Four	A Brief on the Father of Abu Yazid, Abdallah Ibn Al-Mu'tazz; Emir Of Arminiyah and A 12 Days Caliph	30
Five	A Brief on Caliph Abu Abdallah Muhammad Al-Mu'tazz, the Grandfather Of Abu Yazid	36
Six	Brief on Caliph Ja'afar Ibn Muhammad Al-Mutawakkil, Great-Grandfather Of Abu Yazid	41
Seven	Why Abu Yazid Left Baghdad, the Capital of the Abbasid Caliphate	45
Eight	The Time Abu Yazid Abbas Ibn Abdallah Ibn Al-Mu'tazz left Baghdad; and His Sojourn in Kanem-Borno	55
Nine	Arrival of Abu Yazid Abbas Ibn Abdallah at Daura, the Killing of the Snake and the Founding of Hausa States	59
	REFERENCES	67

CHAPTER ONE

THE FOUNDING OF DAURA AND A PREFACE TO THE GENEALOGY OF BAYAJIDDA

The Hausa People have inhabited Hausaland for thousands of years. Therefore, Daura People might have been around for an uncertified period of thousands of years. An ancient history book that has often been refereed to; and accepted by the Daura Palace, states the origin of Daura People to be from the Middle East of the Arabian Peninsula. According to that ancient book of history, the “Girgam” (undated Chronicle); Daura Hausa Community was established around 2000 BC. The Girgam states that, the journey of the Founders of Daura began from Canaan (Palestine) with a man called Najibu (or Najib) who migrated with a group of people from Canaan to Ancient Egypt. They settled in Egypt and had very close relations with the Egyptian Copts. Some of these migrants from Canaan later moved to Tripoli, Libya, under their leader, Abdul Dar, who sought to rule over the Tripoli People but was unsuccessful. Abdul Dar therefore moved on with his people to a luxuriant place called Gigido where they established a settlement that was called Tsohon Birni (Old City) of Daura.

It was this event that paved the way for the establishment of a Daura Hausa Community of that time. This argument has been severally resonated making the *Hausawa* (Hausa People) to believe in a descent from the Middle East, at least 4,200 years ago! The movement of Abdul Dar with his people to the luxuriant place called Tsohon Birnin Daura marked the event that paved the way for the establishment of an organised Daura Community of that time. A chain of Rulers emerged at Daura under mainly females (Queens) for over 1,000 years, up to the time of the

arrival of Abu Yazid (Bayajidda) around 900 AD. Abdul-Dar was said to be the first and only male to be King of Tsohon Birnin Daura as his female descendants were said to be ruling as Queens up to Magajiya Daurama who moved the City to its present site of present day Daura City. According to a Daura Emirate Council publication (1991), the last female ruler of Daura was Magajiya Shawata during whose tenure the famous Prince Abu Yazid (Bayajida) arrived in Daura.

The Chapters of this Publication that follow provide credible answers to the over 1,000 years' old questions on the Daura Legend and Mythology. Particular emphasis is laid on the Founding of Daura, the Genealogy of Abu Yazid (Bayajidda) and his claim to Baghdad Prince-hood; and the Snake of Kusugu Well. The Publication provides the names, places of origin and places of transit of the Founders of Daura who came from Canaan (Palestine) during the time of Prophet Ibrahim (AS) around 2000 BC. Those people's transit at Egypt taught them the famous royal praise song in the ancient Egyptian Coptic language, which is still being sang for the Emir of Daura. It also taught them the Egyptian Snake-Worship that explains the Kusugu Well myth. This Publication debunks the claim that there was no King of Baghdad around the time of Abu Yazid (Bayajidda-c.900AD) called Abdullahi; by giving the genealogy of Prince Abu Yazid from his father, Abdallah ibn Al-Mu'tazz (861-908 AD), to other Abbasid Dynasty Caliphs who were associated with the period of Abu Yazid. This Book also relates the exact events that led to Abu Yazid fleeing Baghdad, his stay at Kanem-Borno, his arrival at Daura, his killing of the Kusugu Well Snake and the Founding of the Hausa States. This Publication certainly opens a new chapter in the History of Hausa People and that of Daura!

CHAPTER TWO

THE KUSUGU WELL AND ITS SNAKE MYTHOLOGY AND RITUALISM

Communities, Towns and Cities were all established in ancient times around fertile lands where crops and livestock could be raised and abundant water was available, as food and water were the essential requirements. When security became paramount, areas with natural defence systems like thorny shrubs or where town walls could be erected were always chosen.

Kusugu Well Discovered

People of Tsohon Birnin Daura were said to have depended on small perennial streams and perennial shallow wells for water. The drying up of those water sources was a challenge to the people. One day, some local hunters were said to have found a Well that has been concealed by bushes and that it never dries-up throughout the year. The Queen of Tshohon Birni led her people to inspect the Well. They immediately decided to move and build a new Town at the Well's location. Therefore a new Town was built, which is the present City of Daura.

After the movement to the new location, and with the happiness of a new and permanent water source; a serious challenge occurred, which was a giant Python/Snake inhabiting the Well! What is to be done? The giant Python began to appear in the Well, which scared people away from fetching water. It was said that it was the "gods of the land" who the people respected and never questioned that allowed the Python's appearance in the Well. The only day the giant Python does not appear was Friday, on which day all the people would assemble to fetch water and fill up their pots and other containers until the next Friday.

Why the Myth of Fetching Water only on Fridays?

Myth is a folklore consisting primarily of narratives that play a fundamental role in a society. Myths are often endorsed by religious and secular authorities. Many societies group their myths, legends and history together, considering myths and legends to be factual accounts of their remote past. Always along with a myth is ritualism. This background is essential in order to discuss the Daura Snake Myth.

The question of fetching water only on Fridays from the Kusugu Well in ancient Daura had been begging for an answer over the centuries. Some people opined that it was a local natural occurrence in those days for people to relate such events to the “local gods or fairies”. Others opined that perhaps the people were Snake-Worshippers and the Priests who were in charge relayed the message of that Deity Snake that water shall be available only on Fridays. In this case, Kusugu Well was like a “Shrine” that cannot be tampered with.

Snake worship is devotion to serpent deities. The tradition is nearly universal in the religions and mythologies of ancient cultures, where snakes were seen as the holders of great knowledge, strength, renewal and much more. Ancient Mesopotamians and ancient Semites believed that snakes were immortal because they could infinitely shed their skin and appear forever youthful, appearing in a fresh guise every time. The Sumerians worshipped a serpent god named Ningishzida. Snake cults were well established in Canaan, from where the founders of Daura came, because archaeologists have uncovered serpent cult objects strata at several pre-Israelite cities in Canaan: two at Megiddo, one at Gezer, one in the Temple at Hazor and two at the ancient Capital City of Shechem. This opinion on Snake-

Worship seems to carry the day, as similar snake-worship instances have been reported in many parts of the World; and some are still practicing this worship at varying degrees even in present day Nigeria; like the following:

1. Nembe, Bayelsa State

In Nembe, the Python is considered a totem. The people believe that the Python is a manifestation of a Spirit being, some sort of deity. When a Python is spotted in a home or on the road, it is not killed, but rather removed using traditional methods.

2. Idemili, Anambra State

In Idemili Local Government Area of Anambra State, the Python is loved, feared and worshipped. The snake, called Eke by Igbos, lives in harmony with members of these towns. It is a respected deity in these parts and there are Shrines dedicated to its worship. It is forbidden to kill a Python, as this has grave consequences.

3. Imo State

Just like in Anambra State, the Python is a feared deity in many parts of Imo State. Some say the Python helped natives to escape several dangers during the Nigerian Civil War.

4. Machina, Yobe State

In this part of Yobe State, snakes, of unknown species are very revered. They are believed to be part of the royal family so it is taboo to kill this type of snake. The snakes come out when the royals are celebrating or when they are mourning. They have venom but do not harm people when they come out.

The Myth of Snake-Worship in Ancient Daura

All oral and verbal records of ancient history trace the origins of the people of ancient Daura to Canaan (Palestine). While on

transit from Canaan, they stayed for some time in Egypt and were very friendly with the ancient Copts who taught them the Coptic language, culture and tradition, which includes traditional religion. Those who left Egypt to Tripoli, Libya and later to Daura, must have travelled with two important items of Coptic culture, those are: Language and Religion.

1. **Coptic Language:** The “praise song” for Rulers that are still being sang for Emirs of Daura, which are not understood in any of the languages in these parts of the World, have been said to be in the ancient Egyptian Coptic Language. This confirms the Coptic connections with the founders of ancient Daura.

2. **Coptic Religion:** Snake-Worship was an integral nature of the Egyptian Coptic Religion. Therefore, it is not surprising that the founders of Daura around 2000 BC, who had earlier sojourned in Coptic Egypt, brought this religion along with them to Daura. This is with reference to Snake-Worship, which was paramount with the Copts. <https://historycooperative.org/snake-gods-and-goddesses/> gives an excellent rundown on Egyptian Snake-Worship around the period the founders of Daura were in Egypt; during the 11th Dynasty (c.2150 BC-c.1991 BC) and the 12th Dynasty (c.1991-c.1802 BC) of ancient Egypt. The Website gives the snake gods and goddesses as below:

Nehebkau: Primeval Egyptian Snake-god

Nehebkau is one of the original primeval gods in Egypt; known to be a giant snake that traversed the primeval waters, he is considered to be eternal, continuing the theme of snakes being symbols of immortality.

Wadjet: Snake-goddess of Egypt

This Egyptian cobra goddess is known to be guardian of

childbirth and children. Later depictions associate Wadjet with the protection of the Pharaohs.

Renenutet: Egyptian Snake-goddess

In the Underworld, this goddess is known to take the shape of a humongous serpent that breathes fire. It is also Renenutet that would give newborns secret names to safeguard their fates.

Meretseger: Egyptian Snake-goddess of Mercy and Punishment

She is viewed frequently as a goddess of mercy and punishment that watched over the dead and punished grave robbers.

Apep: Egypt's Snake-god of Chaos and Death

Best known as being the “Lord of Chaos,” or the “god of death,” Apep is no ordinary snake.

THE DEPICTION OF SARKI-SNAKE IN “BORI”

Bori became a Traditional State Religion in ancient Hausaland led by Priestesses. There is an arm of Bori that depicts Snake-Worship, which might explain the Kusugu Well Snake Worship in Daura. Known *Bori* linked to Snake Spirits include:

1. **Danko Dan Musa:** A snake spirit that lives in the water of rivers and wells, and caution must be taken in those places, both with snakes and with strange men. He is said to be very wealthy, and may grant wealth to others, though this can have unforeseen negative consequences.

2. **Sarkin Rafi (king of watered or marshy lands):** He is the chief of wells and watered land, whose personality is mad, angry, and violent. He is summoned at the annual harvest and his sacrifices are a speckled cock, a black and white ram, or a duck in any chosen colour.

CHAPTER THREE

THE ORIGINS AND THE IMMEDIATE PARENTAGE OF ABU YAZID (BAYAJIDDA)

Criticism on the Name of Abu Yazid's father, ABDULLAHI

The history of the Seven Hausa States of Daura, Katsina, Kano, Zazzau, Gobir, Rano and Biram (Hadejia) is strongly tied to the legendary Prince of Baghdad, Abu Yazid who was later nicknamed “Bayaji Da”, meaning he could not understand Hausa before. This name was later shortened to “Bayajidda”.

It is now over 1,000 years with critics arguing that, the origin of Abu Yazid has not been proven beyond any reasonable doubt. That was because Abu Yazid was said to be a Prince of Baghdad and a son of King Abdullahi, of the Abbasid Caliphate that was ruling the Muslim World from Baghdad. And that there was no Abbasid Caliph called Abdullahi at that time of c.900 AD when Abu Yazid was said to have existed. Therefore, the Critics argue, a detailed genealogy of Abu Yazid is required to prove that assertion on the exact origins of Abu Yazid. This Chapter of this Book provides this genealogy from the genuine list of ABBASID CALIPHS whose names and periods of Caliphate match those of Abu Yazid's. The main criticism is on the name ABDULLAHI. First, let it be noted that:

There are Various Ways of Writing “Abdullahi”!

This name is derived from the Arabic عبد الله meaning “The Servant of Allah”. It is variously written with roman alphabets as: (a) Abd Allah (b) Abdullah, (c) Abdallah (d) Abdul Lah (e) Abdellah (f) Abdollah (g) Abdul'lah; etc. This name is built from the Arabic words ‘Abd (عبد) meaning Servant and Allah (الله).

In Hausa, some names derived from Arabic carry some slight changes, like in this case, where an “i” is added to Abdullah to read “ABDULLAHI”. This is similar to Abu Bakr being written as “Abubakar” or Abubakari”; Umar as “Umaru”, Usman as “Othman” or “Usmanu”, Ali as “Aliyu”, etc.

Abu Yazid’s Father “Abdullahi” is Identified as a Prince, an Amir and a Caliph in the Dynasty of the Abbasid Caliphate!

Abu Yazids’s father is identified here as Abdallah ibn Al-Mu’tazz (who lived 861-908 AD) who was himself the son of the 13th Abbasid Caliph Abu Abdallah Muhammad ibn Ja’afar ibn Muhammad ibn Harun Al-Mu’tazz bil-Lah (847-869 AD). The established period of Abu Yazid’s Daura existence in the early 10th Century AD (c.930 AD) exactly corresponds with these Abbasid Caliphate Rulers. Details and references are contained in the subsequent paragraphs and Chapters of this Book.

The Website en.wikipedia.org, quoted several sources in arriving at a detailed history of the Abbasid Dynasty that ruled the Abbasid Caliphate between 750 and 1258 AD in Baghdad; and ruled between 1261 and 1517 AD in Cairo. The Abbasids were from the Qurayshi Hashimid clan of Banu Abbas, descended from Abbas ibn Abd al-Muttalib of the family of Prophet Muhammad (SAW). The Abbasid Caliphate was divided into three main periods: Early Abbasid Era (750–861 AD), Middle Abbasid Era (861–936 AD) and Later Abbasid Era (936–1258). A branch of the Dynasty also ruled as Rulers for the Mamluk Sultanate of Egypt (1261–1517) until their conquest by the Ottoman Caliphate of Turkey.

The Bayajidda legend is widely known at the Royal Courts of the “Seven Hausa” Kings where it is considered as the known history

of Hausaland. As already observed by the traveller Dr. Heinrich Barth in his book, “The Barth Travels”, *“The basic division between the Seven Hausa States and the Seven Banza States is used among the Songhai to distinguish between the Northern Hausa and the Southern Gurma side of the River Niger”*. According to the ancient book of history, the “Girgam” (undated Chronicle); and as stated by Hogben, S. J.; Kirk-Greene, A. H. M (1966) in their book, “The Emirates of Northern Nigeria”; Oxford University Press, London, Pages 145 to 155:

“And a certain man Abuyazidu, son of Abdullahi, King of Baghdad, quarrelled with his father and the people of the City. And they were divided into forty companies. Then Abuyazidu with twenty companies journeyed until they came to Borno, and they dwelt there...”

Abdurrahman, Alasan; transcribed by Dierk Lange: “Oral Version of the Bayajidda Legend” (PDF); states that:

According to legend, Bayajidda was a Prince from Baghdad (capital city of modern-day Iraq) and son of King Abdullahi, but he was exiled from his home town after Queen Zidam, also known as Zigawa, had conquered the City. Once he left Baghdad, he travelled across Africa with numerous warriors and arrived in Borno.

Chapter Six, titled: “The Bayajidda Legend And Hausa History” By Dierk Lange in the book; *African Zion: Studies in Black Judaism*, edited by Edith Bruder and Tudor Farfitt (Cambridge Scholars Publishing, Newcastle upon Tyne-2012); it is stated that:

The Hausa Palace version of the Bayajidda legend refers to two different migrations from the Near East. The first was a movement en-masse from Canaan and Palestine headed in the

beginning by Najib/Nimrod, then by Abdul-Dar and finally by several successive Queens. This first migration found its way, via Egypt and North Africa, through the Sahara to the Central Sudan, where under the guidance of Magajiya Daurama the newcomers established the city of Daura.

The second migration began with the retreat of half of the army from Baghdad under the leadership of Abu Yazid, the son of the King Abdullahi, and its move to Borno. Having concluded an alliance with the King of Borno, sealed by marriage to the King's daughter Magira, and having lost his army by ceding it progressively to the King of Borno, the Prince finally had to flee from the country with his wife.

The above quotations from the various credible sources, in addition to several others not quoted here; concurred that the famous Bayajidda was:

Abu Yazid, the Son of Abdullahi the King of Baghdad, who left Baghdad after some form of turbulent and fatal intrigues, which were said to be the “*Fitna*” (anarchy or civil war) of the Abbasid Dynasty of Baghdad.

Since the name Abu Yazid and the name of his father Abdullahi have resonated in several of the oral and written reports over a millennium, it is reasonable to establish their connection with the Caliphate of the Abbasid Dynasty.

Father and Grandfather of Abu Yazid Established.

1. It is the Arab, and particularly Muslim, tradition to give names of males and females two connections to their actual names. The names start with showing (a) the father of or the mother of; followed by (b) the actual person's name; and lastly (c) the

regna prefix of “Al” depicting some form of respect for Allah or to show a place of origin or of domicile.

With (a) above “Abu” (the father of) or “Ummu” (mother of) are usually used. This is called “*Kunya*” in Arabic which means, a teknonym in an Arabic name; that is the name of an adult derived from their eldest son or eldest daughter. Literally it refers to the bearer’s first-born son or first-born daughter, and this is the usual case. But it may instead have hypothetical references: an example would be Abu Hurayrah (RLA) that means “Father of the Kitten”, the name used for one of the Companions of Prophet Muhammad (SAW) who had no children and was known for his pet cat (the Kitten).

With (b) the actual name of the person is placed, like Muhammad or Ibrahim, etc.

With (c) “Al” being a short phrase to describe someone, it takes the required prefix like Al-Mu’tazz bil-Lah (he who is strengthened by Allah); or Al-Baghdadi (he who is from Baghdad) or Al-Daurawi (he who is from Daura)

2. Looking at the list of the Abbasid Caliphs, those that are to fit Abu Yazid’s description must be Caliphs who served between the dates of 850 AD and 900 AD.

With the above in mind, the following were identified as the Grandfather and Father of Abu Yazid respectively:

Grandfather:

The name of the identified Grandfather of Abu Yazid was: Abu Abd Allah Muhammad ibn Ja’afar ibn Muhammad ibn Harun ibn al-Mu’tazz bil-Lah (أبو عبد الله محمد بن جعفر) - who lived 847 to 16th July 869 AD). He was better known by his regnal title Al-

Mu'tazz bil-Lah (المعتز بالله), "He who is strengthened by Allah"). He was the Abbasid Caliph from 866 to 869 AD, during a period of extreme internal instability within the Abbasid Caliphate, known as the Period of "*Fitna*" or the "Anarchy at Samarra", with Samarra being the Capital City of the Abbasid Caliphate at that time. He was murdered in 869 AD, as a result of the *Fitna*

Note: The Arabic "Abu Abd Allah", is the same with "the father of" Abdullah or Abdallah or Abdullahi. This shows his being the father of Prince Abdullah who was his eldest son; and Prince Abdallah (Abdullahi) being the father of Prince Abu Yazid.

Father:

The name of the identified father of Abu Yazid was: Abdallah ibn Al-Mu'tazz (عبد الله بن المعتز) – who lived from 861 to 29th December 908 AD; and he was the son of the 13th Abbasid Caliph Al-Mu'tazz. Prince Abdallah was appointed by his father Caliph Al-Mu'tazz as the Amir (Emir) of the Emirate of Arminiya (today's Armenia) in 866 AD. He left the Emirate only a year after in 867 AD in order to pursue his chosen scholarship career. Despite his reluctance, Abdallah ibn Al-Mu'tazz was persuaded to assume the Caliphate by those Senior Palace Officials who were opposed to the appointment by the Caliphate Vizier of 13 years old Prince as the Caliph immediately after the death of Caliph Al-Muktafi. That was in the hope that Ibn Al-Mu'tazz would put an end to the intrigues that had plagued the Abbasid Dynasty for decades.

The opposition managed to kill the Vizier but failed to locate and kill the young Caliph. However, they went ahead and crowned Abdallah ibn Al-Mu'tazz on 17th December 908 AD; about three months after the 13 years old Prince Al-Muqtadir was crowned!

That gave Baghdad TWO CALIPHS at the same time! The intrigues and the uncertainties, where blood was being shed, led the newly crowned Caliph Abdallah ibn Al-Mu'tazz to flee the Palace in Baghdad and hide with a friend across the Tigris River. He was later found after 12 days on 29th December 908 AD and strangled to death. Details on this follow in subsequent Chapters of this Book.

Abdallah ibn Al-Mu'tazz is best known as a leading Arabic poet and the author of the *Kitab al-Badi*, an early study of Arabic forms of poetry. This work is considered one of the earliest works in Arabic literary theory and literary criticism. Despite his having written several Books over 1,000 years ago, some of those Books are still in print and are still being used

This shows Abdallah (Abdullahi) ibn Al-Mu'tazz as being the father of Prince Abu Yazid, who has been variously described in oral traditions and in publications as "Abu Yazid son of Abdullahi (Abdallah)"!

CHAPTER FOUR

A BRIEF ON THE FATHER OF ABU YAZID, ABDALLAH IBN AL-MU'TAZZ (lived 861-908 AD); EMIR OF ARMINIYAH AND 12 DAYS CALIPH

The father of Abu Yazid (Bayajidda), a Prince of the Abbasid Caliphate; Abdallah ibn Al-Mu'tazz (عبد الله بن المعتز) lived from 861 to 29th December 908 AD; and he was the son of the 13th Abbasid Caliph Al-Mu'tazz and a political figure, but he is better known as a leading Arabic poet and the author of *Kitab al-Badi*, an early study of Arabic forms of poetry. This work is considered one of the earliest works in Arabic literary theory and literary criticism (Van Gelder, G. J. H; 1982).

Abdallah ibn Al-Mu'tazz was persuaded to assume the role of Caliph of the Abbasid Dynasty following the premature death of Caliph Al-Muktafi, he succeeded in ruling for a single day and a single night, before he was forced into hiding, found and then strangled to death in a Palace intrigue that brought Caliph Al-Muqtadir, who was then 13 years old, to the Throne.

Abdallah ibn Al-Mu'tazz was born in Samarra as a Prince of the Imperial House and the great-great-grandson of Harun Al-Rashid. Ibn al-Mu'tazz had a tragic childhood in the complicated intrigues of the Abbasid Caliphate. His grandfather, the Caliph Al-Mutawakkil, was assassinated when Ibn Al-Mu'tazz was very young. These events ushered in the period of the Anarchy at Samarra. Abdallah ibn Al-Mu'tazz's father, Al-Mu'tazz the 13th Caliph of the Abbasid Caliphate, came to power in 866 AD, but in 869 AD, he was also murdered. The boy, Abdallah, was spared the purge of the Palace by fleeing to Mecca for *Umrah* with his grandmother Queen Qabiha.

Soon after, he returned to Baghdad from Mecca, but he distanced himself from politics and lived the hedonistic life of a young Prince. It was during this time that he wrote his poetry, devoted to the pleasures with which he was so familiar with.

When the father of Prince Abdullah became the 13th Abbasid Caliph in 866 AD, he appointed Prince Abdallah as the Amir (Emir) of the Emirate of Arminiyah (today's Armenia) in 866 AD. He served for only one year as the Amir of Arminiyah, as he left the Emirate in 867 AD in order to pursue his chosen scholarship career.

ABDALLAH IBN AL-MU'TAZZ AS A 12 DAYS CALIPH!

Abdallah ibn Al-Mu'tazz's 12 Days Reign as Caliph, starting on 17th December 908 AD, is tied to the revolt after the death of his cousin Caliph Al-Muktafi and the appointment of Al-Muktafi's 13 years old brother Al-Muqtadir as Caliph by the Caliphate Vizier. After serving from 5th April 902 to 13th August 908 AD, the 17th Caliph, Abdallah ibn Al-Mu'tazz's cousin Al-Muktafi, died. The Vizier of the Abbasid Caliphate Al-Abbas ibn Al-Hasan Al-Jarjara'i wished to install Al-Muktafi's thirteen-year-old brother Al-Muqtadir on the Throne, clearly intending to be the power behind the Throne himself.

According to El-Hibri, Tayeb (2021), Caliph Al-Muktafi was of a sickly disposition since childhood, he may have been administered a slow poison and therefore had been ill for much of his reign. In late spring of 908 AD he fell gravely ill, and for about three months, the Caliph lay incapacitated, his situation alternately improving and deteriorating. It soon became clear, however, that he would not survive his illness. Al-Muktafi had nine sons, but they were all underage, and due to his illness, he

was unable to determine a successor. The Vizier, Al-Abbas ibn Al-Hassan Al-Jarjara'i, sounded out the leading officials of the bureaucracy on the issue, which was an unprecedented act that demonstrated the monopoly of power now exercised by the civilian bureaucrats. Muhammad ibn Dawud Al-Jarrah favoured the experienced and capable Abbasid Prince Abdallah ibn Al-Mu'tazz (father of Abu Yazid), but the Vizier Al-Abbas Al-Jarjara'i eventually followed the advice of Ali ibn Al-Furat, who suggested the ill Caliph Al-Muktafi's 13-year-old brother Ja'far, on the grounds that he would be weak and pliable, and easily manipulated by the senior officials. The choice of Ja'afar, who became Caliph Al-Muqtadir, was, in the words of historian Hugh Kennedy (2004):

“A sinister development and it inaugurated one of the most disastrous reigns in the whole of Abbasid history, a quarter of a century in which all of the work of Al-Muqtadir's predecessors would be undone”

According to Kennedy, Hugh (2013), Caliph Al-Muqtadir was installed and his succession seemed unopposed, and proceeded with the customary ceremonies. Nevertheless, the intrigues surrounding his accession had not abated. The supporters of Ibn Al-Mu'tazz in particular remained determined to get their candidate on the Throne. Despite the reluctance of Ibn Al-Mu'tazz, they kept on pressurising him not to give up. The Vizier Al-Abbas began to acquiesce to Al-Muqtadir's rule, hoping to control him. His increasingly arrogant behaviour spurred the supporters of Al-Mu'tazz on, and on 16th December 908 AD, the Hamdanid commander Al-Husayn ibn Hamdan led a group of men that killed the Vizier as he was riding to his garden by the Tigris River.

The supporters of Al-Mu'tazz then sought to seize the young Caliph as well, but he had managed to flee to the Hasani Palace, where he barricaded himself with his supporters. The Hajib (chamberlain) Sawsan was the driving force behind the loyalists of the young Al-Muqtadir's resistance, urging the commanders Safi Al-Hurami, Mu'nis Al-Khadim and Mu'nis Al-Khazin, to defend their new Caliph. Commander Al-Husayn tried the entire morning to gain entrance into the Hasani Palace to kill the young Al-Muqtadir, but failed; and then abruptly, and without notifying anybody, he fled the City to his hometown of Mosul. In the meantime, the others, led by Mahmud ibn Dawud ibn Al-Jarrah, had assembled in a house and proclaimed Ibn Al-Mu'tazz as Caliph on 17th December 908 AD and paid allegiance to him. This had the support of some of the *Qadis*, who regarded Al-Muqtadir's accession as illegal, but others were opposed, reflecting the uncertainty and indecision among themselves. Therefore the Abbasid Caliphate suddenly had TWO CALIPHS at the same time, Ibn Al-Mu'tazz and Al-Muqtadir!

The confusion allowed Al-Muqtadir's followers to regain the upper hand. A senior follower, Mu'nis Al-Khadim led his *ghilman* (forces) on boats across the Tigris River to the house where the Caliph appointed by the opposition, Caliph Ibn Al-Mu'tazz and his supporters had gathered, and dispersed them. The coup collapsed swiftly; and Caliph Ibn Al-Mu'tazz was strangled to death on 29th December 908 AD. Almost prophetically, Al-Mu'tazz had once written a poetry line as follows: "*A wonderful night, but so short; I brought it to life; then strangled it*"!

And other lines as follows:

Abandon sins, big and small - that is piety. And be like the one who walks on a thorny path; he is cautious of what he sees. Do

not belittle the small sins; truly mountains are made of pebbles.

Accordingly, Abdallah ibn Al-Mu'tazz was succeeded by the young Al-Muqtadir, who is accounted as the 18th Caliph of the Abbasid Caliphate, discounting Al-Mu'tazz's 12 days as Caliph!

Al-Mu'tazz's *Kitab al-Badi*, composed in 888 AD when he was only 27 years old, laid the groundwork for future studies of poetry by Arabic scholars (Krenkow, F. (1936). Its title can be translated as "The Book of the New Style". It takes its name from its polemical aim, namely to show that the style of the poets called "modern" (*muhdathun*), such as Bashshar bin Burd (d. 167 or 168 AH/784-5 AD), Muslim bin Al-Walid (d. 208 AH/823AD), or Abu Nuwas (d. between 198AH/813AD and 200AH/815AD), is not so very "new" and that none of its features was not anticipated in the Quran, the traditions of Prophet Muhammad (SAW) and his companions, and old poetry (Pierre Lacher; 2013)

According to Charles Greville Tuety (1985):

Ibn Al-Mu'tazz is the spontaneous poet, akin in temper to Abu Nuwas. Free-ranging in his choice of subject, he is noted for newness of approach in handling his themes. What makes him essentially new, however, lies on another plane and is not immediately apparent: Carried along by his bold and sensuous imagery, we are satisfied that it is so, until, on pausing, we suddenly glimpse the perspective beyond.

There are two main editions of Al-Mu'tazz's *Dīwān*, titled *Dīwān aš'ār al-Amīr Abī l-'Abbās 'Abdallāh b. Muḥammad al-Mu'tazz*, edited by Muhammad Badi' Sarif, and published by Doha'ir al-Arab (Cairo: Dar al-Ma'arif, 1977-78). And Yunus Ahmad as-Samarra'i (ed.), *Ši'r Ibn al-Mu'tazz: Qism 1: ad-Dīwān'; Qism 2: ad-Dirāsa*, two parts in four volumes (Baghdad:

Wizarat al-I'lam, al-Gumhuriya al-'Iraqia (Iraqi Republic Ministry of Information -1978). Of the two, the latter is more reliable, but at times the former offers better readings (Nefeli Papoutsakis; 2012)

Another edition is ديوان ابن المعتز (*Diwan ibn Al-Mu'tazz*), by Prince عبد الله بن المعتز (Abdallah bin Mu'tazz) published by دار صادر (Dar Sader).

FULL NAMES OF ABU YAZID (BAYAJIDDA) EXPOSED?

The edition of Al-Mu'tazz's *Dīwān*, titled *Dīwān aš'ār al-Amīr Abī l-'Abbās 'Abdallāh b. Muḥammad al-Mu'tazz*, edited by Muhammad Badi' Sarif, and published by Doha'ir al-Arab (Cairo: Dar al-Ma'arif, 1977-78) has exposed his *Kunya* title of using his eldest son's name of "Abu Abbas" as contained in *Amīr Abī l-'Abbās 'Abdallāh b. Muḥammad al-Mu'tazz* (Emir Abu Abbas Abdallah ibn Muhammad Al-Mu'tazz).

Perhaps, Abu Yazid was the eldest son of Abdallah ibn Al-Mut'azz, therefore the *Kunya* name of Abu Abbas might have meant that the actual name of Abu Yazid was ABBAS. This means Bayajidda's full names were:

Abu Yazid Abbas Ibn Abdallah Ibn Al-Mu'tazz

CHAPTER FIVE

A BRIEF ON CALIPH ABU ABDALLAH MUHAMMAD AL-MU'TAZZ (lived 847-869 AD), THE GRANDFATHER OF ABU YAZID

The Grandfather of Abu Yazid, Abu Abd Allah Muhammad ibn Ja'afar ibn Muhammad ibn Harun Al-Mu'tazz bil-Lah (He who is strengthened by Allah) who lived from 847 to 16th July 869 AD was the Abbasid Caliph from 866 to 869 AD, during a period of extreme internal instability within the Abbasid Caliphate, known as the "*Fitna*" (Anarchy at Samarra).

Originally named as the second in line of three heirs of his father Al-Mutawakkil, Al-Mu'tazz was forced to renounce his rights after the accession to the Throne of his brother Al-Muntasir, and was thrown in prison as a dangerous rival during the reign of his cousin Al-Musta'in. He was released and raised to the Caliphate in January 866 AD, during the civil war between Al-Musta'in and the Turkish military of Samarra. Al-Mu'tazz was determined to reassert the authority of the Caliph over the Turkish army but had only limited success. Aided by the Vizier Ahmad ibn Isra'il, he managed to remove and kill the leading Turkish Generals, Wasif al-Turki and Bugha al-Saghir, but the decline of the Tahirids in Baghdad deprived him of their role as a counterweight to the Turks. Faced with the assertive Turkish commander Salih ibn Wasif, and unable to find money to satisfy the demands of his troops, he was deposed and died of ill-treatment a few days later, on 16th July 869 AD.

Abu Abd Allah, Muhammad ibn Ja'afar, the future Al-Mu'tazz was born to Caliph Al-Mutawakkil (reigned 847 – 861 AD) from his favourite slave concubine, Qabiha. In 849 AD, Al-Mutawakkil

arranged for his succession, by appointing three of his sons as heirs and assigning them the governance and proceeds of the Caliphate's Provinces: the eldest, Al-Muntasir, was named the first heir, and received Egypt, the Jazira and the proceeds of the rents in the Capital, Samarra; Al-Mu'tazz was charged with supervising the domains of the Tahirid Governor in the East; and Al-Mu'ayyad was placed in charge of Syria (Kennedy, Hugh; 2004). However, over time the favour of Al-Mutawakkil shifted towards Al-Mu'tazz. Encouraged by his favourite advisor, Al-Fath ibn Khaqan and the Vizier Ubayd Allah ibn Yahya ibn Khaqan, the Caliph began contemplating naming Al-Mu'tazz as his first heir, and excluding Al-Muntasir from the succession. The rivalry between the two Princes reflected tensions in the political sphere, as Al-Mu'tazz's succession appears to have been backed by the traditional Abbasid elites as well, while Al-Muntasir was backed by the Turkish Guard Troops (Gordon, Matthew; (2001).

In October 861 AD, the Turkish commanders began a plot to assassinate the Caliph. They were soon joined, or at least tacitly supported, by Al-Muntasir, whose relations with his father deteriorated rapidly. On 5th December 861 AD, Al-Muntasir was bypassed in favour of Al-Mu'tazz for leading the Friday Prayer at the end of Ramadan, at the end of which his father's Advisor Al-Fath and the Vizier Ubayd Allah demonstratively kissed his hands and feet, before accompanying him on the return to the Palace.

On 9th December 861 AD, Al-Mutawakkil, among other humiliations inflicted on him, threatened to kill his eldest son. As a result, on the night of 10/11th December 861 AD, the Turks killed Al-Mutawakkil and Al-Fath; and Al-Muntasir became Caliph (Kraemer, Joel L., ed. (1989). Almost immediately, Al-Muntasir sent for his brothers to come and give the oath of

allegiance (*bay'ah*) to him. Thus, when the Vizier Ubayd Allah, upon being informed of Al-Mutawakkil's death, went to the house of Al-Mu'tazz, he did not find him there; and when his supporters, including the *abna al-dawla* and others and numbering several thousands, gathered in the morning and urged him to storm the Palace, he refused, with the words: "*our man is in their hands*". The murder of Caliph Al-Mutawakkil began the tumultuous period known as the *FITNA* (ANARCHY AT SAMARRA), which lasted until 870 AD, and brought the Abbasid Caliphate to the brink of collapse.

Pressured by the Turkish commanders Wasif Al-Turki and Bugha Al-Saghir, both Al-Mu'tazz and Al-Mu'ayyad renounced their places in the succession on 27th April 862 AD. However, Al-Muntasir died in June 862 AD, without having named any new heir. The Turks now strengthened their hold over the government and selected a cousin of Al-Muntasir, Al-Musta'in (reigned 862–866 AD), as the new Caliph. The new Caliph was almost immediately faced with a large riot in Samarra in support of Al-Mu'tazz; the rioters included not only the "market rabble" but also mercenaries from the *Shakiriyya* Troops. Caliph Al-Musta'in, worried that Al-Mu'tazz or Al-Mu'ayyad could press their claims to the Caliphate, first attempted to buy them off by offering them an annual allowance of 80,000 gold dinars. Shortly after, however, their properties were confiscated.

According to Al-Tabari, that of Al-Mu'tazz was valued at ten million *dirhams*; and he was imprisoned under the auspices of Bugha Al-Saghir in one of the rooms of the Jawsaq Palace (Saliba, George, ed. (1985)).

Rivalries between the Turkish leaders led to a split in 865 AD, when Al-Musta'in, Wasif and Bugha left Samarra for Baghdad,

where they arrived on 5/6th February 865 AD. There they were joined by many of their followers, and allied with the City's Tahirid Governor, Muhammad ibn Abdallah ibn Tahir, who began fortifying the City. The bulk of the Turks, however, remained in Samarra. Their position was threatened by this coalition, so they released Al-Mu'tazz. Thus on 25th January 866 AD, after the surrender of Baghdad, Al-Mu'tazz became officially the sole, legitimate Caliph. On 24th February 866 AD, Al-Mu'tazz placed his brother Abu Ahmad (the future Caliph Al-Muwaffaq) in charge of the army, and sent him to lay siege on Baghdad. Abu Ahmad played a leading role in the siege, which created a close and lasting relationship with the Turkish military, that would later allow him to emerge as the virtual Regent of the Caliphate alongside his brother Al-Mu'tamid (who reigned 870–892 AD) (Kennedy, Hugh; 2001).

Although he was placed on the Throne by the Turks, Al-Mu'tazz proved a capable ruler and was determined to restore the authority and independence of his office. He appointed as his Vizier Ahmad ibn Isra'il, who had formerly served as his secretary during Al-Mutawakkil's reign. Al-Mu'tazz moved quickly to sideline any potential rivals. Thus, despite his pledge of safety to Al-Musta'in, in October/November 866 AD Al-Mu'tazz had his predecessor assassinated at Al-Katul in Samarra. In the same way he had his younger brother Al-Mu'ayyad executed, even after forcing him to again renounce his rights to the succession. Finally, Abu Ahmad, although initially welcomed with much honour by the Caliph for his role in winning the civil war, was also imprisoned along with Al-Mu'ayyad. However, his support from the military saved his life. He was eventually released and sent to Basra before being allowed to settle in Baghdad. The Caliph then targeted the

powerful Turkish commanders Wasif Al-Turki and Bugha Al-Saghir. The first move against them in late 866 AD failed due to the opposition of the army, and the two men were restored to their posts. In the next year, however, Wasif was killed by Turkish troops that had mutinied demanding the payment of their arrears, while Bugha was imprisoned and executed on the Caliph's orders in 868 AD. Another powerful Turkish commander, Musa ibn Bugha Al-Kabir, was effectively exiled to Hamadan at the same time (Bosworth, C. E; 1975).

Despite these successes, the Caliph could not overcome the main problem of the period: a shortage of revenue with which to pay the troops. The turmoil in Baghdad was worsened by Al-Mu'tazz, who in 869 AD dismissed Ibn Tahir's brother and successor Ubaydallah, and replaced him with his far less capable brother Sulayman. In the event, this only served to deprive the Caliph of a useful counterweight against the Samarra soldiery and allowed the Turks to regain their former power. As a result, by 869 AD the Turkish leaders Salih ibn Wasif (the son of Wasif al-Turki) and Ba'ikbak were again in the ascendant and secured the removal of the Vizier, Ahmad ibn Isra'il. Finally, unable to meet the financial demands of the Turkish troops, in mid-July a Palace coup deposed Al-Mu'tazz. He was imprisoned and maltreated, which led to his death after 3 days, on 16th July 869 AD. He was succeeded by his cousin Al-Muhtadi (Bianquis, Thierry; 1998).

CHAPTER SIX

BRIEF ON CALIPH JA'AFAR IBN MUHAMMAD AL-MUTAWAKKIL (lived 822-861 AD), GREAT- GRANDFATHER OF ABU YAZID

The Great-Grandfather of Abu Yazid (Bayajidda), Caliph Ja'far ibn Muḥammad ibn Harun Al-Mutawakkil 'ala Allah (He who relies on Allah) who lived from March 822 to 11th December 861 AD, was commonly known by his regnal name Al-Mutawwakil. He was the 10th Abbasid Caliph, ruling from 847 AD until his assassination in 861 AD. He succeeded his brother, Al-Wathiq (reigned 842–847 AD), and is known for expanding the Caliphate to its maximum extent (Rein, Taagepera. 1997) He was deeply religious, and is remembered for discarding the Mu'tazila, ending the Mihna (a period of persecution of Islamic Scholars), and releasing the famous Sheikh Ahmad ibn Hambal from prison. He is also known for his tough rule, especially with respect to non-Muslim subjects. He was assassinated on 11th December 861 AD by the Turkic Guards with the support of his son, Al-Muntasir, marking the beginning of the period of civil strife known as the *Fitna* (Anarchy at Samarra).

Al-Mutawakkil was born on 31st March 822 AD to the Abbasid Prince Abu Is'haq Muhammad (the future Caliph Al-Mu'tasim). His early life is obscure, as he played no role in political affairs until the death of his older half-brother, Caliph Al-Wathiq, in August 847 AD. Al-Mutawakkil was born during the time of the reign of his uncle, Caliph Al-Ma'mun. The young Prince's early life coincided with what is called the "golden age" of the Abbasid Caliphate. During his youth his father was an important official of his uncle, Caliph Al-Ma'mun, who ruled until his death in 833

AD. As a young Prince, Ja'afar's first son Muhammad (the future Al-Muntasir) was born in 837 AD. Al-Muntasir's mother was Hubshiya, a Greek Umm Walad. At the time of Muhammad's birth Ja'afar was 14 years old. His other sons Ahmad (the future Al-Mu'tamid) and Talha (the future Al-Muwaffaq) were born in 842 and 843 AD respectively.

As a Prince, Ja'afar led the Pilgrims on Hajj to Mecca in 842 AD (the year of Al-Wathiq's accession as the Caliph). Al-Wathiq's mother Qaratis accompanied him, intending to make the pilgrimage, but she died in Al-Hirah on 4th Dhul-Qadah (14th August 842 AD) and was buried in Kufah in the Abbasid Palace of Dawud ibn Isa (Joel L. Kraemer. 2015). Prince Ja'afar remained a senior Palace Official during his brother's reign.

Al-Wathiq's death was unexpected, and although he had a young son, he had not designated a successor. Consequently, the leading officials, the Vizier Muhammad ibn al-Zayyat, the Chief *Qadi* (Judge) Ahmad ibn Abi Duwad, the Turkish Generals Itakh and Wasif Al-Turki, and a few others, assembled to determine his successor. Ibn Al-Zayyat initially proposed Al-Wathiq's son Muhammad (the future Al-Muhtadi), but due to his youth he was passed over, and instead, the Council chose the 26 years old Ja'afar, who became the Caliph Al-Mutawakkil. The officials hoped that the new Caliph would prove a pliable puppet, like Al-Wathiq. However, Al-Mutawakkil was resolved to restore the authority of the Caliph's Office and restore its independence by destroying the coterie of civil and military officials, raised by his father, who hitherto effectively controlled the State.

Al-Mutawakkil had an eye for magnificence and a hunger to build; therefore he commissioned the construction of the magnificent Great Masjid (Mosque) of Samarra. At its time, it

was the largest Masjid in the World. Its Minaret, which still stands, is a vast spiralling cone 55 meters (182 feet) high with a spiral ramp. The Masjid had 17 aisles and its walls were panelled with mosaics of dark blue glass.

The Great Masjid was just part of an extension of Samarra eastwards that was built upon part of the walled royal hunting park. Al-Mutawakkil built as many as 20 Palaces (the numbers vary in documents). Samarra became one of the largest Cities of the ancient World; even the archaeological site of its ruins is one of the World's most extensive. The Caliph's building schemes extended in 245 AH (859/60 AD) to a new City of Al-Ja'fariyya, which Al-Mutawakkil built on the Tigris River some eighteen kilometres from Samarra. Al-Mutawakkil ordered a canal to be built to divert water from the Tigris, entrusting the project to two Courtiers, who ignored the talents of a local engineer of repute and entrusted the work to Al-Farghani, the great astronomer and writer. Al-Farghani, who was not a specialist in public works, made a miscalculation and it appeared that the opening of the canal was too deep so that water from the river would only flow at near full flood.

The Caliphate of Al-Mutawakkil is remembered for its many reforms and is viewed as a golden age of the Abbasids. He would be the last great Abbasid Caliph; after his death the Dynasty would fall into a decline. Al-Mutawakkil was praised by many contemporary scholars. The famous Ibn Al-Taymiyya said:

There were three great Caliphs: Abu Bakr, who fought the Apostates until they surrendered; Umar ibn Abd Al-Aziz, who made good the abuse of Umayyads and Al-Mutawakkil, who abolished heretical innovations and publicly proclaimed the Sunnah (Ibn al-Jawzi, Michael Cooperson. 2016)

Ali ibn al-Jahm said:

The Caliph Al-Mutawakkil sent for me and said, "Ali, I dreamed I saw the Prophet (SAW). I rose to greet him, and he said, "You are rising for me even though you are a Caliph?" I said to the Caliph, it is a good dream, Commander of the Faithful. Your rising for the Prophet (SAW) symbolises your standing up for the Sunnah. And he called you Caliph. (Ibn al-Jawzi. 2016)

Ali ibn Ismail said:

In Tarsus I dreamed that I saw al-Mutawakkil sitting in a place full of light. (Ibn al-Jawzi, Michael Cooperson. 2016)

Al-Mutawakkil nominated his three sons as heir. Al-Muntasir was nominated first, Al-Mu'tazz was nominated second heir and third was Al-Mu'ayyad. Al-Muntasir became Caliph on 11th December 861, after his father Al-Mutawakkil was assassinated by members of his Turkic Guards. Although he was suspected of being involved in the plot to kill Al-Mutawakkil, he was able to quickly take control of affairs in the Capital City of Samarra and to receive the oath of allegiance from the leading men of the State (Bosworth, C.E. 1993)

CHAPTER SEVEN

WHY ABU YAZID LEFT BAGHDAD, THE CAPITAL OF THE ABBASID CALIPHATE

So far, the names and all what is needed to establish the Baghdad Royalty of Abu Yazid has been established in the previous Chapters of this Book. What remains is why he left the Capital of the Abbasid Caliphate of Baghdad, to which he belonged, to undertake a long journey to Daura via Jerusalem in Palestine, Cairo in Egypt and sojourned for sometimes in Kanem-Borno before finally arriving at Daura.

FULL NAMES OF ABU YAZID ESTABLISHED?

Abu Yazid has always been known as “Abu Yazid”, meaning the father of Yazid by the Arab tradition. However his actual name has not been established from either oral or documented sources. Here, an opinion on the ACTUAL NAME of Abu Yazid is made from one of the Books authored by his great poet and royal father.

The famous Book (*Dīwān*) by Abu Yazid’s father, the Amir of Arminiyah Emirate (today’s Armenia) and the Sultan who was installed and strangled to death 12 days later, Abdallah ibn Muhammad Al-Mu’tazz, titled: *Dīwān aš’ār al-Amīr Abī l-‘Abbās ‘Abdallāh b. Muḥammad al-Mu’tazz*, edited by Muhammad Badi’ Sarif, and published by Doha’ir al-Arab (Cairo: Dar al-Ma‘arif, 1977-78) has exposed his *Kunya* title of using his eldest son’s name of “Abu Abbas” as contained in *Amīr Abī l-‘Abbās ‘Abdallāh b. Muḥammad al-Mu’tazz* (Emir Abu Abbas Abdallah ibn Muhammad Al-Mu’tazz).

Abu Yazid (Bayajidda) migrating with a large group of his warriors and supporters because he could not get the Throne of

the Caliphate at the death of his father clearly shows that he was the eldest son of Caliph Abdallah ibn Al-Mut'azz. Therefore the *Kunya* name of "Abu Abbas" meant that the actual name of Abu Yazid was ABBAS. This means Abu Yazid Bayajidda's full names are: **Abu Yazid Abbas Ibn Abdallah Ibn Al-Mu'tazz**

WHY DID ABU YAZID LEAVE BAGHDAD?

Several historical sources have given several versions on why Prince Abu Yazid left Baghdad. These sources include: Yahaya, Ibrahim Yaro (1988); Lange, Dierk (2012); and Hogben and Kirk-Greene (1966); and the Daura Palace itself. Generally, however, the sources seemed to agree on three main reasons, one that was accepted by the Daura Palace and the other two, which the Palace seems to disagree with. Beginning with the source accepted by the Daura Palace, followed by the other reason are the following:

1. The Palace states that, Prince from Baghdad, Abu Yazid son of Abdullahi, came to Daura because he could not get the Abbasid Caliphate Throne at Baghdad after the death of his father, Abdullahi. The brave Prince after lodging in the house of one old woman called Ayana, requested for water, but he was not given enough. He then requested to be shown the Town's Well to fetch water. He was warned about a deity Snake in the Well that did not allow people to fetch water except once a week on Fridays! Despite that, Abu Yazid went to the Well and eventually killed the Snake after a fight. The Queen of Daura then married him and he became a King. Because he could not speak Hausa before, but later learnt how to speak the language, people started calling him "Bayaji da", meaning, "he didn't understand it before". That was later shortened to Bayajidda.
2. Lange, Dierk (2012) states that, according to Hausa and Daura

legend, Abu Yazid Bayajidda was a Prince from Baghdad (the capital of today's Iraq) and son of King Abdullahi, but he was exiled from his home town after Queen Zidam, also known as Zigawa, had conquered the City of Baghdad, the Capital of the Abbasid Caliphate. Once he left Baghdad, he travelled across the African Sahara Desert with numerous of his warriors and arrived in Borno and later left for Daura.

3. Hogben and Kirk-Greene (1966) state that, a certain man, Abuyazidu, son of Abdullahi, King of Baghdad, quarrelled with his father and the people of the City. And they were divided into forty companies. Then Abuyazidu with twenty companies journeyed until they came to Borno, and they dwelt there...

It is evidently clear that, none of the three reasons advanced above was the reason for Abu Yazid's departure from Baghdad.

Firstly, Abu Yazid's father was murdered during the period of anarchy, therefore he did not die naturally to warrant Abu Yazid's clamour for the Throne. Secondly, there was no Queen Zidam mentioned in any history of the Abbasid Caliphate. Thirdly, Abu Yazid could not have quarrelled with his dead father!

The *Fitna* and the *Zanj* Rebellion must have been the drivers of Abu Yazid's abrupt migration from Baghdad and the Abbasid Caliphate.

Abu Yazid's father, Abdallah ibn Muhammad Al-Mu'tazz, was the Emir of Arminiya Emirate (today's Armenia) and the Sultan who was installed and strangled to death 12 days later. As has been established in some earlier Chapters of this Book, Abu Yazid's father, grandfather and great-grandfather, along with several others, were all Sultans and were all murdered during the period of the *Fitna* (Anarchy at Samarra), a form of internal

“civil-war” between 861 and 869 AD that took the lives of several Caliphs, Nobles and their supporters.

The *Fitna* was followed by the *Zanj* Rebellion that was a major revolt against the Abbasid Caliphate, which took place from 869 until 883 AD. The insurrection involved both enslaved and freed Africans (collectively termed *Zanj*) who were exported from the Indian Ocean slave trade and transported for slavery in the Abbasid Caliphate. That period saw the escape, the dispersal and the emigration of several Princes, Princesses and Palace Officials who had to escape the mutinies! A brief below is given on the turmoil following the *Fitna*, which necessitated the departure of Abu Yazid from Baghdad and the Palace Officials, military and civilian supporters of his late father, who was murdered; and they had to escape or face the same fate!

All The 10 Caliphs Lost Their Lives During The Fitna And The Zanj Rebellion

The *Fitna* and the *Zanj* Rebellion created what was perhaps the bloodiest conflict in Islamic History between Muslim Leaders who were so powerful as to establish a very strong Caliphate. The Abbasid Caliphate lasted from 750 AD to 1517 AD, with 37 Caliphs at the Baghdad Capital and 17 Caliphs at the Cairo Capital. If the unlisted 7 Caliphs who served for some few days during periods of conflicts are added, the great ABBASID CALIPHATE had produced 61 CALIPHS over its 767 YEARS of caliphal existence!

It is, however, a misfortune in history that the Caliphate lost ten (10) Caliphs in succession over the 53 years of the *Fitna* and the *Zanj* Rebellion, from 861 to 908 AD! The 908 AD marked the year of the murder of Caliph Abdallah bin Al-Mu'tazz, the Caliph

who served for 12 days; and the father of Abu Yazid (Bayajidda) of the Daura and Hausa States fame!

Below is a brief on the Caliphs who lost their lives over the *Fitna* and the *Zanj* Rebellion; which resulted in the dispersal of many Princes and Princesses of Baghdad to various parts of the World, including Abu Yazid and his retinue of supporters made up of warriors and civilians.

Caliph Al-Mutawakkil (Great-Grandfather of Abu Yazid)

Reign: 10th August 847 to 11th December 861AD

Ja'far ibn Muhammad ibn Harun Al-Mutawakkil was the tenth Caliph, ruling from 847 AD until his assassination in 861 AD. He moved the Abbasid Caliphate from the City of Baghdad to the City of Sammara. He was assassinated on 11th December 861 by the Caliphate's Turkic Guards said to be with the support of his son, Al-Muntasir, marking the beginning of the period of civil strife known as the *Fitna* (Anarchy at Samarra).

Caliph Al-Muntasir (son of Caliph Al-Mutawakkil)

Reign: 11th December 861 to 7th June 862 AD

Abu Ja'afar Muhammad ibn Ja'afar ibn Muhammad ibn Harun Al-Muntasir was rumoured to have supported the assassination of his father, Al-Mutawakkil, who he succeeded. It appears that nemesis caught up with him as his reign lasted only six months, as his sudden death in June 862 AD was suspected to be due to food and water poisoning.

Caliph Al-Musta'in (Nephew of Caliph Al-Mutawakkil)

Reign: 8th June 862 to 26th January 866 AD

Abul Abbas Ahmad ibn Muhammad ibn Muhammad Al-Musta'in was the Caliph from 862 to 866 AD, during the infamous Anarchy at Samarra. After the death of Caliph Al-Muntasir the powerful Palace Turkic Military Leaders held a Council to select his successor. They were not willing to have Al-Mu'tazz or his brothers the children of Sultan Al-Mutawakkil; so they elected Ahmad ibn Muhammad, a nephew of Al-Mutawakkil, who took the regnal name Al-Musta'in. Arab and other troops based in Baghdad, displeased at the choice, attacked the assembly, broke open the prison, and plundered the armoury. They were attacked by the Turkic soldiers, and after some fighting in which many died, they succumbed. By the beginning of 866 AD, with plots and treachery all around, Al-Musta'in was persuaded by alternating threats and promises to abdicate in favour of Al-Mu'tazz (son of Al-Mutawakkil). The conditions were signed; and Al-Mu'tazz ratified the terms and took possession of the Caliphate at Baghdad in January 866 AD. However conflicts continued and finally, Al-Musta'in found himself kept in Baghdad Prison and later put to death on 17th October 866 AD by the order of Al-Mu'tazz.

**Caliph Abu Abdallah Al-Mu'tazz
(Grandfather of Abu Yazid)**

**Reign: 26th January
866 to 13th July 869
AD**

Abu Abdallah Muhammad ibn Ja'afar ibn Muhammad ibn Harun Al-Mu'tazz was the Caliph from 866 to 869 AD; and the Grandfather of Abu Yazid. He ruled during a period of extreme internal instability within the Abbasid Caliphate, known as the *Fitna* (Anarchy at Samarra). He became Caliph as a result of the abdication of Caliph Al-Musta'in. He rode on many challenges

as a result of which, faced with the assertive Caliphate Turkish commander Salih ibn Wasif, and unable to find money to satisfy the demands of his troops, he was deposed on the 13th July and subjected to death a few days later, on 16th July 869 AD.

Caliph Al-Muhtadi (Nephew of Al-Mutawakkil)	Reign: 22nd July 869 to 21st June 870 AD
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Abu Ishaq Muhammad ibn Harun ibn Muhammad ibn Harun Al-Muhtadi, was the Caliph from July 869 to June 870 AD. Al-Muhtadi was the son of Abbasid Caliph Al-Wathiq. After the death of his father, Caliph Al-Wathiq in August 847 AD, there were some officials who wanted to elect the young Al-Muhtadi as Caliph, but in the end, their choice fell on his uncle, Al-Mutawakkil. After only a few months as Caliph, Al-Muhtadi had serious conflict with the Turkish Commanders Bayakbak and Yarjukh; and after a battle, they defeated the troops loyal to the Caliph. The Caliph refused to abdicate, but tried to preserve his life and office by recourse to the religious status of the Caliph, and the support of the people. He was nevertheless murdered on 21st June 870 AD, and replaced by his cousin, Al-Mu'tamid.

Caliph Al-Mu'tamid (Son of Al-Mutawakkil)	Reign: 16th June 870 to 14th October 892 AD
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Abul Abbas Ahmad ibn Ja'afar ibn Muhammad ibn Harun Al-Mu'tamid, was the Caliph from 870 to 892 AD. Al-Mu'tamid was the son of Caliph Al-Mutawakkil. After Al-Muhtadi was deposed by the Turkish commanders Bayakbak and Yarjukh, he was selected by the military as his successor and proclaimed Caliph. He was largely a ruler in name only, as power was held

by his brother Al-Muwaffaq, who held the loyalty of the military. Al-Mu'tamid died on 14th October 892 AD, apparently as a result of a surfeit of drink and food, possibly poisoned.

Caliph Al-Mu'tadid (Son of the Regent Al-Muwaffaq)

Reign: 15th October 892 to 5th April 902 AD

Abul Abbas Ahmad ibn Talha ibn Ja'afar better known by his regnal name Al-Mu'tadid, was the Caliph from 892 until his death in 902 AD. Al-Mu'tadid was the son of Al-Muwaffaq, who was the Regent and effective ruler of the Abbasid Caliphate during the reign of his brother, Caliph Al-Mu'tamid. As a Prince, the future Al-Mu'tadid served under his father during various military campaigns, most notably in the suppression of the *Zanj* Rebellion, in which he played a major role. When his father, Al-Muwaffaq, died in June 891AD, he succeeded him as Regent. When Caliph Al-Mu'tamid died in October 892 AD, he succeeded to the Throne. Al-Mu'tadid completed the return of the Capital from Samarra to Baghdad, which had already served as his father's main base of operations. Bowen, Harold (1928), states that Al-Mu'tadid died at the Hasaini Palace on 5th April 902 AD; and there were rumours he had been poisoned.

Caliph Al-Muktafi (Son of Caliph Al-Mu'tadid)

Reign: 5th April 902 to 13th August 908 AD

Abu Muhammad Ali ibn Ahmad ibn Talha ibn Ja'afar ibn Muhammad ibn Harun Al-Muktafi, was the Caliph from 902 to 908 AD. Caliph Al-Muktafi, however, having been rumoured to have been administered slow poison, was of a sickly disposition since childhood; indeed, he may have been ill for much of his reign. In late spring of 908 AD he fell gravely ill, and for about

three months, the Caliph lay incapacitated, his situation alternately improving and deteriorating. The effect of the slow poison might have triggered his death in August 908 AD. Succession to the Throne became a serious conflict with Two Sultans in Baghdad at the same time!

**Caliph Abdallah ibn Al-Mu'tazz
(Son of Caliph Abu Abdallah and
Father of Abu Yazid)**

**Reign: 17th December 908
to 29th December 908 AD
(Only 12 Days as Sultan!)**

Abdallah ibn Al-Mu'tazz lived from 861 to 29th December 908 AD; and he was the son of the 13th Abbasid Caliph Abu Abdallah al-Mu'tazz, but is better known as a leading Arabic poet and the author of *Kitab al-Badi*, an early study of Arabic forms of poetry. This work is considered one of the earliest works in Arabic literary theory and literary criticism. Conflict in succession after the death of Sultan Al-Muktafi resulted in the Abbasid Caliphate suddenly having TWO CALIPHS at the same time, Ibn Al-Mu'tazz and Al-Muqtadir! A Group led by Vizier Al-Abbas Al-Jarjara'i installed 13 years old Al-Muqtadir as Caliph on 17th August 908 AD. Conflicts ensued with the opponents of the new Sultan on one hand and his opponents on the other. After about three months, a Group led by a Noble and Official, Mahmud ibn Dawud ibn Al-Jarrah, assembled and proclaimed Abdallah ibn Al-Mu'tazz as Caliph on 17th December 908 AD and paid allegiance to him. This had the support of some of the *Qadis*, who regarded Al-Muqtadir's accession as illegal. Ultimately, with the Vizier already killed, armed supporters of Caliph Muqtadir attacked those of Caliph Ibn Al-Mu'tazz and defeated them. The coup collapsed swiftly; and Caliph Ibn Al-Mu'tazz was strangled to death on 29th December 908 AD.

Caliph Al-Muqtadir (Son of Caliph Al-Mu'tadid)

Reign: 13th August 908 to 31st October 932 AD

Abul Fadl Ja'afar ibn Ahmad ibn Talha ibn Ja'afar ibn Muhammad ibn Harun Al-Muqtadir, was the 18th Caliph from 908 to 932 AD. He came to the Throne at the age of 13, making him the youngest Caliph in Abbasid history, as a result of Palace intrigues. His accession was soon challenged by the supporters of the older and more experienced Abdallah ibn al-Mu'tazz, but their coup in December 908 was crushed. Al-Muqtadir enjoyed a longer rule than any of his predecessors, but he was faced with many challenges. Lastly, he fell out with two of his chief supporters, Military Commanders Mu'nis Al-Khadim and Mu'nis Al-Khazim. In 932 AD, the Caliph and the Commanders had confrontation, which led to the killing of the Caliph.

Please NOTE that: The *Fitna* and the *Zanj* Rebellion must have been the driving forces of Abu Yazid's abrupt migration from Baghdad and the Abbasid Caliphate.

CHAPTER EIGHT

THE TIME ABU YAZID ABBAS IBN ABDALLAH IBN AL-MU'TAZZ LEFT BAGHDAD; AND HIS SOJOURN IN KANEM-BORNO

Another bone of contention in the history of Abu Yazid is when he left Baghdad with his entourage, when he sojourned in Kanem-Borno, what he did in Kanem-Borno; and when he finally left Kanem-Borno and arrived in Daura. Here, this Book shall be careful in qualifying Abu Yazid's brief stay at Kanem-Borno by using "Borno", because as at the time Abu Yazid was said to be around that Lake Chad Area, that Kanuri based Kingdom was KANEM, which they established around 700 AD with Capital at Njimi. They established BORNO around 1390 AD, with Capital at Ngazargamu in 1460 AD. In 1507 AD, Kanem was merged with Borno to form KANEM-BORNO. Therefore, when referring to the two Kanuri founded Kingdoms of Kanem and Borno; and their later merger as Kanem-Borno Caliphate, it is safer to use "Kanem-Borno", which qualifies events at Kanem, then at Borno and then at the later Kanem-Borno.

The Estimated Time Abu Yazid Left Baghdad

Here, the living ages of Abu Yazid's father, grandfather and great-grand father shall be used as bench marks.

Father: Abdallah ibn Al-Mu'tazz lived from 861 to 29th December 908 AD (47 years)

Grandfather: Abu Abdallah Muhammad Al-Mu'tazz lived from 847 to 16th July 869 AD (22 years)

Great-Grandfather: Ja'far ibn Muhammad Al-Mutawakkil lived from March 822 to 11th December 861 AD (39 years)

It is important here to note that:

1. Most of the Abbasid Caliphs were enthroned at ages ranging from 16-25 years of age, except one who held the record as the youngest Abbasid Caliph at the age of 13 years!
2. Most of the Caliphs did not serve for longer than 5 years in the Office of Caliph!

With the above in mind, the followings are estimated:

1. If Abu Yazid left Baghdad with his retinue of warriors and civilian followers, as a result of the *Fitna* and the *Zanj* Rebellion that led to the murder of his father in 908 AD; it is safe to estimate that Abu Yazid was about 25 years of age when he left Baghdad.
2. It might have taken Abu Yazid and his retinue of warriors and civilian followers about 2 years in the Abbasid Caliphate after the death of his father hoping to be installed as Caliph. After ultimately giving up, it might have taken him about 5 years to pass and transit through and at Palestine (Qudus-Jerusalem) and Egypt (Cairo) to Njimi the Capital City of the Kanuri Kanem Kingdom of that time (later Kanem-Borno).
3. Therefore, Abu Yazid might have arrived at Kanem-Borno in 915 AD when he was about 32 years of age.

Prince Abu Yazid of Baghdad in Kanem-Borno

Oral and documented sources; Daura Palace version; Barth, Heinrich (1857–1859); Hogben, S. J. And Kirk-Greene (1966); Lange, Dierk (2012); etc, all concur that Prince Abu Yazid sojourned in “Borno” (actually in Kanem Kingdom of that time).

It is perhaps imperative to locate the King of Kanem (Borno) at that time. Richmond (1936), Palmer (1949), Hogben, S. J. And

Kirk-Greene (1966) and Abdullahi Smith (1971) aver that there was a Kanem Mai (King) around 900 AD who was Mai Arso who persecuted Muslims in the Area and was killed in a battle by Katun who became the Mai. In contrast with Mai Arso, Mai Katun was acknowledged to be:

“A Muslim noble who wished to make the Country Islamic”
(Hogben, S. J. And Kirk-Greene (1966))

Generally, documents and oral tradition linked Prince Abu Yazid of Baghdad and his warriors with battles on the side of the Mai of Kanem (Borno) against “infidels”. Therefore, it is very probable he was helping Mai Katun in his Islamic campaigns in the Kingdom. Mai Katun is listed as Mai number 6 in the Kanem Duguwa (or Sayfawa) Dynasty) who reigned around 920/40 AD

While in Kanem-Borno, stories differ as to what caused tension between Abu Yazid and the Mai (King) of Kanem. According to one story, Abu Yazid realised that his forces were stronger than those of the Mai of Kanem; therefore he planned to overthrow the Mai. However, the Mai heard of the plot and after consulting with his advisors, gave Abu Yazid his daughter, Princess Magira, in marriage. Later, when the Mai attacked and took-over several towns, he tricked his new son-in-law into leaving his own men to guard the newly taken-over towns, thereby decreasing the number of men Abu Yazid had at his disposal. Abu Yazid realised that he was being tricked when he had only his wife and one slave left; therefore during the night, they fled to the Town of Garun Gabas (near Hadejia City). While there, Princess Magira gave birth to Abu Yazid’s first child who was named Biram the eponymous ancestor of the later Kingdom of Gabas-ta-Biram (East of Biram); and later the Biram of the Senior Seven Hausa States.

However, according to another version of the story, Abu Yazid was welcomed into Kanem-Borno, was helping the Mai (King) in fighting infidels and married Princess Magira. He became popular among the people of Kanem-Borno. Because of this, the Mai envied him and plotted to kill him; upon being informed of this by his wife, he fled Kanem-Borno taking her along.

Whichever of the two versions of the stories was correct, the important thing is that, Abu Yazid sojourned in Kanem-Borno and married Princess Magira there. He was also of some sort of very important assistance to the Mai (King) in his battles. Abu Yazid later fled Kanem-Borno without notice to his host and father-in-law, the Mai!

Some important projections to be made at this point are:

1. Abu Yazid was about 32 years of age when he arrived at Kanem-Borno; and he might have stayed in Kanem-Borno for about five years before his perceived quarrel with his host the Mai, which made the Mai to give his daughter, Princess Magira, in marriage to Abu Yazid in order to obtain peace. Abu Yazid might have stayed another one year before he fled with his wife because the wife gave birth when they were on their way to Daura at Garun Gabas, qualifying his probable stay at Kanem-Borno of about one year after the marriage.
2. It is therefore estimated that Abu Yazid was about 38 years of age when he arrived at Daura. Given some margins of error, This meant he might have arrived at Daura in around 925 AD.

The year 930 AD is taken in this Book for the arrival of Abu Yazid at Daura; and at 43 years of his age!

CHAPTER NINE

ARRIVAL OF ABU YAZID ABBAS IBN ABDALLAH AT DAURA, THE KILLING OF THE DEITY SNAKE AND THE FOUNDING OF THE FAMOUS HAUSA STATES

As stated earlier in this Book, Prince Abu Yazid fled Kanem-Borno in the night with his wife, Princess Magira, and his trusted Slave/Servant so as to save his life from a planned assassination on him. When out of the immediate vicinity of Kanem-Borno territory, he was told of a famous City in Hausaland called Daura. He therefore moved westwards towards that City. He had to stop at the Town of Garun Gabas (near present Hadejia City), because his wife was on labour and about to deliver a child. Princess Magira gave birth to Abu Yazid's first child who was named Biram at Garun Gabas Town.

According to some accounts, Abu Yazid wanted to have a very good sword in order to strengthen his defence. He therefore went to the Town of Gaya where he was told there were excellent blacksmiths. Some believe it was the Gaya that is the Capital City of present Gaya Emirate of Kano State of Nigeria. Others believe it was the Gaya in present Niger Republic, which was much nearer to Garun Gabas Town and had more proximity to the City of Daura. It was said that an excellent sword was made for him at Gaya. While Abu Yazid was leaving the house of the blacksmith, he encountered a lady Soothsayer at the door who prophesied to him that, the sword he was holding shall be a source of unlimited greatness for him in the very near future!

The great Sword of Abu Yazid is now the most important traditional item in Daura Emirate. Its Gaya Town origin is

however contestable, as it has some marks of the makers in what looks like the Egyptian Hieroglyphics or ancient Egyptian Coptic language, which is yet to be deciphered. Abu Yazid was said to have passed through Cairo, Egypt, therefore he might have got the Sword from there. This makes more sense, as it is curious for someone to traverse all those lands without the most important weapon of those days, the “Sword”!

This Author seems to believe that, Abu Yazid might have got a knife and not a sword made for him at Gaya. There are two reasons for this belief. Firstly, because some accounts state that Abu Yazid removed the head of the Daura Snake he killed with a knife. Secondly, a knife was also a more portable weapon/tool in some cases than a sword.

Abu Yazid then set out for his final journey to the City of Daura, the cradle of the Seven Senior Hausa States (Hausa Bakwai) and was one of them. It is worth repeating that, according to the ancient book “Girgam” (undated Chronicle); Daura was founded by a group led by one Abdul-Dar, a descendant of some people who travelled from Canaan (Palestine) in the Middle East through North Africa. They settled at what is now known as “Tsohon Birni” (the old city), which was a luxuriant land some few kilometres north of the present City of Daura in an area that was locally known as “Gigido”.

Abdul-Dar’s female descendants were ruling the settlement up to Magajiya (Queen) Daurama who moved the City to its present site. According to a Daura Emirate Council publication (1991), the last female ruler of Daura was Magajiya Shawata during whose tenure the famous Prince Abu Yazid (Bayajida) arrived in Daura. Below is a list of the Queens of Daura who bore the title of MAGAJIYA:-

1. Kufuru
2. Gino
3. Yakumo
4. Yakunya
5. Walzamu
6. Yanbamu
7. Gizirgizir
8. Innagari
9. Daurama (last at old city)
10. Gamata
11. Shata
12. Batatuma
13. Saidamata
14. Jamata
15. Hamata
16. Zama
17. Shawata (last female ruler)

Abu Yazid's Arrival At Daura And The Killing Of The Deity Snake-Serpent Called "Sarki"!

It was during the reign of Magajiya Shawata who descended from Magajiya Daurama (who set up the present Daura City) that the legendary Abu Yazid (Bayajida), a Prince from Baghdad, Capital City of present day Iraq, arrived in Daura.

As estimated in an earlier Chapter of this Book, Prince Abu Yazid of the Abbasid Caliphate of Baghdad might have arrived at Daura around 930 AD when he was about 21 years old.

When Prince Abu Yazid arrived at Daura in the night, he entered the house of an old woman called "Ayana" and asked for water. She informed him that a Deity Serpent named *Sarki* (King)

guarded the only Well in the City and that the people were only allowed to draw water once a week, on Fridays, from that famous Well called “Kusugu”. He collected a small leather container with which to draw the water, a large calabash to store the water and some ropes; and set out for the Well. When he lowered the small leather container that was tied to a long rope in the Well the Serpent followed the rope and opened its poisonous mouth to strike. Abu Yazid immediately struck the Serpent with his sword and killed it. He used his sharp knife to completely remove the head of the Serpent from the body. He drank the water, collected enough for him and for his host, the old woman, put the head of the Serpent in his leather pouch; and returned to the house of Ayana, the old woman who guided him to Kusugu Well.

The next morning, the people of Daura gathered at Kusugu Well, wondering who had killed the Snake-Serpent. The reigning Queen of Daura, Magajiya Shawata, was immediately informed and she sent the Kaura of Daura (war Commander) to verify the claim. The claim was confirmed and she immediately rushed to the scene and offered sovereignty over half the Kingdom to whoever could prove that he killed the Serpent. Several men brought snake heads forth, but the heads did not match the body of the Killed Sarki-Serpent. The old woman, Ayana, owner of the house where Abu Yazid was staying in, informed the Queen that her guest had killed the Serpent, after which the Queen summoned the new visitor. He presented the Serpent’s head that matched the dead body, proving that he was the one who had killed Sarki, the dreaded Serpent! However, Abu Yazid turned down the offer of half the Kingdom; but instead, he requested the Queen’s hand in marriage. She agreed to marry him out of gratitude for slaying the Serpent, but with a proviso. It was against the custom of the

people of Daura for their Queen to marry; therefore Queen Shawata made a compromise with Abu Yazid and said she would only have marital relations with him later; because they had to perform some rituals. Therefore, she gave him her trusted slave girl as a concubine, named Bagwariya.

The concubine, Bagwariya, had a son fathered by Abu Yazid and she named him *Karba-Gari* in Hausa, which means “Snatcher of the Town”. This worried the Queen, and when she had a son of her own fathered by Abu Yazid, she named him *Bawo* which means “give it back”, meaning the Town is got back!

Abu Yazid was initially nick-named “*Makashin Sarki*” which meant “Killer of Sarki”, the Well Serpent. That Serpent’s name was believed to be the origin of the Hausa word “Sarki” meaning “King” or the later “Emir”. When Abu Yazid married the Queen, the title of SARKI was bestowed on him, thereby making any future male Ruler in Hausaland as “Sarki” (King).

Queens were ruling Daura, with the Titles of “Magajiya” before the arrival of Prince Abu Yazid. The arrival of Prince Abu Yazid (Bayajidda) changed the course of leadership as he was installed the first “Sarki” (King) at the new Daura City around 930 AD. His son Bawo took over the kingship after the death of his father. From then, a chain of Kings emerged as follows:

1. Bayajidda	31. Nagama
2. Bawo	32. Ada Kube
3. Gazaura	33. Hamama
4. Gakuma	34. Dagajirau
5. Ja’aku	35. Kamu
6. Jaketake	36. Ada Guguwa
7. Yakama	37. Hamida

8. Jaka	38. Abdu Kawo
9. Ada Hamta	39. Nagama
10. Ada Jabu	40. Hanatari
11. Dagamu	41. Rifau
12. Ada Yaki	42. Hazo
13. Hamdogu	43. Dango
14. Yabau	44. Bawan Allah
15. Naji	45. Kalifa
16. Gani	46. Tsoho
17. Wake	47. Jiro
18. Kamutu	48. Sarkin Gwari Abdu
19. Rigo	49. Sarki Lukudi
20. Gaga	50. Sarki Nuhu
21. Jabu	51. Sarki Mamman Sha
22. Zamnau	52. Sarki Haruna
23. Shashimi	53. Sarki Dan'aro
24. Ada Inda	54. Sarki Sulaiman
25. Doguma	55. Sarki Yusufu
26. Ada Gamu	56. Sarki Tafida
27. Ada Sunguma	57. Sarki Malam Musa
28. Shafau	58. Sarki Abur Rahman
29. Ada Sabau	59. Sarki Bashar
30. Ada Doki	60. Sarki Umar Farouq

The above list is sourced from the book, “*The Emirates Of Northern Nigeria*” by Hogben and Kirk-Greene (1966). It was earlier sourced from the Girgam preserved by Daura Kings.

Founding Of The Hausa States

Throughout his life, Sarkin Daura Abu Yazid Abbas ibn Abdallah ibn Al-Mu'tazz, who has now started understanding the Hausa

language and therefore was nicknamed “Baya ji Da” (he did not understand it before) and later shortened to BAYAJIDDA was said to have fathered three sons with three different women: Biram with Princess Magira, Bawo with Queen Shawata and Karba-Gari with the concubine Bagwariya.

The Seven Senior Hausa States (Hausa Bakwai)

The below listed Seven Hausa Kingdoms (today’s Emirates) began as Seven Hausa States founded by the six sons of Bawo, son of Bayajidda and Queen Shawata; in addition to Bayajidda's son, Biram, of the marriage with Princess Magira of Kanem-Borno. Interestingly, these States included only Kingdoms inhabited purely and predominantly by Hausa speakers:

1. Daura (King Gazaura, grandson of Bayajidda)
2. Kano (King Bagauda, grandson of Bayajidda)
3. Katsina (King Kumayau, grandson of Bayajidda)
4. Zazzau (King Gunguma, grandson of Bayajidda)
5. Gobir (King Duma, grandson of Bayajidda)
6. Rano (King Zamna Kogo, grandson of Bayajidda)
7. Biram (Hadejia) (King Biram, son of Bayajidda)

The Seven Junior Hausa States (Kanne Bakwai)

According to the Bayajidda legend, the below listed Seven Junior Hausa States were founded by the seven sons of Karba-Gari (town-seizer), the son of Bayajidda and his slave-maid, Bagwariya. They are called “Junior” on account of their ancestress’ slave status.

1. Zamfara (State inhabited by Hausa-speakers)
2. Kebbi (State inhabited by Hausa-speakers)

3. Yawuri (Inhabited by Hausa and some minority tribes)
4. Gwari (Inhabited by the Gwari tribe of Bagwariya)
5. Kwararafa (State of the Jukun tribe)
6. Nupe (State of the Nupe tribe)
7. Yoruba (State of the Yoruba tribe)

There was no certainty as to when Prince Abu Yazid (Bayajidda) and his legendary descendants ruled Hausaland. However, Daura Palace says it was in the 10th Century AD. Perhaps that coincides with the estimation that Prince Abu Yazid arrived at Daura around 930 AD and his children and grand children started ruling around the end of the 990s AD. For example, Bagauda, one of Bayajidda's grand children, was said to have ruled Kano around the year 999 AD (Waziri of Kano Dokaji, 1958). And Katsina was said to have been ruled by Kumayau, the grandson of Bayajidda around the year 993 AD (Lugga, Sani Abubakar, 1993)

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