



Ministry of higher education and scientific research

Ziane Achour University - Djelfa



Faculty of Social and Human Sciences

Lectures

History of Sub-Saharan Africa

Course: History of Sub-Saharan Africa
Intended for Third-Year Undergraduate History Students –
Fifth Semester

Prepared by: Dr. Abderrahman Kerrache
University: Martyr Ziane Achour, Djelfa.

2025-2026

1- Information about the scale:

- Education Unit: History of Sub-Saharan Africa

Lectures for the students of the third year of the history of (the fifth semester) at the University of the Martyr Zayan Martyr Ashour – Djelfa.

- Education Unit: One of the exploratory educational modules

- Level: Third Date.

- Fifth hexagon

- Labs:02.

- Balances:02.

- Hourly volume: 14 weeks (21 hours)

- Number of hours per week: Lecture (01:30).

- Auxiliary resources: sources, references, and publications.

2- The Unit's Educational Objectives:

The student obtained knowledge gains about the sub-Saharan Africa region and the political manifestations that prevailed in it. Which made it affected by the surrounding areas from the north and east. This is through trade, scientific relations, and migrations.

3. Required Prior Knowledge:

A student should have a geographical knowledge of sub-Saharan Africa, politically, naturally, and humanly, in order to help him or her communicate and increase the knowledge required to understand aspects of this unit or scale. This is reflected in human activity and building his future with it.

4. Content of the scale:

1. Location and population (geographical and human scope of sub-Saharan Africa and its population sections).

2- The kingdoms of Western Sudan (Ghana, Mali, Sengai).

3- The kingdoms of Middle Sudan (Kanem-Bornu, Hausa kingdoms).

4- The kingdoms of Eastern Sudan (Nubia, Al-Fong, Darfur).

5- The spread of Islam in sub-Saharan Africa. (The role of merchants and jurists, the role of migration, the role of Sufi orders, modern Islamic movements).

5. Auxiliary resources: sources, references, and publications in general for the unit.

5.1. Arabic and Sudanese sources in Arabic:

A. Arabic Sources:

- Al-Wazzan Al-Hassan, Description of Africa, translated by Muhammad Hajji, Muhammad Al-Akhdar, Dar Al-Gharb Al-Islami, Beirut (1983), vol. 1.
- Marmol (Karpakhal), Africa, translated by Mohamed Hajji and Mohamed Zamburu et al., 3 parts part 3, Dar al-Ma'rifa, Rabat, 1989.
- Muhammad Bin Omar Al-Tunisi, Sharpening the Minds in the Biography of the Arab Countries and Sudan, Research, Khalil Mahmoud Asaker and Mustafa Mohamed Massad, Reviewed by Mustafa Mohamed Mustafa Ziadeh, Egyptian General Foundation for Authorship, News and Publishing, 1965.
- Al-Idrisi (Abi Abdullah Muhammad Abdullah bin Idris Al-Hamoudi Al-Husseini), Nuzhat Al-Mushtaq in Breaking the Horizons, Volume One, Library of Religious Culture, undated.
- Al-Lawati Abu Abdullah Muhammad bin Ibrahim (Ibn Battuta), Ibn Battuta's Journey called Tuhfat Al-Nazar fi Gharib al-Amsar wa Aja'ib al-Asfar, vol. 1, Dar Sader, Beirut (d.s.t.).
- Al-Bakri (Abu Obaidallah bin Abd al-Aziz), Morocco in the Remembrance of Africa and Morocco, adapted from the book Masalik, Bibliotheca America and the Orient Maison Nouf, Paris, 1965.
- Ibn Hawqal (Abu al-Qasim al-Nusaybi), The Picture of the Earth, Al-Hayat Library Publications, undated.
- Ibn Khaldun (Abd al-Rahman), Al-Abr and Diwan Al-Mubtada wa Al-Khobar, 7 Parts, Part 4 and Part 6, Dar Al-Fikr for Printing, Publishing and Distribution, Beirut, 2000.

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- Al-Mughili (Muhammad bin Abdel Karim), Al-Isqia Questions and Answers of Al-Mughili, Researched by Abdel Qadir Zabadiya, National Company for Publishing and Distribution, Algeria, 1974.
 - Al-Qalqshandi (Ahmed bin Ali), Subh al-Asha fi Sanat al-Insha, Explanation and Commentary, Muhammad Hussein Shams al-Din, 15 Parts, Part 5, Dar Al-Kanab Ilmiyyah, Beirut, undated.
 - Ibn Mariam (Sharif Meliti Tilmisani), Al-Bustan fi Dhikr al-Awliya wa 'Ulama in Tlemcen, Diwan of University Publications, Algeria, undated.
 - Anonymous, The Ticket of Oblivion in the News of the Kings of the Sudan, published by Hodas, Paris, 1899.
 - Al-Yafrani (Muhammad Al-Saghir), Nuzhat al-Hadi fi Akhbar Muluk al-Hadi, Investigated by Hodas, Paris, 1988.

B. Sudanese Sources:

- Ka'at (Mahmoud), History of Al-Fatash in Akhbar Al-Balad, Armies and the Greatest People, Research, Hodas and Dolphus, Paris, 1964.
- Al-Bartali Al-Walati (Abi Abd al-Talib Muhammad bin Abi Bakr al-Siddiq), Fath al-Shakur fi Ma'rifa Ayyan Ulama al-Takrou, edited by Muhammad Ibrahim al-Kittani and Muhammad Hajji, first edition, Dar al-Gharb al-Islami, Beirut, 1981.
- Al-Saadi (Abdulrahman bin Abdullah bin Omran bin Amer), History of Sudan, Edited by Hodas and Banwa, Paris, 1964.
- Ahmed Baba Al-Tanbukti, Achieving Joy by Embroidery of Brocade, Researched by Ali Omar, Volume One, Library of Religious Culture, First Edition, Cairo, 2004.
- Achieving Joy by Embroidery of the Brocade, Research, Ali Omar, Volume Two, Library of Religious Culture, First Edition, Cairo, 2004.
- The Adequacy of the Needy to Know Who Is Not in the Brocade, Researched by Mohamed Mouti, Ministry of Awqaf and Islamic Affairs, Kingdom of Morocco, 2000.

- Al-Arwani (Moulay Ahmed Baber), Eternal Happiness in Introducing the Scholars of Tanbakat Al-Bahiyya, Researched by Al-Hadi Al-Mabrouk Al-Dali, First Edition, International Islamic Da'wah Society, Benghazi, 2001.

5-2- References in Arabic:

- Ismail El Arabi, The Sahara and its Beaches, National Book Foundation, Algeria, 1983.

- Adam Abdullah Al-Alouri, A Brief History of Nigeria, Al-Hayat Library Publications, Beirut, 1965.

- Babraimabari (Othman), The Roots of Islamic Civilization in West Africa, Dar Al-Amin for Publishing and Distribution, undated.

- Bouaziz Yahya, History of Islamic West Africa from the Beginning of the Furnace (16/20 AD), Dar Houma, Algeria, 2001.

- Gamal Zakaria Qasem, The Historical Origins of Arab-African Relations, Dar Al-Fikr Al-Arabi, Cairo, 1999.

- Hassan Ahmed Mahmoud, Islam and Arab Culture in Africa, Dar Al-Fikr Al-Arabi, Cairo, 2001.

- Dandash (Ismat Abdel Latif), The Role of the Almoravids in the Spread of Islam in West Africa (1038-1121 AD), Dar Al-Gharb Al-Islamiyya, First Edition, Beirut, Lebanon, 1988.

- Zabedayeh (Abd al-Qadir), The Kingdom of Sengai during the Esquid (1493-1591 AD), National Institution for Publishing and Distribution, Algeria, undated.

- Zabedaya (Abdelkader), Arab Civilization and European Influence in Sub-Saharan West Africa, Studies and Texts, National Book Foundation, Algeria, 1989.

- Zaki (Abdel Rahman), History of Sudanese Islamic Countries in West Africa, Modern Arab Foundation, Cairo, 1961.

- Ammar Hilal, Sufi Orders and the Dissemination of Islam and Arab Culture in Black West Africa, Directorate of Historical Studies and Heritage Revival, Algeria, undated.

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- Faraj (Mahmoud Faraj), The Region of Tuat during the Eighteenth and Nineteenth Centuries, Dibwan University Publications, 2007.
 - Kaddah (Naeem), The Civilization of Islam and the Civilization of Europe in West Africa, Second Edition, National Company for Publishing and Distribution, undated.
 - Al-Hadi Al-Mabrouk Al-Dali, The Political and Economic History of Trans-Saharan Africa from the End of the Fifteenth Century to the Beginning of the Eighteenth Century, First Edition, Egyptian-Lebanese House, 1999.
 - General History of Africa, Part 5 and Part 07.
 - Yahya (Galal), Modern and Contemporary History of Africa, Modern University Office, Alexandria, 1999.
 - Hamid Dulab Dheidan, The Historical Roots of Arab-African Relations, 1st Edition, Publications of the Center for African Research and Studies, Sabha, Great Socialist People's Libyan Arab Jamahiriya.
 - Al-Mahi, Abdul Rahman Omar, The Islamic Call in Africa, Reality and Future, Publications of the College of Islamic Da'wah, 1999.
 - Hassan Abdeen, Al-Sir Sayed Ahmed, Milestones of African History, Publishers, Education Foundation for Printing and Publishing, 10th Edition, 1991, Republic of Sudan.
 - Jamila Muhammad Al-Takitak, The Islamic Kingdom of Sengai during the Era of Iskea Muhammad the Great 1493-1528 AD, Great People's Libyan Arab Jamahiriya, 1st Edition, 1998.
 - Al-Dukko Fadl Claude, Islamic Culture in Chad in the Golden Age of the Kanem Empire from 600 – 1000 AH / 1200 – 1600 AD, Publications of the College of Islamic Da'wah, Libyan Jamahiriya.
 - Yusuf Asaad Dagher, The Arab Origins of Sudanese Studies (1875-1967), Beirut, Oriental Library, 1968.
 - Abdel Aziz Kamel, The Geography of Islam in Africa (D.T.).

5-3- Arabized References:

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- Basil Davidson, *Africa Under New Lights*, translated by Jamal El-Din, Dar al-Farqa for Publishing and Distribution, Beirut, undated.
 - Joan Joseph, *Islam in the Kingdoms and Empires of Black Africa*, translated by Mukhtar Al-Suwaiqi, First Edition, Dar Al-Kutub Al-Islamiyya, Dar Al-Kitab Al-Masri, Cairo, Dar Al-Kitab Al-Lebaniya, Beirut, 1984.
 - Jack Woods, *The Roots of the African Revolution, Text and Commentary*, Ahmed Fouad Balbaa, cf. translation, Abdelmalek Odeh, Egyptian General Authority for Authorship and Publishing, 1971.
 - Montai (Qansan), *Black Islam*, translated by Elias Hanna Elias, first edition, Dar Abad Beirut, 1983.
 - Hopkins, A.C., *Economic History of West Africa*, Translation, A. Hamad Fouad Balbaa, Cairo University, 1998.

5.4. References in Foreign Language:

- . DELAFOSSE Maurice, haut Senegal-Niger, trois tomes
- . DELAFOSSE Maurice, les noirs de l'Afrique.
- . TRIMINGHAM Spencer, history of Islam in west Africa.
- . Jean CANAL SURET , Afrique noire (géographie-civilisation-histoire
- . MONTEIL(Charles):Les empires du Mali
- *Boubou, (H),Histoire des Songhay, paris, 1968.
- *Barth,(H),Travels and Discoveries in North and Central , vol 3 London,1859.
- *Caillié,(R), Journal d'un voyage a Temboctou et à jenné dans l'Afrique Centres, tome2,éditione anthraopos, paris,
- * Cornevin ,(R), Histoire de L'Afrique,tome 1, paris,1962.
- * Cornevin,(R, et Marin),Histoie de L'afrique des origines à la deuxième guerre mondiale,paris,1964.
- * Dubois,(F),Tomboucto la Mystérieuse,la Brnieie Elammarion, paris,1897.

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- *Delafosse,(M),Hout Sénégal Niger, tome 2, paris, 1972. *Deschamps,(H), Histoire Générale de L'afrique Noire,tome 1; des origines à 1800, paris, n.d.
- * Deschamps,(H) , Hitoire Générale de L'afrique Noire,tome 2; de 1800 à nos jours, paris,n.d.
- *Fage, (W) , History of west Africa ,cambridge At the university poress , 1969.
- *Faidherb,(L), e,Le sénégala France dans L'Afrique occidentale,librairie hachette et c^{ie} paris,1889.
- *Jean,(S,C), Afrique noire occidentale et Centrale ,éditions sociales,paris,n.d.
- *Ki-Zerbo,(J), Histoire de L'Afrique Noire,paris,1972.
- *Levitron, (N), Muslims and Chiefs in West Africa, oxford, 1968.
- * Spencer,(T), History of Islam in West Africa, oxford university press, ,n.

5-5. Journals:

- * Anbar University Journal of Science, published in Anbar, Baghdad
Aban Hussein Al-Sinjari, "The Islamic Empire of Ghana", Issue 2, June, 2012.
- * Moroccan Historical Magazine, published in Tunisia.
- Zabadiya (Abdelkader), "Features of the Learning Movement in Timbuktu during the Sixteenth Century", No. 7-8, January 1977.
- * Journal of Historical Research.
- Al-Fitouri (Ahmed), "Early Arab Communities in Sudan: A Preliminary Study and Some Notes". Second issue, July, 1981.
- * The Egyptian Historical Journal, published in Cairo.
- Baligh (Ahmed Fouad), "Abdul Rahman Al-Saadi, His Era and His Book (History of Sudan)", Issue Twentieth, 1973.
- Hassan Ahmed (Mahmoud), "The Role of the Arabs in Spreading Civilization in West Africa", Issue Fourteen, 1968.
- * Al-Asala Magazine, published by Religious Affairs, Algeria.

- Suleiman Daoud Ben Youssef, "The Spread of Islamic Civilization and Black Africa", Part Two, August 30, September 8, 1979.

* Al-Dara Magazine, published by King Abdulaziz Administration, Riyadh.

- Mika (Abu Bakr Ismail Mohammed), "The History of Islamic Culture and Education in Western Sudan (From the Fourth Century AH to the Beginning of the Thirteenth Century)", Second Issue, 1993.

* The Journal of the Arab Historian, issued by the General Secretariat of the Union of Arab Historians - Baghdad.

- Muzain (Mohammed), "Morocco and the Sudan during the 16th and 17th centuries AD", No. 31, 1987.

- Razzouk (Mohammed), "Arab-African Relations in the Sixteenth Century (The Moroccan Presence in Western Sudan as a Model)", No. 31, 1987.

5-6- Encyclopedias and Arabized Circles:

- Al-Bustani (Yatros), Knowledge Department, Dar Al-Ma'rifa, Volume Six, Tenbaktu Material, Beirut, undated.

- Shalabi (Ahmed), Encyclopedia of Islamic History and Islamic Civilization, 8 Parts, Part 6, Cairo, 1998.

- The Arabic Encyclopedia, Volume Six, Sangai Article, First Edition, Syrian Arab Republic, 2002.

6-6. University Thesis:

- Shabani (Noureddine), The Relations of the Kingdoms of Western Sudan with the Islamic Maghreb Countries and Their Civilizational Effects between the Two Centuries (4-9 A.H.), (10-15) A.D., Unpublished Master's Thesis, University of Algiers, Academic Year, 2005-2006.

Note:

University theses are many of the doctoral theses of science, master's notes, or master's notes.

Lecture No. 01:

- A 30-minute presentation to introduce the course of the unit, its parameters and the credits to be obtained, as it is studied during the fifth semester of the training track to obtain a bachelor's degree from the short-term education "LMD six-semester system".

- Then clarify the educational objectives of the course, then a brief explanation of the content of the course and divide it into sub-elements, then refer to the auxiliary resources, including: sources, references, and publications in general for the unit so that the student can get to know the sources and references of the material, with an explanation of how the student can obtain them from university libraries, including: the National Library in Hama, the Central Library at Ibn Khaldun University in Tiaret, the library attached to Qasr Al-Shalala, and other libraries.

- How to obtain and download them from electronic libraries such as the Library of the United States Congress, the French National Library (BNF) and Gallca2, the Endowment Library, the Mustafa Library, and the Bibliotheca Alexandrina.

- **Elements of Lecture No. 01:**

1- Geographical and demographic determination of sub-Saharan Africa:

1.1. Geographical Scope of Sub-Saharan Africa:

1. Sudan:

a. Western Sudan.

b. Central Sudan.

C. Eastern Sudan.

2- The country of Sudan between Arab, Sudanese and foreign sources.

1-Lecture No. 01:

1- Geographical and demographic determination of sub-Saharan Africa:

1.1. Geographical Scope of Sub-Saharan Africa:

1. Sudan: The country of Sudan has been given many names, including: the land of the blacks², and the land of the blacks³, and the country of Sudan is a geographical term that refers to all the countries of sub-Saharan Africa from the Red Sea in the east to the Atlantic Ocean in the west⁴.

The Arabs⁵ were the first to use the word Sudan for the people living in sub-Saharan Africa, and they named their country "Sudan", but the origin of this name is due to the skin color of the inhabitants of that region.

1 Muhammad bin Omar Al-Tunisi, **Sharpening the Minds in the Biography of the Arab Countries and Sudan**, Research, Khalil Mahmoud Asaker and Mustafa Mohamed Massad, reviewed by Mustafa Muhammad Mustafa Ziada, Egyptian General Foundation for Authorship, News and Publishing, 1965, p. 5.

2 Al-Hasan Al-Wazzan, **Description of Africa**, translated by Abd al-Rahman Hamida, commentary by Ebolar, T, Mono, H, Lot, and R, Moni, cf. Ali Abdul Wahid, p. 40.

(3) Baraka,(Z-M), **Language in Education and policy : A Sudanese case study**, A thesis submitted for the degree of doctoral of philosophy in the department, University of London October.1984.p41.

4 Abdel Ghaffar Mohamed Ahmed, **In the History of Anthropology and Development in Sudan (A Collection of Studies)**, translated by Mustafa Magdi Al-Jamal, Center for Arab and African Research, D.T., p. 58.

5Al-Bakri gave the word Sudan in the 5th AH/11th century AD to that part of West Africa that extends from the Atlantic Ocean west to the outskirts of Nubia on the Nile East, and considered the city of Sijilmassa as the gateway to the country of Sudan.

- **Al-Qalqshandi** stated in his book "**Subh al-Asha fi Sansha Industry**" that the country of Sudan is bordered by the surrounding sea, from the south by the ruins, which follows the equator, and to the east by the Haram al-Qalzam, which is opposite the country of Yemen, and to the north by wilderness that extends between Egypt and Cyrenaica and Moroccan Arab countries from southern Morocco to the surrounding sea.

- Ibn **Hawqal** defined the region of Sudan by saying: "As for the southern part of the land of the Sudan, their country is in the far end of Morocco on the surrounding sea, a country that is wrapped up... However, it has a border that ends in the surrounding sea, a limit that ends in a wilderness between it and the land of Morocco, and a border that ends in a wilderness between it and the land of Egypt on the back of the oases.

- As for **Ibn Khaldun**, he says: "Sudan is a variety of peoples and tribes, the most notable of which is the Levant of the Zanj and the Nubia, followed by the Zaghawa, followed by the Kanem, followed by the west of Koko, and then the Takrou, and they connect the surrounding sea to Ghana."

Western Sudan, which now includes the Senegal Basin, the Gambia, Burkina Faso (formerly Upper Falta) and the Central Niger¹. This name came before the European occupation of it, and in an ancient era it was called the country of Takrou, and it was one of its most important kingdoms, as it was later – the Kingdom of Takrou, the Kingdom of Ghana, then the Kingdom of Mali, and then the Kingdom of Sengai, but after the colonialists seized its lands, they divided it into various political sections and officially defined it at the expense of their colonial purposes, and made it countries and called them names, which are: Mali, Senegal, Gambia, Mauritania, Guinea-Ypsaou, Guinea, Conakry, Sierra Leone, Liberia, Ivory Coast, Ghana, Burkina Faso, Togo, Benin, Niger, Nigeria, which is the most populous and the most extensive in the world.

It is the most cultured and covers an area of approximately six million square kilometres²

b. Central Sudan: it includes the areas around Lake Chad³ and reaches the border of Darfur with the Sudan, in the Niger to the west, and includes southern Central Africa and Nigeria⁴

C. Eastern Sudan: It includes the Nile regions and its tributaries, southern Nubia. It now includes the following countries: Ethiopia, Djibouti, Eritrea, Kenya, Somalia, Sudan, Tanzania, and Uganda.

In his book "The Civilization of Arabia and European Influence in Sub-Saharan West Africa", Dr. Abdulqader Zabadiya believes that the boundaries of this idiomatic concept of the word "Sudan" from a geographical point of view among the Arabs can be considered as its northern borders as the

1 Abdelkader Zabadia, **The Arab Civilization and European Influence in Sub-Saharan West Africa**, Studies and Texts of the National Book Foundation, Algeria, 1989, p. 11.

2 Daoud Abdelkader Elega, **Educational Systems Coming to West Africa and Their Effects on Society**, African Universities Forum, International University of Africa, Sudan, January 2006, p. 2.

3 Abdul Qadir Zabadiya, op. cit., p. 11.

4 Yahya Galal, **Modern and Contemporary History of Africa**, Modern University Office, Alexandria, 1999, p. 40.

beginnings of the African Sahara, and its southern boundaries are 010° north of the equator, while the western and eastern borders are the Atlantic Ocean to the west and the Indian Ocean to the east¹.

After the Arabs came the Europeans, and the term remained circulating among them, but the word was used in part; the French gave it to their possessions in West Africa, and the English used it to denote what they knew as the "Egyptian Sudan", which now includes the whole of the Republic of Sudan and part of northern Uganda².

2- Sudan among Arab, Sudanese and foreign sources: Among the travelers, geographers and historians who visited Sudan, including the writer, geographer and historian **Ibn Hawqal** in the 10th century AD (Abu al-Qasim Muhammad bin Hawqal or Muhammad bin Ali Al-Nusaybi (one of his most famous works is "The Picture of the Earth")³ who finished editing and writing it in 378 AD / 988 AD, and Ibn Hawqal visited Sijilmasa in 951 AD, from where he entered the desert and penetrated into it until he reached the city of Ogdast - adjacent to Sudan, from there, it gained His sayings and information about the country of Sudan are original and credible because he recorded his observations and observations directly, unlike Al-Fazari and Al-Istakhri⁴ (who died in the first half of the 4th century AH (who referred to the country of Sudan in general)⁵ in his book "The Book of Paths and Kingdoms", their information about sub-Saharan Africa was ambiguous and turbulent, because they were content with recording the echoes that reached them about the depths of Africa, or transmitting mythical tales about it. Therefore, their information was mixed between reality and superstition. Some references were made in the book "The Conquests of Egypt and Morocco" by Ibn

1 Abdulqaq Adar Zabadiya, op. cit., p. 11.
(2Ibid., p. 11.

3 Ibrahim Ali Tarkhane, **The Islamic Empire of Ghana**, Egyptian General Authority for Authorship and Publishing, Cairo, 1970, p. 9.

4 Ahmed Shoukry, Islam and Sudanese Society, Mali Empire 1230-1430 AD, First Edition, Abu Dhabi Cultural Foundation, 1999, pp. 19-20.

5 General Lectures on the Cultural Season 1967-1968: Abdel Rahman Zaki, Lecture on "Arab References of Islamic History in West Africa", Lecture Delivered on 20 November 1967, Ain Shams University Press, Cairo, 1968, p. 13.

Abd al-Hakam "Abd al-Rahman bin Abdullah al-Masri" who died in 871 AD, that the first direct contact was between the conquering Arabs and sub-Saharan Africa during the reign of Sayyidina Omar bin Al-Khattab - may God be pleased with him - when Ibn Abd al-Hakam alluded to the campaign of Ubayd Allah bin Abi Ubaida to the land of Sudan and Suss in 734 AD. The History of the Ya'qubi" is a topographical and ethnographic reference to the country of Sudan, but his references took on a political and social character, and in this regard, he referred to Malal – Mali – which will be mentioned later. Ibn al-Saghir, who settled in Tihrat in the last quarter of the 3rd century/9th century AD, and who lived there for a long time that enabled him to absorb the news of the Rustami state, touched on the relations between the Maghreb and the Sudan.¹

In the 14th century, the traveler **Abu Abdullah bin Battuta** (Muhammad bin Abdullah bin Muhammad Al-Lawati Al-Tanji) (the author of the book "Tuhfat Al-Nazar fi Gharibal-Amsar wa Wonders of Travels", who made a trip to Western Sudan in 1352 AD, during which he visited (Tinbuku) and Ibn Battuta saw the Niger River and thought it was connected to the Nile River)²Some of them heard about it, researched, investigated and recorded the example of the geographical traveler Al-Ishbili in his book "The Paths and Kingdoms" **Abu Obaid al-Bakri** (1030-109 AD), who became famous in the 11th century AD, and Ibn Khaldun in the 14th century AD, and perhaps what Al-Bakri wrote about Ghana in particular was the most accurate and best what he wrote about it and its conditions, although he did not visit the country of Sudan but wrote his book "The Paths and Kingdoms" in Córdoba, where the documents and records of the rulers of Andalusia from the Umayyads were at his disposal, and this is a chapter on The famous frequent narrations and news, which were broadcast by merchants, travelers, adventurers, and pilgrims.³

1 Ahmed Shoukry, op. cit., pp. 19-23.(

2 Public Lectures, Cultural Season 1967-1968, op. cit., p. 15.

3 Ibrahim Ali Tarkhane, op. cit., p. 9.

One of the mothers of Arab sources, which dealt with the history of the Sudan, is what **Al-Hasan bin Muhammad Al-Wazzan**, who died around 1552 AD, known as Leo the African, Al-Hasan Al-Wazzan provided us with a lot of useful information, which he wrote down in his travel book entitled "Description of Africa", as he passed through Geni, Mali, Timbuktu, Jobar, Kano, Katsina, Brno... and others, which he described well and spoke at length about the conditions of their societies¹

² The writers of the Sudan such as **Judge Mahmud Ka'at (1548-1593 AD** in the 16th century), the author of the book "Tarkhir al-Fatash fi Akhbar al-Balad, Armies and the Greatest People", which was edited and translated by the orientalist Hodas and de Lavos, and printed in Paris in 1913, and they published the Arabic version in the aforementioned year. **Ahmed Baba Timbukti**, these people wrote their histories in Arabic, the language of culture, religion, government, and commerce during that period of the nationalist period of the history of this country.

Arab-Islamic sources have indicated that the Islamic countries, especially in North Africa, were the popular market for the goods of the Sudan, which means the connection of the country of the Sudan and its connection with the finest contemporary human civilizations, and this connection was the greatest influence in shaping and directing the history of the country of the Sudan, and it was the elements of this particular connection that provided the Muslim writers with the original knowledge about those countries, and made them the first source of hadith and writing in the history of the countries of the Sudan³

While Europe was completely ignorant in the Middle Ages because of the ruggedness of the desert, the control of the Muslims in its routes and paths, and their monopoly on communication operations with the countries of Sudan for

1 Public Lectures, Cultural Season 1967-1968, op. cit., p. 17.

2(Ibid., p. 28.

3 Ibrahim Ali Tarkhane, pp. 9-10.

The Institute of Maps or the School of Maps: It was established by the explorer and astronomer Abraham Karsk in the court of Arguan, and a number of scholars stood out in it, including: Yavuda Karsk, Viladest, Gabrai Valska, Soliri, Roussel, Olivia and others. See: Ibrahim Ali Tarkhane, op. cit., p. 11.

religious and commercial reasons. The Sudan has not lost its connection to the outside world at any point in history, and the Sahara has not been a barrier to this contact. Europe traces its connection and the attempt to know the Sudan to the Arab-Islamic heritage, which was the backbone of the Institute of Maps* that established the island of Mallorca, Spain in the Middle Ages. His scholars relied on the information and descriptions of the countries of the Arabs about the Sudan such as al-Biruni, Ibn Sa'id, al-Idrisi and others in their maps of the world.¹

There are also the stories and legends that the Europeans collected from the famous local novels and legends during their travels and discoveries and during the colonial era, about a large part of the novels and knowledge that they collected and wrote them, which is also quoted from the Arabic books they found, whether written by foreigners about this country or written by patriots, and among these foreign books we find: the works of the Frenchman Maurice Delafosse, whose book was published in Paris in 1913 under the title: Traditiona

Historiques et Légendaires du Soudan Occidental is nothing but a translation of an Arabic manuscript that talks about the history of the Kingdom of Wajudo and the history of the conflict between the Sousso Empire and the Mali Empire.

The Englishman Sir Richmond Palmer translated dozens of Arabic manuscripts into two books, the first of which was published in Lagos in 1928 in three parts, and the second book was published in London in 1936 entitled:

The Bornu Sahara and Sudan, and recent archaeological discoveries, have shed a lot of light on the national history of these empires, confirming the authenticity of Arab sources and the accuracy of their information.

Among the researches carried out by sub-Saharan Africans in the modern period is what the Liberian Blyden wrote about Islam and Christianity in Black Africa, who compared a precise scientific comparison between the spread of Islam and the spread of Christianity, in his book entitled Christianity Islam and the Negro Race

¹ Ibrahim Ali Tarkhane, op. cit., pp. 7-8.

There are two books published by the Guinean historian Djibril Nian under the title: Grands Empires Africains du Moyen- Age, the first on Ghana , and the second on the Mali Empire, published in Conakry in 1960-1961 respectively. The writer Cheikh Anta Diop also produced a book entitled "L'Afrique Noire Pré-Coloniale" before the colonial era, which was printed in Paris in 1952¹.

Lecture No. 02:

- Lecture Elements:

1. The nature of societies in sub-Saharan Africa.

1.1. The peoples of Western Sudan.

A. Group A: Senegalese Group.

B. Group II: Mandi Group: Oshaab Malanki Umanding.

1.2. The peoples of the Central Sudan.

1.3. The peoples of Eastern Sudan: including:

1- Arab Tribes:

2- Blacks.

3- Nubian tribes.

4- The tribes of Al-Baja.

5- Semi-black.

2- Lecture No. 02:

¹ Ibrahim Ali Tarkhane, op. cit., pp. 11-12.

1- The nature of societies in sub-Saharan Africa: What draws the student's attention to the nature of African societies is their multiplicity and multiplicity of genders, and this plurality has led to the lack of large political units that can organize people's lives. In terms of the division of traditional African society, it is divided into two parts: **Most** of these shepherds lived in East Africa and their lives depended on raising livestock, especially cows, and they also herded sheep and sheep in places that were not suitable for raising cows because of their geographical nature and the presence of a fly - the tsetse - and these shepherds lived in small villages and large cities did not arise, and these villages were very mobile at the same time running after grass and water, while the agricultural communities lived in the west of the African continent and knew stability through which cities, kingdoms and states were established. But These societies, whether agricultural or pastoral, began to fragment due to the introduction of external influences into African society, including Islam, which was the nucleus of a unity that brought together all tribes instead of tribal fanaticism¹

1-1. The peoples of Western Sudan: including:

A- The first group: The Senegalese group: It includes the Oulouf peoples spread in the lower basin of Senegal, and belongs to this group the Sérère people living near Dakar, in the Upper Gambia and Guinea, as well as the Takroun or Tekou people in the northern basin of Lower Senegal, and this group is currently spread in the Fota region of Senegal, in the Segou region, and in the country of Upper Niger in Mali.

B. Group II: The Mandi Group: The Malanki Omanding division is spread in the region of Upper Senegal and Upper Niger to the Atlantic coast between St. Louis – located on the northwest coast of Senegal, at the mouth of the Senegal River , and Monrovia – in Liberia.

¹ Ahmed Ibrahim Diab, **Glimpses of African History**, First Edition, Dar Al-Marrikh, Riyadh, 1981, pp. 35-38.

This group is currently spread in Upper Niger, Upper Senegal, the Gambia River Valley, and in the interior of the Republic of Guinea and Mali, and has mixed with the Berber elements, the Boule peoples and the Bambra tribes scattered in the Upper Niger Valley.

The Mandy people are the masters of trade between the West Atlantic coast and the Upper Niger and their trade: salt and cola, and the Mandy people founded the Kingdom of Mali¹

1.2. Peoples of the Central Sudan: In the Central Sudan we find the Chadian group, which consists of many peoples with many differences among themselves, the first of which is the Toubou group in the Borno region. The Knouris people in Borno came from the Kanem region and the Baguirmi people on the right bank of the Shari River².

1.3. Peoples of Eastern Sudan: In Eastern Sudan there are different peoples and tribes united by five origins: blacks, semi-blacks, Bejas, Nubians and Arabs, except foreigners and mawlid³

1- Arab tribes: The Arab tribes spread in Sudan a long time ago, and penetrated far south, and their migration to Sudan in the 7th century AD does not only go back to the time of the Islamic conquest, but goes back even further, as the Arabs knew these areas before Islam⁴ and after that, the migrating tribes went to Sudan through three routes, namely: from the north and center of the Arabian Peninsula to the Levant, Sinai and Egypt with the Nile to the south, and the second route from the west of an island in the Hijaz through the Red Sea. Later eras through

1 Naim Kadah, **The Civilization of Islam and the Civilization of Europe in West Africa**, Second Edition, National Company for Publishing and Distribution, Algeria, 1974, pp. 17-19.

2 Naim Kadah, op. cit., pp. 19-20.

3 Naoum Shukair, **Geography and History of Sudan**, Second Edition, Dar Al-Thaqafa, Beirut, 1972, p. 53.

4 Muhammad Mahmoud Al-Sayyad and Muhammad Abdel Ghani Saudi, **Sudan: A Study in the Natural Situation, Human Entity and Economic Construction**, Dar Al-Raed Printing, Cairo, 1966, p. 158.

the Levant, Egypt, and the Maghreb, down to Chad and to the west of eastern Sudan¹

In his book *Geography and History of the Sudan*, the historian Noam Shukair counts 78 Arab tribes², including but not limited to: the tribes of the Jalain **and their** tribes:

3Al-Ja'ma'a, Al-Adbat, Al-Budairiya, Al-Batahin, Al-Mirfab, Al-Manaseer, Al-Shayqiyah, Al-Jawayra, Al-Rakabiyah, and Al-Ghadiya

These tribes are divided into two large sections in western Sudan: the Kababish tribes and the Baqara tribes, i.e. cowherds.

Among its tribes are the following: the tribes of Shukriyya, the tribes of the Lahuyin, the tribes of Rifa'a, the tribes of the Zaydiyya and the Shanablah, the tribes of Dar Hamid and Bani Jarrar, the Baza'a, the Ma'alia, the tribes of Duwaijiyah and the Muslimiya, the Hamr, the Mahriya and the Mahamid⁴

The tribes of the Kawahila: The Kawhalah is sometimes called by the name of the Hassaniyah and the Hassanat⁵

2- The blacks: They inhabited South Sudan⁶ and the historian Noam Shukair counts about 26 tribes⁷ and they are divided into three main groups, namely:

2-1- The Nile Tribes: Among their tribes, but not limited to:

1- Dinka tribes: including: - Dinka Al-Buryon, Dinka Ganges, Dinka Al-Sajiha, Al-Tawjiha and Al-Malwal⁸ (including the tribes of Rank, Ador and Al-Bur⁹).

1 Ahmed Al-Sheikh, Al-Jazeera Satellite Channel, Al-Shahed Program, Episode Title, **"The Dialectic of Identity and Geography"**, Volume 1, Date: 12-05-2011.

2 (Noam Choucair, op. cit., pp. 62-64.

3 Rabih Muhammad Al-Qamar Al-Hajj, "**Arab Migrations to Nubia and Eastern Sudan and Their Cultural and Civilizational Effects**", *Qiraat Magazine*, Second Issue, September 2005, p. 36.

4 Rabi' Muhammad Al-Qamar Al-Hajj, op. cit., *Qiraat Magazine*, p. 37.

5 Hamdna Allah Mustafa Hassan, **Economic and Social Development in Sudan (1841-1881)**, First Edition, Dar Al-Ma'arif, 1985., p. 338.

6 Muhammad Mahmoud Al-Sayyad and Muhammad Abdul Ghani Saudi, op. cit., p. 165.

(7Noam Choucair, op. cit., pp. 54-56).

8 James Robertson, **Sudan from Direct British Rule to the Dawn of Independence**, Second Edition, Dar Al-Jeel, Beirut, 1996, p. 78.

9 Amal Ajil, **The Story and History of Arab Civilizations (19-20) – Its History, Geography, Siege and Literature (Libya-Sudan - Morocco, 1999)**, p. 66.

2- The Nuer tribes.

3- The tribes of the Shilluk or the Shiluk⁽¹⁾.

4- The Anawak tribes.

Among **the Nile tribes** are the Boron, the Balanda, the Gor, the Asholi, the Lango, etc. etc.

2-2 - The group of Nile tribes that are the protectors: they are divided into two parts:

A- The northern section: the most important of which are **the Nuba:** the most famous of these groups are: the Moro, Watoro, Tulishi, Nima, and Tabak.

b. The Southern Section: Among their tribes are: the Zandi or Azandi tribes, the Bongo tribes, the Meto tribes, and the latter tribes as well: the Morli, the Didinga, the Mandarin and the Toyosa²(the Bari, the Latoka, the Lujbari, the Turkana, the Madi and the Boya... and others.

2.3. The Sudanese Tribes Group: It consists of several small tribes, the most important of which are the Nyangura, Foglo, Moro and Laloya tribes³.

3- Nubia: The Nubians are divided into five main groups: the tribes of Danaqala, the tribes of Al-Mahs, and the tribes of Sukkot, which constitute the Sudanese Nubia.

The remaining two groups constitute **the Egyptian Nubia:** the Tribes of the Treasures and the Tribes of Fadiha⁴.

4- Al-Baja: Among them: the tribes of the Bisharun or the Basharun, and they are divided into two parts: - Bishariyo, um Ali, and Basharu um Naji.

Among the tribes of the Beja are al-Amrar, al-Hadandwa, and the tribes of Banu Amir, and there are other groups of al-Baja with small entities, the most important of which are: al-Ashraf, al-Tariqa, al-Kumailat and al-Hanqa⁵(... and others.

1 Mahmoud Shaker, Ibid., p. 76.

Deng D. Akol Ruay ,**The Politics Of Two Sudans, The South and the North 1821 –(2) 1969**, Motala Grafiska AB, Motala,Sweden,1994..p.15.

3 Ahmed Abu Saada, **South Sudan and the Prospects of the Future**, Part One, Damascus, 2006, p. 11.

4(Praise be to God, Mustafa Hassan, op. cit., p. 327.

5Ibid., p. 314.

5- Semi-blacks: The historian Noam Shukair counts about 17 tribes, the most famous of which are: the Fur tribes, the Barqad tribes, and their tribes are also al-Mima, Al-Mararit, Al-Dajo, Al-Zaghawa and Al-Bidiyat¹

¹ Noam Shukair, op. cit., pp. 56-58.

Lecture No. 03:

– Lecture Elements:

1- The kingdoms of Western Sudan.

1.1. The Empire of Ghana.

1. The origin of the name and the origins of the inhabitants of the Ghana Empire.

2. Ghana's system of governance and local administration.

3. The Social Order in the Ghana Empire.

03- Lecture No. 03:

1- The kingdoms of Western Sudan: The region of Western Sudan (currently called West Africa) witnessed the establishment of several empires and kingdoms that played a decisive role in the political and economic life of the African continent, and some of these empires had pagan origins but reached their peak and power during their Islamic era¹.

As for the areas occupied by these empires, they are all the regions located north of the tropical forests and south of the Sahara Desert, i.e. in the region of Safana, and these empires have pagan origins, but they reached their peak and power during their Islamic era, and strong and diverse relations were established between these empires and Islamic countries, which are old but increased with the spread of Islam in West Africa, and a large number of Arab and Muslim Berbers settled in those regions and mixed with the patriots.

Ghana was the oldest of the empires that were established in West Africa, followed by Mali and then Saghay. The Takarra Empire also existed in the Middle Ages, and it was resurrected again in modern times in the 19th century, which played a major role in the struggle against French colonialism, and Mali also resurrected in the same century represented by the Kingdom of the Samurai Touré – the grandfather of Ahmed Sekotori, President of the Republic of Guinea in 1970 AD – all of which were established in what is known as Western Sudan. In Central Sudan or Chad, the Hausa Empire was represented in a number of Hausa countries such as Kano, Katsna, Kebe and others. There is the Borno Empire, which was established first in Kanem and then in Borno, and was inherited by the Fulani or Fulana empire in modern times and was destroyed by European colonialism²

It is worth mentioning that the news of these kingdoms Ghana, Mali, Sengai, Brno and Kanem is due to what Arab historians, geographers and travelers have

1 Aban Hussein Al-Sinjari, "The Islamic Empire of Ghana", Anbar University Journal for Humanities, No. 2, June, 2012, p. 269.

2 Ibrahim Ali Tarkhane, op. cit., p. 15.

written, such as the Jacobite geographer and historian (d. 897 AD), **the author of the book "Al-Baladan"**, which dealt with the history of the kingdoms of Sudan, including the Kingdom of Ghana. There are useful references to several kingdoms in West and East Africa in the book **"Meadows of Gold and the Meaning of the Essence"** by its author **Al-Mas'udi** (d. 957 AD), who probably visited Madagascar, and the Andalusian geographer Al-Bakri who provided valuable information about Africa in general, even if he did not set foot in it, and about the Kingdom of Ghana in particular, which is in its glory days. Then **Al-Idrisi** (1100-1164 AD) is the author of the book **"Nuzhat al-Mushtaq in Breaking the Horizons."**, which described Ghana and the wealth of its kings, as well as the conditions of Mali and Kakrou, its largest and most commercial city, to which the people of the Far Maghreb used to travel with wool, copper and beads, and from which they would come out with axes and servants. There is valuable information about Ghana and Takrou in the writings of **Yaqut al-Hamwi** and **Zakaria ibn Muhammad al-Qazwini** in the book **Dictionary of Countries**, and the Effects of the Country, and Akhbar al-'Abbad, respectively. Mention of the land of Takrur is mentioned in the book **"The Spread of the Earth in Length and Width"** by its author **Ali ibn Muhammad al-Maghribi** (d. 1286 AD) and in the book **"Calendar of Countries"** by **Abu al-Fida** (d. 1331 AD). **Taqi al-Din Ahmad al-Maqrizi** also mentioned the pilgrimage of Mansa Musa, which is the first pilgrimage of Malian kings, in his book entitled "The Gold Cast in Remembrance of the Pilgrimage of the Caliphs and Kings", and not far from this, **Ahmad bin Abdullah Al-Qalqshandi** (d. 1418 AD) provided us with a clear picture of the society of the Kingdom of Mali, and showed us the close ties that were linking the Sultanate of Brno to Egypt during the days of Sultan Saif al-Din bin Barquq in 1391 AD. The book **"Tuhfat al-Nazar fi Gharib al-Amsar wa Wonders of Travels"** by its author Ibn Battuta was full of descriptions of the conditions of the countries of West Africa, especially Mali, which he had visited and spent 08 months in on his third trip, which he dedicated to Western Sudan in

1352 AD. What **al-Hasan ibn Muhammad al-Wazzan** wrote about the kingdom of Sengai when he accompanied his uncle on a political mission sent by the Sultan of Marrakesh to the court of Isqia, Hajj Muhammad al-Kabir, and al-Wazzan also spoke of Mali and Brno.¹

In the late 15th century, Abu Abdullah Muhammad ibn Abd al-Karim al-Mughili emerged as a jurist of Tlemcen origin, who lived in the province of Tuat to counter the Jewish tide in the desert, and from there he moved to Takda, Katsina and Kano, and then he went to Gao, the capital of the Sengai Empire, where he met Sultan Hajj Muhammad Askiya, the latter whom al-Mughili asked about some matters of Sharia.²

His second book is *The Voyage of Wadai* (today's Equatorial Republic of Africa), which was translated into French by the French orientalist Peron, who learned Arabic from the Tunisian, translated into French and published in Paris in 1851, and the Arabic text of this trip has not been published to this day.³

What was written by historians and West African scholars such as **Mahmud Ka'at** (1548-1593 AD in the 16th century), the author of the book "History of Al-Fatash in Akhbar Al-Balad, Armies and the Greatest People", which was investigated and translated by the orientalist Hodos and de Lavos, and was printed in Paris in 1913 AD, and they also issued the Arabic version in the aforementioned year, and this book examines the history and organization of the Sangai state under the rule of the Asquia dynasty until the Moroccan invasion of Ali in 1591 AD, and it is noted that the events of his book originally ended in 1599 AD and his death was in 1593 AD, and here it seems that one of the It was Ahfa who wrote and added the events of the six years following his death. Also from the generation of Tenbaktu scholars, the historian of the Sengai Empire, **Abdul Rahman Al-Saadi**, "Abd al-Rahman bin Abdullah bin Imran bin Amir Al-Saadi" (1596-1655 AD), in his book "History of Sudan", which dealt with the

1 Public Lectures, Cultural Season 1967-1968, op. cit., pp. 13-17.

2 (General Lectures, op. cit., p. 20.

3Ibid., p. 18.

history and civilization of Ghana and Mali and briefly mentioned their tribes, then spoke at length about the conditions of Sangai during the rule of its great sultans from the Asquia dynasty, and Al-Saadi mentioned translations of seventeen scholars from Tenbuku, and it is worth noting that an anonymous writer was born in Tinbuku in 1751 AD and was a grandson of Prince bin Sudu, who completed the book Al-Saadi added the events of the Moroccans in the Kingdom of Sengai in the book "The Ticket of Oblivion in the News of the Kings of Sudan", published by the Frenchman Hodas in 1899¹. They were published by the historian Palmer, and these two books are among the most important Arabic sources on the history of Brno, and it is most likely that Ibn Furtuh wrote them around 1575 AD². The scholar Ahmad **Baba of Timbukti (1553-1627 AD)**, the author of more than forty books, foremost of which are "**Achieving Joy by Embroidery in Brocade**" and "**The Adequacy of the Needy Who Is Not in the Brocade**", gave us a brilliant picture of the intellectual heritage of Western Sudan in the 15th century AD and a little later. These scholars and historians wrote their histories in Arabic letters and wrote in Arabic and reached West Africa with the Almoravid conquest of the Ghana Empire, and since then it has become The language of culture, government and commerce during that national period of the history of this country³.

1-1- The Empire of Ghana⁴ (from the 3rd century AD-1240 AD): ⁵Ancient Ghana

included southern Mauritania, eastern Senegal, part of Mali and possibly Guinea as well, it is different from the present Ghana, and Abdelkader Zabadia suggests that it was established during the 3rd century AD, and its life extended until the 13th century

1 Public Lectures, Cultural Season 1967-1968, op. cit., pp. 26-28.

2 Public Lectures, Cultural Season 1967-1968, op. cit., p. 24.

3Ibid., pp. 19-20.

4 **Ghana:** Information about the dawn of the history of the State of Ghana is almost scarce and the available information is not so accurate as to be adopted, but the information begins to be clear and accurate since the 2nd century AH / 8 AD, when Arab writers began to record detailed information about the State of Ghana.

Al-Fazari **visited** Ghana around the year 800 AD, and the Arab geographer **Sharif al-Idrisi** also visited it in the 12th century.

5 Abdul Qadir Zabadiya, op. cit., p. 12.

AD¹ and the Ghana Empire that we are studying has no connection to the modern state of Ghana, which is about 1600 km away from the area of the old empire in the direction of the southeast).

² Ghana was the first political government in the western Sudan, and its glory and greatness reached in the 3rd century/9th century AD to about the middle of the 5th century/11th AD, and ³despite the spread of paganism and Magi religion in it, Islam was found in it from an early era by the merchants of the barbarian Sanhaja tribes in Odgast, and from the latter Islam set out towards Ghana, and it underwent the Islamic conquest at the time of Uqba ibn Nafi' in 55 AH/672 AD, which is the Islamic encroachment of the Maghreb. In 1067 AD, its capital Kambi Saleh fell under the control of the Almoravids, while Odgast the second city in terms of importance in the Kingdom fell in 1054 AD, and the Almoravid conquest of it resulted in the spread of Islam in it, but the Almoravids withdrew, leaving the rule in the hands of its ancient kings, but the rule of these kings did not last long, as its provinces began to become independent little by little until the capital Kambi Saleh fell into the hands of the rulers of the Soso tribes from the neighboring Kingdom of Mali in 1240 AD⁴.

1. The origin of the name and the origins of the inhabitants of the Ghana Empire: the word Ghana was originally a name given to its kings⁵, and then the meaning of the word expanded to include the capital and the entire empire, and the word Ghana in the Sonink language means "military command".

As for the origins of its inhabitants, the ancient Ghanaians called themselves "Taeud" or "Towrooth" originally from the Tigris and Euphrates valleys, i.e., they are of ancient Assyrian and Babylonian origins, but it is known that the inhabitants of most of the inhabitants of the Ghana Empire in the Middle Ages are

1 Joan Joseph, **Islam in the Kingdoms and Empires of Black Africa**, translated by Mukhtar Al-Suwaiqi, first edition, Dar Al-Kutub Al-Islami, (Dar Al-Kitab Al-Masri, Dar Al-Kitab Al-Lebanese), Cairo, Beirut, 1984, p. 47.

2 Ibrahim Ali Tarkhane, op. cit., pp. 11-12.

3 Aban Hussein al-Sinjari, op. cit., p. 267.

4 Abdul Qadir Zabadiya, op. cit., p. 15.

5 Abdul Qadir Zabadiya, op. cit., p. 12.

more important than the Soninke tribes, which are one of the main branches of the Mand, i.e., the group of peoples or tribes speaking the Mande language¹

Ibrahim Tarkhan believes that the first government that was established in Ghana was a government of whites that is said to date back to around the 1st century AD and then became a power in the 4th century AD, and it is frequent in some sources that a group of white Semitic immigrants came from the East or from North Africa and from Cyrenaica in particular, and settled sometime during the 4th century AD, and there are those who say that these whites are Syrian Jews who were residing in Cyrenaica according to Delafos, and Al-Masoudi believes that the first rulers of Ghana They came from Abyssinia, while the historian Abdul Rahman al-Saadi says that the first rulers of Ghana were originally whites and his origin is not known, and the most likely one says that they were Berbers who mixed with the Negroes² and that the number of kings of this dynasty that ruled Ghana amounted to about 44 kings, and Ibrahim Tarkhan says, and he does not know, to the best of his knowledge, who were the kings of the first government that established only three names or two names and titles, namely: Kima, who ruled sometime before the 4th century, Kara ruled during the 4th century, and Kansa'i ruled during the 7th century.

The kings of this government ruled the Ghana Empire until the end of the 8th century, when a Sonnak dynasty (Sisséa or Sosse) arose and succeeded in expelling the white dynasty or the state of Kima – the title of Kima or Qima: meaning king of gold – and the Sonnak dynasty continued to rule the empire until the beginning of the 13th century, except for the period during which the Almoravids captured the capital of Ghana from 1076 to 1087 AD³The Sonink rulers of Ghana were more powerful than their white predecessors, as they expanded the boundaries of their kingdom, capturing Odgast in 990 until about

1 Ibrahim Ali Tarkhane, op. cit., pp. 16-18.

2Ibid., pp. 21-22.

3 Ibrahim Ali Tarkhane, op. cit., pp. 23-26.

the middle of the 11th century¹, an important trading center on the edge of the southern Sahara².

In the 20th century, excavations began to learn about the history of the empire by the French archaeologist Desplagues in 1907, who found the ruins of a thriving city that was located on both sides of a small lake, and located about 200 miles west of the city of Jeni, and about 40 miles northeast of the city of Kolikoro (west of Mali), north of Bamako.

In 1914, a French governor of one of the provinces, B. Mézières, excavated a site in the area known as the Sahel in the southern Sahara and was convinced that this site was likely the site of Ghana's capital³.

In 1951, the researchers Tomasi and Mooney explained that the ruins they found were nothing but the remains of the Islamic city of Ghana, and the antiquities showed that it was prosperous and occupied about a square mile of land inhabited by at least 30,000 people, and it is most likely that it was the center of the Islamic government that was established in Ghana in its last era, i.e., when the kings of Ghana converted to Islam.

Excavations have revealed a number of houses and mosques, among which the scientist Tomasi uncovered are two large institutions or buildings, one of which is about 66 feet high, about 42 feet wide, and has seven rooms open inside each other, and that the building consists of two storeys while it was ladderd, while the second building is larger than the first, and had nine rooms and the interior walls of which there are still remnants of yellow paint⁴.

It is historically proven that many of the inhabitants of the Ghana Empire converted to Islam before the 11th century, and that since the Almoravid conquest of Ghana's capital, the number of converts to Islam has increased, as have its kings converted to Islam, and the government has become Islamic since then, and

1 Ibid., p. 29.

2 Aban Hussein al-Sinjari, op. cit., p. 269.

3 Ibrahim Ali Tarkhane, op. cit., p. 34.

4 Tarkhane, op. cit., p. 35.

remained so until its disappearance from history at the beginning of the 13th century¹

2- The system of government and local administration in Ghana: The system of government in the Ghanaian Empire is based on centralization, but some provinces or states were ruled by hereditary in a certain family, even if these hereditary states under Ghana felt weak in the central authority in the capital, they revolted and became independent, as happened when the Almoravids entered Ghana in 1076 AD.

The system of government in the Ghana Empire was monarchical, like all the existing systems in the empires and kingdoms that emerged in the western and central Sudan, and the King of Ghana used to look into all the affairs of the empire, regardless of his health, ability, and fitness, and he convened councils to consider grievances himself, whether they were in the pagan era or in the Islamic era, and he was assisted by his senior officials, advisors and ministers, and these were Muslims even in the pagan era, and the Muslims in Ghana were the largest educated class, which encouraged the flourishing of the activity economic and security in the countryside for nearly two centuries²

The king and his entourage live in his royal residence, which is expanding the city of the forest, which was the royal and religious capital described by the early Arab travelers, which was surrounded by walls on all sides, and in the king's residence, the "throne" hall was used for official receptions, and the "Justice" hall, where the great trials were held, which were handled by the king himself, and also around him, beautiful houses were organized topped by domes and conical ceilings, and where the senior clerics who perform "magic" acts that interfere in various affairs of life live Daily.

Strangely, despite the spread of Islam among the Sunink tribes, they retained their inherited local beliefs and continued to practice them alongside Islamic rituals,

1Ibid., p. 47.

2Ibid., pp. 60-61.

believing that the "god and their goddess" was the "great serpent" living in a dark sacred cave inside the sacred forest. The kings of Ghana have given great respect and appreciation to the Muslims, and from the adherence to the traditional ceremonies of greeting and peace during the royal receptions: "If the people of his religion – the king – come to their knees and scatter dust on their heads, this is their greeting to him, but the Muslims greet him with ^{their hands}1 ."(

The prevailing system of inheritance of the throne in the Ghana Empire is the inheritance of the nephew, and Islam has weakened the phenomenon of inheritance to the nephew, but it has not completely eliminated it in all the Islamic empires and kingdoms that were established in western and central Sudan, as evidenced by its survival in some Islamic kingdoms in Sudan, and the traveler Ibn Battuta witnessed it in the 14th century in the city of Tekda, and the same in the Mali Empire, but Ghana in its Islamic era from the end of the 11th century to its end at the beginning of the 13th century AD disappeared The son of the sister, and her kings began to inherit the rule to their male sons²

As for the local system of government, the empire was divided into states or kingdoms, with a ruler or king at the head of each kingdom or states, the most famous of which were Okar, which is the nucleus of the empire, as well as Huda in the center, the Berber kingdoms in the north, Diyara in the west, Pasikoro in the east, Wagad, Kanyaja and Begin in the south^{3,4}

The Ghana Empire was famous for its army and large population, which was mostly composed of the tribe or clan to which the royal family belonged, and although Ghana's horses were short, its army was known for the strength of its cavalry, and the army was armed with iron weapons, including swords, bayonets, spears, daggers, as well as crossbows and crossbows.⁵

1 (Ahmed Al-Shukri, op. cit., p. 98.

2 Ibrahim Ali Tarkhane, op. cit., pp. 57-59.

3 Aban Hussein al-Sinjari, op. cit., p. 271. Also: Ibrahim Ali Tarkhan, op. cit., p. 60.

4 Ibrahim Ali Tarkhane, op. cit., p. 61.

5 (Natarkhan: previous reference, p. 63.

04- Lecture No. 04:

– Lecture Elements:

3. The Social Order in the Empire of Ghana:

4- Economy in the Empire of Ghana.

5- Cities of the Empire of Ghana.

6- The fall and collapse of the Ghana Empire.

04- Lecture No. 04:

3. Social system in the Ghana Empire: The social structure in the Ghana Empire was based on the tribal system, as in the empires and kingdoms that established the western and central Sudan, but the establishment of a dominant central government helped to weaken the rivalry between the tribes, and Islam and its teachings were the biggest factor in weakening tribal fanaticism, although it did not eradicate it¹.

One of the customs of burial in the pagan era in Ghana is the burial of the king with his servants and those close to him, as well as his food, drink and

¹ Ibrahim Ali Tarkhane, *op. cit.*, p. 75.

ornaments:(. **If their king died, they would tie him a great teak dome and place it in the place of his grave, and then bring him on a bed with little mattresses. So they evacuated him in that dome, and put his ornaments and weapons with him... They brought in food and drink, and brought with him men who were serving his food and drink, and they closed the door of the dome on it, and they put the mats and baggage over the dome, and then the people gathered together and threw their divisions with dust until it came like a huge mountain, and then they drenched around it so that it could only reach that pile from one place, and they slaughtered sacrifices for their dead and brought wine to them.**

When the Ghanaian government became Islamic in the 11th century, this tradition disappeared and Islamic traditions were dissolved, and tombstones with some verses of the Holy Qur'an as well as invitations to the owner of the grave were found in Arabic¹

As for the status of women in Ghana and in all the empires and kingdoms in the Sudan, they did not degrade Islam, but remained high on the basis of the affiliation of the greatest sultans of Mali with their mothers, such as Kenken Musa (who died around 1337 AD) and who was attributed to his mother Nana Kango, as well as the situation in the Barno Empire, such as the Mai Idris bin Hafsa (died in 1376 AD), the Mai Daoud bin Fatima (died around 1386 AD), and ^{so on}2.

4. Economy in the Empire of Ghana: Economically, the Empire's unwavering greatness, fame, and wealth were mainly due to its large commercial profits, and its strategic geographical location played a role in this wealth³, between the gold mines of Bambok and Buri to the south and the salt mines in the north.⁴The location of its capital on the borders of the Sahara and in the far north of the Negro region made it a link between the north and the south, and its rule over the caravan

1Ibid., pp. 80-81.

2Ibid., p. 54.

3 Tarkhane, op. cit., p. 64.

4 Zagbadiya, op. cit., p. 13.

routes leading to the major gold mines in the south-west of the country benefited and influenced it¹

It also controlled the important trade route that was called the Salt and Gold Route, which extended from the center of the continent to cross the Sahara Desert, and it is one of the strangest trade routes and corridors that appeared in ancient history and the story of the "bartering" of salt for gold, and this road was called Kaya Maghan and its meaning "the king of gold", and the bartering operations take place between the Sonink tribes that provide salt and the Wanjara tribes that provide gold, and this process has its own rituals and procedures as a market was allocated to it on A large flat area on the riverbank, during which each Sonnke trader puts the amount of salt rocks he has brought in a specially organized pile and puts behind the pile other types of goods that he intends to sell, such as: tanned animal skins, ivory, cola fruits, and cotton, and after all the merchants have finished stacking the salt and their other goods, they beat the drums "Daba", which are huge drums made from the roots of hollow trees, and this is the sign and signal agreed between them and the traders of the Whangara tribes As a sign that the market has started, then the merchants leave leaving their piles of goods and leave half a day's distance, then the boats of the Wanangara merchants who wish to buy arrive and inspect the piles of goods left by the Soninkin merchants and estimate each pile of gold corresponding to it, then they in turn depart to a long distance, and the next morning, the Soninki merchants come to inspect the goods of the Wanangara tribes for each pile, and if they accept the deal together, the drums of the bear beat again a sign of acceptance of the deal, and each takes He traded the amount of gold left in front of his pile. In cases where traders decide not to accept the deal, the gold is left in front of each pile and they walk away from the market for half a day, and then the Wanjara traders come back to choose between one of

¹ Tarkhane, op. cit., p. 65.

The Salt and Gold Route*: It was used for hundreds of years before the emergence of the Ghana Empire, but when the kings of Ghana strengthened their thorn in the 14th century, they imposed control over the salt mines of the city of Taghza and supervised the transport of huge quantities of rock salt through this route beyond the southern borders of the empire.=

two things: either they get their gold back and come back without completing the deal, or they put more gold in front of each pile, and the second possibility is the predominant. The second time, if the Sonenki merchants accept the deal, the drums are beaten, and each party is deported to its own territory.¹

Ghana has acquired a great deal of taxes on goods entering and leaving its country, and has established a strict customs system, during which the King has decided to impose a tax of two gold dinars on every load of salt that enters his country, and two dinars for every load of salt that leaves his country.²

In terms of foreign relations, the most prominent of which is the trade and cultural relations, which linked Ghana to the Mediterranean countries, and one of the commercial houses that contributed to the activation of this relationship is the company of Al-Maqri, the grandfather of the well-known Algerian Tlemcen historian Ahmed bin Muhammad Al-Maqri - who died in 1633 AD and is the author of *Nafah al-Tayeb*, and it is possible that this family started its commercial business since the 12th century AD, i.e. before the end of the Ghanaian Empire, and had representatives in the city of Lata under Ghana.³

Ghana's empire has been described as feudal agriculture, with al-Bakri saying that Ghana: **(ians cultivate twice a year on the Nile – most likely referring to the Senegal River).** It is also cultivated in Ghana good ebony.

The gold trade was the great source of profit for the Ghana Empire, and although it did not control the main sources of gold in the region of Wangara (which includes the gold-rich Bambourak on the Senegal River, and Bor on the upper Niger River), it controlled the roads leading to it, in addition to the fact that its

= Gaza is the main source of natural rock salt in the regions of West Africa, and it is located deep in the desert in northwest Africa, and the traveler Ibn Battuta visited it in the 14th century AD and described it: "Its great density, its lack of trees or any vegetation, ... and its strange houses built of salt rocks, covered with roofs of camel skins... There is nothing but a vast canopy of flaming yellow sand that surrounds the city on all sides.

1 Joan Joseph, op. cit., pp. 52-54.

2 Tarkhane, op. cit., p. 67.

3Ibid., p. 75.

country included some mines, especially the mines of Ghiarou¹, the city of Ghiarou, which is close to the upper Niger River, and was famous for its large number of Muslims, as Al-Bakri says about it: " **It was** inhabited by Muslims, and all around it were polytheists"², and because of the abundance of gold that Ghana obtained, it was described as having all its land gold³

As for the slave trade, it also became popular and the Ghana Empire achieved huge profits (and in the capital Kumbi Saleh there was a popular market for this trade, and the market was supplied with slaves by extracting from the southern borders, and the people of the western and central Sudan worked in the slave trade in all the countries of Sudan between the Atlantic Ocean and the Red Sea, and due to the need of the country of Sudan for salt, the slave was sometimes sold for a quantity of salt, and the Empire of Ghana also exported leather, ivory, cola, gum, honey, as well as wheat and cotton The latter is credited to Ghana's first government with introducing its agriculture and textile industry. In addition to some pets, including bulls. Ghana imported salt, red copper and dried fruits, as well as deposits, pools and ornamentals, which were distributed throughout the Sudan⁴

On the industrial side of Ghana, the Koroma clan was famous for working in the iron industry, some other tribes were known for their farming, others for weaving, others for grazing and hunting, the city of Kombe was full of pottery workshops, blacksmiths' factories making weapons and other civil implements, coppersmiths making utensils, antiques and ornaments, gold jewellers and gemstone-setting specialists, and the city also had weavers' workshops, factories, leather tanneries and sandal factories⁵

5- Cities of the Ghana Empire: The system of government was based on centralization, except in some provinces, where the rule remained hereditary in

1 Tarkhane, op. cit., pp. 64-65.

2(Ibid., p. 48.

3Ibid., p. 69.

4Ibid., pp. 65-66.

5 Joan Joseph, op. cit., p. 58.

certain families, as we mentioned earlier, and one of its most important cities is Kumbi Saleh, which the Empire took Ghana as its presence, and where the king's senior Muslim employees and advisors reside even in its pagan and Islamic era, and the capital consisted of two sections, one of which is inhabited by Muslims and the pagans live in the other, and Muslims called this section the forest due to what surrounds it The¹ other part of the city has about twelve mosques, and each mosque has a school for teaching the Qur'an, the rules of religion and the Arabic language, and the Islamic part of it was full of scholars, jurists and imams.²

One of the cities of the Empire of Ghana is the city of Ogdast*, which is fifty-one (51) stages from Ghana – the total stage is 40,320km.³ and is the first commercial station to operate on the northern border of the Kingdom of Ghana.

6- The Fall and Collapse of the Ghana Empire*: The Ghana Empire disappeared from the scene of political history in West Africa at the beginning of the 13th century, but the factors of collapse began long before that, the first of which was the natural factor of the gradual drought that occurred in the areas north of the Senegal Basin before the 11th century, which prompted people to migrate and disperse.

Another decisive factor in the fall of the⁴ Ghanaian Empire was the invasion of the pagan Sumanguru tribes, where Sumanguru captured the capital Kumbi Saleh in 1203 AD, thus ending the rule of the Ghanaian Muslim kings, and the Sumangurus are a branch of the Fulani who migrated from the land of Takror and formed a ruling class in the Kaniaga region. Belonging to the Ghana Empire, their rulers continued to pay tribute to the government of Ghana for a long time, until the

1 Aban Hussein al-Sinjari, op. cit., p. 270.

2 Ibrahim Ali Tarkhane, op. cit., p. 83.

The city of Ogdast*: Its inhabitants are a mixture of Moroccan Arabs, the Sonnaki tribes, the tribes of Jadala, Masoufa and Lamtouna, one of the tribes of Sanhaja that enjoy the right of authority, and the city was known for its active commercial movement, and it was helped by merchants from North Africa from Sijilmassa, Daraa and Ghadames, who brought wheat, dates, and raisins to it, and brought amber and gold from it because of its proximity to the Atlantic Ocean. See: Aban Hussein al-Sinjari, op. cit., pp. 270-271.

3 Aban Hussein al-Sinjari, op. cit., p. 271.

4 Ibrahim Ali Tarkhane, op. cit., p. 51.

Almoravids conquered Ghana in 1076 AD and declared their independence and separation from Ghana and began to expand at the expense of their neighbors until they wrested the Diyara region from Ghana at the end of the 12th century.

Sumangoro expanded the Soso empire and headed south, where there is the developing Mandango state of Kangaba, which became known as the Mali Empire, which is the subject of our research, and it is said that Sumanjuro killed the children of the Mandangi king FamaghanNaré (who reigned c. 1218-1220) of the eleven Keita dynasty, and the youngest, known as Marie Jata, the lion's son,¹ survived.

05- Lecture No. 05:

- Lecture Elements:

1.2. The Malian Empire.

A. The Founding Role (1225-1455)

B. The role of prosperity and power.

C. The role of weakness.

¹ Ibrahim Ali Tarkhane, op. cit., pp. 54-63.

1- The spread of Islam in the Malian Empire.

1.3. Kingdom of Sengai (7-16)

05- Lecture No. 05:

1.2. The Empire of Mali:¹ The Empire's rule extended over the present-day Republic of Mali, the northeastern part of Senegal, northern Burkina Faso (Upper Volta), Benin (formerly Dahomey), the far south of the Republic of Mauritania, and Mali being the largest empire in West Africa.

The Kingdom of Mali was founded on the ruins of the Kingdom of Ghana, which collapsed in the face of the attacks of the pagan Sosho or Soso tribes, during

1 Mali Empire: Abu Ubaid Allah bin Abdulaziz Al-Andalus in his book Al-Maghrib fi Dhikr Ifriqiya and Maghrib, which is part of the book Masalik wa Mamluk, and Al-Mas'udi (Abu al-Hasan Ali bin Al-Hussein bin Ali) in his book Muruj al-Dhahab wa Ma'adin al-Jawhar, in the first part, and al-Ya'qubi (Ahmad bin Abi Ya'qub bin Ja'far bin Wahhab) in his book Tarikh al-Ya'qubi, part one, mentioned the existence of a country or kingdom called "Malal", while al-Qalqshandi (Abu al-Abbas Ahmed bin Ali) In his book Subh al-'Asha fi Sana'at al-Insha, part 5, he mentioned it as "Mali". See: Bashar Abdul-Jabbar Shabib, "The Islamic State of Mali 1238-1488 AD", *Diyala Magazine*, Issue 09, Faculty of Education for Humanities, Department of History, Diyala University, Baghdad, 2013, p. 3.

which the Manding and Manding people, led by the leader **Sundia Takita**, **confronted the** Sosho tribes and managed to defeat them in the Battle of Kirina around 12-25AD, and this date is considered the beginning of the spread of the Sultanate of the Kingdom of Mali over West Africa and the beginning of the emergence of the Malian Empire. The Mali Empire has gone through three prominent roles in its history, namely:

A. The Founding Role (1225-1455 AD): During which Mali's rule extended over the entire Kingdom of Ghana, which was finally annexed to Mali in 1240 AD, and began to expand towards the east and in the Futagalon.¹ **Mali** is in the middle of the provinces of this kingdom and its base is the city of Beni, **Soso** is west of Mali, Ghana is west of Souso and extends to the Atlantic Ocean, **Kokou** is east of Mali and ^{Tekrou} ²is east of Koko province.

On the economic side, Malian governors encouraged cotton cultivation and organized taxes on imports and exports.

B- The role of prosperity and power: It lasted for almost the 14th century, during which security prevailed throughout the entire Malian empire and its economy flourished, and this prosperity and strength was due to many factors, namely:

- The reliance of the rulers of Mali on the policy of expansion and subjugation of the tribes and assigning their command to the influential families in the past, and the rulers used to take the children of these families hostage throughout the period when their fathers were in power, and the borders of the Kingdom reached from the eastern side to the outskirts of Lake Chad.

- Relying on the revenues of regular and specific taxes on goods entering and leaving the empire, so that its treasury money increased, and this attracted merchants from the far reaches of the Kingdom, especially from Algeria,

1 Abdul Qadir Zabadiya, op. cit., p. 16.

2 Bashar Abdul-Jabbar Shabib, "The Islamic State of Mali 1238-1488 AD", *Diyala Magazine*, Issue 09, Faculty of Education for Humanities, Department of History, Diyala University, Baghdad, 2013, p. 4.

Morocco, and Egypt, for example: the annual loads of caravans equipped from Ouargalan to Mali amounted to twelve thousand.

He had active diplomatic relations with North African countries, including Egypt and Morocco, where **Kankan Musa**¹ sent a delegation to congratulate the Sultan of Morocco, Abu al-Hasan (1331-1351 AD) when he conquered the Kingdom of Tlemcen, and **Abd al-Rahman bin Khaldun recorded for us** several missions from the Kingdom of Mali to Marrakech, and they were warmly received and carried with them gifts of giraffes. It also made contact for the first time with the Portuguese, just as the republics of Italy tried to reach the rich Mecca of Mali through Morocco but failed, and also in this era **the Italian traveller and merchant Malfant** tried to reach **Mali by way of Tuat but was unsuccessful**².

C- The role of weakness: The Kingdom of Mali entered a state of weakness starting from the 15th century AD due to competition and rivalry between the

1 Kankan Musa: He is one of the greatest kings of Mali, he passed on his way to Hajj in Cairo in 1324 AD, the value of gold in its markets decreased by 6 percent due to the large amount of money spent on buying books, gifts and jewelry, while in Mecca he spent 20 thousand pieces of gold, and when Kankan Musa returned from his pilgrimage, he was accompanied by the poet Engineer Abu Ishaq Ibrahim Al-Sahili, known as Tuwaijin, who was commissioned to build a huge mosque in the city, which was called the Junker Bir Mosque, which means the Great Mosque, and he was also commissioned to build the royal palace of Madagou., who is said to have introduced the Andalusian style to Mali by building mosques in Timbuktu, paid him 12,000 mithqals of gold, and also took with him a number of clerics and merchants.

A number of historians differed about his name, including those who called him Musa ibn Abi Bakr al-Aswad... Some of them called him Musa ibn Abi Bakr... There are those who called him Manasseh Musa bin Abi Bakr, and he was known as Manasseh Messa or Kanka Musa, and Mansa in the Zanj language means king and Moses is his name, while his surname is Kanka Musa is his mother's name, which is what the people of Western Sudan used to attribute from the son to his mother.

When the sultan died after twenty-five (25) years of his rule, he was succeeded by his son Mansa Magha, who ruled for four (4) years, and when his successor Mansa Suleiman bin Abi Bakr perished. See more:

- Abd al-Qadir Zabadiya, op. cit., p. 18.

- Al-Hadi Al-Mabrouk Al-Dali, The Political and Economic History of Trans-Saharan Africa from the End of the 15th Century to the Beginning of the 18th Century, p. 56.

Hubert,(D),Histoire générale de l'Afrique noire; tome1:des origines à1800,paris,p 192-

- Abdul Rahman bin Khaldun, Al-Abr and Diwan Al-Mubtada wa Al-Khobar, Dar Al-Fikr for Printing, Publishing and Distribution, Beirut, 2000, Part 6, p. 267.

Sekené Mody Cissoko, Tombouctou et L'Empire Songhay, nouvelles éditions Africaines - Dakar,1975,p.33.

. Boubou (H) , Histoire des Songhay , by présence Africaine, paris , 1968 p322

2 Zawdiya, op. cit., pp. 17-18.

members of its ruling family, and by the beginning of the 16th century AD, the empire lost many areas of its territory, whether in the east, north and south, and in the second half of the 16th century, the nascent Kingdom of Sengai was able to extend its influence over large territories and establish a new empire on its ruins, namely the Sengai Empire¹, and the reasons for its weakness are due to:

- Its rulers indulged in pleasures as a result of the prosperity and wealth of the kingdom.
- The Tuareg seize Timbuktu and Jenny, two of the most important trading centers in the country.
- The attack of the pagan tribes of the Musa from the south, the tribes of thousands from the west, the Sangai tribes from the east and the Tuareg from the north²
- The Kingdom of Mali enters a state of chaos and turmoil after Marie Jatta II came to power, as competition among senior officials for control of power began³

1- The spread of Islam in the Mali Empire:

Islam began to enter the Kingdom of Mali in the 12th century through Arab Muslim merchants, preachers and jurists, and they focused on contacting the ruling class on the basis of getting close to them and ensuring their livelihood⁴

- The commitment of the people of Mali to Islam and worship, and prayer occupies the forefront of these worships, and the mosques have been built to the extent that **Ibn Battuta**, in his journey called "**The Masterpiece of the Eyes in the Strangeness of the Mosques and Wonders**", considered that one of the good deeds of the people of Mali is: " They used to **pray and attend the congregations, and beat their children on them, and if it was Friday and a person did not go to the mosque early, he could not find anywhere to pray because of the large crowd, and it is their custom for each person to send his**

1 The Sengai Empire: Named after the Sengai tribe, a tribe that inhabited Niger around the borders of the tropical forests, and in the 7th century AD its residences extended around Niger by about 150 km. See: Abdelkadir Zabadiya, op. cit., pp. 17-18.

2 Zawdiya, op. cit., p.19.

3 Bashar Abdul-Jabbar Shabib, op. cit., p. 5.

4(Tafsa, p. 20.

servant with his carpet and spread it for him in a place that he deserves so that he can go to the mosque and their carpet From the leaves of a palm tree that resembles a palm tree and bears no fruit, and they are dressed in beautiful white clothes on Friday... and their care in memorizing the Holy Qur'an, and they make restrictions for their children if they appear to be negligent in memorizing it, so do not leave them until they memorize it."¹ On the other hand, despite Mali's conversion to Islam, she could not abandon some of the customs and traditions that she had inherited from her ancestors, for Ibn Battuta was terrified when he saw that the Sultan's wives and all the women in the palace were naked, not even girls, as he says that Battuta said: **"On the night of the twenty-seventh of Ramadan, I saw about a hundred maidservants who came out of his palace naked with food²."**

- When Mali became at the height of its greatness and prosperity, the people of Mali had a gallery in Al-Azhar, known as **the Takrouri Corridor** , from which African learners graduated to return to their countries to spread Arab culture.

- The Kingdom of Mali was a station to attract the attention of Muslim travelers, who visited that country and described it in detail, especially the traveler Ibn Battuta, describing the state of security, stability and justice prevailing there, saying: "... **One of their good deeds is the lack of injustice, for they are the furthest people from it. One of them is that security is included in their country, so that neither the traveler nor the resident are afraid of a thief or a usurper.**"³

1-3- Kingdom of Sengai (7-16 AD): The state of Sengai was established during the 7th century AD, and continued to be strong and expanded until the 16th century, where it entered the phase of weakness as a result of the preoccupation of its late princes ⁴ with family disputes , and ended with the

1 Bashar Abdul-Jabbar Shabib, op. cit., p. 5.

2Ibid., pp. 8-9.

3Ibid., pp. 7-8.

4 Abdul Qadir Zabadiya, op. cit., p. 20.

campaign of Al-Mansur on it in 1591 AD. The capital was once the city of Kokia on the Niger River.

The Kingdom of Sangai ruled at the beginning **of the Dia family until 1335 AD**, and the Dia family is believed to have come from the Tripoli region, where it was the leader of the tribes of Lamta and Huara, then these tribes moved and settled in the Niger regions in ancient times, from which this family of Zia descended.

Starting from 1335 AD, the rule passed to **the Sunni family**, which continued until 1492 AD, and the Sunni family **is also a branch of the Tripolitan Diao family**, after they were able to separate it from the Mali Empire, and it was ruled by 18 princes from the Sunni family, and since the reign **of Ali (the Great) (1435-1493 AD)**, **Sengai entered the Tur of the empire**, where he expanded its borders at the expense of its neighboring tribes. After the death of Sunni Ali in 1493 AD, it was ruled **by the Ishqiyyyah*** starting from the rule **of Hajj Muhammad al-Bir**.

The Sangai Empire increased during the reign of Asqia Hajj Muhammad the Great, as the empire reached the peak of its power and expansion, and the Asqia Muhammad took over the throne of Sangai is considered the beginning of the era of the regularity of the Kingdom and the beginning of the rule of the Takruriyyin in the country, and it was ruled by 09 kings during this period of its history, including¹(Askia Hajj Muhammad I the Great 1493-1528 AD, who ruled for 35 years, then he was succeeded by his son Askia Musa 1528-1531 AD. The Asqi Sangai reached the height of sovereignty and prosperity, especially during the reign of the Asquia Hajj Muhammad, in which the kingdom expanded at the expense of the neighboring regions of his king, who conquered the lands of Tundrum, Aber and Jinni, and this was in 1497 AD, and between the years 1498-

The Askis*: The Askians are of the origin of the Sarakolins who fled from the present-day southern Mauritania in the face of the Almoravid invasion in the 11th century, and then dispersed in many parts of Western Sudan, most of whom were concentrated around the Niger River and mixed with its tribes. . See: Abd al-Qadir Zabadiya, op. cit., p. 21.

Al-Takrou*: The origin of its launch was in the eastern region of Senegal, and then it spread to the whole of western Sudan. See: Abd al-Qadir Zabadiya, op. cit., p. 21.

1 Zabdia, op. cit., pp. 20-21.

1520 AD, he conquered the territories extending from Mali to Kano (northern Nigeria), and Katsina, and his forces crossed the desert.

- His administration of the country was the perfect bat, and justice prevailed, security spread and he formed an army to protect his country.
- He established schools in Timbuktu and in his days the Sankori Religious Institute was famous.
- In both Jini and Cao institutes of science were established.
- The respect and appreciation of the clerics and scholars and their closeness to him, and he was one of those who¹ brought them to him. Here Abdelkader Zabadia mentions that he found the manuscript of Al-Mughili in the National Library in Algeria, and found the second copy in the National Library in Paris, which he achieved a manuscript entitled "The Questions of Al-Asqia and the Answers of Al-Mughili", and the importance of the manuscript lies in the fact that it sheds light on the social and political situation in the state of Sangai during the era of the Asqis. ²Starting in 1525 AD, i.e. three years before the death of Al-Askia Hajj Muhammad, Sangai entered into instability due to the conflicts of the children of Alaskia and conspiracies to take over

1 Abd al-Rahman Zaki, History of Islamic Countries in West Africa, Modern Arab Foundation for Printing, Publishing and Distribution, Cairo, 1961, pp. 138-148.

Muhammad ibn 'Abd al-Karim al-Mughili*: May Allah have mercy on them, may Allah have mercy on them, is attributed to the Mughila tribe, which lives in the suburbs of Tlemcen, and the exact date of his birth is not known, but his death =

= However, his death in the year 909 AH / 1503 AD, and he was one of the intellectuals and the first thinker of his time, and after completing his studies in the north, he moved to the desert and lived in Tuat, where he died, and it is not known why he moved to the desert, but his campaign against the Jews living there in his time, and his many letters on their subject led him to believe that he found it difficult to live in the north, where the Jews in the most important cities control the sources of trade and money, and they went into buying the debts of some officials and they became their industries. To the south, the Jews were actively involved in the movement of trade caravans with the Sudan and behaved more freely than in the north, so he called for fighting them. See: Muhammad bin Abd al-Karim al-Mughili, The Questions of Irrigation and the Answers of Al-Mughili, researched, Abdelkader Zabadiya, National Company for Publishing and Distribution, Algeria, 1974, pp. 8-9.

2 Muhammad bin Abdulkarim Al-Mughili, Al-Isqia Questions and Answers of Al-Mughili, Researched by Abdelkader Zabadiya, National Company for Publishing and Distribution, Algeria, 1974, pp. 6-17.

the government until it fell to the Moroccan Sultan Moulay Ahmed Al-Mansur Al-Dhahabi in 1591 during the reign of Al-Asqia Ishaq¹

- During the reign of Ascia Hajj Muhammad the Great, the Sangai Empire controlled the sources of wealth (gold-salt), and also controlled the main trade routes between the north and the south with the taxes it generated, and the proof of this was said that: (**Ascia Hajj Muhammad Al-Kabir's journey to Hajj in 1494 AD competed in its greatness, majesty, and majesty of the journey of Manasseh Musa**), and the empire witnessed a state of security and stability during his reign, as the judges were just, and there was no trace of bribery, and there were many scholars in it, especially in Timbuktu and these scholars reaped They worked to spread Islam among the pagan tribes of the Hausa and Musa^{tribes2}.

Starting from 1591 AD, Western Sudan witnessed the rule of the Pashaws of the Far Maghreb, and their rule went through three distinct stages:

- **The first stage (1591-1612 AD):** The pashas in this stage were appointed directly by the sultans, and the pashas spent their days eliminating the revolts, which were almost uninterrupted against the Moroccan rule in various parts of the kingdom, while the later ones became the target of conspiracies almost continuously from the sects of soldiers who were their leader in that country³.

- **The Second Stage (1612-1660 AD):** The Pashaws in this stage were appointed by the sects of the soldiers⁴, unlike the first stage, where the Pashaws were appointed by Sultan Moulay Ahmed Al-Mansour, and they were often dealt with by change⁵

As of 1621 AD, a series of military revolutions began, and the pashas killed each other, and this accelerated the demise of power in the region between Tanbakt and

1 Abd al-Rahman Zaki, op. cit., pp. 144-148.

2 Abdul Qadir Zabadiya, op. cit., pp. 20-21.

3 Muhammad bin Abdulkarim Al-Mughili, Ibid., pp. 13-14.

4 (Montay, Black Islam, translated by Elias Hanna Elias, first edition, Dar Abaad, Beirut, 1983, p. 60.

5(Abdulrahman Al-Saadi, Ibid., p. 220.

Jeni. The pashas exercised power through violence, and the increase in chaos and assassinations¹ and these pashas ruled for short periods, as there were those who ruled for only 3 months, and this indicates this instability and security on the one hand, and on the other hand, the city of Tenbakt witnessed years of drought and famine, causing the spread of epidemics and diseases, and thus he died. Created many.

- **The third phase (1660-1780 AD):** In the third phase of the rule of the Pashas, their rule in Western Sudan was known to be weak, and their power hardly exceeded the borders of Tenbektand its nearby suburbs² and the researcher Hassan Ahmed Mahmoud mentions that the number of Pashaws who ruled Tenbekt in the period from 1660 AD to 1750 AD was one hundred and twenty-eight (128) Pashas³.

06- Lecture No. 06:

- Lecture Elements:

2- The kingdoms of Central Sudan.

2.1. The kingdoms of the Hausa or the Husa.

1- Origin of the name.

1-A. Language.

1-B. Terminology.

2. Their home.

3- The spread of Islam in the Hausa emirates.

2.2. Kingdom of Alkanem-Borno (1085-1893)

(7 Boubou, (H), Histoire des Songhay ,by présence Africaine, paris, 1968.p.335

2 Muhammad Abdul Karim Al-Mughili, Ibid., p. 15.

3 Hassan Ahmed Mahmoud, Islam and Arab Culture in Africa, Dar Al-Fikr Al-Arabi, Cairo, 2001, p. 125.

06- Lecture No. 06:

2- The kingdoms of Central Sudan: The empires of Western Sudan were not alone recording their history in the West African continent, but there are kingdoms that appeared in Central Sudan or the Sudan of Chad, which have a history and played civilizational roles like their counterparts in West Africa, including:

2.1. The kingdoms of the Hausa or the Hausa¹:

1- Origin of the name:

1-a- Language: Linguists have divided the name of Hausa into two parts (He) meaning to ride, and Sa (meaning ox), and a number of historians believe that the Hausa language was used, but the use of the ox as a means of transportation was strange to the people of Jubayr or they took it from the Arabs of Baghdad.

1-B- Terminology: The word Hausa was the name of the language spoken by the tribes spread in this region, which was known by this name since the 16th century, and until then it was known by the names of its various cities or kingdoms, as the

¹ Zawdiya, op. cit., p. 22.

Hausa is more of a linguistic group than a tribal group, and they first settled in Aspen and then the Tuareg expelled them from it, and the Hausa in the Middle Ages were divided into two subgroups: the original and the Hausa¹

2- Their Homeland: The Hausa or Hausa are peoples living in the West African regions of northern **Nigeria and southwestern Niger**, and there are Hausa groups in **Sudan, Cameroon, Ghana and Ivory Coast, and Chad**, and there are small communities in West Africa. The Hausa country is a undulating plateau with an average height of 1500 to 2000 feet above sea level, and it has plains, hills, plateaus, valleys, sands, and rivers that enter the northern Savannah region.

Some believe that the Hausa are **of Arab origin from Iraq**, while others say they were tribes that practiced agriculture, fishing and wild hunting along the western shore of Lake Chad.

As for the Hausa states, they have been since the 11th century AD, and these emirates consist of seven 7 kingdoms called (Hausa Bokwe), that is, the seven original Hausa kingdoms, namely Jober, Katsina, Zaria, Biram, Invara and Rano, and besides these original kingdoms, there are 7 non-native kingdoms called (Petraubukoy), including the Kep, Zamfara, Nib, Guari, Yori, Illorit, and Kwarrja, and the Hausa tribes are divided into 16 tribes.

According to some legends, the tribal origin of Hausa goes back to the Turkish prince (Baba Jade) who fled Baghdad as a result of a dispute with his father, so he took refuge in Lake Chad, where the state of Kano existed, and the king married his daughter (Majera), and after the dispute between him and the king broke out, the latter decided to kill Baba Good.). On his way, there was a water well, but a huge snake prevented the people from watering from it, and this snake was called "Sarki", which means "leader" in the Hausa language. Baba Jada managed to kill her. As a result of his courage, the queen of the country (Durama) admired him , so she married him and had six sons, namely (Bawa, Dora, Gobert Zaria,

1) (Soraya Mahmoud Abdel Hassan and Zahar Ghazi Matar, "The Hausa Emirates in a Study in Civilizational and Cultural History", Journal of Humanities Faculty of Basic Education, University of Diyala, p. 586.

Katsina and Rano), in addition to the prince's seventh son (Baba Jada) from his first wife (Majera), whose name was (Barm) who ruled the region of Bayram, which made the Hausa regions consist of seven states, and later became the founders of the Hausa emirates.¹

3- The spread of Islam in the Hausa emirates: The date of the entry of Islam for the first time into the Hausa country is still a matter of debate among specialists, as it may have entered in the middle of the 14th century AD through the Diola and the Wangara coming from Mali, and these emirates were influenced by the Islamic faith that they reached with these merchants while the Kingdom of Mali was at the height of its greatness, and these expatriate preachers had a remarkable impact on the Western Hausa emirates in northern Nigeria and were one of the most prominent preachers of the jurisprudential world Al-Tlemcani Abd al-Karim al-Mughili, who died in 1503 AD.

It is likely that the kings of Kano converted to Islam early, and the seventh Sarkin Jigmasu (1247-1290 CE) was concerned about the spread of paganism and worked to eradicate it, but he lost his sight, and the ninth Sarkin (Tsiyamyia Shikarua ²1307-1343 CE) destroyed pagan places of worship and things were no better in **Katsina** During the year 3110 A.D., Sarkin Katsina converted to Islam and at the same time, all the Hausa kings declared their conversion ³.

2.2. The Kingdom of Kanembornu (800-1432 AD: before the 11th century, i.e. before the introduction of Islam, its early history is known only to some legends related to the people of Sao, who lived on the land of Kanem south of Lake Chad⁴, and there are those who say that⁵ it was founded by the people of Bulala before the advent of Islam.

A- The Kingdom of Kanem (800 to the middle of the 16th century AD): Some historians, including the Jacobite historian and the French historian Irvoy, agree that the Kingdom of Kanem existed around 800 AD, and its establishment dates

1 (Soraya Mahmoud Abdel Hassan and Zahar Ghazi Matar, op. cit., pp. 587-588.

2Ibid., p. 588.

3(Soraya and Azhar: op. cit., p. 588.

4Abd al-Rahman Zaki, op. cit., pp. 173-174.

5 Zawdiya, op. cit., pp. 24-25.

back to the Sifi dynasty (Saif bin Dhi Yazn),¹ and its capital was Najimi, and Abd al-Rahman Zaki says in his book **History of Islamic Countries in West Africa** What we have about the first kings of the Sifi dynasty is just legends, the main branch of the first Saif dynasty became extinct with the death of the so-called "Salma'a" and then the rule passed to another branch of the Sifi dynasty, and perhaps the founder of this new ruling dynasty was Houme Gilme, who ruled in the period (1085-1097 AD) who embraced Islam, and then took over after his son Dunmah

Dublma (1098-1150 AD), then he was succeeded by his son Bari I (1150-1176), then he took over Bakurwa ibn Barri (1176-1193 AD), then he was succeeded by Abdul Jalil (1193-1210 AD), and after Abd al-Jalil many sultans took over the rule: Sultan Dunma (Runama bin Salama) - Sultan Qasim Berri bin Dunama - Sultan Ibrahim Nakla bin Barri - Sultan Abdullah bin Qada... and others, all the way to their last sultan, Abdullah bin Dunama.

The Kingdom of Al-Kanem entered a period of expansion and power in the days of Sultan Abdul Jalil Sima, who made successive conquests, and during the reign of his son Ronama I (1221-1259 AD), his influence extended to the Fezzan region in the present-day Libyan Republic, after which the Kingdom entered into turmoil as a result of the competition for power between the members of the royal family and their opponents from the tribes, and starting from the rule of Sultan Ali Ronama in 1472 AD, its conditions stabilized again until the rule of his son Idris (1504-(1526 AD)).²

In the middle of the 16th century, the Kanem Kingdom fell, and since then it has become part of the Borno Kingdom, which began to prosper and develop while the Sengai was in the fall of its imperial status.³

B. The Kingdom of Kanem-Borno (1507-1879 AD): The 16th century AD is considered the most glorious period in the history of the Kingdom of Kanem-

1 Zaki, op. cit., pp. 173-174.

2 Zawdiya, op. cit., pp. 24-25.

3 Abd al-Rahman Zaki, op. cit., p. 181.

Borno, especially during the reign of **Sultan Mari Idris Aluma** (1571-1603 AD), who, after taking over the government, organized the army and armed it with firearms and subjugated the rebellious tribes in the country, including the Su tribes, the Tuaregs in the northwest, and the region of Ir (Ahir), in addition to pagan tribes in the east and west of the kingdom during the twelve years. Sultan Marie Idris encouraged the people to farm so that they would not be affected by the famine that threatened their country for several years, as the famine had struck the Kingdom of Al-Kanem during the days of Sultan Abdullah bin Dunma (1564-1570 AD), and forced them to use recognized weights and scales¹

He was succeeded by his son Muhammad ibn Idris (1603 – about 1619 AD), then his brother Ibrahim took over the rule, and after him their brother Hajj Omar took over the rule. Then Sultan Ali bin Hajj Omar (1645-1684 AD) ascended the throne, and was succeeded by successors including: Idris bin Ali, then Dunmah bin Ali, then Hajj Hamdoun bin Dunmah who died in 1738 AD, then came Dunmah bin Hajj Hamdoun and during his rule the famine spread in the country, then Sultan Ali bin Al-Hajj who was characterized by justice and brought scholars close to him, and then Ahmed bin Ali came after him.

Beginning in the 19th century, the Borno Empire was unable to repel the attacks of the Fulani tribes who were able to subdue the Hausa provinces of Borno, and what distinguished the history of the Kingdom of Kanem-Borno from the rest of the Islamic kingdoms in West Africa was that it continued until the end of the 19th century, when it was conquered by the French²

Ibid1., pp. 185-187.

2 Abd al-Qadir Zabadiya, op. cit., pp. 24-25.

07- Lecture No. 07:

- Lecture Elements:

3- The Kingdoms of Eastern Sudan.

3-1- Kingdom of Fung (1505-1820) AD.

3.2. The Kingdom of the Fur* (1637-1875)

3-3- Kingdom of Taqla (1570 - to the end of the 19th century AD)

07- Lecture No. 07:

3- The Kingdoms of Eastern Sudan:

3-1- The Kingdom of the Funj (1505-1820 AD): The Arab Sultanate of the Funj was established in the honorary Sudan in 1504 AD and took Sennar as its capital, and included all of Sudan except Darfur, Kordofan and northern Nubia, and during the reign of the Funj, which lasted until 1820 AD, Sudan was opened to the influx of Arab tribes.¹ He is usually chosen from among the Sultan's sons, sisters, or uncles by a council of senior statesmen, and in addition to the Sultan, the clerics, Sufi orders, and the Sultan's assistants: the Sultan follows the vizier and is nicknamed "Master of the People", and when the rule of the sultans weakened, the power became in the hands of these local ministers and **sheikhdoms:** the Sultan's direct authority was limited to the boundaries of his sector, while the sheikhdoms in his alliance did not interfere in the management of their internal affairs and was content with his symbolic leadership over them and obtained a share of the Taxes and zakat are from the trade passing through important stations, and among the most important sheikhdoms of the Fung state are: the sheikhdom of al-Abedlab, the sheikhdom of Khashm al-Bahr, the sheikhdom of Halanqa, and the sheikhdom of Sanablah.²

1 Mustafa Abdel Tawab, *The Epic of the South: The Story of Democracy in Sudan during the March-April Revolution*, 1985, Al-Akhbar Press, 1987, p. 14.

2 (Shawqi Al-Jamal, *The History of Sudan and the Nile Valley, Its Civilization and Relations from the Earliest Times to the Present*, Anglo-Egyptian Library, Cairo, 2008, pp. 292-294).

The ¹ Kingdom of the Funj ruled most of northern Sudan, played a role in the spread of Islam (and the spread of culture and the Sufi orders spread during their reign), and eliminated all manifestations of Christianity, blocked the way in its face, opened its doors to scholars, and encouraged science^{3 4}.

3.2. The Kingdom of the Fur (1637-1875 AD): or the Sultanate of the Fur with its capital Al-Fashir⁵ established in the western part of Sudan where the Negro tribes of the Fur⁶ lived, and its sultanate extended to Bahr al-Ghazal and entered into relations with the Ottoman Empire in the 19th century and submitted to it⁷, and its rule ended during the reign of Khedive Ismail in 1874 AD by Al-Zubayr Pasha⁸.

The founder of the kingdom, Suleiman Solong, used the Arab tribes to subdue the sultans and kings who were disloyal to him in the Murra Mountains and its vicinity, and then devoted himself to building his kingdom on Islamic foundations

1 Khojaly Ahmed Siddique, *Systems of Government in Sudan (1860-1885)*, supervision, Ibrahim Najib Muhammad Awad, Master's thesis, unpublished, Faculty of Sharia and Islamic Studies, Department of Historical and Civilizational Graduate Studies, um Al-Qura University, 1987, p. 01.

2 Mahmoud Shakir, *Sudan, Second Edition*, Islamic Bureau, 1981, p. 14.

3 Al-Khidr Abdul Rahim Ahmed, *Ecclesiastical Activity in Sudan, "Its Methods, Purposes and Ways of Confronting It"*, Supervision, Sheikh Muhammad Qutb Ibrahim, Ph.D. Thesis, College of Da'wah and Fundamentals of Religion, Doctrine Branch, um Al-Qura University, Saudi Arabia, p. 8.

3 Makki Shabika, *Sudan Through the Centuries*, Dar Al-Thaqafa, Beirut, Dr.T, pp. 9-10.

4 Mustafa Abdel Tawab, *op. cit.*, p. 14.

*The Fur: It is one of the largest tribes, and the largest ethnic group that has settled in Darfur.

The Kingdom of Fur or Darfur*: In fact, there are conflicting opinions about the time when this kingdom was established, and in this regard, there are four narratives: the first version says that the Sultanate of Darfur was established in 1445 AD, the second version says that this Sultanate was established in 1596 AD, the third is in the year 1610 AD, and the fourth = = = the fourth novel tells us that it is in 1645 AD, and all four accounts agree that Suleiman Solong is the founder of the Sultanate. For more information, see: Rajab Muhammad Abdel Halim, *Arabism and Islam in Darfur in the Middle Ages*, Dar al-Farqa for Publishing and Distribution, Cairo, d.t., pp. 244-245. See also:

Hamdy A Hassan, «Dimensions of the Darfur crisis and its consequences: An Arab perspective», *African Security Review*, Routledge, London, 2010, p. 22.

See also:

Marc Laverne, «Darfour: un modèle pour les guerres du XXe siècle athée et entre les janjawids et les puissances émergentes de flibustiers La mondialisation? »», 2009/3 N N°134, Distribution électronique Cairn.info pour Editions Karthala. 2009. p. 24.

5 Ajil, *op. cit.*, p. 60.

6 Khojaly Ahmed Siddique, *op. cit.*, p. 01.

7 Yahya Galal, *Modern and Contemporary History of Africa*, Modern University Office, Alexandria, 1999, p. 21.

8 Khojaly Ahmed Siddique, *op. cit.*, p. 01.

and pillars in various aspects of life.¹² But they failed, and in the end, Ali Dinar bin Zakaria bin Sultan Muhammad Al-Fadl was able to subdue it in 1900 AD after the incident of Omdurman, and Ali Dinar wrote to the Sardar to obey and submit to the government of Sudan, which officially recognized him as the Sultan of Darfur on condition that he pay tribute to the government, and his rule continued until 1916 AD.

3-3- Kingdom of Taqla (1570 - to the end of the 19th century): The Sultanate of Taqla is located between the two previous sultanates, i.e. west of the White Nile*, and it included the southern provinces of Kordofan³ and the Nuba Mountains, which are located south of Kordofan and Darfur, and it arose as a result of the entry of the jurist Muhammad al-Jaali to this region with a group of jurists to call for Islam in the early 16th century AD, and he was able to marry a princess from the ruling house, so the rule passed to his son named Qili Abu Jarida, who founded the first dynasty An Islamic ruler in Taqli and the Nuba Mountains, and he was the first of its sultans⁴

Suleiman Solong*: Suleiman I is nicknamed Solong, which means in the Fur Arabic language - or one who speaks Arabic, or who is a convert to Islam, and Suleiman is from an Arab father and a Furawi mother from a family known as Kira, so the ruling family that has taken over Darfur since Suleiman Solong was known as the Kira family. See: Rajab Muhammad Abdel Halim, op. cit., p. 252.

Marra Mountains*: It is located in the center of Darfur, which is a fortified high mountain with a length of 100 miles from north to south, a width of about 60 miles from east to west, and a height of 1505 feet, and one of its most famous peaks is Mount Tora, which was the center of the sultans of the Fur before they moved to El Fasher. See: Muhammad Mahri Kirkuki, The Journey of Egypt and Sudan, Al-Hilal Press in Faggala, Cairo, 1914 , p. 355.

1 Rajab Muhammad Abd al-Halim, op. cit., p. 255.

2 (Meet Fawzi Rossano, Sudan where...?, Translation, Murad Khalaf, Electronic Publications of Arabic Books, B.T, p. 102.

3 Yahya Jalal, op. cit., p. 23.

White Nile*: A high-bank river, with a length of 848 km from the confluence of Sobat in Bahr al-Jabal to Khartoum.

The Nuba Mountains (Nubia*): It is the western limit of the White Nile basin, and the northern border of the Ghazal Depression, and its highest peaks are the Tawdi Mountains (1075 AD), Heiban (1398 AD), and um Ghazih (1480 AD), and the Nuba Mountains are composed of granite rocks, mica, and nais... and other metamorphic rocks. See: Muhammad Awad Mohammed, **The Nile River**, Committee for Authorship, Translation and Publication, Cairo, 1914.

4 Rajab Muhammad Abdel Halim, op. cit., p. 251.

08- Lecture No. 08:

– Lecture Elements:

1- The spread of Islam in sub-Saharan Africa:

Introduction:

1-1. Stages of the spread of Islam in West Africa.

1- The first phase (641-1050 AD).

2- The Second Phase (1050-1750 AD)

2.1. Cultural centers in West Africa.

1. Timbuktu or Timbuktu or Timbuktu.

a. Mosques in Timbuktu.

08- Lecture No. 08:

1- The spread of Islam in sub-Saharan Africa:

Introduction: The African continent is the largest in terms of the concentration of Muslims, as the ratio of Muslims to the total population was estimated at nearly half, as the number of Muslims in 1931 was estimated at about 40 million people, then their number increased by about 85-90 million people in 1951, and this steady increase is clearly more than the natural growth rate of 2.5%, where it reaches 6.87% annually on average. As for the geographical distribution of Muslims in Qura, the center of gravity of Islam is located in the north and west of the continent and not in its east, although the latter is close to the Holy Land in the Arabian Peninsula where Islam originated, and it was logical that Islam in the east of the continent should be more widespread due to the relative proximity and the older trade relations, and the concentration of Islam in East Africa in Somalia and Zanzibar (present-day Tanzania) On the other hand, the East African region is geographically difficult and not open, as it is mountainous areas, as well as the coastal areas in East Africa are under the control of the Sultan of Oman, and then Egyptian influence on the other hand, and this contributed to raising fears of the danger of Arab domination. This was later enshrined by the colonial powers in an attempt to follow their policy of "divide and rule" in an attempt to weaken Islamic influence, while the West African region was spread and concentrated in the region of West Africa, especially the western Sudan, where Islamic kingdoms and empires were established, and the desert did not stand as a barrier to the spread of Islam¹

1.1. Stages of the spread of Islam in West Africa: The spread of Islam in sub-Saharan Africa was the first external civilizational contact of the African continent², and its spread in West Africa passed through three stages, namely:

¹Houria Tawfiq Mujahid, "The History of the Spread of Islam in Africa... Dimensions and Means", *Journal of African Readings*, Issue 06, September 2010, Riyadh, p. 15.

² Ahmed Ibrahim Diab, op. cit., p. 41.

1- The first stage (641-1050 AD): The beginning of the entry of Islam into Africa is closely linked to the history of the Islamic conquests in Egypt, North Africa and Andalusia, so the first stage of the spread of Islam begins in 641 AD, the date of the arrival of the Islamic conquests in Egypt, and ends in 1050 AD with the flow and seepage of Islam until it reached the heights of the Futagonal (the land of the Takrur).¹

The spread of Islam in West Africa was from the beginning of the 7th century AD, after it entered Egypt, and the desert trade was in the hands of Muslim merchants, and the Arab sources talk about Muslims in West Africa and the conversion of kings to Islam, and the first of these sources is the book of Abu Ubaid Allah al-Bakri in writing the paths and kingdoms that the existence of Islam preceded the conversion of kings to it in the 11th century AD, and he says that despite the fact that: The kings of Ghana were not Muslims, but the king's ministers and clerks were Muslims, and he described the capital of the Kingdom of Ghana as two cities, one for Muslims and the other for a university, and that it has 12 mosques.^(.)²

In East Africa, the Arabs used to trade before the advent of Islam, and since the second half of the 1st century AD, this trade has increased significantly after the advent of Islam, and many aphids have been established on the coast from Somalia in the north to Sufala in Zambique in the south.³

2- The second phase (1050-1750 AD): Islam spread in the kingdoms including: the Kingdom of Ghana, the Islamic Kingdom of Mali, the Sengai Empire, the Bono and Kanem Empires. There is no doubt that many of the inhabitants of the Ghana empire or state had embraced Islam before the 11th century AD and that after the Almoravid conquest of the city of Kombe Saleh, the capital of Ghana, the government became Islamic, and it is said that King Tenkamenin the Sunenki embraced Islam upon the entry of the Almoravids and submitted to their authority

1Ibid., p. 47.

2 Ahmed Ibrahim Diab, op. cit., p. 48.

3 Houria Tawfiq Mujahid, op. cit., p. 19.

and paid tribute to them, and his Islam was a motivation for the Islam of the Suninki citizens and others)¹.

The 11th century AD witnessed the birth of a state in the far west in the east of Lake Chad, which is the state of Kanem or the land of the Borno, and the sources tell us that the first one of the kings of the Borno-Kanem to convert to Islam was named **Mai Ami Abdel Jalil**, and it is believed that the entry of Islam to the region east of Lake Chad came through the north from the direction of Egypt and the south of present-day Libya through the desert, and it is excluded that its entry from the Nile Valley or its basin is excluded because the Sudanese Christian kingdoms "Al-Muqra and Alwa" were a semi-barrier.

The spread of Islam in Western and Central Sudan began clearly after the 11th century, as the empire that succeeded the Ghana Empire in sovereignty in West Africa is the Islamic Empire of Mali, whose people adhered to Islam, and concentrated Islam in all the regions they ruled, and the Mandango branches in the Islamic call were famous, especially the Dyula and Sonink.)².

In East Africa, this phase was characterized by Sultan Said's consolidation of his rule after he took over the Sultanate of Muscat in 608 AD, he went to East Africa for the purpose of establishing a political and economic system there, and he was able to subjugate the coast of East Africa by politics and force, and he was appointed governor of every important city while supplying them with some of his soldiers. Over time, Islam spread both in the region of Zanzibar, which became the largest port on the coast of East Africa, and in Uganda, where Islam spread through merchants, as well as officers and soldiers who were sent by Khedive Ismail to discover the sources and sources of the Upper Nile³

1. Cultural centers in West Africa: African and Arabic documents provide us with the opportunity to obtain sufficient information about the cultural centers

1 Mujahid: op. cit., pp. 51-52.

2 (Ahmed Ibrahim Diab, op. cit., pp. 53-54.

3 Mujahid, op. cit., pp. 20-21.

from which Arab culture flourished during the Middle Ages and the modern¹ period, as these cultural centers flourished and the scientific movement was active in Mali and then during the reign of Sengai when its sultans brought in a large number of scholars, especially from Egypt, Morocco and Algeria.² At the forefront of these centers was Timbuktu, where there were many mosques and schools, and some of these mosques were the headquarters of education, where seminars were held for this purpose. In addition to each mosque, there is one or two rooms for the education of children.³

1-1- Timbuktu or Timbuktu (the Eternal City),⁴ which bore many names, including " **The Wondrous City**" and "**The Mythical City**"⁵ (these names were attached to it during the beginning of Western geographical exploration in the 19th century, and these Europeans spoke about it and gave it a very beautiful and abundant image because of its trade).⁶

Other names have been given to it, including "**The Jewel of the Desert**", "**City of Cultural Radiation**" and other names that have reflected its civilization over three centuries.

This city was different from other cities, as its Islamic upbringing had a great and clear impact on it, and in the countries around it, it was influenced and influenced by it, and its son, the historian Abd al-Rahman al-Saadi, described it as saying: "**This good, pure, pure and luxurious town, which has never been desecrated by the worship of idols, and its people have never prostrated themselves to anyone other than the Most Merciful...**"⁷ This city emerged as a commercial city that included the seller and the buyer, and soon became a cultural center for

1 Naim Kaddah, *The Civilization of Islam and the Civilization of Europe in West Africa*, Second Edition, National Company for Publishing and Distribution, Algeria, undated, p. 159.

2 Ahmed Ibrahim Diab, *op. cit.*, p. 54.

3 Naim Kaddah, *op. cit.*, p. 159.

4 Ali Mohamed Abdel Latif, *Timbuktu, The Legend of History*, First Edition, Dar Al-Kutub Al-Waniyyah, Benghazi, 2001, p. 6.

(6) Dubois Felix, *Tombouctou la Mystérieuse*, la Brnieie Elammarion, paris, 1897. p.247.

6 Ali Muhammad Abdul Latif, *op. cit.*, p. 6.

7 Abd al-Rahman bin Abdullah bin Imran bin Nasser al-Saadi, *History of Sudan, Investigation*, Hudas and Banwa, Paris, 1964, p. 21.

the teacher and the disciple, and thus the city played both commercial and cultural roles, as the first role played since its inception, as it is located at the junction of land caravans across the desert, and river caravans that travel along the Niger River, but it reached the peak of its economic prosperity in the 10th AH/16th century, which was known as the golden age of that city.

As for the second role, which we will focus our study on, the city of Tinbakt has become a city of Islamic culture and a center of radiation in the religious field in Western Sudan, and indeed in all of West Africa, with its religious upbringing when it was founded on the true religion, and on which its knowledge and faith were raised, and even various types of life were developed in it.^{1 2}It became a port for several desert caravans, which came from the north carrying many goods and ideas from the Mediterranean, and thus became the meeting place of the Arabs – the Berbers from North Africa – and the blacks from Sudan, and thus achieved the conditions for a cultural development on the African ladder.³⁴

A- Mosques in the city of Timbuktu: In the city of Timbuktu, there are many mosques, including the Great Mosque*, Sankri and Sidi Yahia, as they have

1 Abdelhamid Junaidi, The City of Tinbakt and its Civilizational Role during the 10th AH/16th Century, supervision, Abdelkader Zabadia and Khaled Saber Al-Sharif, Unpublished Master's Thesis, Department of History, University of Bouzeria (Abou El Qasim Saadallah University), Algiers 02, March 2010, pp. 5-6.

(4 Sékéné,(M,C),"La vocation Culturelle de Tombouctou à L'unité du Monde Africain", in Revue La Culture Africaine,21juillét-1 aout 1969. p.220.

(5 Spencer,(Trimmingham), History of Islam in West Africa, oxford university press, ,n.d. . p.98.

4 Abdelkader Zabadiya, The Kingdom of Sengai during the Era of the Askaees (1493-1591), National Institution for Publishing and Distribution, Algeria, undated, p. 100.

The Great Mosque*: Called by the people of Tankukt "Buck Gangar Pier" or "Ginger Bear" and means the Great Mosque, it is the first mosque built in the city of Tankukt, built by the Sultan of Mali Mansa Musa in 726 AH / 1327 AD, then it was rebuilt and expanded during the reign of Asekia Dawood, during the reign of the Sengai Empire, in 1570 AD, and Asekia Hajj Muhammad Al-Kabir kept a coffin containing 60 parts of the Quran on that mosque. For more, see: Moulay Ahmed Babir Al-Arwani, Eternal Happiness in the Introduction of the Scholars of the Beautiful Tanbakat Al-Bahiya, Researched by Al-Hadi Al-Mabrouk Al-Dali, First Edition, International Islamic Da'wah Society, Benghazi, 2001, p. 71. Also: Abd al-Rahman al-Saadi, the previous source, p. 5, and also: Abi Abdullah al-Talib Muhammad bin Abi Bakr al-Siddiq al-Bartali al-Walati, Fath al-Shakur fi Ma'rifa Ulama al-Takrou, edited by Muhammad Ibrahim al-Kittani and Muhammad Hajji, first edition, Dar al-Gharb al-Islami, Beirut, 1981, p. 96. See also: Abd al-Rahman al-Saadi, op. cit., p. 58.

become universities, major educational institutes, and cultural and educational centers¹, and these mosques have achieved their educational, cultural, and educational goals, and judges, scholars and writers have graduated from them²(they were places of teaching, and one of the most famous and crowded of students and teachers during the 10th AH / 16th century AD is the Sankri Mosque)³The number of students reached about 10,000 to 15,000 students of different races, and there is no distinction between them or a standard⁴ The French traveller René Callier counts five other mosques, but they are small⁵, while the German traveller Barth confirmed the existence of three other mosques, with the exception of the Great Mosque, the Sankri Mosque and the Sidi Yahya Mosque, namely the Sidi Haj Mohamed Mosque, the Massad Bilal Mosque and the Sidi Bami (Bami) Mosque⁶. It is proven historically that scholars and philanthropists competed for the construction of mosques, and the money spent on these mosques, and their maintenance and restoration in the city of Tanbakt was one of them: Al-Qadi al-Aqib ibn Mahmud ibn 'Umar Aqit spent money in the restoration of the three mosques whose end is known only to Allah Almighty, as he used to spend sixty-seven (67) mithqals per day, except for two-thirds, and he competed with him in spending by al-Hajj al-Amin⁷. Another example of spending on mosques is that the historian Mahmoud Ka'at mentions that Aska al-Fa'a Bakr sent 27 souls to the Imam of the Great Mosque and ordered him to use them in the service of the mosque, and the women of them were imprisoned in the mosque and its mattresses, and the men carried some of the mud for him and cut the wood for

1 The Arabic Encyclopedia, Volume Six, First Edition, Syrian Arab Republic, Syria, 2002, p. 853.

2 Abu Bakr Ismail Muhammad Mika, "History of Islamic Culture and Education in Western Sudan (from the Fourth Century AH to the Beginning of the Thirteenth Century)", Al-Dara Magazine, Second Issue, Riyadh, 1993, p. 224.

3(Abdelkader Zabadia, "Features of the Educational Movement in Timbuktu during the Sixteenth Century", Moroccan Historical Magazine, 1976, Nos. 7-8, December, p. 34.

(5) Sékéné,(M-C), « La vocation... »Revue la Culture Africaine ,p.221.

(6 (Caillié,(R), Journal d'un voyage a Temboctou et à jenné dans l'Afrique Centrls, tome2,éditione anthraopos, paris,p340.

(7 (Barth,(H),Travels and Discoveries in North and Central , vol 3 London,1859.p.325.

7 Mahmoud Ka'at, the previous source, p. 122.

him, then he sent 27 souls again, and said to his Messenger, "Take them to the Imam as well, and tell him that these are charity from me".¹ ² ³ Sankari is considered as a major Islamic university similar to the villagers in Fez, Zaytouna in Tunisia and Al-Azhar in Egypt, and the mosques of Tlemcen, Bejaia, Constantine, and Annaba that confronted reading, preaching and guidance, and studied various sciences there⁴ and became one of the largest centers of knowledge and a refuge for Mauryan poets and researchers who fled from Andalusia with them the cultural riches of Granada and Cordobia, and it is possible that Tinbakt acquired its architectural features after receiving this migration⁵).

The Sidi Yahya Mosque is located in the center of the city⁶, which is the first mosque built in the city of Tanbakt by Sultan Mughsharn al-Tariqi in the 5th AH / 11th century AD, this mosque was built to pray Fridays and prayers, and after the extinction of their state, the mosque collapsed and was destroyed and only its place remained, then Sheikh Muhammad Nad renovated it and built it to its best and then rebuilt it, and expanded it by Qadi Al-Aqib bin Qadi Mahmoud in 976 AH / 1568 AD⁷

When studying the remains of Islamic monuments in Tanbakt and elsewhere, we are told that there is a Sudanese style of architecture, influenced by the Islamic style, an urban style characterized by the lack of inscriptions inside the mosque but which retained the decoration, geometric calligraphy and Qur'anic writings.

(1) Mahmoud Ka'at, *Ibid.*, p. 106.

2 Jack Woods, *The Roots of the African Revolution*, Translation and Commentary, Ahmed Fouad Balbaa, cf. translation, Abdelmalek Odeh, Egyptian General Authority for Authorship and Publishing, 1971, p. 563.

3 (Abdulrahman Al-Saadi, *Ibid.*, p. 62).

4 Yahya Bouaziz, *History of Islamic West Africa from the Beginning of the 16th Century to the 20th Century*, Darhouma, Algeria, 2001, p. 195.

(6 (John,(M),*op.cit.*p.177

6 Jack Woods, *op. cit.*, p. 563.

7 Moulay Ahmad Babir al-Arwani, *op. cit.*, p. 72.

The mihrabs remained in their Arabic style of construction, and the main material in African architectural monuments was dried or roasted clay. ¹

What is noticeable about these mosques is that they were built in the same Moroccan Islamic style, and they competed with scholars, righteous people, and philanthropists in the construction and restoration of mosques, and these mosques served as centers of education.

09- Lecture No. 09:

- Lecture Elements:

¹ Naim Kadah, op. cit., p. 145.

B. Education in the city of Timbuktu.

c. The intellectual movement between North Africa and sub-Saharan Africa.

09- Lecture No. 09:

B- Education in the city of Timbuktu: Schools were characterized by a general phenomenon that is strongly linked to religion, as at first the schools were attached to mosques, and with the increase in the power of Islam and the emergence of the Almoravids in the 4th AH / 10th century AD, schools were attached to Rabat, which is the place where the Almoravids resided for worship, and the Africans imitated this type of school, so that next to each corner of the corner, there was a

school for the education of children, as in the small villages, which were devoid of mosques, the children received their education through a preacher in the A small square in the neighborhood¹.

In the 10th century AH / 16th century AD, there were about 180 Quranic schools in Tanbukt, and thousands of students came from all over Sudan, and the professors and some parents hosted the students with them, and the professors did not receive salaries, but they nevertheless lived in sufficient space and were fully dedicated to studying day and night^{2,3}.

During the 10th century AH / 16th AD, education in Tanbakt was divided into primary, secondary, and higher education, as primary education is the first basic stage for all students, in addition to its only stage, in which it seems that the age level was taken into account to some extent, as the pupils in the primary school did not exceed the stage of boyhood in the majority of them, and in this primary stage, it was the parents who made their children teachers, and they always forced them, and they also monitored their comprehension, and he taught the students basic subjects Such as memorizing the Holy Qur'an, praying, teaching the Arabic language and its principles, and mastering calligraphy. Schools were open in the morning for about three hours in the afternoon, and in the evening for about nine hours, the children went to school continuously, alternating at different times of the day, and those who memorized the Qur'an were considered to have finished their studies⁴.

As for the method of teaching, the children would gather around their teacher, who represented the schoolmaster in the book, and listen to him to teach them the

1 Ismat Abdul Latif Dandash, *The Role of the Almoravids in Spreading Islam in West Africa (1038-1121 AD)*, Dar Al-Gharb Al-Islamiyya, First Edition, Beirut, Lebanon, 1988, p. 167.

2 (General History of Africa, Volume IV, Africa from the 12th to the 16th Centuries, Supervisor of the Volume, J. T. Niani, "The Singhi from the 12th to the 16th Century", Seneke Modi Sissoko, UNESCO, 1988, p. 220.

3 Ali Muhammad Abdul Latif, *op. cit.*, p. 101.

4 Zabadia, *Moroccan Historical Magazine*, *op. cit.*, pp. 32-36. See also: Abdelhamid Junaidi, *op. cit.*, pp. 5-6.

Qur'an and the Arabic language, which was a beautiful view of the nucleus of the scientific community¹ (2and the number of boys in the school may reach 123).

After completing primary education, the student enters the secondary and higher education stages, and these two stages did not have a specific age norm, and the differences between them were not clear, perhaps because education in these two stages was free for the participation of students, and this stage is characterized by the fact that the books taught in them are simplified books³.

This stage was not limited to a specific time, a particular semester or academic year, but it depended on the student's comprehension of a number of books, including books of hadith, logic, jurisprudence, and grammar, and this is due to the intelligence, skills, and abilities of the student to acquire and complete them⁴.⁵They learn from the mothers of books and move from one place to another whenever they hear of a scholar or jurist who is well-versed in a subject or science, who has been sent to Tabukt, especially scholars who are led from Morocco and Egypt to Tabukt⁶

If we talk about study times, the teaching hours would last all day, and they would stop only during prayer times, and some professors would study even part of the night, and the students would gather around the professor, who would explain the texts and discuss them with them⁷

We are talking about the professors, for leniency and humility were the hallmarks of those brilliant professors at that time, and the professor's patience in understanding his students was considered by the people to be one of the qualities of successful professors in their profession, and they were very committed to their

(2)Dubois,(F).op.cit.p.331.

(3) Mahmoud Ka'at, Ibid., p. 180.

3 Zabadiya, Moroccan Historical Magazine, op. cit., p. 32.

4 Hassan Ahmed Mahmoud, op. cit., p. 86.

5 Ismat Abdul Latif Dandash, op. cit., p. 166.

6 Omar bin Salem Babkour, The Scientific and Cultural Renaissance in the Islamic City of Timbuktu in the Tenth Century AH - Sixteenth Century AD, Alexandria, 2002, p. 35.

7 Anta Diop, "The Process of Spreading Islam in Black Africa, and the Role of the University of Timbuktu", Kitab al-Asalah, Part Two, 1978, p. 277.

duties. The common method of the lesson was for the professor to begin by dictating his opinion on the issues to his students, and then the students would read their lesson from the prescribed book in the presence of the professor, and then explain what constitutes them, and in the process the students would restrict the interpretations given by the professor in response to their inquiries¹

As for the certificates in circulation, the certificate indicating the success of the student who has completed the educational stage, which qualifies him to become proficient in his subject and its isnaads, and his teacher or professor discussed it with him, and there were special certificates related to the Holy Qur'an and Hadith, i.e., specific to the purely Islamic culture for the dissemination of the word of God Almighty^{2,3} There were certificates that were given individually, meaning that the student could obtain a certificate from the professor in the subjects that that the professor mastered and that he was studying, but he remained a student in other subjects, and accordingly, the certificates were in the form of an impression that the professor recorded on the student's notes in one or more subjects.

These certificates were usually given to students at a large ceremony, and sometimes turbans were handed over to them as proof that they had become scholars, and this scientific certificate obtained by the student qualified him to work as a lecturer, an imamate, or to work as an assistant to a judge or a deputy, or as a clerk in a government department, or to copy books, or to teach to read, and may end up working in the judiciary and assuming his duties⁴

The schools of Islamic culture in West Africa in general, and in Tinbuket in particular, were purely Moroccan schools, as if we were in Fez, Oudgast, Marrakech, or Kairouan, the same style and the same life⁵ as the sciences flourished in the city, which included all aspects of life besides religion, including the Holy Qur'an, jurisprudence, hadith, interpretation, grammar, philosophical

1 Abdelkader Zabadiya, Moroccan Historical Journal, op. cit., pp. 35-36.

(3)Dubois,(F),op.cit.p.329.

3 Abdelkader Zabadiya, Moroccan Historical Magazine, op. cit., p. 36.

4 Omar bin Salim Babkur, op. cit., pp. 28-29.

5 Hassan Ahmad Mahmoud, op. cit., p. 207.

sciences, mathematics, logic, psychology, engineering, astronomy, literature, arts, and medicine, in addition to the legal sciences, translations, history, travels, and the art of writing.¹(So much so that the book "The Complement of the Brocade" by Ahmed Baba Al-Tanbukti mentions more than a hundred poets, judges, athletes, and writers... and others, all of whom lived in the city of Tinbakht.²

The libraries acquired by scholars and the wealthy spread in Tanbakt, and they were open to students and those wishing to learn, and Tanbakat was famous for a large number of libraries owned by its scholars, and it was known that they did not skimp on their books for those who wished to borrow them, no matter how valuable the books were.³King Asekya David, king of the Senghai Empire, appointed writers who copied manuscripts and printed books to distribute them free of charge to scholars and students, and was the first to establish a public library for reading in this part of the world.⁴

As a result of the prosperity of scientific life, people eagerly began to acquire private libraries full of Arabic books, and there were many private⁵ libraries (these libraries were not confined to certain families, but each large family in Tunbakt had a library full of mothers of books, and valuable books that they kept in closed rooms in their homes, including the family of Abu al-Arf, which owned many books, as well as the famous large libraries in Tinbakht, the library of Muhammad Mahmoud ibn al-Sheikh).⁶

According to the French historian Félix Debois, the libraries of Timbuktu included almost all, if not all, books, as Timbuktu is obsessed with collecting books and

1 Nouredine Shaabani, **The Relations of the Kingdoms of Western Sudan with the Islamic Maghreb Countries and Their Civilizational Effects between the Two Centuries (4-9) AH, (10-15) AD**, Master's Thesis, University of Algiers, Academic Year 2005-2006, p. 179.

2 Yahya Bouaziz, *op. cit.*, p. 195.

3 Ahmed Shalaby, **Encyclopedia of Islamic History and Islamic Civilization**, 8 Parts, Part 6, Cairo, 1998, p. 235.

4 Ali Muhammad Abdul Latif, *op. cit.*, p. 102.

5(Ismat Abdul Latif Dandash, *op. cit.*, p. 166.

6 (Omar bin Salim Babkur, *op. cit.*, p. 36.

rare works, they are lovers of books, and Debois has written literary productions and works from Spain and Morocco, as well as works from Syria and Baghdad¹

So we can say that education in the city of Tinbakt is defined by educational stages, the primary stage, the secondary and higher education stages, and each stage has its own peculiarities and features, and its curricula are no different from the curricula of Maghreb schools, and that the graduate obtains a certificate or a license that enables him to occupy a job, and the city also has a number of public libraries with precious books and manuscripts.

C- The intellectual movement between North Africa and sub-Saharan

Africa: Education in West Africa was initially limited to Arab professors coming from North Africa, as the kings and sultans of Western Sudan were very keen to bring in many scholars and jurists from the places of knowledge in the Hijaz, Egypt, and Morocco, and then Sudanese students began to be encouraged to travel to North Africa, and the Hijaz to seek knowledge and learn about the centers of science, and what the scholars were familiar with in those centers, and from here an educated class of Africans was formed. The mission of education, after graduating from Arab schools²

Among the scholars of North Africa and the Hijaz who were influential in the intellectual movement in sub-Saharan Africa we find: - Sidi Muhammad bin Abd al-Karim al-Mughili, the aforementioned - who traveled to the land of Takroun and reached the land of Kagu and met with its Sultan Asakia, Hajj Muhammad Sultan of the Sengai Empire during the reign of the Asqids, and carried out in his own way of enjoining virtue and forbidding vice, and wrote a work in which he answered religious issues³ He gives us a picture of the view of the great al-Asqia

(1)Dubois,(F),op.cit.p.327.

2 Naeem Qadah, op. cit., p. 160. For more information, see: Abu Bakr Ismail Muhammad Miqa, Al-Dara Magazine, op. cit., pp. 222-233.

(3)Ibn Maryam Al-Sharif Al-Meliti Al-Madiouni Al-Tlemceni, Al-Bustan fi Dhikr Al-Awliya wa Ulama in Tlemcen, Diwan of University Publications, Algeria, undated, p. 254.

of the scholars at his time¹, and then al-Mughili traveled to Tu'at, where he passed away in 909 AH / 1503 AD, and many scholars took it from him².

Among the scholars of Morocco we find: **Abd al-Rahman bin Ali bin Ahmed al-Qasri**: - may God have mercy on them - one of the most famous scholars of Morocco, then he came to Sudan and entered Kanu and others, and they honored him and gave him a lot of money, then he returned to Fez in the year 924 AH / 1518 AD, and he focused on narrating and teaching hadiths, and he used to study al-Muwatta, Sunni books, and interpretation... Until he died in 959 AH / 1549 AD at about 86 years³ Sheikh Makhlof bin Ali Saleh **Al-Balbali** (may God have mercy on them) entered the country of Sudan ... He then went to Tanbakt to study there, and read there, then returned to Morocco and studied in Marrakech, where he died after 940 AH / 1533 AD⁴.

Among the Sudanese scholars who traveled in search of knowledge to Egypt, Fez, Tlemcen, Kairouan, and the Two Holy Mosques... and other Islamic centers in Morocco and the Levant, and then they returned to their countries after receiving the sciences and knowledge that flourished in those countries^{5,6}

- **Abu al-Abbas Ahmad bin Muhammad Aqit, the grandfather of Sheikh Ahmed Baba**: - may God have mercy on him, he was one of the people of goodness, virtue, knowledge, and religion who preserved the Sunnah, he left for the Orient in 890 AH / 1485 AD for Hajj and met Al-Suyuti, and Sheikh Zain al-Din Khalida Al-Azhar explained the explanation, and others. Then he returned to his country at the time of the sedition of the Sunni Ali (Ali), so he sat down to teach and took a group from him, including his brother the jurist, Judge Mahmoud

1 Muhammad bin Abdul Karim Al-Mughili, previous source, p. 18.

(2) Ibn Maryam al-Sharif, previous source, p. 256.

3 (Ahmed Baba Al-Tanbukti, *Achieving Joy by Embroidery in Brocade*, Researched by Ali Omar, Two Volumes, Volume Two, Religious Culture Library, First Edition, Al-Fahra, 2004, p. 304.

4 Ibid., p. 290.

5 Ahmed Baba Al-Tanbukti, *The Adequacy of the Needy to Know Who Is Not in the Brocade*, Research, Muhammad Mouti, Two Parts, Ministry of Endowments and Islamic Affairs, Kingdom of Morocco, 2000, Part One, p. 132.

6 Ahmed Ibrahim Diab, op. cit., p. 61.

bin Omar, who read the blog to him and others¹. Ahl al-Walatin (Walata), died in 942 AH / 1535 AD².

- Muhammad bin Ahmed bin Abi Muhammad Al-Tazakhi: - May God have mercy on them - was a scholar and scholar who was a scholar and researcher, who read in his country by Hajj Ahmed bin Omar, and by his uncle the jurist Ali, then he left for Tekda in Al-Mughili and attended his lessons, then he left for the East, and he returned to Sudan and went to the town of Kushin³ (Katsina) he settled in northern Nigeria, and received a warm welcome and respect and was appointed a judge in the period between 1529 AD / 1530 AD⁴, and died there around 936 AH / 1589 AD at the age of 60 years.⁵

Among the historians of the city of Tanbakt are the historian Mahmoud Ka'at, who is one of the scholars of Tabukt who accompanied Askia Hajj Muhammad al-Kabir, and who witnessed 15 years of his rule⁶ and the historian Ahmed Baba al-Tanbukti**, who was arrested by Pasha Mahmud ibn Zarfun, after the Moroccan invasion of western Sudan, and was 36 years old at the time, and was sent into exile in Morocco with his family, on 1 Ramadan 1002 AH / 20 June

1 (Ahmad Baba Al-Tanbukti, Attaining Joy by Embroidery of the Brocade, Part Two, p. 303.

2 Al-Bartali al-Walati, *ibid.*, p. 146.

3 Ahmad Baba Al-Tanbukti, Achieving Joy by Embroidery of the Brocade, Part Two, p. 278. See also: Al-Bartali Al-Walati, *Ibid.*, p. 146.

4 Othman Prima Barry, The Roots of Islamic Civilization in West Africa, Dar Al-Amin for Publishing and Distribution, D.T., p. 26.

5 Al-Bartali al-Walati, *ibid.*, p. 146.

The historian Mahmoud Ka'at*: May God have mercy on him, is Judge Mahmoud Ka'at ibn al-Hajj al-Mutawakkil Ka'at, he is a writer from Tanbakt, and he was born in 1460 AD, and he is the author of the book al-Fatash, which was searched for by the French traveler Félix Debois, but he found a part of it. This book sheds light on the history of the Kingdom of Mali, Tinabkat, and Sengai, and the events of the book end in 950 AH / 1554 AD, and there are those who say that the events of the book ended in 1008 AH / 1599 AD, that is, after the death of the author six (6) years (1002 AH/1593 AD) It seems that one of his descendants added the six years following his death.⁵ See: Mahmoud Ka'at, *op. cit.*, p. 9. Also: Kansan Montay, *op. cit.*, p. 157. Also: Jamal Zakaria Qassim, The Historical Origins of Arab-African Relations, Dar al-Fikr al-Arabi, 1999, p. 157. Also: Dubois, (F), *op.cit.pp.342-343*.

(6)Dubois,(F),*op.cit.pp342-343*.

Mahmoud A.zouber,Ahmad BABA de tombouctou (1556 -1627), sa vie et, son œuvre paris, 1977.p.14

1593 AD, and he settled with his family in the rule of culture, and he was released on 21 Ramadan 1004 AH / 19 May 1595 AD, on the condition that he reside in Marrakech¹

As for his activity in Morocco, after he was happy about it, he went to study at the Mosque of Al-Shorafa in Marrakech, and studied Khalil's Mukhtar Khalil, reading, researching, proofreading, transmitting and guiding, as well as Ibn Malik's facilitation and the millennium of hadith by al-Iraqi, and his conclusion ten times, and the masterpiece of the rulers by Ibn Asim, and the collection of mosques by Sobki. And the two Sahihs... Al-Shifa and Al-Muta'a, and the great miracles of Al-Suyuti², and he learned oratory, law, and theology³, and was read by the judge of the community in Fez, the scholar Abu al-Qasim bin Abi al-Na'im al-Ghassani... The same is true of the judge of Meknasa⁴

Ahmad Baba returned to Tanbakt after Ibn Mansour al-Dhahabi Moulay Zeidan ibn al-Mansour al-Dhahabi allowed him to leave in 1016 AH / 1607 AD, and he arrived in Tikit in Dhu al-Hijjah 1016 AH corresponding to 17 March 1607 AD, and he stayed there to study and write fatwas, and he died on 6 Sha'ban 1036 AH corresponding to 22 April 1627 AD, and he had forty authors⁵

One of the historians of the city, the historian Abd al-Rahman al-Saadi*, who received knowledge in his youth from the jurist Ahmed Baba, as well as many

(1)Mahmoud A.zouber, Ahmad BABA de tombouctou (1556 -1627), sa vie et, son œuvre paris, 1977.p.14

2 Al-Bartley al-Walati, op. cit., p. 34.

(6) Dubois,(F),op.cit.p.327.

(7) Mahmoud,(A.Z), op.cit.p p(28-31).

5 Al-Bartali al-Walati, op. cit., p.36.

Historian Abd al-Rahman al-Saadi*: May Allah have mercy on him: Abd al-Rahman ibn Abdullah ibn Imran ibn Amer al-Sa'idi "Al-Saadi", may Allah have mercy on them, was born on Wednesday night on the night of Eid al-Fitr in 1004 AH / 1596 AD, he took over the imam of the Sankari Mosque in 1036 AH / 1627 AD, the researcher Ahmed Fouad Balbaa says in an article entitled: "Abd al-Rahman al-Saadi, his era and his book (History of Sudan)", published in the Egyptian Historical Magazine, issue twentieth, "It is clear from the name of this historian that there are only Arabic names in his ancestors, yet he does not We have the right to conclusively conclude that he was of pure Arab descent, for in that era it was customary for Muslims whose origins were to be Berbers, or to others, to attribute themselves to an Arab ancestry or honor." For more, see: Al-Bartali Al-Walati, Ibid., p. 176.

other scholars of the region, including Judge Mahmoud bin Abi Bakr, moved from Tanbakt to Jinni to work there, where he worked as a drafter of contracts in Jinni, and in 1036 AH / 1627 AD he was able to obtain the position of Imam of the Sankari Mosque, and worked as a clerk and carried out public works, embassy and mediation. He began to write the history of western Sudan Al-Saadi continued this important work until he stopped at the events of 5 Dhu al-Hijjah 1063 AH, corresponding to 8 November 1652 AD, but he returned three years later and added other events, which ended on 16 Jumada al-Awwal 1065 AH corresponding to 12 March 1655 AD¹.

The scholars of Tunbakt enjoyed a prominent position in Sudanese society, as the kings and sultans of Sangai used to issue decrees that made the person of the scholar, his child, and his wealth haram² untouched throughout his life. **"At that time, there was no parallel among the cities of the Sudan in terms of its institutions, its political freedom, the purity of its traditions, its self-assurance, money, compassion, compassion for the poor and the wayfarers, and its kindness to and assistance to students of science."**³

However, despite the spread of Islam in West Africa, and the establishment of major Islamic empires such as Mali, Senega, and Borno, which contributed to the spread of Islam in the depths of the African continent, Islam continued to suffer from the competition of the pagans, and even many impurities, heresies and superstitions entered into it, and the pagan rulers remained the owners of control and sovereignty in many parts of the western part of the continent. This is as a result of the existence of an Islamic awakening in the Arab Mashreq in the 19th century due to the emergence of reform and defiance movements, it was not surprising that The West African region is witnessing the echoes of the reform movement, and for all this the Islamic Dawa movements have carried the banner

1 Ahmed Fouad Baligh, "Abd al-Rahman al-Saadi, His Era and His Book (History of Sudan)", Egyptian Historical Magazine, Issue Twentieth, Cairo, 1973, p. 102.

2 Abu Bakr Ismail Muhammad Miqa, op. cit., p. 248.

3 Mahmoud Ka'at, Ibid., p. 179.

of the renewal and reform movement in West Africa in Nigeria, the Massena region, Senegal, the Gambia and Guinea¹, and this we will try to discuss in the next element of the spread of Islam in the African continent.

10- Lecture No. 10:

¹(Abdullah Abd al-Razzaq Ibrahim, Shawqi al-Jamal, Studies in the Modern and Contemporary History of West Africa, Cairo, 1998, pp. 13-14.

- **Lecture Elements:**

3- The Third Stage (1750-1850)

1- Jihadist reform movements in West Africa.

1-1- Sheikh Othman bin Fodio* Reform and Jihadist Movement.

1.1.a. His call for reform.

1-1- B- Jihad Othman bin Fodio.

10- Lecture No. 10:

3- The Third Phase (1750-1850 AD): With the arrival of European colonialism in West Africa and the spread of pagan ideas among its Muslim societies, between the second half of the 18th century and the first half of the 19th century, reformist

and renewal movements emerged and others against colonialism, all of which sought to build projects for the renaissance on the basis of the true religion by fighting colonialism and cleansing Muslim societies of all the impurities of African beliefs that were alien to Islam¹

1. Jihadist reform movements in West Africa: Reformist and jihadist movements emerged that played an important role in the history of sub-Saharan Africa, most notably the movement of Sheikh Othman bin Fodi, the movement of Hajj Omar al-Futi al-Takruri, the movement of Imam Samuri Touré, and the movement of Sheikh Ahmed Lobo².

1.1. Sheikh Osman bin Fodio* Reform and Jihadist Movement: Sheikh³Osman bin Fodi's Fulani movement, which originated from the Hausa country, is considered the most important movement that West Africa has witnessed, which has moved the cycle of life in the Islamic entity by returning to a source and trying to apply it to all aspects of life⁴

1-1-a- His Reformist Call: Sheikh Othman's religious training made him convinced of the need to adopt a basic reformist approach for society based on the teaching of correct Islamic principles, as he began at the age of twenty to hold educational circles to revive the Sunnah, kill innovation, spread sciences and interpret the Qur'an, and gathered around him the elite Muslim intellectuals in an attempt to create an ideal society among the Hausa in the form of the first Islamic society, and is considered in his political situation similar to the society of Al-

1 Muhammad Fadhil Ali Bari, Saeed Ibrahim Kreidieh, **Muslims in West Africa: History and Civilization**, Dar Al-Kutub Al-Ilmiyyah, 2007, Beirut, p. 187.

(2Ibid.

Osman bin Fodio*: He is Uthman bin Muhammad bin Othman bin Saleh bin Harun bin Muhammad bin Jab bin Muhammad bin Tanab bin Ayyub bin Masran bin Bob Bab bin Jakal, nicknamed Ibn Fodi, after the name of his father Fodio or Fodi, which means "educated" FulaniHe memorized the Holy Qur'an, and when he reached the age of 20, he began his education circles, and took the path of the Qadridins, where the Qadri order was most widespread in West Africa.

For more, see: Muhammad Fadel Ali Bari, Saeed Ibrahim Kreidieh, op. cit., p. 188, and Abdullah Abd al-Razzaq Ibrahim, Shawqi al-Jamal, op. cit., pp. 134-135.

3 Muhammad Fadhil Ali Bari, Saeed Ibrahim Kreidieh, op. cit., p. 188.

4Ibid., p. 192.

Aqsa Muhammad, who three centuries ago refined and reformed the conditions of Muslims in the Singai.

In 1775 AD, Sheikh Othman began to tell the people that the Islam of the Hausa kings was not the true Islam, and that it was in dire need of reform so that the Hausa kingdoms could be brought into the correct Islamic line by adopting a reformist da'wah approach based on: inviting people to the principles and branches imposed by the Sharia, following the Sunnah and abandoning bid'ah, putting down satanic innovations that violate the Sharia, using the method of wisdom and good advice, and interpreting the sciences in the language of those present to facilitate understanding¹

In his calling, Sheikh Othman bin Fodio focused on two elements: the first is the issue of women in the Islamic model and the difference between it and women in the backward pre-Islamic model, calling on women to be free from the real slavery that they live under the prevailing situation, and the second is the use of poetry and religious muwashahat in the popular way that is dear to the hearts in poems with moral, scientific and guiding content in local languages, as they were rapidly transmitted from the tongues of preachers to the public, especially that African culture is a culture of memorization and not recording. The sheikh in his da'wah from the town of Degel was the headquarters of his da'wah, and he also took aides from his disciples to help him in his da'wah, including his brother 'Abd Allah².

The stage of da'wah lasted from 1774 to 1804 AD, i.e. about 30 years, which constituted the stage of moral, intellectual and social construction, and the stage ended with the establishment of the basic group of followers (students) with the aim of spreading the clear image of Islam and exposing the bad scholars who saw the evil reality and did not work to change it in any form of available change³ The

1 Ghanem Boudan, "The Reform Movement of Othman Bin Foudio in West Africa", Al-Turath Magazine, No. 24, December 2016, Sheikh Ziane Ashour University of Djelfa, Algeria, pp. 173-174.

2 Ghanem Bodan, op. cit., pp. 173-174. Also: Muhammad Fadel Ali Bari, Saeed Ibrahim Kreidieh, op. cit., p. 190.

3 Muhammad Fadel Ali Bari, Saeed Ibrahim Kreidieh, op. cit., p. 190.

increase of his followers worried Amir Joubert (Bawa), who tried to block his way, but he felt the seriousness of the situation, so he left the sheikh and his way, and sought to get close to him in order to silence him, and put an end to the spread of his reputation and ideas, or at least limit them, so he summoned him in 1788 AD on the occasion of Eid al-Adha in an attempt to satisfy him by giving him (500) gold shekels, so Sheikh Othman refused and asked him

Instead of the following five things:

- He should be allowed to roam freely in the Emirate to call for the sake of Allah.
- No one should be obstructed in the way of anyone who responds to his invitation.
- To revere every scholar who wears a turban.
- Release prisoners for political causes.
- Not to impose heavy taxes on the parish.

¹ After the death of the governor of Ghubir (Bawa) in 1794 AD, he was succeeded by another ruler named Nafata, who realized the power of Sheikh Othman's followers and felt the danger to his king, so he issued a decree to limit the activity of Sheikh Othman that included three things:

- Not allowing anyone to convert to Islam except those who inherited it from their ancestors.
- Not allowing anyone to preach except for Sheikh Othman.
- No one is allowed to wear a turban after the date of the decree, and women are not allowed to wear the khimar.²

This decree aroused the displeasure of Sheikh Othman's supporters, and it was an indication of the change in the way of work from calling to jihad, so they opposed it, especially Abdullah bin Fodi, who wanted to confront these measures by force, but Sheikh Othman opposed the use of force because he was at the beginning of a long road, and Sheikh Othman avoided the rulers throughout his da'wah activity, which lasted for thirty (30) years, to ensure the spread of his reformist ideas

¹ Ghanem Bodan, op. cit., p. 175.

²(Abdullah Abd al-Razzaq Ibrahim, Shawqi al-Jamal, op. cit., p. 125.

among the people, and to form a solid base of believers in change and jihad at the time of its obligation, as the declaration of the Muslim leaders was jihad. This is enough to rally the followers around them, because they saw the call for jihad as an obligation to fight against the pagans in order to force them to convert to Islam.¹ Since 1795 AD, the supporters of Sheikh Othman began to arm, and the king of Jubert felt the seriousness of the situation after Sheikh Othman took arms, so he worked to confront his followers, and after the death of his son, Yunfa, he was succeeded by his son, so he continued his enmity with Othman and tried to get rid of him and kill him, and ordered him to leave^{Degele,2} so Sheikh Othman ordered his followers to migrate to the town of Gudu. It was on February 21, 1804, and Sheikh Othman had made a pact in Dajjal before his departure from it with his followers, in which they pledged to wage jihad against the enemies, and the Sheikh issued the document of the people of Sudan, which became an official declaration of jihad, and this document approved principles such as: **that enjoining good and forbidding vice is a unanimous duty, that emigration from the lands of the infidels is obligatory by consensus, that jihad is a unanimous obligation, and that fighting prostitutes is a unanimous duty**.³ With this document, Sheikh Othman and his followers moved from the stage of working to spread the call to the stage of jihad and building the Islamic state.

1.1. Jihad of Othman bin Fodiu: On June 4, 1804, the Jihad forces under the leadership of Abdullah bin Fodi, who evacuated his positions in Godo in anticipation of an attack from Sultan Jubair and headed to a lake of Lake Tabkin kwatto⁴ (north of the town of Dajjal⁵), where the Muslims applied to the forces of Sultan Jubeiri Unifa, and in 1805 AD, the latter attacked the forces of Sheikh Othman and his group again, and the battle of Tsunsu took place, in which Sheikh Othman's army

1 Ghanem Bodan, op. cit., p. 175.

2 (My Mind Ilham Muhammad Ali, **The Jihad of the Islamic Kingdoms in West Africa against French Colonialism (1850-1914)**, Dar Al-Mareekh Publishing, Riyadh, 1988, p. 41.

3 Muhammad Fadel Ali Bari, Saeed Ibrahim Kreidieh, op. cit., p. 191.

4 Abdullah Abdul Razzaq Ibrahim, **Muslims and European Colonialism of Africa**, World of Knowledge, Kuwait, 1989, p. 36.

5 Abdullah Abd al-Razzaq Ibrahim, Shawqi al-Jamal, op. cit., p. 139.

was defeated at first, but they held firm, and the war continued. A dispute between the two parties without the superiority of one side over the other, during which Sheikh Othman's forces were able to control the Emirate of Kebbi, which Osman took as the capital of his forces, and the successive fall of the Housa emirates (Al-Husa) in the hands of Sheikh Othman's army, where Zaria fell in 1805 AD and entered the capital of the emirate called Al-Kalawa in 1808 AD, and Sultan Yunfa was killed along with a number of his followers, and thus the resistance of the pagans ended and the tribes flocked to the camp of the Sheikh announcing the entry into Islam, and thus the Fulani empire expanded, and its area expanded, and it was doubted for the first time. The sheikh moved to the city of Sifawa in 1809 AD, while his son Muhammad Bello settled in the city of Sokoto¹, and from the city of Sifawa he moved and settled in the city of Sokoto, which he took as his capital, and then divided his kingdom into two parts: an eastern part under the control of his son "Muhammad Bello" and a western part under the control of his brother "Abdullah", and he was content with the spiritual leadership, taking the city of Sokoto as a center for the call to Islam, and he also worked on Sufism and writing books calling for guidance and staying away from deviation, including For example, we mention: the principles of guardianship, the revival of the Sunnah, the statement of innovations, the persuasion of the worshippers, jihad...² until his death in 1817, and a mausoleum and shrine were built for him in the city of Sokoto, and his first successor was his son Mohammed Bello, and the Fulani did not rely on jihad alone in spreading Islam, but they followed the path of da'wah most of the time and did not resort to jihad when necessary.³ This was after the death of the Caliph al-Tahir, the last of the Uthman dynasty, and those who remained of the Uthman dynasty headed by Habanu ibn Sa'id ibn Fudi emigrated to Sudan to join the Mahdi revolt against the British presence in the Sudan.⁴

1 Abdullah Abdul Razzaq Ibrahim, op. cit., pp. 36-37.

2 Muhammad Fadhil Ali Bari, Saeed Ibrahim Kreidieh, op. cit., p. 194.

3 (Abdullah Abdul Razzaq Ibrahim, op. cit., pp. 36-37.

4 Faisal Muhammad Musa, **A Brief History of Modern and Contemporary Africa**, Open University Publications, Benghazi, 1997, pp. 101-102.

Among the manifestations of renewal and reform in the state of Sheikh Othman bin Foudi through the following:

- Fighting idolatry, heresies and superstitions in beliefs and worship.
- His call renewed the system of Islamic government after his supporters against the rulers of the Hausa countries, where he established an Islamic state divided into thirty 30 emirates that applied Islamic law to the doctrine of Imam Malik.
- Sheikh Othman built a mosque in each village under the supervision of a teacher.
- His call for reform restored the atmosphere of security, stability and the reunification of the region, as several kingdoms of the Hausa countries gathered under its banner and gave the region an Islamic character that still characterizes it today, such as Nigeria, which became the largest Muslim country in Africa thanks to that reform movement.¹

In conclusion, we can say that Osman bin Fodio founded the Fulani Empire, he had a Sufi tendency that made him follow the Qadiri order, and he had a scientific tendency that science should be coupled with work, he began to move from one place to another to spread Islamic awareness and fight impurities, innovations, misguidance and non-Islamic traditions, and he united the country of Hausa under his authority and took it to administer the city of Sokoto - in Nigeria - after he subjugated the Sultanate of Gobir.

1(Muhammad Fadhil Ali Bari, Saeed Ibrahim Kreidieh, op. cit., pp. 195-196.

11- Lecture No. 11:

- Lecture Elements:

1-2- Sheikh Omar Al-Futi's Reform and Jihadist Movement (1798-1865)

1-2-A- Al-Hajj Omar Al-Futi's Reform Call.

1-2- B- Jihad Al-Hajj Omar Al-Futi.

1.3. Sheikh Samori Tori* Reform Movement.

11- Lecture No. 11:

1-2- Sheikh Omar Al-Futi* Reform and Jihadist Movement (1798-1865): Al-Hajj Omar bin Said Al-Foti is considered one of the most prominent scholars and mujahideen of West Africa who had a clear impact on the history of that region, as Hajj Omar carried out a great reform movement aimed at spreading Islam and

reviving the spirit of jihad, which included large areas of the basins of the Senegal and Niger rivers.¹

1.2.a. Hajj Omar Al-Futi's Reform Call: Al-Hajj Omar Al-Futi made many trips in the country of Sudan, during which he was surprised by the prevailing religious sentiment among Muslims, the dispersion of their forces and the spread of ignorance among them.

- Working to spread Islam in non-Muslim areas, correcting the deviations of the beliefs of Muslims, and purifying them of impurities, nonsense, and practices that are alien to the true religion.
- Working to create a deterrent and organized material force that is responsible for the protection of Islamic gains and the care of Muslim affairs.²
- Removing the threat of colonialism from West Africa, where Europeans traded with the people of those regions and tried to extend their political and economic influence.

For this endeavor, Hajj Omar Al-Foti, after settling in Votagalon, established a Rabat for worship that became a center of Islamic culture and commercial activity, and Hajj Omar began to preach to the people to return to the correct faith, so a large number of people from the region who wished to learn from his Islamic

Sheikh Omar Al-Foti*: Al-Hajj Omar bin Said was born in 1795 in the village of Halwar near the city of Podor on the Senegal-Mauritanian border, and he is the fourth son of Sheikh Said, who belongs to the Tourdoub group that resisted paganism in this region.

When the sheikh reached the age of fifteen and 15, he left Halwar to receive Islamic science and sciences under the supervision of local scholars in the Fouta-toro region and on the Sufi orders, especially the Tijani order, and in 1814 AD, Sheikh Omar left the Futaturo area for the city of Satina in the Votagalon region, where he studied the Holy Quran and the Sunnah for the children of neighboring villages and cities.

In 1826 AD, Hajj Omar embarked on a religious and cultural journey that he started by going to the Sacred House of God to perform the Hajj with his brother Ali, and he made many trips during which he visited many areas, including the city of Sukoto, where he met the Caliph Muhammad Bello, who married one of his daughters, named Fatima, then Fezzan, Egypt, and the country of Brno, during which he monopolized the scholars of the countries he passed through, and thus his perceptions expanded and the need to change the situation took over his mind and mind, and in Mecca, where he stayed for three years, he met Many scholars of the Tijani order. See: Muhammad Fadel Ali Bari, Saeed Ibrahim Kreidieh, op. cit., pp. 199-200. Also: Abdullah Abd al-Razzaq Ibrahim, op. cit., pp. 64-66.

1 Muhammad Fadhil Ali Bari, Saeed Ibrahim Kreidieh, op. cit., p. 199.

2 Ibid., pp. 200-201.

knowledge joined under his banner, and from these groups the first nucleus of Hajj Omar's reformist activity was formed and he was able to achieve a wide spread of the Tijani order that was unprecedented in West Africa.

1.2- Jihad of Hajj Omar Al-Futi: Hajj Omar Al-Futi formed a tractor army after many of the people of the Votagalon region¹ joined him, and divided the army into three groups: the students who supported him in spreading the Tariq, then the Sufis of the slaves and other Muslims who were most enthusiastic about jihad, and finally the Tuburu groups, who were recruited by force, and the sheikh was gaining new aides in all the areas he passed through or conquered, and his forces reached 12,000 men after capturing the city of Tamba, and he increased This number was reduced to 15,000 soldiers during the siege of Medina in 1857, but it dropped to 7,000 when Massina was invaded due to famine, but it rose again to 30,000 in 1861.²

Hajj Omar Al-Futi began this jihad by conquering the pagan Emirate of Bambara in the region of Kaarta, which condemned him to obedience in 1854 AD, and then tried in cooperation with the state of Massina to attack the Kingdom of Segou located in the middle of the Niger River, but the king of Messina refused to answer this request, so Hajj Omar then turned to the west and raided the area of the Middle Senegal River basin so that the French penetrated in these areas between the years 1857 and 1859 AD stopped Hajj Omar's advance in this country, so he went Towards the east, he conquered the kingdoms of Segou and Messina, and then his forces captured Timbuktu, and thus Hajj Omar's extensive campaigns spread the call among the pagans in the basins of the yoke and Senegal, and he achieved a

1(Bari and Kreidiya: previous reference, p. 201.

2 Abdullah Abdul Razzaq Ibrahim, op. cit., pp. 68-69.

The Emirate of Bambara*: The Bambara are a group of Manding residing in the basin of the Upper Niger River, which was subordinated to the Kingdom of Mali, then to the Sangai Empire, then to the establishment of an emirate in the city of Segou that was subject to the Emirate of Timbuktu, then it became independent from it in 1660 AD, and expanded, and finally it was ruled by the Diarra dynasty, which continued to rule until 1861 AD, where it was subject to the authorities of Hajj Omar, who was established by the French. See: Ismail Ahmed Yaghi and Mahmoud Shakir, **History of the Modern and Contemporary Islamic World**, Part Two, Africa, Dar Al-Mareekh Publishing, Riyadh, 1993, p. 208.

lot of success in the fields of da'wah and politics, so that he became the ruler of a vast empire extending from Timbuktu to the Atlantic Ocean, and the Tijani order was the official method throughout the empire, but the kingdoms of Segou and Messina revolted against Hajj Omar and finally ended up killing him in 1864.¹

Among the manifestations of renewal and reform in the state of Sheikh Hajj Omar Al-Foti are as follows:

- Purifying Islam in Western Sudan after subjugating it within ten years, from all the impurities attached to it, and putting an end to idolatry.
- Adopting the method of violence in converting pagans to Islamic law and applying it.
- Carrying out the construction of mosques and the spread of Quranic schools throughout the area to which his reform movement extended throughout the western Sudan, from the borders of the city of Timbuktu to the French borders of Senegal.²

In conclusion, we would like to say that Hajj Omar al-Futi's reformist movement was known as al-Omariyya, which is a reformist movement, as he attacked innovations and the policy of ignorance followed by some sheikhs.

3- Sheikh Samori Tori Reform Movement: After Samurai Tori fled from the pagan army of King Suri Birama in 1861 and fortified him in the mountains, leaving all his possessions, he allied himself with the Murabites men Mori Yuli Ciss* and appointed him as their chief after they found him in a highly skilled personality and gave him all the powers to mobilize and train the fighters, Samurai Tori accepted the offer of the Murabits' men and swore to build an Islamic city in

1 Muhammad Fadel Ali Bari, Saeed Ibrahim Kreidieh, op. cit., pp. 201-202.

2 Abdullah Abdul Razzaq Ibrahim, op. cit., p. 69.

Sheikh Samurai Touré*: Samurai Tori was born in 1835 in Sanankoro, near the town of Bissandougou, in the middle of what is now called the Republic of Guinea-Conakry, belonging to the Malek tribes, and when he reached the age of seven (07) to live with his aunt and her husband, he lived here for a while working in agriculture and raising livestock, and when he returned to his father, he trained him in the fundamentals of trade and agriculture.

that area¹, and began to extend its influence in the areas that are now the center of what was called Guinea-Conakry. Beginning in 1874, the Samurais began the gradual invasion of all the villages adjacent to his capital, Pisandougo, and was able to advance towards the upper Niger, thus increasing his control on the edge of Futagalon, and resting on the relief of the pagan siege on the inhabitants of Kankan, which is the largest city in Guinea today. He returned in 1880 to attack the Sisi tribes and succeeded in defeating all his rival forces in the region, and became the greatest leader of an Islamic empire known to the Malenic people, with an area of about one million kilometers. He divided his state into a central administration divided into 162 provinces, which were divided into ten (10) governments, each headed by a relative or a trusted man, assisted by a military man and a cleric.²

After the samurai Tori was defeated by his pagan rivals in 1884, he took the title of Imam or Commander of the Faithful, and in November of the same year he

When he reached the age of 18, his father sent him to a friend in the Ivory Coast to teach him the trade of weapons and gunpowder, and through that, the Samurai knew where to get weapons, so he began to think about building his two empires, so the Imam spent most of his time studying and thinking in addition to practicing the craft of trade, during which the Imam traveled to several areas in Western Sudan and learned about the life system of many societies there.

In 1852, the forces of the pagan king of Besandogo "Suri Birama" raided the town of Samurais Tori (the town of Sanenskoro), and as a result, he captured his mother, and when Samurais heard the news, he began to think about which methods were better to save his mother from captivity, and then he decided to serve the king who captured his mother for seven (07) years in exchange for the release of his mother, during which he was able to learn the methods of diplomacy, and he also trained in the art of leading raiding groups on other tribes, but he soon fled from the army in 1861 was barricaded in the mountains, leaving all his possessions. See: Muhammad Fadel Ali Bari, Saeed Ibrahim Kreidieh, op. cit., pp. 203-204.

Mori Yuli Ciss*: The cleats Maury Yuli Cisse appeared in 1835 in the city of Kankan in the Votagalon Heights (today Guinea-Conakry), and appealed to the Muslims there to declare holy jihad against the pagan tribes that were busy with their internal conflicts, and when this cleats felt that Kankan was not ready for jihad, he decided with a group of his men to establish a new community in the desert south of that city, and when Maury Yuli Cisse felt that his power was complete, he declared holy jihad in 1835 and raided the neighboring cities and became the first A small Islamic kingdom in this region After the collapse and fall of major empires such as Mali and Sengai, Mori Yuli Sis sought to eliminate the old order of the Diula groups and impose zakat on his new kingdom. See: Muhammad Fadel Ali Bari, Saeed Ibrahim Kreidieh, op. cit., p. 204.

¹ Muhammad Fadhil Ali Bari, Saeed Ibrahim Kreidieh, op. cit., p. 205.

Ibid2., pp. 199-200.

abolished the drinking and import of liquor, banned all pagan customs, and began to apply Islamic law¹, building mosques, building schools and mosques, spreading sermons, and taking care of memorizing the Holy Qur'an².

In the period between 1881-1891, Imam Samurai Touré entered into wars with French colonialism, when the Imam refused to withdraw from the area he controlled and hand it over to France, which led to the outbreak of many battles in which the Samurai Touré won, and in 1887 AD he made a truce in which he gave up some areas to France so that the Imam would devote himself to attacking Sikaso, and during the siege of Samurai Lescasso between March 1887 and August 1888, the French provoked a large number of his followers and incited them against him and his religious ideas, but they failed to do so. In In 1891, France declared war on Imam Samurai Touré, and the battles between the two sides continued between fight and flight until 1898, during which Samori followed the scorched-earth policy, during which time he imported modern weapons from Liberia and Sierra Leone, and in the face of the French forces' possession of cannons that harm the fortifications of his army, Samurai decided to divide his forces into three divisions: the first expands eastward and includes new territories for the state in order to expose the lands it loses to the French in the west, and the second division of forces is stationed in the Ivory Coast. The 3rd Division fought the French, but during that period France was able to capture the capital Kankan, and Samurai moved his capital to the city of Daikala on the coast of the year in 1895. However, the circumstances were not in favor of Imam Samurai Touré, as he found himself trapped with his forces in the forests of the Ivory Coast, between Britain in the east from Ghana, and from the French forces in the west, in addition to the declaration of war on him by many pagan tribes, and in addition to this, the army of the Samurai Tori was starved, and thus the

1 Muhammad Fadel Ali Bari, Saeed Ibrahim Kreidieh, op. cit., p. 207.

2(The Arabic-Islamic Encyclopedia, Arabization, Tierra del Fuejo, Part Seven, Second Edition, Encyclopedia Publishing and Distribution Foundation, Riyadh, 1999, p. 316.

Samurai Tori was captured and imprisoned on September 29, 1891, and then deported to Gabon, where he died in 1900¹

12- Lecture No. 12:

- Lecture Elements:

2- Methods and means of spreading Islam in sub-Saharan Africa.

2-1. Preachers:

2.2. Trade and geographical ports from which Islam entered.

2-3 - Desert tribes.

2-4. Hajj.

¹ Muhammad Fadel Ali Bari, Saeed Ibrahim Kreidieh, op. cit., pp. 207-208.

2-5 – Sheikhs and Sufi Orders.

12- Lecture No. 12:

2- Methods and means of spreading Islam in sub-Saharan Africa: Islam spread in sub-Saharan Africa in several ways and methods, including:

2.1. Preachers: The ¹spread of Islam in sub-Saharan Africa was not at the hands of organized missionaries who were originally associated with their countries, unlike Christianity, which relied mainly on the efforts of missionaries associated with the European colonized countries. On the ruins of pagan countries, and when

¹ Houria Tawfiq Mujahid, op. cit., p. 22.

Islam made its way, we find the Muslim preacher there carrying the proof of the doctrines of this religion, for the merchant used to combine the spread of the da'wah with the sale of his goods, as the merchant who was the preacher of a pagan village soon drew attention with his abundance of light and the regularity of the times of prayer and worship¹

2-2- Trade and the geographical outlets from which Islam entered: There is an important link between Islam and trade, as Islam and trade are closely related, Islam moved and spread through the desert following the caravan trade routes that existed before the entry of Islam into the region, and the merchants were distinguished by many features that aroused and spread curiosity and questioning about Islam, some of these features are related to the appearance of the foreign merchants, where loose clothes and distinctive headscarves, in addition to their purification and ablution throughout the day, and some features are related to the ethics of the merchants and their behaviors such as honesty in the Buying and selling, in addition to maintaining the performance of acts of worship such as prayer and fasting.²

After the establishment of Islamic life in North Africa, trade relations began through the Sahara with the peoples of sub-Saharan Africa, and Muslim Arab and Berber merchants carried the message of spreading Islam among their peoples.³ In the history of sub-Saharan Africa, the Sahara played what the Atlantic Ocean did not play in terms of civilizational roles, as the desert routes to West Africa were routes and routes through which the Arabic language and Islamic culture crossed to sub-Saharan Africa⁴.

1- The Fez-Sijilmasa-Taghaza road is located in the south of the Far Maghreb – Wallata 'Walata' – in Mauritania-Timbuktu.

1 Hassan Ibrahim Hussein, **The Spread of Islam and Arabism in the Greater Sahara in the East and West of the African Continent**, League of Arab States, Institute of International Arab Studies, Cairo, 1957, p. 33.

2Ibid., p. 22.

(2) Ahmed Ibrahim Diab, op. cit., p. 48.

4 Ibid., pp. 55-56.

2- The Marrakech-Tafilat road in the southeast of the Kingdom of Morocco - Timbuktu.

3- – Tlemcen – Ghardaia – Touat – Timbuktu road.

4- Tikrit and Ouargla road to Gao.

5- Tripoli-Ghadames-Ain Saleh road in Tamanrasset-Touat in Adrar-Timbuktu province¹.

1- Fez-Sijilmasa-Taghaza or (Taghaza) – Walata (Walata) or (Aywalaten) according to Ibn Battuta – Tanbekt: This road appeared with the emergence of the city of Sijilmasa as an important commercial station, and it is the road whose first phase was described by the Andalusian geographer Abu Obaidullah Al-Bakri, starting from the city of Fez towards Sijilmasa, passing through the city of Safrawi, located on the west bank of the Sebou Valley, south of Fez, then heading through a small site called Al-Mazi, then to the village of Tasghmert located on the Sebou River, and from there to Sijilmasa²Ibn Hawqal estimates the length of this first stage of the road at thirteen (13) days of travel³.

The Moroccan traveler Ibn Battuta took this route from Sijilmasa to Taghaza, and from there to Wilata (Iwalatin), and the distance between Sijilmasa to Taghaza is estimated at twenty-five (25) days, and from Taghaza to Wilata is thirty-five (35) days, and from there the distance from Sijilmasa to Walata is two full months (60 days), and from Walata to Tanbakt a distance of twenty-four (24) days, passing through the village of Zaghari, a large village located between Wilata and Tanabkat, inhabited by Sudanese merchants, and then the great river, which is the Nile, which means the river Niger⁴ So the distance between Fez and Sijilmasa is 13 days, the distance between Sijilmasa and Ouatta is 60 days, and

1 Abdelkader Zabadia, *Arab Civilization and European Influence in Sub-Saharan Western Africa*, Studies and Texts, National Book Foundation, Algeria, 1989, p. 29.

2 Abu Abdullah bin Abdulaziz Al-Bakri, *Morocco in African Countries and Morocco*, adapted from his book, *Paths and Kingdoms*, Bibliotheca America and the East, Maison Nouf, Paris, 1965, p. 147.

3 (Abul Qasim Al-Nusaybi Ibn Hawqal, *Picture of the Earth*, Al-Hayat Library Publications, Beirut, undated, p. 90.

4Ibn Battuta, *Ibid.*, p. 674 ff.

the distance between Fez and Tinbekt is 24 days. From there, the distance along the route from Fez-Tinbekt is 97 days.

2- Tlemcen-Ghardaia – Touat-Tenbekt road: From Tlemcen and its environs, commercial caravans come and meet in Ghardaia, and from¹ **Tuat to Tuat**, penetrating the lands of the Tuareg tribes (Tuareg), after paying a financial tribute to the sheikhs of these tribes for passing through their lands known as (right of way), and the caravan continues its phased and long journey for about a month and a half (45) days, during which time it travels approximately 1300 kilometers, at a rate of 45 kilometers per day until it reaches the city of Tenbekt. The caravan heading to the city of Tabukt passes through the area of Mabrouk and Arwan, and this road was the safest road, so the caravans of the Tuuati region used to take it when they walked towards Tanbakt passing through Taudini ²(this road is one of the oldest routes taken by commercial caravans and became of great importance, especially after the pilgrimage of Mansa Moussa, which started from the city of Tabuket).³The caravan usually stays there for about three (3) months, during which time the goods it brought with it from the markets of the north are exchanged for the goods offered in the markets of Tanbakt, and the caravan returns on the same way and enters the Touati region from one of the three points (Medenine, Kebili, and Ain Saleh). Customs duties are paid on the rare goods of the South⁴

3- Tikrit and Ouargla road to Gao: This road starts from the important Algerian ports in the north such as the Algerians of Beni Mezghna and Skikda⁵ ⁶(Annaba, Mostaganem and others), and is connected to large cities such as Tlemcen, Constantine, the cities of Jerid in the south of

1 Suleiman Daoud Ben Youssef, "The Spread of Islamic Civilization and Black Africa", Al-Asala Magazine, Ministry of Religious Affairs, Algiers, Timmingarst, 30 August-8 September 1979, Part Two, p. 128.

2 Faraj Mahmoud Faraj, Tuat Region during the Two Centuries 18-19 AD, Diwan of University Publications, 2007, p. 91.

3 (Cornevin, (R et M), Histoire de l'Afrique des origines à la deuxième guerre mondiale, paris, 1964, p. 556.

4 Faraj Mahmoud Faraj, op. cit., p. 92.

5 Abdul Qadir Zabadiya, op. cit., p. 29.

6 Suleiman Dawood bin Yusuf, Al-Asalah Magazine, p. 128.

Tunisia, the valleys of Rig Souf and others¹. Ibn Khaldun visited Biskra in 754 AH / 1353 AD, in the days of Abu Anan, where he says: "... I met a messenger of the owner of Tikrit at Yusuf bin Muzni, the prince of Biskra, who says Ibn Khaldun, he told me about this banker's sailing of the building, and the passage of the Sabla and he said, "The owner of Tikrit to Ibn Khaldun passed us this year by a journey from the merchants of the Orient to a Malian country whose passengers were twelve thousand travelers, he says (Ibn Khaldun) and others told me that this is the case every year."²(.

4- Tripoli-Ghadames-Ain Saleh-Touat-Tanbakt road: The connection of Tripoli to the capital of the Sahara of the Sahara was Tenbekt and the rest of West Africa was done through the Ghadames Oasis in particular, where commercial caravans used to make their way from Tripoli, then Ghadames, and from there to Ain Saleh, and Tout in southern Algeria and then Tenbekt, and there are two types of caravans, the first consists of 100 to 150 camels, which are small caravans, while the large caravans, the number of camels exceeds to reach 2,000 camels, and may reach twice as many camels. This number per trip, all these caravans arrive in Tanbakt between December and January of each year and leave between July and August of the same year, a period that the caravan merchants have carefully chosen, as the temperature drops during the day.³

The 19th-century European traveler Félix Debois estimates that the number of camels that arrive in Tanbak from various regions each year is between 50 and 60 thousand camels, and this decreased during the colonial period of the 'French occupation' to only 14,000 camels⁴

1 The stage is equal to 3.75 km. See: Ammar Ben Kharouf, Economic, Social and Cultural Relations between Morocco and Algeria in the 10th AH/16th Century, Part Two, Dar Al-Amal for Printing, Publishing and Distribution, 2008, p. 68.

2 Abdul Rahman bin Khaldun, Al-Abr and Diwan Al-Mubtada wa Al-Khobar, 7 Parts, Dar Al-Fikr for Printing, Publishing and Distribution, Beirut, 2000, Part 6, p. 269.

3 Ali Abdel Latif, op. cit., pp. 29-30.

((1Dubois ;(F(, Op. Cit .pp.281-282.

Finally, through these routes, the Arabs and Berbers transferred their religion and trade to West Africa, and they were not pioneers of colonialism or colonizers, but were guides and preachers¹

2-3- Desert tribes: The second means through which Islam spread is the desert tribes, and this is due to the period before the 11th century AD, as the most likely opinion is that the Tuareg tribes converted to Islam around the 10th century AD, while the spread of Islam among the Sanhaja tribes took place around the 9th century AD and that the Sanhaji king Torcheli was one of the people of Fadl and was a pilgrim and was killed in a war with the pagans in the south. Al-Bakri mentioned that many kingdoms converted their kings to Islam, and one of the most important of these kingdoms is the Kingdom of Takrur, which was founded in the basin of the river Senegal, whose king was named "Warjani bin Rabis" in 1041 AD, who ordered his people to destroy idols and imposed Islam on them, thus the Kingdom of Takroun became the first country to Islamize in West Africa, and Takarna or Takroun played the first and essential role in spreading Islam among the tribes located in the Sudanese area "Safna" a period before the emergence of the Almoravids, and they also played a role in the Islamic renewal movements by Osman Dan Fodio in the 19th century, which will be mentioned later. The king of the province of Melal or Mal – later the state of Mali – was also granted "the land of his weight", and it is mentioned that he made a pilgrimage and followed his Sunnah in Hajj during his reign of his descendants².

2-4- Hajj: Hajj left distinctive marks in the continuation of the relationship between West Africa and the centers of the Islamic world, as Hajj was a means of communication with North Africa and cultural centers, and Ibn Khaldun says:**(and the Hajj of a group of their kings and the first of them to perform Hajj. Barmandanah, and his way of pilgrimage is the one that their kings acquired after him... Then Mansa and Wali Ibn Mari performed a pilgrimage to the**

1 Ahmed Ibrahim Diab, op. cit., p. 48.

2 Ahmed Ibrahim Diab, op. cit., pp. 48-51. (

days of al-Zahir Baybars.One of the characteristics of the Hajj of the sultans of the Islamic kingdoms of Sudan is the manifestations of luxury and luxury, and their sultans used to benefit from their pilgrimage trips with great benefits, as they used to contact scientists, teachers and engineers and take them to their countries to develop the administration there and to raise the cultural and urban level.¹²When³ ⁴⁵the Sultan died after twenty-five (25) years of his rule, he was succeeded by his son Mansa Magha, who ruled for four (4) years, and when his successor Mansa Suleiman perished Ibn Abi Bakr, who is the brother of Mansa Musa, ruled for twenty-four (24) years^{6,7}

2-5- Sufi Sheikhs and Tariqism: One of the widespread phenomena in Africa is the presence of sheikhs, who are called by several names, namely "Murabo" in West Africa and "Mullah" in East Africa, and the Murabu in the west of the continent have gained special importance as they have played and continue to play a fundamental role in spreading Islam. The Murabu are historically older than Sufism, although its emergence has provided them with a strong boost as a result of their attraction to it, as their number increased, their system was defined, and their institutionalization crystallized, in addition to their increasing power in political and social sphere, which has given them economic advantages that have enshrined their power and influence⁸

(1Ibid., pp. 61-62.

2Abdul Rahman bin Khaldun, previous source, part 6, p. 267.

3 (Boubou, (H),Op. Cit ,p.33.

4 Ali Muhammad Abdul Latif, op. cit., p. 88.

5 Adam Abdullah Al-Lawari, **A Brief History of Nigeria**, Al-Hayat Library Publications, Beirut, 1965, p. 156.

6Abdul Rahman bin Khaldun, Ibid., Part 4, p. 201.

7 (Ahmad bin Ali Al-Qalqshandi, **Subh Al-Asha fi Sanat Al-Ansha**, Commentary and Explanation, Muhammad Hussein Shams Al-Din, 15 Jaz'a, Dar Al-Kutub Al-Ilmiyyah, Beirut, undated, Part 5, p. 285.

8 Houria Tawfiq Mujahid, op. cit., p. 13.

The 1 Sufi orders came to sub-Saharan Africa from several parts of the Hijaz, Egypt, North and West Africa, and the Hijazi influence was stronger than others, perhaps due to the spiritual value of the Hijaz and its profound emotional impact on the Sudanese 2

Among the most famous Sufi orders that spread Islam in Africa are three Sufi orders: Qadiriyya, Tijaniya** and Sanusiyya**, but the first two were more active in the western part of the continent, while the Senussi was more active in the eastern part of the continent, and these Sufi orders played a prominent role in spreading Islam among the pagans³ to spread the Islamic call among the pagans in the Niger and Senegal basins⁴, Osman bin Fodio in northern Nigeria (the Fulani (Qadri al-Tariqa), Mohammed Ahmed al-Mahdi in Sudan, and Mullah Mohamed

1 Muhammad Al-Nour bin Dhaifallah, **Al-Tabaqat**, Research, Yousef Fadl Hassan, Third Edition, Khartoum University Publishing House, Khartoum, 1985, p. 8.

2 Yusuf Fadl Hassan, "**The Concept of the Sudanese Nation, A Historical Perspective**", Studies in National Unity, Center for Regional Government Studies, University of Khartoum, 1988, p. 42.

The Qadiriyya Order: It is attributed to the Qadiri order of Sheikh Abdul Qadir al-Jilali* in Iraq, and Sheikh Abdul Qadir al-Jilani (470-561 AH / 1077-1166 AD), who was born in Jilan or Kilan in the province of Tabaristan in Iran, and died and was buried in Baghdad. Sheikh Abdul Qadir was a well-versed scholar who issued fatwas on the doctrine of the Shafi'i and Ibn Hanbal imams. The Qadri order, also known as al-Jilaniyya, is attributed to him, and the teachings of Sheikh Abdul Qadir al-Jilani were spread by his students in large parts of the Islamic world, including: Sheikh Taj al-Din al-Bahari.

The Qadri order is strongly spread in West Africa, and is known as the Muridiya in Senegal, and the Vedio order established by Sheikh Othman bin Fodiou in the 19th century is a branch of it. For more, see: Muhammad Al-Nour bin Dhaifallah, *Ibid.*, p. 8. Also: Houria Tawfiq Mujahid, *op. cit.*, p. 22.

The Tijani Order:** Founded by Abu al-Abbas Ahmed bin al-Mukhtar bin Ahmed al-Tijani, he was born in Ain Madi in the province of Laghouat in 1150 AH / 1737 AD and died in 1823 AD, he memorized the Holy Qur'an and received the sciences of Arabic and Maliki jurisprudence from its sheikhs, then he traveled from one side to the other (from Ain Madi to Abu Samghun in the south of Al-Bayd, Toutat, Al-Obeid Sidi Al-Sheikh, Tlemcen, and from there to the Far Maghreb, where he settled in the city of Fez). As he moved from one side to the other, he would spread his method, and establish a corner everywhere he went. For more information, see: Ammar Hilal, *op. cit.*, pp. 118-123.

The Senussi Order*:** It was founded by Sidi Muhammad bin Ali Al-Senussi, who was born in 1788 AD near Mostaganem, where he received his education, then moved to Mazuna in a camp, then to the city of Fez in the Far Maghreb, and then to the Hijaz.

Senussi established corners in the oases around Cyrenaica and Fezzan in Libya and around Lake Chad in Kanem and Brno. For more, see Ammar Hilal, *op. cit.*, pp. 127-128. Also: Muhammad Fadhil Ali Bari, Saeed Ibrahim Kreidieh, *op. cit.*, pp. 45-46.

3 (Ilham Muhammad Ali Zahri, *op. cit.*, p. 37.

4 Houria Tawfiq Mujahid, *op. cit.*, p. 25.

Abdullah Hassan in Somalia, and then they called for the use of force and violence against the European invasion of the region, i.e., the idea of jihad itself developed after it was against the pagans and included the Europeans as well¹ It is noted that the activity of these Sufi orders in spreading the call began late and did not crystallize until the 19th century, and the African is naturally very attracted to the Sufi orders, as rallying around the sheikh and participating in the circles of dhikr or what is called "Hazrat" fills the spiritual void in the African, and the most important achievements of the Sufi orders is that Islam has moved from individual cases to collective cases at the hands of the sheikhs of the roads²

- **The Qadiriyya order in sub-Saharan Africa:** The Qadiriyya spread in West Africa as a Sufi order during the 16th century by a group of Arab immigrants who settled for a while in Tuat, then to its states, taking the latter as the first center of the order in the western Sudan region, and then Timbuktu, then the Qadiriyya order was taken to eastern Sudan to Khartoum, Kordofan and Darfur through the Kingdom of Wadai and Borno in Central Sudan, and its real development was at the beginning of the 19th century with the Sudanese Qadiri preachers, including: Sheikh Othman bin Fodio and Sheikh Ahmed declared war on local paganism and French colonialism in the west of the continent³ and before this was one of the sheikhs and men of the Qadiriyya order, Sheikh Muhammad bin Abdul Karim al-Mughili al-Tilmisani, who spread the order in the middle of the Sahara and then to Nigeria, and Sheikh Sidi Ahmed al-Bakai in the 15th century, who worked to spread his call in the western part of the Sahara and his method is known as the Baka'i method, and the Qadri order was spread by Sheikh Mukhtar al-Kanti and Sheikh al-Tarazi In the Gambia, Guinea, Liberia and Ghana today...⁴ The Qadri

1 (Ilham Muhammad Ali Zahri, op. cit., p. 37.

2 Houria Tawfiq Mujahid, op. cit., p. 13.

3 Ammar Hilal, **Sufi Orders and the Dissemination of Islam and Arab Culture in Black West Africa**, Ministry of Culture and Tourism Publications, Algeria, 1984, pp. 108-115.

4 Muhammad Fadhil Ali Bari, Saeed Ibrahim Kreidieh, op. cit., p. 44.

order in the 1960s was remarkably widespread in Senegal, where it shares with the Tijani Sufi order one and a half million Senegalese Muslims¹.

- **The Tijani order in sub-Saharan Africa:** Tijani appeared in its first order in West Africa by Muhammad Al-Hafiz bin Mukhtar Al-Habib, nicknamed Badi, who visited Al-Tijani Ahmed bin Muhammad Ibn Al-Mukhtar bin Salem Al-Tijani in Fez in 1780 AD, who took its teachings and principles and spread them among the members of his tribe, and from there it spread to the rest of the regions, as it spread to Senegal, Borno, Soukto, Masina, and eastern Chad. Adrar to Timbuktu, then Segoa, and from there to Senegal back and forth²

and Berber and Dar al-Shayqiyya in eastern Sudan, among whom Sheikh al-Huda is most famous, who supported the Mahdi movement in Sudan against the Egyptian-Ottoman dual rule³

- **The Senussi order in sub-Saharan Africa:** The Senussi order had an impact on the spread of Islam in the West African continent and in the Niger River basin, especially in the 19th century, and around Lake Chad.

In conclusion, we must point out that the emergence of these orders began late in West Africa and became clear only in the 19th century, as merchants preceded the Sufi orders by about ten centuries, and hence we say that the role of Sufism was a continuation and not a foundational one, and yet the Sufi orders had a wider success in the collective conversion of Islam by the pagans⁴

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1 Ammar Hilal, op. cit., pp. 114-115.

2 (Hilal: op. cit., pp. 123-126).

3 Muhammad Mahjoub Malik, *The Internal Resistance of the Mahdiyya Movement (1881-1898)*, First Edition, Dar Al-Jeel, Beirut, 1987, p. 147.

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