

## Chapter 1 : Askiya Dynasty - WikiVisually

*Askia Ishaq II was ruler of the Songhai Empire from to Ishaq came to power in a long dynastic struggle following the death of the long-ruling Askia Daoud.*

The state is known by its historiographical name, derived from its leading ethnic group and ruling elite, the Songhai. Contents [ show ] History Initially, the empire was ruled by the Sonni dynasty c. Originally a tributary of the Mali Empire , this region of fishermen on the eastern Niger would take advantage of the slow Malian decline to establish an independent state under the leadership of powerful Askiya. His successors, specifically under Dawud I , started to replace all traditional chiefs with royal appointees and commissioners were periodically sent to inspect and ear complains and supervise provincial and local officials. Great care was taken to have direct administrative control and alliance of the lands on the shores of the Niger either conquered or imperial. Unlike the previous raids, Ali the Great and Askia the Great started military campaigns with the objetive of conquest and domination of their neighbors to the west and east and control important center producing gold, salt and copper. Later Askiyas followed the same policy and completed the conquest of Mali and Wolof and made tributary-vassals the Hausa, they also pushed their control to the western coast and unsuccessfully to the Niger delta. From its incipient, the Songhai Empire had to ward off the raids of the Mossi. He names all officials and holds extensive property in the shores of the Niger river. Commands the Army and appoints the kadi that impart Islamic justice and the royal judges that deal with all cases that concern the king and fall outside the jurisdiction of the kadi. A central royal bureaucracy was established in charge of the treasury, army, navy, tax and customs collection, weights and measures, administration of royal and Islamic justice sharia , irrigation, royal lands and granaries, affairs with the provinces and chancery. The main officials are the Kanfari and viceroy , who had general oversight of western Songhai, provincial administrators such as the dendi-fari governor of the southeast , the fari-mondio supervised the collection of land taxes, while the wanei-farma directed commercial relations with Arabs and Berbers. Another important official was the har-farma in charge of waters and lakes to become important during the Songhai expansion and its full control of the Niger. Taxes and customs duties became the chief source of income. Taxes were imposed onto peripheral chiefdoms and provinces to ensure the dominance of Songhai, and in return these provinces were given almost complete autonomy. Songhai rulers only intervened in the affairs of these neighboring states when a situation became volatile, usually an isolated incident. This was the situation until Dwaud I started to appoint all provincial and local officials and send commissioners to the provinces. All autonomy was suppressed or under supervision by means of a hierarchy of royal officials. The provinces comprised two groups. Those conquered and governed by chiefs farma, koi and modio appointed by the Askiya in office at his pleasure. The farma exercised in name of the Askiya all powers save judicial that was under the kadi. The koi and modio were local appointee chiefs. The imperial provinces administered by a hierarchy of governors and officials supervised by commissioners and provincial governors. All officials are named by the Askiya and serve ar his pleasure. The most important and top officials of the administration were generally of royal blood. Each town was represented by government officials, holding positions and responsibilities. Society The Songhai people are a socially stratified society, like many West African ethnic groups with castes. According to the medieval and colonial era descriptions, their vocation is hereditary, and each stratified group has been endogamous. The social stratification has been unusual in two ways; one it embedded slavery, wherein the lowest strata of the population inherited slavery, and second the Zima or priests and Islamic clerics had to be initiated but did not automatically inherit that profession, making the cleric strata a pseudo-caste. The different strata of the Songhai people have included the kings and warriors, the scribes, the artisans, the weavers, the hunters, the fishermen, the leather workers and hairdressers Wanzam , and the domestic slaves Horso, Bannye. Each caste reveres its own guardian spirit until the full adoption of Islam. Some scholars list these strata in three categories: Military The military Jund , founding stone of the Songhai Empire and ruling caste, is directed by regional commanders assisted by officials who organized military transport by boat up and down the Niger. The hi-koi [3] is one of the most important of these officials.

The cavalry is the main force, however limited to the plains of the Sahel and unable to operate in the tropical forests.

Chapter 2 : Askia Ishaq I - WikiVisually

*Askia Ishaq I was ruler of the Songhai Empire from to , elected Askia following the death of Askia blog.quintoapp.com was the fifth ruler of the Askia Dynasty which had the town of Gao as its capital.*

The Songhai originate from Sorko fishermen, who were expert boatmen. This expertise would serve the military of the empire well, as battalions of war canoes would maintain order and inflict destruction on enemies along the Niger. The original capital of the Songhai, was Kukiya. It was later transferred to the muslim trade city of Gao. Songhay Knight After the fall of Mali, the Songhai engaged in a course of expansion. Ture founded the Askia Dynasty, which lasted from to Ture extended the empire further into Tuareg country, capturing Taghaza and Air. Ture also secured, strengthened the trans-saharan trade that became unstable after the fall of Mali. In , Ture was depose and an internal struggle for the title of askiya ensued. Dawud was a devout muslim who built numerous mosque and founded numerous quranic schools. Under Ture, traditional rulers or chiefs were replaced with administrators from the royal court, in each province. Each province had a governor called a fari farma, koy. The senior governor was called kurminafari. The empire had a significant civil service with numerous post. The barey-koy was in charge of court arrangement and assisted by the kukura-koy, who was in charge of bringing foodstuff and necessary amenities. The kasisi-farma was head of finance and assisted by waney-farma, who dealt with issues of property, bara-farma who dealt with wage issues, and the dey-farma who purchased all imperial items. The fari-mundia was in charge of all farming issues. The sao-farma was in charge of forestry issues. The asari-mundia was in charge of the department of justice. The garei-farma was master of the "camp. The empire also taxed trade going through the empire. Food was a major commodity of trade within the empire. Gold and slaves were major items in the trans-Saharan trade. Slaves taken from mainly Mossi territory and kola nuts from the forest zones were used in exchange for horses, linen and woolen cloth, cowries, luxury goods from North Africa. Military Before Askia Muhammed the Great, men were drafted into the army from conquered territories. Askia Muhammed established a fulltime army of foot soldiers. It was run by a fulltime general called the dyini-koy or balama. In addition, an army of cavalry was established under the tara-farma. Decline After Askia Dawud, Songhai was ruled by ineffective leaders. In , Ahmad al-Mansur of the kingdom of Morocco invaded Songhai. The empire eventually broke into different states.

**Chapter 3 : Songhai (Songhay) Empire - Afropedia**

*The Askiya Dynasty, also known as the Askia Dynasty, ruled the Songhai Empire at the height of that state's power. It was founded in by Askia Mohammad I, a general of the Songhai Empire who usurped the Sonni Dynasty.*

The Battle of Tondibi: Outside, he could hear the sound of the camp breaking up. The air in the tent was heavy. There was a shaft of lighter darkness from the flap. Otherwise, the blackness was absolute. He began to grope, for his chain mail vest, for his cloak. After a few moments, he managed to locate his boots, rearranged by his nocturnal perambulations. As Judar emerged from his tent, his servants moved in to begin packing up. He waved away the proffered tea. In a moment, he gestured. Taking several steps toward the river, Judar relieved himself while scanning the emerging landscape. The land he surveyed was a nondescript tract of desert named Tengodibo, near Tondibi, about fifty kilometers north of Gao, in the east of present day Mali. It was the transitional time of day. The mosquitos had drunk their fill and retired to digest, and the sandflies were not yet up. The first streaking rays of light revealed the few features, the great artery, pale and uninterrupted, a few clusters of acacias, and, of course, great stretches of sand. Cooking fires revealed misty air. Somewhere beyond, out in the murkiness, the Songhay were also stirring. He was grateful they had not attempted a night attack. Such had been his greatest fear. Had the Songhay rushed them en masse they might have been overwhelmed. But, Alhamdulillah, the askiya, as the African king was called, had opted for a daytime confrontation. He had lost fully half of his men on the day desert crossing. He had barely fifteen hundred soldiers fit for duty, along with a few hundred support personnel, against Allah only knew how many blacks. And, should they prevail, what then? They had been told of riches, he had promised his men great sums of booty. Nobody much believed it anymore. They had seen enough in the three weeks they had been in the Western Sudan—everywhere sand, flies, rude mud shacks, filth. Had they been duped, or would they have to march a yet untold leagues to find the famous gold fields of the Bilad al-Sudan, the Land of the Blacks? The entire business was about it. Al-Mansur, the fifth ruler of the Saadian dynasty, was a man considerable ambition. While ruler of an agrarian state of quarrelsome tribes, he sought nothing less than to become the caliph of the west and rival to the Ottoman sultan. He even dreamed of building a blue water navy and joining the colonial venture in the New World. His principal impediment to these ends was money. It was not that Morocco was a particularly poor country; and its geography provided certain advantages. For centuries the regional economy of northwestern Africa revolved around the caravans. This economy, with Morocco at its center and intermediary between Europe and the Western Sudan, was vibrant. While the goods exchanged involved everything from horses and marmalade to books and slaves, at its core it revolved around a triad of gold, sugar, and salt. According to this system, the gold was exchanged for salt and finished goods from Europe; the gold monetized the Moroccan and European economies; Moroccan sugar allowed that country to retain some of the gold by providing a replacement commodity to trade with Europeans. It was an archaic, deeply interdependent, and highly profitable system. It was also a fragile structure, since most oases and salt mines were very lightly defended. Only once before, in the eleventh century, did a Moroccan dynasty, the Almoravids, succeed in crossing this wasteland to raid and plunder. Only a man of great ambition would have tried to not only traverse the desert, but to conquer and rule both sides of the great divide. Ahmad al-Mansur dreamed big. He determined to emulate his father, Mohammad ash-Shaykh, in his pursuit of leadership of the ummah, or Muslim community, in Africa. Al-Mansur came to the throne under propitious conditions, having won in a stroke his crown and a windfall of prestige and resources captives on the battlefield. When these efforts failed to provide sufficient revenues, the Moroccan sultan-Caliph determined to extend his control over control the last element of the gold-sugar-salt triad—the gold mines of West Africa. This entailed the conquest of the presumed custodians of said collieries, the Songhay Empire. The Songhay represented the third and last of the great West African empires, their predecessors being the empires of Ghana and Mali. Their early history was rather murky, but it is believed that the Songhay migrated from the east to the lower Niger River in present-day Mali around the eight century, where they established their capital at Gao. After a period of Malian domination, by the middle of the fourteenth century they had thrown off their

overlords. In , Ahmad al-Mansur decided the time was right to move against the Songhay. That year an exiled Songhay courtier named Wuld Kirinfil appeared in Marrakech, claiming to be the rightful ruler of the Songhay who had been driven into exile by the usurper, his younger brother, Ishaq IIâ€™a claim that most historians later dismissed. Ishaq had come to power in a bloody civil war a year earlier and was still consolidating his power. Al-Mansur determined to use Wuld in a pretext for war over the long-contested salt mine of Taghaza. The Moroccan sultan soon had his casus belli. Before he could proceed, the sultan felt the need for the backing of the senior religious and military leaders of the land. At a meeting at the royal palace in Marrakech, he quickly found doubters in their ranks. Many pointed to the difficulties of desert crossing and conducting military operations so far from home. They argued about the cost of maintaining an occupation force in this distant land. And several religious leaders objected to the notion of one Muslim state making an unprovoked attack against another. Al-Mansur artfully addressed each concern. In the end, he argued that the conquest would enrich his realm, both with the natural wealth of the land, namely gold, and also through vast new converts to Islam. It would make Morocco a great power among the Mediterranean states. As usual, he had his way. The expedition reflected certain lessons from past experiences in the desert. The soldiers and technicians, the camels, the horses, all were picked for their sturdiness and reliability; and no expense was spared in its provisioning. Accounts of the composition of the expedition vary but may be estimated at approximately six thousand soldiers and support personnel. These were sub-divided into the following: The cavalry consisted of a corps of two thousand, the best of which were five hundred sipahis, mainly renegades, mounted on horses and also equipped with the arquebus, and another fifteen hundred mounted lancers from the most loyal tribes, probably Maqil Arabs. The support personnel included six hundred engineers, one thousand camel drivers, and an unspecified number of additional support personnel, such as cannoniers, medical staff, cooks, guides, and so forth. Wuld Kirinfil was along as the chief guide. On the other hand, the venture revealed curious choices, beginning with the commander. While the sultan had many more experienced commanders, men alongside whom he had fought past battles, he chose an untested palace eunuch, Judar, to be his commander. Second, the army was a heterogeneous group of ethnicities and language. Spanish, it would turn out, would be the lingua franca of the officer corps. Finally, many if not most of the soldiers were not volunteers and few had any real desert experience. As events would show, he eventually did so, and he delivered to his master a brilliant victory, Timbuktu, and an empire along the Niger bend. History does not leave us much about Judar Pasha. He was described as a short, blue-eyed Andalusian who was born around in Cuevas, Granada. Captured as a boy by a raiding party of corsairs, Judar was castrated and raised as a eunuch in the royal palace of Marrakech. The eunuch had no family, and he was entirely dependent upon the ruler for whatever wealth and property that he might be permitted. Judar had apparently earned his way out of palace drudgeries through leading several tax enforcement missions in the countryside. By his mid-twenties, Judar had risen to the command of the Andalusian contingent of the army. Unaware of the scientific advancements of the gunpowder age, and confident that the desert would protect them from the Arabs and the Berbers, the Songhay were complacent. They made little effort to gather intelligence about the Moroccan intentions. The Moroccan army departed Marrakech amid great fanfare on October 16, , and they subsequently traveled down one of the busiest caravan networks. However, their arrival in Songhay lands in late February came as a complete surprise in Gao. Moreover, the Songhay had no understanding of their foe. Had they any clue, the Songhay leaders might have considered just how ill-suited their forces were to stand toe-to-toe with the Moroccans on open ground. The Songhay weapons and tactics had not changed in hundreds of years. Their soldiers were equipped with lances, arrows, spears and cudgels; battles were always the same: These methods had been good enough in the past against their neighbors, so there was no impetuous to change. Though he had to scramble, in a few weeks Ishaq managed to assemble a substantial force. The size of Songhay army cannot be estimated with any degree of reliability, since historians disagree on the numbers. To level the playing field with the technologically-superior Moroccans, the Songhay king had a couple of secret weapons. His men had assembled a thousand head of cattle. Someone had determined that driving a herd before the army might shield the warriors from gunfire and perhaps break up the Moroccan formation. And the king had brought with him every shaggy fetish, shaman, magician, sorcerer, and witch doctor in Gao, and others besides. He was

taking no chances.

Chapter 4 : Category:Unknown-importance Benin articles - Wikipedia

*Askia Ishaq II was ruler of the Songhai Empire from to This is a list of heads of state, government leaders, and other rulers in the year Africa Buganda - Suuna I of Buganda, King of Buganda () Ethiopian Empire - Sarsa Dengel () Kingdom of Kongo.*

Basil Davidson and the Culture of the African State<sup>1</sup> Peter Ekeh<sup>2</sup> Basil Davidson was introduced to the toils of African scholarship through taxing experiences of practising journalism in South Africa in the post-war formative years of apartheid see Davidson and in the even tougher environment of opposition journalism that exposed the most horrendous forms of European oppression of Africans in the Portuguese colonies of Angola, Mozambique, and Guinea Bissau. Davidson had few sympathizers and no companions among those of his powerful British countrymen and women who provided definitive standards of what were proper and acceptable in African studies. Morel and Basil Davidson so abundantly shared with each other. Like the ogres of the tales of northern Uganda, unprovoked, Western scholars seek out peoples living in peace, and heap insults on their heads. These ideologies of imperialism were ultimately reducible to an article of faith that underlined the work of the intellectual agencies of imperialism. That was why it was acceptable to govern colonial Africa in ways that would be objectionable in Europe. The administration of this quarter of the [British] Empire [lying within the tropics] cannot be conducted on the principle of self-government as that phrase is understood by whitemen. It must be more or less in the nature of an autocracy which leaves with rulers full responsibility for the prosperity of the ruled. The administration of India, where this aspect of the question has long been appreciated, is among the successes of which the British people is most justly proud. The work done by England in Egypt is another proof of our capacity for autocratic rule Lady Lugard Unlike most established Western scholars of the slave trade who regarded it as a natural economic transaction and were pleased to treat the victims of the evil trade as economic goods, Davidson saw the African slave trade as an unjust and irresponsible turn of events in the normal and decent relations between European nations and African peoples and nations over the course of several centuries, following Portuguese explorations in Atlantic Africa. He assessed the slave trade in human terms and weighed its consequences on the scales of human history. Before the publication of *Black Mother* in , the slave trade was largely treated as an aspect of European and American international trade which obtained its human commodities from Africa. Basil Davidson added much value to the scholarship of the slave trade by examining its harmful consequences for existing African states and societies. Basil Davidson helped to redirect the course of African studies in a more dramatic way other than through the means of such nuanced moral reevaluation of Africans and their cultures. Well up to the s, the view that Africans had their own history -- outside of their contact with Europeans -- was widely and authoritatively discouraged. Colonial social anthropology was adamant in its rejection of such a viewpoint. Radcliffe-Brown of Oxford University, taught his followers that unlike the situation in Europe, "We cannot have a history of African institutions" Radcliffe-Brown Dominating the methodology of African studies well up to the s, colonial social anthropology contended that Africans and their cultures were best studied by adopting and adapting the tools of the natural sciences. They propagated the view that the human sciences of history and philosophy, which they thought were especially invented for the mastery of European civilizations, were inappropriate for the study of African societies. But at present there is none, or very little: It is important to note that biological naturalism as a model for human societies was already discredited in Europe before colonial anthropologists applied it to Africa. However, there is very little room for social change in the societies which this analogy begat for colonial social anthropology. The organismic paradigm also disallowed any comparisons between imperial Europe and colonized Africa. Thus, the influential editors of *African Political Systems* saw no use in their African studies for the comparative insights provided by European political philosophy Fortes and Evans-Pritchard, Freed from institutional prejudices that European imperialism had implanted into its intellectual agencies, Davidson shed new light on ancient African societies and offered a fresh interpretation of African history. The inclusion of the civilizations of the Sahara, Egypt, and Kush in his work enabled Davidson to lend respect to the chronological time-depth of African history,

reckoned in millennia rather than in centuries see, e. The dramatic degeneration of the Sahara "from its green age of pioneering agriculture and animal husbandry to its subsequent fateful desiccation that has laid waste a huge portion of Africa" is an important item of genuine African studies whose inclusion in the panorama of African history was successfully espoused by Davidson. Nor did he bow to the vigorous campaign by prominent schools of history in his homeland that sought to separate ancient Egypt from African history. The history of Black Africa will remain suspended in air and cannot be written correctly until African historians dare to connect it with the history of Egypt. He apparently wanted to construct a foil for the graciousness of European civilization. His full outburst was as follows: Perhaps, in the future, there will be some African history to teach. The rest is largely darkness, like the history of pre-European, pre-Columbian America Please do not misunderstand me. Even so, documents exist; in the Western Sudan, for example, the Kano chronicle provides information about ten centuries old But Trevor-Roper is, in a sense that he will not admit, perfectly correct: For their histories, in Africa, for example, were of no use to the European historian -- not being reified, they could not be endlessly mined for the sake of either the academic specialist or the establishment he represented. Davidson was insistent that knowledge of the African past would help us in the appreciation of the African present. Writing in about the purpose of his first two major works in African history, Davidson However, by the late s, Davidson could painfully see that there was a glaring historical dissonance between a rich history of ancient African states in pre-European times and the wretched performances of African postcolonial states in modern times. In the first of these, which I called the Ancient Model, it was maintained that Greece had originally been inhabited by Pelasgian and other primitive tribes. According to the second view, the Aryan Model, Greek civilization was the result of cultural mixture following a conquest from the north by Indo-European-speaking Greeks. Ancient Greek history was revised precisely because Africa was no longer acceptable as the worthy source of Greek civilization. A related fragment of this ideological package is the separation of the history of Egypt from the African experience against which Cheika Diop protested. And so the historian, emerging from the study of past centuries when Africa generally knew no such misery and crisis meets questions not to be avoided. What explains this degradation from the hopes and freedoms of newly regained independence? Where did the liberators go astray? In it, Davidson was intensely self-reflective, betraying shades of doubts about the boundless enthusiasm in his previous interpretations of the African state. He did offer an explanation for the failure of postcolonial states in Africa to measure up to the high standards of their predecessors in ancient times. Instead, Davidson blames the abnormalities of modern state formation in Africa on the advent of European imperialism and its powers to alienate colonial societies from the traditional virtues of ancient Africa. He also blamed these modern failures on the structure of African nationalism that unwisely appropriated the vices of the colonial state. Africa and the Curse of the Nation-State refutes any claim that Africa is condemned to endless political and economic turmoil as a consequence of any inherent defect in African culture or indigenous African politics. He asserts that indigenous political systems with checks and balances on power were evolving in the years before Europe intruded in Africa and that contemporary Africans can draw on their own experience to develop grass-roots political structures appropriate to Africa. Davidson blames many of the political weaknesses of Africa on the pace of change and the alienation of political structures from the lives and needs of the population. He points out that it has not always worked well, even in Europe, and that the prototypical European nation-states, England and France, are evolving within the context of the E. Davidson pins his hopes for the future of Africa on more participatory political structures, recognizing real differences through decentralized federal structures that will be based on the realities of Africa rather than some colonial legacy. Davidson shows how the nation-state has contributed to the evolution of Europe but not without catastrophic consequences most dramatically exemplified by the second world war. Europe is adjusting and may avoid self-destruction. He emphasizes the need for African nations to be governed on the basis of their own moral principles derived from popular participation in government that will eventually dissolve the artificial boundaries of nation-states. There may be set-backs but there is also evidence of positive change. Liberation thus led to its own denial. Liberation led to alienation Davidson However, most of the ailments that Davidson includes in these constructs were already evident in African statecraft before the advent of

Western European imperialism at the end of the nineteenth century. While I do not deny the existence of paralyzing flaws in post-colonial African statecraft that Davidson so capably identifies, I doubt that European imperialism is their point of origin. It is more likely that European imperialism accelerated the crisis of the culture of the African state. This is the notion that the character of modern African states dates from contacts established with European imperialists in the late nineteenth century. This assumption has been fueled by the practice of African social science that has hinged its scholarship on the events of European imperialism of the late nineteenth century and the twentieth century, leading to the questionable notion that the colonial state is an entirely new social formation in the history of the African state. On closer inspection of African history, it will be established that the essential character of the colonial state, as well as that of the post-colonial state, is remarkably close to the behaviours of most African states in the two centuries before the arrival of Western European imperialism in Africa in the late 19th century. By this time, many African states had significantly degenerated from the classic norms of state behaviors in ancient times. A rapid deterioration had It is an aspect of African history with which Basil Davidson was fully familiar but one whose significance is badly understated in his historical analysis of the African state. It is my argument in this Lugard Lecture that the degeneration from the noble norms of governance in ancient African states followed from the fateful impact of the invasions and conquests by Arabs in the Sahara and sub-Saharan Africa. African history will continue to pay a heavy price for its failure to recognize that the Arab invasions and occupation of North Africa and the Sahara in the last fourteen centuries have had a greater moment for the African historical experience than European imperialism of the nineteenth and twentieth centuries. The Arab incursion into Africa not only disrupted the African historical experience; it has also reconfigured the geopolitics of the continent. If such statements appear unusual and surprising, it is so because the dominant narratives of African historiography have unwisely treated African history as an exclusive subset of European history. Perhaps we should begin with a large comparative context: Africa has borne the brunt of the expansion of Islam. Following the death of Prophet Mohammed in C. In contrast, the westward expansion of Islam into Africa was accompanied by invading Arabs who repopulated North Africa and absorbed the civilizations of the ancient Egyptians, Phoenicians and of other Mediterranean cultures of North Africa. By the 13th century, some six centuries into the Arab conquests and occupation of North Africa and the Sahara, the changed geopolitical realities of the continent had yielded to a new Arab geography of Africa which persists to the present time and which was adopted by the Europeans on their arrival on the African continent. The Sahara spreads into the Maghreb as well as into large areas to its south. A great deal of the achievements of Arab civilization and culture, since the expansion of Islam and Arab populations to North Africa beginning in the middle decades of seventh century, C. To the Arabs, the rest of the African continent, south of the Sahel, was the Sudan – the land of the Blacks. Significantly, Arab conquests crushed the traditions of statehood that had emerged from early Christianity of the Coptic Church in Northeast Africa. Coptic Egypt was the first to fall to Arab military forces who invaded and occupied Egypt in C. Christian Nubia, successor to the Kush civilization of great antiquity, fell to Muslim Arabs in , leaving Ethiopia as the sole Coptic state to survive Arab invasions of Northeast Africa. But the most problematic impact of Arab conquests in Africa was in West Africa where the outcomes of the contentious relationship between Morocco and Songhai reshaped the culture of African states in significant ways, persisting into our modern times. Songhai was the beneficiary of the history and traditions of a well coordinated state enterprise that spanned close to a millennium in the Western Sudan. As a state organization, Songhai inherited the principles of government that the pagan state of Ghana c. Ghana, Mali, and Songhai exploited their opportunities near the edges of the Sahara to build a state system that was heavily reliant on international trade across the vast Sahara. But all three of them also emphasized internal stability and justice in their public affairs. These were states that were clearly on the side of their citizens, not ones inclined to sacrifice the welfare of their peoples for the comfort of friendship with foreign potentates. Its successor, Mali, was from its beginning a Muslim state. Both of these African states were well liked by Maghreb Arabs. Some details of the dispute between Morocco and Songhai in the last two decades of the 16th century will reveal how much its violent resolution contributed to the perennial crisis of the African state afterwards. In these conditions trade flourished and foreigners settled and conducted business in the Sudan"

Levtzion While Arab scholars and travelers were fond of Ghana and Mali, earlier versions of these triple civilizations of the Western Sudan, they were increasingly intolerant towards Songhai on whose powers they clearly had designs and whose territorial extent many Arab states envied. Militarily, Songhai was defeated very badly.

*Askia Ishaq II topic. Askia Ishaq II was ruler of the Songhai Empire from to Ishaq came to power in a long dynastic struggle following the death of the long-ruling Askia Daoud.*

Niger is bordered by Libya to the northeast, Chad to the east, Nigeria and Benin to the south, Burkina Faso and Mali to the west, and Algeria to the northwest. Niger covers a area of almost 1., km2, making it the largest country in West Africa. The countrys predominantly Islamic population of about 19 million is mostly clustered in the far south, the capital city is Niamey, located in the far-southwest corner of Niger. Niger is a country, and is consistently one of the lowest-ranked in the United Nations Human Development Index. Much of the portions of the country are threatened by periodic drought. The economy is concentrated around subsistence and some export agriculture clustered in the fertile south. Nigerien society reflects a diversity drawn from the long independent histories of its ethnic groups and regions. Historically, what is now Niger has been on the fringes of large states. Since independence, Nigeriens have lived under five constitutions and three periods of military rule, following a military coup in , Niger has become a democratic, multi-party state. A majority live in areas, and have little access to advanced education. Early human settlement in Niger is evidenced by archaeological remains. In prehistoric times, the climate of the Sahara was wet and provided favorable conditions for agriculture, in 2006, a graveyard in the Tenere desert was discovered by Paul Sereno, a paleontologist from the University of Chicago. His team discovered 5, year-old remains of a woman and two children in the Tenere Desert, the evidence along with remains of animals that do not typically live in desert are among the strongest evidence of the green Sahara in Niger. It is believed that progressive desertification around BCE pushed sedentary populations to the south and south-east. By at least the 5th century BCE, Niger became an area of trade, led by the Berber tribes from the north. This trade has made Agadez a pivotal place of the trans-Saharan trade and this mobility, which would continue in waves for several centuries, was accompanied with further migration to the south and interbreeding between southern black and northern white populations. It was also aided by the introduction of Islam to the region at the end of the 7th century, several empires and kingdoms also flourished during this era up to the beginning of colonization in Africa 2. Timbuktu 2 The town is the capital of the Timbuktu Region, one of the eight administrative regions of Mali. It had a population of 54, in the census, starting out as a seasonal settlement, Timbuktu became a permanent settlement early in the 12th century. After a shift in trading routes, Timbuktu flourished from the trade in salt, gold, ivory and it became part of the Mali Empire early in the 14th century. In the first half of the 15th century the Tuareg tribes took control of the city for a period until the expanding Songhai Empire absorbed the city in A Moroccan army defeated the Songhai in , and made Timbuktu, rather than Gao, the invaders established a new ruling class, the Arma, who after became virtually independent of Morocco. However, the age of the city, during which it was a major learning and cultural center of the Mali empire, was over. Different tribes governed until the French took over in , a situation that lasted until it became part of the current Republic of Mali in , presently, Timbuktu is impoverished and suffers from desertification. Several notable historic writers, such as Shabeni and Leo Africanus, have described Timbuktu and these stories fueled speculation in Europe, where the citys reputation shifted from being extremely rich to being mysterious. This reputation overshadows the town itself in times, to the point where it is best known in Western culture as an expression for a distant or outlandish place. French spelling often appears in reference as Tombouctou. As well as its spelling, Timbuktus toponymy is still open to discussion, the word itself consisted of two parts, tin and butu. Africanus did not explain the meaning of this Butu, Heinrich Barth wrote, The town was probably so called, because it was built originally in a hollow or cavity in the sand-hills. Hence, Timbuktu would mean place covered by small dunes, looking after their belongings was a slave woman of theirs called Tinbuktu, which in their language means lump. The meaning hidden could point to the location in a slight hollow. A survey of the area by Susan and Roderick McIntosh in identified several Iron Age sites along the el-Ahmar, an ancient wadi system that passes a few kilometres to the east of the modern town 3. It is bordered by Togo to the west, Nigeria to the east, the majority of its population lives on the small southern coastline of the Bight of Benin,

part of the Gulf of Guinea in the northernmost tropical portion of the Atlantic Ocean. The capital of Benin is Porto-Novo, but the seat of government is in Cotonou, Benin covers an area of , square kilometers and its population in was estimated to be approximately Benin is a nation, highly dependent on agriculture, with substantial employment. The official language of Benin is French, however, indigenous languages such as Fon and Yoruba are commonly spoken. The largest religious group in Benin is Roman Catholicism, followed closely by Islam, Vodun and this region was referred to as the Slave Coast from as early as the 17th century due to the large number of slaves shipped to the New World during the Trans-Atlantic slave trade. After slavery was abolished, France took over the country and renamed it French Dahomey, in , Dahomey gained full independence from France, and had a tumultuous period with many different democratic governments, many military coups and military governments. A Marxistâ€”Leninist state called the Peoples Republic of Benin existed between and , in , it was replaced by the current multi-party Republic of Benin. During the colonial period and at independence, the country was known as Dahomey, on 30 November it was renamed to Benin, after the body of water on which the country liesâ€”the Bight of Beninâ€”which, in turn, had been named after the Benin Empire. The country of Benin has no connection to Benin City in modern Nigeria, the form Benin is the result of a Portuguese corruption of the city of Ubinu. The new name, Benin, was chosen for its neutrality, the current country of Benin combines three areas which had different political and ethnic systems prior to French colonial control. Before , there were a few important city states along the coast, the situation changed in the s and early s as the Kingdom of Dahomey, which was of Fon ethnicity, was founded on the Abomey plateau and began taking over areas along the coast. The Dahomey Kingdom was known for its culture and traditions, young boys were often apprenticed to older soldiers, and taught the kingdoms military customs until they were old enough to join the army. This emphasis on preparation and achievement earned Dahomey the nickname of black Sparta from European observers. Court protocols, which demanded that a portion of war captives from the many battles be decapitated, decreased the number of enslaved people exported from the area. The number went from , people per decade in the s to 24, per decade by the s, the decline was partly due to the banning of the trans-Atlantic slave trade by Britain and other countries. This decline continued until , when the last slave ship departed from the coast of the present-day Benin Republic bound for Brazil, a former Portuguese colony, the capitals name Porto-Novo is of Portuguese origin, meaning New Port 4. Songhai Empire â€” The Songhai Empire was a state that dominated the western Sahel in the 15th and 16th century. At its peak, it was one of the largest states in African history, the state is known by its historiographical name, derived from its leading ethnic group and ruling elite, the Songhai. Initially, the empire was ruled by the Sonni dynasty, during the second half of the 13th century, Gao and the surrounding region had grown into an important trading center and attracted the interest of the expanding Mali Empire. Mali conquered Gao towards the end of the 13th century, Gao would remain under Malian hegemony until the late 14th century, but as the Mali Empire started to disintegrate, the Songhai reasserted control of Gao. Songhai rulers subsequently took advantage of the weakened Mali Empire to expand Songhai rule, under the rule of Sonni Ali, the Songhai surpassed the Malian Empire in area, wealth, and power, absorbing vast areas of the Mali Empire and reached its greatest extent. A series of plots and coups by Askias successors forced the empire into a period of decline, however, the empire experienced a period of stability and a string of military successes during the reign of Askia Daoud. Ahmad al-Mansur, the Moroccan sultan at the time, demanded tax revenues from the salt mines. Askia Daoud responded by sending a large quantity of gold as gift in an attempt to appease the sultan, Askia Ishaq II ascended to power in a long dynastic struggle following the death of Askia Daoud. He would be the last ruler of the empire, after the disastrous defeat at the Battle of Tondibi, the Songhai Empire collapsed. The Dendi Kingdom succeeded the empire as the continuation of Songhai culture, in ancient times there were several different groups of people that collectively formed the Songhai identity. Among the first people to settle in the region of Gao were the Sorko people, the Sorko fashioned boats and canoes from the wood of the cailcedrat tree and fished and hunted from their boats and provided water-borne transport for goods and people. Another group of people moved into the area to exploit the Nigers resources were the Gow people. The Gow were hunters and specialized in hunting animals such as crocodile. The other known group of known to have inhabited the area were the Do people. They were farmers who raised crops in

the lands bordering the river. Sometime before the 10th century, these settlers were subjugated by more powerful, horse-riding Songhai speakers. All these groups of people began to speak the same language and they 5. The city is located on the River Niger, km east-southeast of Timbuktu on the bank at the junction with the Tilemsi valley. For much of its history Gao was an important commercial centre involved in the trans-Saharan trade, in the 9th century external Arabic writers described Gao as an important regional power and by the end of the 10th century, the local ruler was said to be a Muslim. The Empire collapsed after the Moroccan invasion in and the invaders chose to make Timbuktu their capital, by the time of Heinrich Barths visit in , Gao had declined to become an impoverished village with huts constructed from matting. In , the commune had a population of 86, The sprawling town is the largest in eastern Mali and it is connected to the capital, Bamako at the western end of Mali, by km of paved road. In the Wabaria bridge was inaugurated to replace the service across the Niger. The bridge was constructed by the China State Construction Engineering Corporation and financed by the Islamic Development Bank, the town is strategically placed with road links to the desert Kidal Region to the north and to Niamey, the capital of Niger, to the south. The road to the runs along the left bank of the river. The town of Ansongo is km from Gao, the border with Niger is just south of the village of Labbezanga, a distance of km. There are also ferry services on the Niger River. A service between Gao and Koulikoro, a distance of km, is managed by the Compagnie Malienne de Navigation and it usually operates from the end of July, after the annual rains when there is sufficient water in the river, until mid November. Smaller boats are able to operate for a season between Bourem and Ansongo. In the census, the population of the commune was 52, At its peak under his reign, the Songhai Empire encompassed the Hausa states as far as Kano and his policies resulted in a rapid expansion of trade with Europe and Asia, the creation of many schools, and the establishment of Islam as an integral part of the empire. Due to his efforts, Songhai experienced a cultural revival it had never witnessed before, after Sunni Ali Ber died, Sunni Baru, his son and intended successor, was challenged by Muhammad because he was not seen as a faithful Muslim. Instead of organizing the empire along Islamic lines, he tempered and improved on the model by instituting a system of bureaucratic government unparalleled in Western Africa. In addition, Askia established standardized trade measures and regulations, initiated the policing of trade routes and he was overthrown by his son, Askia Musa, in Fratricide "Fratricide is the act of a person, directly or via use of either a hired or an indoctrinated intermediary that ultimately results in the killing of their brother. However, the context of the crime becomes markedly different when seen from the angle,1. Arjuna was oath-bound to avenge the death of his only son, while Arjuna was blissfully unaware that Karna was his own blood-brother, the latter was apprised of the same by their common mother Kunti. And hence, even though he was privy to the bond of brotherhood, if not that the seed of destruction carried in the heart of one brother was sowed and reaped to the full by the hand of another. When a new Sultan ascended to the throne he would all of his surviving brothers. The largest killing took place on the succession of Mehmet III when 19 of his brothers were killed and buried with their father, the aim was to prevent civil war. Reflecting public disapproval, his successor Ahmed I abandoned the practice, replacing it with life imprisonment in the Kafes, in the Mughal Empire, fratricides often occurred as a result of wars of succession. Shah Jahan had his eldest brother Khusrau Mirza killed in , shah Jahan also had his brother Shahriyar killed in Shah Jahans son, Dara Shikho was assassinated by four of his brother Aurangzebs henchmen in front of his son on the night of 30 August The events in the Greek tragedy Antigone unfold due to the war between the princely brothers, Eteocles and Polyneices, who killed each other in combat. Polyneices had challenged his brothers claim to the throne of the city Thebes, Eteocles fought for Thebes to defend the city against Polyneices and his army. The two killed one another by each stabbing the other in the heart, Ashoka, also known as Chand-Ashoka, killed his real brothers as punishment for the kingss death and quarrel for the kingdom. Later on Ashoka conquered Greater India entire, before he adopted Buddhism and forsook war 8. An ISBN is assigned to each edition and variation of a book, for example, an e-book, a paperback and a hardcover edition of the same book would each have a different ISBN. The ISBN is 13 digits long if assigned on or after 1 January , the method of assigning an ISBN is nation-based and varies from country to country, often depending on how large the publishing industry is within a country. Occasionally, a book may appear without a printed ISBN if it is printed privately or the author does not follow the usual ISBN

procedure, however, this can be rectified later. For example, the edition of Mr.

**Chapter 6 : Askia Ishaq II | Revolv**

*Askia Ishaq II offered the Moroccan invaders , pieces of gold and 1, slaves on the condition that they leave Songhai and withdraw to Marrakech. When Sultan Mulay Ahmad heard that Jawdar Pasha was inclined to accept the peace offering, he replaced him with Mahmud Pasha, who fought and defeated Ishaq II late in*

Morocco – Morocco, officially known as the Kingdom of Morocco, is a sovereign country located in the Maghreb region of North Africa. Geographically, Morocco is characterized by a mountainous interior, large tracts of desert. Morocco has a population of over 30 million. The Marinid and Saadi dynasties continued the struggle against foreign domination, the Alaouite dynasty, the current ruling dynasty, seized power in 1666. In 1912 Morocco was divided into French and Spanish protectorates, with a zone in Tangier. Morocco annexed the territory in 1956, leading to a war with indigenous forces until a cease-fire in 1962. Peace processes have thus far failed to break the political deadlock, Morocco is a constitutional monarchy with an elected parliament. The King of Morocco holds vast executive and legislative powers, especially over the military, foreign policy, the king can issue decrees called dahirs which have the force of law. He can also dissolve the parliament after consulting the Prime Minister, Morocco's predominant religion is Islam, and the official languages are Arabic and Tamazight. The basis of Morocco's English name is Marrakesh, its capital under the Almoravid dynasty, the origin of the name Marrakesh is disputed, but is most likely from the Berber words amur akush or Land of God. The English name Morocco is an anglicisation of the Spanish Marruecos, the area of present-day Morocco has been inhabited since Paleolithic times, sometime between 100,000 and 90,000 BC. During the Upper Paleolithic, the Maghreb was more fertile than it is today, twenty-two thousand years ago, the Aterian was succeeded by the Iberomaurusian culture, which shared similarities with Iberian cultures. Skeletal similarities have been suggested between the Iberomaurusian Mechta-Afalou burials and European Cro-Magnon remains, the Iberomaurusian was succeeded by the Beaker culture in Morocco.

2. Draa River – Dra is also the abbreviation for the constellation Draco. It flows from the High Atlas mountains south-ward to Tagounite and from Tagounite mostly westwards to the Atlantic Ocean somewhat north of Tan-Tan, most of the year the part of the Draa after Tagounite falls dry. The water from the Draa is used to irrigate palm groves, the inhabitants of the Draa are called in Arabic Drawa, in Shilha Idrawiyn, the most famous Drawi undoubtedly being Sultan Mohammed ash-Sheikh. Outside of the Draa region this name is used to refer to the dark skinned people of Draa which make up the largest portion of its inhabitants. In the first half of the 20th century the Draa lowest course marked the boundary between the French protectorate of Morocco and the area under Spanish rule, about 100,000 people live in the valley of the Draa, which measures 23,000 square kilometres. The valley corresponds with the province of Zagora, created in 1912, in the province there are 23 villages and two towns, Zagora and Agdz. The village of Tamegroute, near Zagora, is known for its Zawiya. In the fossilized fauna were numerous organisms previously thought to have died out after the mid-Cambrian and this statue is possibly the oldest human figurine ever found. It dates back more than three hundred thousand years, from all main periods of the prehistory of the Sahara rock-engravings and rock-paintings have been found. The necropolis is the largest of North Africa and consists of several kilometers of tumuli and it is one of the few sites where not just rock-drawings but also rock-paintings were found. An extensive investigation into the date and origin of its inhabitants has yet to be made. The Punic text of the record of this journey was engraved in the Temple of Chronos at Carthage, there is only one Greek version, dating perhaps to the 3rd century B. Having visited the Carthaginian colonies of the Atlas in Morocco, Hanno proceeded southward, on the banks nomads, the Lixites, were feeding their flocks. We stayed for some time with people and made friends with them. Upstream from them lived the unfriendly Ethiopians whose land is full of wild beasts and they also say that about these mountains dwell the strange-looking Troglodytes

3. The empire was founded by Sundiata Keita and became renowned for the wealth of its rulers, the Manding languages were spoken in the empire. The Mali Empire was the largest in West Africa and profoundly influenced the culture of West Africa through the spread of its language, laws and customs. By the 6th century AD, the lucrative trade in gold, salt and slaves had begun. There are a few references to Mali in early written literature and this area was composed of

mountains, savannah and forest providing ideal protection and resources for the population of hunters. During the height of Sundiata's power, the land of Manden became one of its provinces, the Manden city-state of Ka-ba served as the capital and name of this province. From at least the beginning of the 11th century, Mandinka kings known as faamas ruled Manden from Ka-ba in the name of the Ghanas, Wagadou's control over Manden came to a halt after internal instability led to its decline. The tiny kingdom of Niani was one of several in the Kri area of Manden, in approximately the Sosso kingdom of Kaniaga, a former vassal of Wagadou, began conquering the lands of its old masters. According to Niane's version of the epic, during the rise of Kaniaga and he was the son of Niane's faama, Nare Fa. The child of this received the first name of his mother. Combined in the spoken language of the Mandinka, the names formed Sondjata, Sundjata or Sundiata Keita. He also states that Djata or Jatah means lion, Prince Sundjata was prophesied to become a great conqueror.

4. Songhai Empire – The Songhai Empire was a state that dominated the western Sahel in the 15th and 16th century. At its peak, it was one of the largest states in African history, the state is known by its historiographical name, derived from its leading ethnic group and ruling elite, the Songhai. Initially, the empire was ruled by the Sonni dynasty, during the second half of the 13th century, Gao and the surrounding region had grown into an important trading center and attracted the interest of the expanding Mali Empire. Mali conquered Gao towards the end of the 13th century, Gao would remain under Malian hegemony until the late 14th century, but as the Mali Empire started to disintegrate, the Songhai reasserted control of Gao. Songhai rulers subsequently took advantage of the weakened Mali Empire to expand Songhai rule, under the rule of Sonni Ali, the Songhai surpassed the Malian Empire in area, wealth, and power, absorbing vast areas of the Mali Empire and reached its greatest extent. A series of plots and coups by Askia's successors forced the empire into a period of decline, however, the empire experienced a period of stability and a string of military successes during the reign of Askia Daoud. Ahmad al-Mansur, the Moroccan sultan at the time, demanded tax revenues from the salt mines. Askia Daoud responded by sending a large quantity of gold as gift in an attempt to appease the sultan, Askia Ishaq II ascended to power in a long dynastic struggle following the death of Askia Daoud. He would be the last ruler of the empire, after the disastrous defeat at the Battle of Tondibi, the Songhai Empire collapsed. The Dendi Kingdom succeeded the empire as the continuation of Songhai culture, in ancient times there were several different groups of people that collectively formed the Songhai identity. Among the first people to settle in the region of Gao were the Sorko people, the Sorko fashioned boats and canoes from the wood of the caïcedrat tree and fished and hunted from their boats and provided water-borne transport for goods and people. Another group of people moved into the area to exploit the Niger's resources were the Gow people. The Gow were hunters and specialized in hunting animals such as crocodile. The other known group of people known to have inhabited the area were the Do people. They were farmers who raised crops in the lands bordering the river. Sometime before the 10th century, these settlers were subjugated by more powerful, horse-riding Songhai speakers. All these groups of people began to speak the same language and they

5. The city is located on the River Niger, km east-southeast of Timbuktu on the bank at the junction with the Tilemsi valley. For much of its history Gao was an important commercial centre involved in the trans-Saharan trade, in the 9th century external Arabic writers described Gao as an important regional power and by the end of the 10th century, the local ruler was said to be a Muslim. The Empire collapsed after the Moroccan invasion in and the invaders chose to make Timbuktu their capital, by the time of Heinrich Barth's visit in , Gao had declined to become an impoverished village with huts constructed from matting. In , the commune had a population of 86, The sprawling town is the largest in eastern Mali and it is connected to the capital, Bamako at the western end of Mali, by km of paved road. In the Wabaria bridge was inaugurated to replace the service across the Niger. The bridge was constructed by the China State Construction Engineering Corporation and financed by the Islamic Development Bank, the town is strategically placed with road links to the desert Kidal Region to the north and to Niamey, the capital of Niger, to the south. The road to the runs along the left bank of the river. The town of Ansongo is km from Gao, the border with Niger is just south of the village of Labbezanga, a distance of km. There are also ferry services on the Niger River. A service between Gao and Koulikoro, a distance of km, is managed by the Compagnie Malienne de Navigation and it usually operates from the end of July, after the annual rains when there is sufficient water in the river, until

mid November. Smaller boats are able to operate for a season between Bourem and Ansongo. In the census, the population of the commune was 52, Daoud came to power unopposed following the death of his brother Askia Ishaq I in , the Empire continued to expand under Daouds rule, and saw little internal strife. He organised a series of campaigns against tributary territories of his large empire. The Songhai forces were successful, but in the " campaign against the Mossi. In " troops of Mulay Muhammad al-Shaykh, the sultan of Marrakesh captured the salt mines of Taghaza, soon after his accession in Sultan Ahmad I al-Mansur of Morocco demanded the tax revenues from the salt mines. Ashiya Dawud responded by sending a large quantity of gold as a gift, Daouds death began a struggle for succession that critically weakened the Empire and prepared the way for the Moroccan invasion by the troops of Sultan Ahmad I al-Mansur Saadi. Also available from Aluka but requires subscription 7. Dynasty " A dynasty is a sequence of rulers from the same family, usually in the context of a feudal or monarchical system but sometimes also appearing in elective republics. The dynastic family or lineage may be known as a house, historians periodize the histories of many sovereign states, such as Ancient Egypt, the Carolingian Empire and Imperial China, using a framework of successive dynasties. As such, the dynasty may be used to delimit the era during which the family reigned and to describe events, trends. The word dynasty itself is often dropped from such adjectival references, until the 19th century, it was taken for granted that a legitimate function of a monarch was to aggrandize his dynasty, that is, to increase the territory, wealth, and power of his family members. The longest-surviving dynasty in the world is the Imperial House of Japan, dynasties throughout the world have traditionally been reckoned patrilineally, such as under the Frankish Salic law. Succession through a daughter when permitted was considered to establish a new dynasty in her husbands ruling house, however, some states in Africa, determined descent matrilineally, while rulers have at other times adopted the name of their mothers dynasty when coming into her inheritance. It is also extended to unrelated people such as poets of the same school or various rosters of a single sports team. A ruler in a dynasty is referred to as a dynast. But the marriage of his younger brother Prince Friso to Mabel Wisse Smit in lacked government support, thus Friso forfeited his place in the order of succession, lost his title as a Prince of the Netherlands, and left his children without dynastic rights. In historical and monarchist references to formerly reigning families, a dynast is a member who would have had succession rights, were the monarchys rules still in force. Even since abolition of the Austrian monarchy, Max and his descendants have not been considered the rightful pretenders by Austrian monarchists, nor have they claimed that position. The term dynast is sometimes used only to refer to descendants of a realms monarchs. The term can therefore describe overlapping but distinct sets of people, yet he is not a male-line member of the royal family, and is therefore not a dynast of the House of Windsor. Yet a clause of the English Act of Settlement remained in effect at that time and that exclusion, too, ceased to apply on 26 March , with retroactive effect for those who had been dynasts prior to triggering it by marriage to a Catholic 8. An ISBN is assigned to each edition and variation of a book, for example, an e-book, a paperback and a hardcover edition of the same book would each have a different ISBN. The ISBN is 13 digits long if assigned on or after 1 January , the method of assigning an ISBN is nation-based and varies from country to country, often depending on how large the publishing industry is within a country. Occasionally, a book may appear without a printed ISBN if it is printed privately or the author does not follow the usual ISBN procedure, however, this can be rectified later. For example, the edition of Mr. Reeder Returns, published by Hodder in , has SBN indicating the publisher, their serial number. An ISBN is assigned to each edition and variation of a book, for example, an ebook, a paperback, and a hardcover edition of the same book would each have a different ISBN. The ISBN is 13 digits long if assigned on or after 1 January , a digit ISBN can be separated into its parts, and when this is done it is customary to separate the parts with hyphens or spaces. Separating the parts of a digit ISBN is also done with either hyphens or spaces, figuring out how to correctly separate a given ISBN number is complicated, because most of the parts do not use a fixed number of digits. Some ISBN registration agencies are based in national libraries or within ministries of culture, in other cases, the ISBN registration service is provided by organisations such as bibliographic data providers that are not government funded. In the United Kingdom, United States, and some countries, where the service is provided by non-government-funded organisations.

**Chapter 7 : Askia Ishaq II - Wikipedia**

*Songhai under Askia Ishaq II() was defeated by Moroccan troops at the Battle of Tondibi. The Moroccan army was unable to hold onto the empire's territories. The empire eventually broke into different states.*

Sultan is a noble title with several historical meanings. A feminine form of sultan, used by Westerners, is Sultana or Sultanah, but Turkish and Ottoman Turkish also uses sultan for imperial lady, because Turkish grammar uses the same words for women and men. However, this styling misconstrues the roles of wives of sultans, in a similar usage, the wife of a German field marshal might be styled Frau Feldmarschall. The female leaders in Muslim history are known as sultanas. Among those modern hereditary rulers who wish to emphasize their secular authority under the rule of law and these are generally secondary titles, either lofty poetry or with a message, e. A Sultan ranked below a Khan and this usage underlines the Ottoman conception of sovereign power as family prerogative. In formal address, the children were also entitled sultan, with imperial princes carrying the title before their given name. In Kazakh Khanate a Sultan was a lord from the ruling dynasty elected by clans, the best of sultans was elected as khan by people at Kurultai. See ru, In a number of states under Mongol or Turkic rule. These administrations were often decimal, using originally princely titles such as khan, malik, in the Persian empire, the rank of sultan was roughly equivalent to that of a modern-day captain in the West, socially in the fifth-rank class, styled Ali Jah 2. Ahmad al-Mansur is Ahmad al-Mansur was Sultan of the Saadi dynasty from to his death in , the sixth and most famous of all rulers of the Saadis. Ahmad al-Mansur was an important figure in both Europe and Africa in the century, his powerful army and strategic location made him an important power player in the late Renaissance period. He has been described as a man of profound Islamic learning, a lover of books, calligraphy and mathematics, as well as a connoisseur of mystical texts and he was the fifth son of Mohammed ash-Sheikh who was the first Saadi sultan of Morocco. His mother was the well-known Lalla Masuda, the two brothers spent 17 years among the Ottomans between the Regency of Algiers and Constantinople, and benefited from Ottoman training and contacts with Ottoman culture. In , Ahmads brother, Sultan Abu Marwan Abd al-Malik I Saadi, Ahmad was named his brothers successor and began his reign amid newly won prestige and wealth from the ransom of Portuguese captives. Al-Mansur began his reign by leveraging his dominant position with the vanquished Portuguese during prisoner ransom talks, shortly after, he began construction on the great architectural symbol of this new birth of Moroccan power and relevance, the grand palace in Marrakesh called El Badi, or the marvelous. Moroccos standing with the Christian states was still in flux, to do that Morocco had to control sizable gold resources of its own. Accordingly, al-Mansur was drawn irresistibly to the gold trade of the Songhai in hopes of solving Moroccos economic deficit with Europe. Ahmad al-Mansur developed friendly relations with England in view of an Anglo-Moroccan alliance, in he sent his Secretary Abd el-Ouahed ben Messaoud as ambassador to the Court of Queen Elizabeth I of England to negotiate an alliance against Spain. Ahmad al-Mansur also wrote about reconquering Al-Andalus for Islam back from the Christian Spanish, in a letter of 1 May he wrote that he also had ambitions to colonize the New World with Moroccans. He envisioned that Islam would prevail in the Americas and the Mahdi would be proclaimed from the two sides of the oceans, Ahmad al-Mansur had French physicians at his Court. From the early 15th to the late 16th century, it was one of the largest African empires in history. On October 16,, Ahmad took advantage of recent civil strife in the empire, though the Songhai met them at the Battle of Tondibi with a force of 40,, they lacked the Moroccans gunpowder weapons and quickly fled. Ahmad al-Mansur died of the plague in and was succeeded by Zidan Abu Maali, who was based in Marrakech, and by Abou Fares Abdallah and he was buried in the mausoleum of the Saadian Tombs in Marrakech. Morocco is Morocco, officially known as the Kingdom of Morocco, is a sovereign country located in the Maghreb region of North Africa. Geographically, Morocco is characterized by a mountainous interior, large tracts of desert. Morocco has a population of over Marinid and Saadi dynasties continued the struggle against foreign domination, the Alaouite dynasty, the current ruling dynasty, seized power in In Morocco was divided into French and Spanish protectorates, with a zone in Tangier. Morocco annexed the territory in , leading to a war

with indigenous forces until a cease-fire in Peace processes have thus far failed to break the political deadlock, Morocco is a constitutional monarchy with an elected parliament. The King of Morocco holds vast executive and legislative powers, especially over the military, foreign policy, the king can issue decrees called dahirs which have the force of law. He can also dissolve the parliament after consulting the Prime Minister, Morocco's predominant religion is Islam, and the official languages are Arabic and Tamazight. The basis of Morocco's English name is Marrakesh, its capital under the Almoravid dynasty, the origin of the name Marrakesh is disputed, but is most likely from the Berber words *amur akush* or Land of God. The English name Morocco is an anglicisation of the Spanish *Marruecos*, the area of present-day Morocco has been inhabited since Paleolithic times, sometime between 30,000 and 90,000 BC. During the Upper Paleolithic, the Maghreb was more fertile than it is today, twenty-two thousand years ago, the Aterian was succeeded by the Iberomaurusian culture, which shared similarities with Iberian cultures. Skeletal similarities have been suggested between the Iberomaurusian *Mechta-Afalou* burials and European *Cro-Magnon* remains, the Iberomaurusian was succeeded by the Beaker culture in Morocco.

4. Marrakesh – Marrakesh, also known by the French spelling *Marrakech*, is a major city of the Kingdom of Morocco. It is the fourth largest city in the country, after Casablanca, Fes and it is the capital city of the mid-southwestern region of Marrakesh-Safi. Marrakesh is possibly the most important of Morocco's four former imperial cities, the region has been inhabited by Berber farmers since Neolithic times, but the actual city was founded in 745 by Abu Bakr ibn Umar, chieftain and cousin of Almoravid king Yusuf ibn Tashfin. In the 12th century, the Almoravids built many madrasas and mosques in Marrakesh that bear Andalusian influences. The red walls of the city, built by Ali ibn Yusuf in 1071, Marrakesh grew rapidly and established itself as a cultural, religious, and trading centre for the Maghreb and sub-Saharan Africa, *Jemaa el-Fnaa* is the busiest square in Africa. After a period of decline, the city was surpassed by Fes, beginning in the 17th century, the city became popular among Sufi pilgrims for Morocco's seven patron saints, who are entombed here. Like many Moroccan cities, Marrakesh comprises an old fortified city packed with vendors and their stalls, bordered by modern neighborhoods, today it is one of the busiest cities in Africa and serves as a major economic centre and tourist destination. Tourism is strongly advocated by the reigning Moroccan monarch, Mohammed VI, despite the economic recession, real estate and hotel development in Marrakesh has grown dramatically in the 21st century. Marrakesh is particularly popular with the French, and numerous French celebrities own property in the city, Marrakesh has the largest traditional market in Morocco, with some 18 souks selling wares ranging from traditional Berber carpets to modern consumer electronics. Crafts employ a significant percentage of the population, who sell their products to tourists. The probable origin of the name Marrakesh is from the Berber words *amur akush*, the word *mur* is used now in Berber mostly in the feminine form *tamurt*. From medieval times until around the beginning of the 20th century, the name for Morocco is still Marrakesh to this day in Persian and Urdu as well as many other South Asian languages.

5. Songhai Empire – The Songhai Empire was a state that dominated the western Sahel in the 15th and 16th century. At its peak, it was one of the largest states in African history, the state is known by its historiographical name, derived from its leading ethnic group and ruling elite, the Songhai. Initially, the empire was ruled by the Sonni dynasty, during the second half of the 13th century, Gao and the surrounding region had grown into an important trading center and attracted the interest of the expanding Mali Empire. Mali conquered Gao towards the end of the 13th century, Gao would remain under Malian hegemony until the late 14th century, but as the Mali Empire started to disintegrate, the Songhai reasserted control of Gao. Songhai rulers subsequently took advantage of the weakened Mali Empire to expand Songhai rule, under the rule of Sonni Ali, the Songhai surpassed the Malian Empire in area, wealth, and power, absorbing vast areas of the Mali Empire and reached its greatest extent. A series of plots and coups by Askia's successors forced the empire into a period of decline, however, the empire experienced a period of stability and a string of military successes during the reign of Askia Daoud. Ahmad al-Mansur, the Moroccan sultan at the time, demanded tax revenues from the salt mines. Askia Daoud responded by sending a large quantity of gold as gift in an attempt to appease the sultan, Askia Ishaq II ascended to power in a long dynastic struggle following the death of Askia Daoud. He would be the last ruler of the empire, after the disastrous defeat at the Battle of Tondibi, the Songhai Empire collapsed. The Dendi Kingdom succeeded the empire as

the continuation of Songhai culture, in ancient times there were several different groups of people that collectively formed the Songhai identity. Among the first people to settle in the region of Gao were the Sorko people, the Sorko fashioned boats and canoes from the wood of the cailcedrat tree and fished and hunted from their boats and provided water-borne transport for goods and people. Another group of people moved into the area to exploit the Nigers resources were the Gow people. The Gow were hunters and specialized in hunting animals such as crocodile. The other known group of known to have inhabited the area were the Do people. They were farmers who raised crops in the lands bordering the river. Sometime before the 10th century, these settlers were subjugated by more powerful, horse-riding Songhai speakers. All these groups of people began to speak the same language and they 6. Mossi Kingdoms – The kingdoms were founded when warriors from the Mamprusi area, in modern-day Ghana moved into the area and intermarried with local people. Centralization of the political and military powers of the kingdoms begin in the 13th century, in , the French took over the kingdoms and created the French Upper Volta which largely used the Mossi administrative structure for many decades in governing the colony. Accounts of the origin of the Mossi kingdom and parts of their history are very imprecise with contradictory oral traditions that disagree on significant aspects of the story, the origin story is unique in that a woman plays a key role as the progenitor of the royal line. The origins of the Mossi state are claimed by one prominent oral tradition to come from when a Mamprusi princess left the city of Gambaga because of a dispute with her father and this event dates in different oral histories to be anytime between the 11th and the 15th centuries. Wedraogo visited his grandfather in Dagomba at the age of fifteen and was given four horses,50 cows, with these forces, Wedraogo conquered the Boussansi tribes, married a woman named Pouiriketa who gave him three sons, and built the city of Tenkodogo. His third son, Zoungrana became the ruler in Tenkodogo after Wedraogo died, Zoungrana and Pouitenga had a son, Oubri, who further expanded the kingdom by conquering the Kibissi and some Gurunsi tribes. Oubri, who ruled from around until ACE, is considered the founder of the Ouagadougou dynasty which ruled from the capital of Ouagadougou. Following Oubri, centralization and small-scale expansion of the kingdoms were the primary tasks, the Ouagadougou dynasty retained control in Ouagadougou, but the other kingdoms established by the sons of Wedraogo retained independence in Tenkodogo, Fada Ngourma, and Zondoma. War between Komdimie and Yatenga lasted for years with Yatenga eventually taking over the independent Mossi state of Zondoma. At the same time, Komdimie created a new level of authority for his sons as Dimas of separate provinces with some autonomy and this system of taking over territory and appointing sons as Dimas would last for many of the future rulers. Increasing power of the Mossi kingdoms resulted in conflicts with regional powers. The Kingdom of Yatenga became a key power attacking the Songhai Empire between and taking over Timbuktu and sacked the important trading post of Macina. When Askia Mohammad I became the leader of the Songhai Empire with the desire to spread Islam, although the Mossi forces were defeated in this effort, they resisted attempts to impose Islam. With the conquest of the Songhai by the Moroccans of the Saadi dynasty in , by the 18th century, the Mossi kingdoms had increased significantly in terms of economic and military power in the region. Foreign trade relations increased significantly throughout Africa with significant connections to the Fula kingdoms and these relations included military attacks on many times with the Mossi being attacked by a variety of African forces 7. Al-Drawi at-Tagmadert means, the man from the Draa river valley and he was particularly successful in expelling the Portuguese from most of their bases in Morocco. He also eliminated the Wattasids and resisted the Ottomans, thereby establishing a rule over Morocco. In , the Treaty of Tadla was passed between the Saadians and the Wattasids, following the Wattasid defeat in the battle of Wadi al-Abid, both dynasties agreed to their dominion on respective territories, separated by Tadla. After , and the rise in power of Araj, the brothers came into conflict with each other, Ahmad al-Araj had in effect allied himself with the Wattasids under regent Ali Abu Hassun. Mohammed ash-Sheikh could maintain his position in Southern Morocco and conquered Agadir in and other coastal towns, after the loss of Agadir, the Portuguese immediately evacuated Azamor and Safi. Eventually, brother Ahmad al-Araj fled to Tafilalet, after reorganising his army after Ottoman example he succeeded in conquering Fez in , causing the downfall of the Wattasids. In the conquest of Fez he again used European artillery, which he had used in the Fall of Agadir in He then provided an army to his son, who was able to conquer Tlemcen in , after the fall of Fez,

Ksar-el-Kebir and Asila were also evacuated in by the Portuguese. With the final victory of the Saadi and the death of Ali Abu Hassun in , Mohammed ash-Sheikh was assassinated by the Ottomans in by order of Hasan Pasha, son of Barbarossa, as he was preparing for an alliance with Spain against the Ottomans. Some Ottoman soldiers had entered into his service, claiming to be deserters. He was buried in the Saadian Tombs of Marrakech and he was succeeded by his son Abdallah al-Ghalib 8. He was the ruler of the Askiya Dynasty which had the town of Gao as its capital. Askiya Ishaq I was completely ruthless as a ruler and executed any official whom he considered as a threat, the Tarikh al-Sudan gives this description, If he imagined anyone was making the least move against the throne, he would, without exception, have him killed or banished. Askiya Ishaq I died in the town of Kukiya and was buried there and he was succeeded by his brother Askiya Dawud. Also available from Aluka but requires subscription 9. Dynasty â€” A dynasty is a sequence of rulers from the same family, usually in the context of a feudal or monarchical system but sometimes also appearing in elective republics. The dynastic family or lineage may be known as a house, historians periodize the histories of many sovereign states, such as Ancient Egypt, the Carolingian Empire and Imperial China, using a framework of successive dynasties. As such, the dynasty may be used to delimit the era during which the family reigned and to describe events, trends.

## Chapter 8 : Kingdoms of Africa - Niger

*The principal text translated in this volume is the "Ta'r?kh Al-s?d?n" of the seventeenth-century Timbuktu scholar 'Abd al-Ra?m?n al-Sa'd?. Thirty chapters are included, dealing with the history of Timbuktu and Jenne, their scholars, and the political history of the Songhay empire from the reign of Sunni 'Al?*

## Chapter 9 : Askia Daoud - Wikipedia

*Perhaps over-confident, Askia Ishaq II sent an insulting reply, and Al-Mansur responded with an expedition of 4,000 warriors plus auxiliaries, about half of which died during the difficult four-month journey across the Sahara desert.*