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SYSTEM OF GOVERNMENT IN THE KANEM- BORNU EMPIRE

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Summary:

This empire is located in the country of the Middle Sudan. It is known that this empire has passed through two eras, the first and it is known to historians as the Kanm era , that is , the period during which the state they were ruling from the Kanem region east of Lake Chad and in the year 700) AH 1300 / AD ,(then political chaos and wars prevailed Tribalism for nearly a century until matters settled again after the state moved to Brno, west of the lake, where the second era began here and it was called Kanem - Brno, and we will discuss in this research the prevailing system of government.

Introduction:

This research deals with the system of government that was followed in the kingdoms of the central Sudan ,the Kanem-Bornu kingdom in terms of how the sultans took power and whether it was hereditary or by election and mentioned the decrees of their accession to the throne, and to clarify this, it was divided into several paragraphs: First: the system of government, second: Sultan councils and third: the role of women in governance and fourth: the capitals in which the rulers of these kingdoms settled, and many important sources and references have been relied upon in the study of this research .

First: The system of government in the Kanem-Bornu Empire:

The traditions of the court of the rulers of the kingdoms of central Sudan were similar, in terms of installing kings or holding parties and how to receive guests and foreigners, and the impact of these official traditions on what was happening in the Islamic world at that time, and what Muslims transmitted to them from Arabs and Moroccans, especially those who settled in the region and then held high positions in the state. ⁽¹⁾

The political system in Kanem passed through several stages until it settled in its final form, as the system of government before things were settled in the country was in a primitive stage. The people used to sanctify and praise the king rather than God, and before the emergence of the monarchy, the rule was in the hands of the leader of the Bedouin tribe, then it developed until the king became in the hands of a sultan who took the system of government based on monarchy, although this system was marred by some ambiguity at the beginning, and did not settle and complete in its image. The final was only at the end of the sixth century AH / twelfth century AD, and it continued in Brno until the middle of the nineteenth century, and the Sultan was managing the affairs of the Sultanate and regulating its affairs. ⁽²⁾

The system of government in the kingdoms of Sudan, East genetically mostly, the general rule in the succession to the throne is the inauguration of the boy biggest of the Sultan of the late, also found the base state of sentence to the son of the sister or the son of the girl and attached Qalqashandi on it on the Persians base in the ownership of the girl or the son of the girl. ⁽³⁾ The same thing was prevalent in the kingdom of Kanem, the rule of inheritance of rule through mothers was present, but the spread of Islam led to the rule of inheritance from males. ⁽⁴⁾

The prevailing system in general was an electoral monarchy at all times, and knowledge, adequacy and justice were the most important conditions for the presidency for them. ⁽⁵⁾ Al - Qaeda was general in succession to the throne in the Kanem - Brno is the inauguration of the eldest son of the Sultan of Asifih family, but that rule is not Mraeih at all times, were not children chain going regularly, may this vary the base and given judgment for non - son who followed in rank, it The ruler used to appoint his son instead of his brother ⁽⁶⁾, The brother sometimes succeeded in assuming the responsibility of authority in the country and preventing the son of the Sultan from assuming the throne of the Sultanate, and that the rule was not passed from the father to his son except in a few cases and he has the power to prevent one of the family members from usurping the throne from him, ⁽⁷⁾ (but the referee changed in Brno from the branch to another in the Asifih family so that Sultan Ali Ghazi was able to convey the power of the branch of David, who was sent off to El Belala from KanemIdriss branch, which is its founder, ⁽⁸⁾ the royal family used to hold a conference in which three people would be chosen, and the sultan would be chosen from among these three, and then his selection was officially announced as the sultan of the country through this conference ⁽⁹⁾ This was among their customs that when the new king is elected, the sons of the deceased king come with a paper on which his name is written in each hand. These papers are cast in a dry lot, and then the paper of the owner of the name in it is picked up, and he is the new king, and this process is supervised by three of the senior State one of them) Chegamh (and those leading the king team into a dark room or where the dim light as there is where the body of the deceased king here oaths and covenants are taken on the new king, and the king was nicknamed Balmaa which means) the King (and remained this title in use until the mid - century 13) AH 19/ m. ⁽¹⁰⁾ () It was the members of the Ajaweed Council or the Shura who would choose the new sultan from among the members of the royal

family , and he would swear in front of them an oath on the Noble Qur'an to follow the teachings of Islam , represented in the Qur'an and the Prophetic Sunnah , and not to be tyrannical with his opinion , and then declare him king over the people who receive him with humankind and welcome And joy , dancing and singing , to celebrate that happy occasion . And calls for the caller in his name publicly heads , saying " : Hear and obey , people Ioeha that so and so is the new sultan on the glorious throne , has Bayanah on the Quran and the Sunnah and that is on the righteous predecessor approach , and we are his mentors , and then vow to guidance and obedience. ⁽¹¹⁾ "

The Sultan was at the head of the political apparatus in the country, and he was nicknamed (Palmay .) .Mai (This title remained used in the Brno until the mid-nineteenth century , ten and ended with the end of the rule Asifih family and the Sultan enjoys governance absolute in the country , he combines his hands spiritual powers as Commander of the Faithful and temporal authority as the sole ruler of the country, and in his hand its affairs as he wishes. ⁽¹²⁾

The rulers of the kings of the Middle Sudan imitated the countries of the Maghreb and Egypt in Islamic titles, and they were keen to obtain an imitation of the Abbasid background for them in the event of a new family for them. Al-Hafsi Al-Mustansirballah (647-676 AH / 1249-1277 AD) in Tunisia had assumed these titles, which encouraged the Mayats of Brno to take them. Brno for writing these titles in all their correspondence , ⁽¹³⁾) and it is known that this title is not Itzmy by only caliphs and therefore claimed the rulers of Kanem succession and made themselves an extension of the Umayyad Caliphate . ⁽¹⁴⁾ In addition to the title of Commander of the Faithful, the rulers of Kanem - Bornu knew many nicknames that were common in the Islamic world, so they called themselves, it came in the letter of May Othman bin Idris (768-824 AH / 1392-1325) sent to the Mamluk Sultan Barquq with the words: (From the one who trusts in God Almighty, the sword of Islam, the Victorious in God the Victorious. ⁽¹⁵⁾) (

The rulers of the Middle Sudan knew the system of allegiance, which was well-known among Muslims, and they were keen to imitate the caliphs and the Arab Muslim rulers in the way they designed their palaces and reception halls, which usually had a large hall attached to it in which the king sat next to his guests and his entourage, and they called it the consultation. ⁽¹⁶⁾

And the political system in Kanem-Brno reached a degree of progress, to the extent that it raised the astonishment of travelers who visited Brno, and they marveled at the arrival of this political level in one of the countries of the African continent ⁽¹⁷⁾ . Since they did not imagine that there would be this precise system of distributing responsibilities and competencies, and this system was much higher than in other countries of the Sudan, and even in many respects it resembles the political system that prevailed in European countries in the Middle Ages ⁽¹⁸⁾ (

The system of government in the Kanem - Borno Empire was class and tyrannical, and its king enjoyed absolute powers , his word was the constitution and his command was obeyed and did not return , and he enjoyed an authority similar to what was known in the countries of Europe by the sacred royal right The Divine Right to kings In the sense that the king rules in the name of God and not for the parish to hold him accountable or tracking on his judgments and orders , and enjoys the sultans of Kanem to respect and maximize the great by their subjects had nearly the degree of sanctification, Ruby tells us Hamwi in his book about the king of Kanem , he says " : The king of this country - any Kanem - is her master the absolute hand it like its owner , not a governor , he is the district administrator in his

subjects , and on the Oanaamanm of cattle, horses and sheep full of them surrendering to the satisfaction of his leadership. ⁽¹⁹⁾ "

Influenced by the rulers of Kanm- Brno political appearances prevailing in the Islamic countries especially Egypt and the Maghreb countries , including the traditions of governance, he said Omari Qalqashandi in their talk about the country 's Kanem that if their king rode in front of him hit Tnaber, drums and trumpets⁽²⁰⁾

And the rulers of Kanem-Borno knew the phenomenon of being hidden from people, for no one used to talk to them, except from behind a veil ⁽²¹⁾ and see the rulers Alcanm to Ahtjabhm for their flock urge them they usually were not followed in all cases, the guide out Almayat to fight the pagan tribes can not be flushed out in the case of obscure permanently from their flocks, and mentioned age by saying " :The king on the wickedness of his power and ill place a spot in a very not aware of the pride allowed to head the sky with weakness Ajnadh and lack of uptake of his country , Mahjoub can not see one only in the day Alaidaan sees reel and at the times , and in the rest of the year no one talked to him even if the prince only behind the veil , and perhaps those of He took in education and looked at literature the look of the stars ⁽²²⁾) ."... Al-Maqrizi also mentioned them " : They are gulping while their king is veiled. He can only be seen on the two days of Eid, between early afternoon and afternoon , and throughout the year, no one talks to him except from behind a veil⁽²³⁾) "....

The ruler or king enjoys great respect, veneration, and prestige on the part of the subjects, close to the degree of sanctification and servitude ⁽²⁴⁾. Perhaps this sanctification came due to the survival of some of the pagan beliefs prevailing in the region after the spread of Islam, and this resulted in Arab customs and traditions ⁽²⁵⁾ .And one of the manifestations of dealing with the fact that the ruler is a holy king, in the hall of honor the king sits in what looks like a cage with bars and covers his face with a veil, and the mothers of Brno did not eat in the presence of anyone . ⁽²⁶⁾ (Despite this absolute authority enjoyed by the kings of Sudan since the pagan era, some Islamic concepts spread and affected their style of rule because of what is happening in the Islamic world, and the presence of an Islamic community of Arabs and Berbers and occupying high positions. ((And their command is a consultation among themselves))⁽²⁷⁾.

The Sultan and his family lived an aristocratic life based on opulence and pomp in all ages and periods that passed through the lives of the sultans of the Sivian family. The traveler Al-Hassan Al-Wazzan, who visited Brno during the reign of Sultan Ali Ghazi, describes the extent of the pomp and grandeur in which that sultan lived, saying: "The Sultan has great wealth. of gold , and even eating dishes of gold and the tools used in food, drink, utensils, tableware and chains all these dogs are made of pure gold. and he does not pay his debts to dealers for slaves only gold ⁽²⁸⁾ " "

Sultan Ibn Battuta Alberno where he says speaks: "The king of them named Idris , and he does not appear to people and speak to them only on special occasions and only from behind the veil . ⁽²⁹⁾ "When the King appearance of the royal drums knock and above the ringing and declares Algaron, that the new moon has appeared risen and our king , who rose to heaven appeared and came back, and in spite of all these manifestations and celebrations of the Sultan, the government in the country was applied to Islamic law in all matters of life. ⁽³⁰⁾

Ibn Fadlallah al-Omari mentioned Kanem in his book and said" : Al -Kanim is an independent Muslim country, between it and Mali a very long distance . The base of his kingdom is a country called Jimmy . The beginning of his kingdom from the

side of Egypt is a town called Zala, and the last of it in length is a town called Kaka, and between them is about three months, and their soldiers are fighting⁽³¹⁾ . ” .

The Kanmiyons followed the Maliki school of thought, and the rulers of this kingdom established the Maliki school of doctrine in Cairo, known as the Ibn Rashiq School for the education of students coming to Egypt. Al-Maqrizi mentioned it to us by saying “ : They follow the doctrine of Imam Malik , and justice is established among them , and they are steadfast in religion and do not relent , and they built a school in Egypt. The Maliki school was known as Ibn Rashiq School in the six hundred and forty years⁽³²⁾ . The Arabic language was also the language of education and the official language of the Kingdom, in addition to being the language of commercial transactions⁽³³⁾) .

The) Ahmed Bin Fratwa (the most important books about them , and in his speech for months sultans Mai Idriss Paloma says " : the Sultan Idris Paloma very attached to the book very year of hatred for the people of Innovations and have ruled the book and the year in the reign of his reign "... I took care of orphans and widows He paid great attention to reform at home and abroad, and the country prospered during his reign⁽³⁴⁾) . Idris and the Sciences organized by the administration and wrote the executive authorities, legislative and judicial separation between them ,but the greatest victory achieved by Idris was in the political direction as it was able to unite the different tribes that inhabit the kingdom⁽³⁵⁾) ,After the death of Idris, his knowledge was ruled by his sons after him, one after the other⁽³⁶⁾) .

Muhammad Blue says about them “ : Many of their sultans made the pilgrimage and pretended to be good ... Islam has spread in it among their sultans, ministers and common people . Indeed , there is not in this country in general except those who are interested in reciting the Qur’an, its recitation, its memorization and its writing⁽³⁷⁾ ” .

Second: The Sultan’s Council -:

The king was assisted in running the country by a council of senior state officials or by senior officers, whom Ahmed bin Fertua knew as ((Al-Akbar wa Al-Alam))⁽³⁸⁾. Or the heads of the state or the princes and its members from the ruling families and some courtiers, and the council’s task is to discuss the state’s political matters and approve the decisions of the May ,⁽³⁹⁾ although the system of government in the Kanem empire was hereditary and absolute , the sultans used to hold this council known as the Ajaweed Council or the “ Shura Council ” ,which oversees the process of transferring power to the new sultan , upon the death of the ruling sultan. The Sultan would also consult them in matters of the state in the event of war or peace.⁽⁴⁰⁾

The Council Alacevit constitutes the bulk of its members , members of the ruling families in the State of the regions , and includes some of the courtiers and tribal chiefs and clan elders , the basic mission to discuss state policy and the approval of the decisions of the Sultan , and each of its members and a wide absolute powers in his clan and the membership of this Council for life does not end It is determined only by the expiration of life.⁽⁴¹⁾

And that the Sultan enjoyed the presidency of the Council of Ministers, the Shura Council and the Military Council, he was not in fact an absolute ruler if he was not able to go beyond the limits of Islamic law. Before taking any important decree, he had to obtain a fatwa from the Grand Mufti of the Kingdom. The refusal of the Mufti often led to His retreat and reversal of his decrees and projects⁽⁴²⁾ . The Mufti’s statement that the sultan does not respect Islam was sufficient to pave the way

for his removal and people provoked him against him. The Council of Senior Scholars headed by the Mufti was an independent body and had no right to take decisions related to the affairs of the kingdom, but it obligated the Sultan, princes, ministers, governors and the general public not to violate Islamic law Which led to security, administrative flexibility and moral oversight^([43]).

Among the traditions observed by the Sultan of Kanem is what is related to the affairs of the Sultanate, such as a banner, a procession, sitting on the throne, and means of entertainment. In the description of Qalqashandi for the kings of Kanem, he said "It is customary that their king, when he rides, carries a rider's umbrella on his head, and a flag is spread on his head, and drums, drums and trumpets are struck in front of him, the horns of her industry Court."^([44])

And sit on the body of Sultan Mashwar) Council of Sultan (says Ibn Battuta : "The Sultan sits on some days Mashwar,^([45]) and on a bench under a tree with three degrees, carpeted with silks, and arrange them Almkhad, and lift the dome clad in silk sitting by the Sultan."^([46])

Jones says that we cannot ignore the extent to which the entry of Islam into these areas was of great historical importance. With this new religion came the knowledge of writing that made it possible to establish a huge state that was more organized and efficient in the methods of government. This religion also raised the standards of the peoples of these countries in terms of Ethical and humane and the creation of civilized and intellectual relations between these regions and their Muslim neighbors^([47]).

It mentions Basil Davidson That the Kanem Empire was followed by central governments that remained in place until the 17th century AD, and that the Kanem rulers introduced new systems in the central government and in the methods of war and conquest^([48]).

The sultan used to wear a cloak or a robe made of frilled cloth, and a large turban was wrapped around his head, which he covered with a part of it. When he left the palace for Friday prayer or Eid, he wore the war gear. The guards line up on the road extending from the palace to the mosque or the square, and the guard remains standing until he returns from prayer^([49]).

Third: The role of women in governing the country:

Women represent a significant weight in the royal court, as the role of women is almost equal to that of men in many societies, and therefore it was important to study this role because of its clear impact on governance in these societies, and that women were appreciated, and they are not seen in any way. Moreover, the queen mother and queen occupy important positions in the court, and these countries used to put the queen at the head of the harem, and this is an un-Islamic custom that prevailed in western and eastern Africa.^([50])

In the State of Kanem Traditionally involved the wife of Sultan in the management of state affairs, and that in his absence, and shared the queen responsibility Umm al -Sultan, which holds the functions of the State in the absence of her son, and months assumed the position of leadership rather than the Sultan state in Kanem " Almagira Aisha " Umm al -Sultan Idris Aluma, the greatest sultans of the state at all, and she exercised the functions of actual rule during the period of her guardianship over her son between the years 1570-1563) AD, (and she was famous for her decisiveness and good measure during that period, and to her is the credit for training her son to preserve the entity of the state and its expansion Expanding and

activating trade within the country , and securing trade routes between Lake Chad and North Africa and the Islamic East. ^([51])

Women had an important and prominent role in the political life in Brno and in managing the affairs of the country, in addition to having many privileges .MagiraShe had great influence in the royal palace and in directing the affairs of the country, and she had multiple rights. She had the right to dismiss workers in the various regions according to her whims and interfere in the internal organization of the state. The Magra Aisha Kelly, sister of Sultan Abdullah Dala, took the throne and ruled the country for seven years (1563-1570 AD ^([52]). She ordered the people to pray in the Royal Palace Mosque , especially the Friday prayer, and she arrived at the court and went to war during her reign and led the country's armies and was adorned with men's uniforms^([53]) .

Also, the first wife of the sultan played an important role in the affairs of the country, no less important than the role of the queen mother, and the first wife of the sultan bore the title of Jumsu .Gumsu ^([54]) And its role is not denied in the sultan's court, and it has a strong influence even on the sultan himself, and it was sometimes interfering in directing the policy of the palace and the internal affairs of the country, and it comes after it in the sultan's court in terms of importance and influence (Al-MagramMagramShe is responsible for supervising the Sultan's food and serving it to him, and it came to her in some periods of Brno's history that she was preventing the Sultan from practicing any work that she did not desire, and she is the one who supervises the upbringing of the Sultan's sons, whom she takes care of and supervises their care the best since They are born, and when they grow up they are sent to different parts of the Sultanate and they are not allowed to stay in the capital except in cases of emergency and endangering the country^([55]) .

Fourth: The capital of the Kanem Empire - Brno:

The capital of the Alkanem Empire before it moved to Brno was the city of " Nujaimi." Ndjimi "Only a small village in the ninth century AD was then gradually widened after it traveled scientists, traders and students of knowledge. ^([56])

Abu Al-Fida described it " : Jimmy or Najimi is the base of the country of Kanem , and in it there is the Sultan of Kanem ,^([57])" .and Al-Maqrizi mentioned it saying " : Nujaimi " is the base of the country of Kanem , and in it is the Sultan of Al-Kanim , who is famous for his jihad , and he is from the sons of Saif bin Dhi Yazan " ^([58]). It is located in the north - east of Lake Chad , and which are issued instructions Bowl to all the rulers of other subsidiaries of the empire of the regions , and which also are appointed governors and repel decrees of the state , and the rulers who take the rule of the provinces are sending the taxes imposed on them to state civilization. ^([59]) .

When the ruling family moved to Brno, Sultan Ali Ghazi bin Dunama established a new capital for them on the river yo west of Lake Chad and named it Ngasagamo Ngazargamu And this capital was mentioned as (Bernie) meaning fortified city. ^([60])

Conclusions:

This study reviewed the system of government in the Kanem-Bornu Empire, and it came to many results, namely- :

1. The Sultan was at the head of the political apparatus in the country, and he was nicknamed (Palmay .) .Mai (Which means the Sultan in their language).
2. The political system in Kanem-Bornu was in a primitive stage. The people lived according to their nature before embracing Islam ,but after Islam entered them, the system of government became mostly hereditary, and the general rule for inheriting the throne is the accession of the eldest son to the late Sultan, but the prevailing system in general is a monarchy My election at all times, and knowledge, adequacy and justice were the most important conditions for the presidency .
3. It was the members of the Ajaweed Council or the Shura who would choose the new sultan from among the members of the royal family , and he would swear in front of them an oath on the Noble Qur'an to follow the teachings of Islam.
4. And the rulers of the Middle Sudan knew the system of allegiance, which was famous among Muslims, and they were keen to imitate the Arab Muslim caliphs and rulers in the way they designed their palaces and reception halls.
5. The role of women was great, as it was customary for the wife to participate in the management of state affairs , when the Sultan was absent , and the Queen, the Sultan's mother , who was called the Majira, and the wife was called Jumsu , with her in the responsibility.
6. The capital of the Alkanem Empire before it moved to Brno was the city of " Nujaimi." Ndjimi , "And after moving to the territory of the city of Brno has become Ngazagamo Ngazargamu The country's capital.

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- ([50]) In Brno, the Queen Mother (Majira) had an enormous position and an important role in the court ceremonies, as she was responsible for those who were included in the royal house, and for food included in the royal house, for the food of the emperor, and she had the right to object to the actions of the emperor .The Empress (Gusma), in turn, occupies a position of wide authority .NS .Madhu Pankar, Paganism and Islam, History of the Negro Empire in West Africa, translated by Ahmed Fouad Balbaa, Supreme Council of Culture, revised second edition, 1998 AD, 475
- ([51]) Tarkhan, Al-Burnu, pp. 158-159.
- ([52]) Urvoy, I.: Histoire do L'empire du Bornu, (Paris, 1949), p. 75.
- ([53]) Palmer, R. : Sudanese memoires, p. 42.

- ([54])Ahmed Ibn Farthua: History of mai Idris, p. 81.
- ([55])Hogben, SJ : The Muhammeden emirates of Nigeria (London, 1930), p39; Makled, Sultanate of Borno, p. 57.
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- ([57])Ismail bin Muhammad (died 732 AH), Taqweem Al-Buldan , Dar Sader, (Beirut, 1984), pp. 158-159.
- ([58])Ahmed bin Ali (745 A.H.), Knowing the news of the kings of Abyssinia from the land of Islam, edited by: Abdel Naim my guest, Al-Azhar Library, (Cairo, 2006), p. 27.
- ([59])Zaki, Abdel Rahman, Islam and Muslims in Africa, pg. 64.
- ([60])Barry, The Muslims, pg. 137.