


RESEARCH ARTICLE			The role of Sudanese slaves in serving the Makhzen authority in Far Maghreb during the period of Ahmed Al-Mansour Al-Dhahabi (1578-1603 AD)
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Abstract This study deals with an ancient social phenomenon, namely slavery, which is a tendency based on exploitation and the tyranny of man for his fellow man, and the history of the Far Maghreb throughout its various eras is not without the spread of the phenomenon of slaves in various aspects of economic and social life, and through this article, we will try to shed light on this category, in society during the period of the Saadian rule in Morocco, and precisely during the rule of Sultan Ahmed Mansour Al-Dhahabi (1578-1603 AD), as we will touch on how the slaves of Sudan entered Morocco, and we will try to highlight the roles The many things that this segment of society has done for the benefit of the sultan or the society itself, and we will also highlight the position of the scholars on the phenomenon of slavery.			
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Introduction:

Throughout its various periods of time, the world has witnessed an ancient social phenomenon, namely slavery, which has been practiced by human civilizations in different ways and forms, but throughout the different periods of history, it has remained a single reality, which is the injustice of man to his fellow man. The African continent, like other continents of the world, has suffered from the practice and trade of slavery.

The Far Maghreb has also witnessed the phenomenon of slavery throughout various historical periods, and what is of interest to us in this regard is the Saadian period, precisely during the reign of Sultan Ahmed Mansour Al-Dhahabi (1578-1603 AD), whose era was marked by many changes in the composition of humanity, including the emergence of a new class, namely the class of slaves of Sudan, who played a prominent role in Moroccan society, and influenced its political, economic, social and cultural conditions.

Talking about the slaves of Sudan during the modern era raises many fundamental issues and questions of interest to these groups.

Accordingly, we raise the following problem:

What roles did slaves play for the benefit of Makhzeni power?

As for the sub-questions, they are as follows:

- How did the slaves of Sudan enter Morocco?
- What services did slaves render for the benefit of the Sultan and Moroccan society?
- What is the position of the scholars on this phenomenon?

Display:

1. Definition of slavery:

A-Language:Slavery in the language is derived from the word slave, and we say slavery of the slave, his thinner, and his slave, i.e., he put him in slavery, and slaves are called slaves because they are superior to their owner, humiliated and subjugated to him. (Abi AL-Fadl AL-Din Mohammed, undated, p. 124) .It also refers to the deprivation of a person's natural freedom and process as the property of others (Ahmed, 2010, p. 09) and it also refers to the possession of his fellow man as a personal property (Widner, 1976, p. 45)

B-Idiomatically:It means inability that was prescribed at the beginning, as a punishment for the original disbelief, and this inability lies in the fact that the slave does not have what he owns in terms of the certificate of justice, the judiciary, the guardianship, the ownership and the marriage (Abu Habib, 1988, p. 152) .

It should be noted that there are many names for slaves, some of which are mentioned in the Holy Qur'an, such as the neck, the king of the right, the slave of the Mamluk, the boy, the girl, and the ummah, and some of them are not mentioned in the Holy Qur'an, such as the Mamluk, the slave, the servant, the master, and the eunuch (Amira, 2007- 2008, p. 26) .

It is worth noting that slavery was not limited to the black race of human beings, but in fact slavery included both blacks and whites.

C-Slavery in the legal definition: Slavery has more than one definition among jurists, including what is stated in the French Encyclopedia: Slavery is the condition of a human being who belongs to another human being, and a slave is the thing that belongs to his master, and in this respect, he is equal to the rest of the movables owned by his master.

While the Encyclopedia of American Civilization mentions that slavery is a system or condition in which a person is the property of another, his master and he has absolute sovereignty over his body and work, while the Encyclopedia of Islamic Civilization says: Slavery is the fact that a person is enslaved to another and owned by him, and he has no control over himself and his gains. Slavery is the introduction into slavery (Amira, 2007-2008, p. 14) .

Second: Historical ties between Morocco and Western Sudan:

The relationship between Morocco and Western Sudan¹ is as old as human civilizations, according to historians. The Edirisi Ibn Hügel that there were many factors of cultural connection as a factor of geographical extension This natural interdependence influenced the future of relations between the inhabitants of the two countries, even finding stone tools from the Babylonian² era used by the Sudanese in industry, the same as in North Africa.(Gharbi, 2008- 2009, p. 26), and these relationships grew stronger and stronger after the spread of Islam.

During the 12th century, relations between Morocco and Western Sudan began to be clearly established, especially when Islam began to spread among Africans, but the real transformation of the framework of these relations took place only in the 16th century(Abihi, 2016, p. 20).

During the Saadian³ rule, the relationship changed, as the political scene between the two parties in the sense of the Saadian sultans and the kings of western Sudan was characterized by tension and often lukewarm, as it relied

on utility and the achievement of Moroccan exploitative interests in western Sudan since the emergence of Saadian (916 AH/1510 AD) and the establishment of their state in Morocco sought to find stable resources that would enable them to consolidate their feet and help them to develop the Moroccan economy and achieve prosperity and well-being for the country in light of the financial hardship they were suffering as a result of their ongoing wars with their enemies and thus Saadis turned their eyes to the wealth of Western Sudan of gold and slave. (Kaddouri, 2014, p. 127) During the reign of Sultan Ahmed Mansoor Dhahabi al-Saadi,⁴ the importance of the region and its qualifications in North-South trade became clear. Over the centuries following the 16th century, convoys did not stop cutting off the Sahara to link Morocco to this part of Africa (Abihi, 2016, p. 20).

Third: The entry of slaves to Morocco in the time of Sultan Ahmed Al-Mansour Golden:

At the beginning of the sixteenth century, the world witnessed new transformations so that Algeria was united with the Ottoman Empire, and played an active role in the Mediterranean basin, struggling against the threat of the Spanish Christian invasion (Yahya, 1999, p. 115)

In contrast, Far Morocco witnessed the weakening of the central authority (the Wattasids⁵), which was unable to unify the country (Al-Salabi, Under a Year, pp. 730- 731) and about standing up to the increasingly aggravated Portuguese threat.

Under these conditions, the jihad movement emerged thanks to the role and efforts of the corners that framed the jihad movement against the occupiers until the conditions were created in the far south of Morocco for the emergence of the state of Ashraf al-Saadi as a new leadership of the country. Led by the ruler of Allah,⁶ who took the city of Fez⁷ as the capital of his rule, The Saadian supervisors managed to organize the resistance against the Portuguese and worked to extract the holes of the Far Morocco. Restoring the unity of the country, standing up against foreign ambitions and preserving the independence of the region (Yahya, 1999, p. 116).

The Saadian state was known during the reign of Ahmed Mansoor Al-Dahabi. (1578-1603) so that Morocco witnessed a series of developments, the most prominent of which was the great victory achieved by Morocco against Portugal in the battle of Wadi al-Mukhazeen⁸. This battle was a decisive turning point in the history of Morocco, as Mansour was able to organize his state and strengthen his influence to include all regions of Morocco, which helped him to consolidate his rule and organize his army and thus achieved social stability and Morocco opened up to all civilizational currents Big recovery

Due to the increased Ottoman threat from the east, al-Mansur expanded towards western Sudan⁹ as a result of the unrest he was witnessing at the time, and al-Mansur worked to achieve his desire towards the south. Among the effects of this expansion into western Sudan during this campaign was Al-Mansour's work to recruit many slaves of Sudan, who represented a productive human force that was bought and sold with great value and who knew no other master (Yahya, 1999, 117 page).

Fourth: The roles and services of slaves in society:

The role of slaves during al-Mansur's reign varied in all aspects of life economically, socially and militarily, and this is what we will try to highlight through the following elements:

1. Economic aspect:

On the economic level, some contemporary studies believe that the recovery of Moroccan agriculture during the Saadi era in particular and the Moroccan economy in general It goes back to the exploitation of a large group of black slaves as labor in the royal lands dedicated to sugar cane through agricultural operations. Upkeep and other works were considered to supply slaves for use in sugar plantations and laboratories. One of the main motives for the invasion of Sudan (Maarouf, 2008, 72 page).

The Saadians had nothing but sugar Sousse¹⁰. to deal with the Europeans, but when Al-Mansur rose to power,

the contemporary sugar was not invested as a result of the weakness of the farms and water supplies, as it was injured during the conflict that ended with Abdul-Malik¹¹ coming to power. Al-Mansur tried to correct this situation and increased the farms and water and industrial equipment. Notes on the Moroccan Presence in Western Sudan during Ahmed al-Mansur al-Dahabi (1578-1603), 1989) as well as their Exploitation as Merchandise by Slave Traders (Karim, 1977, 281 page). (Abihi, 2018, page 10).

2. Military aspect:

There is no doubt that the military field had a strong presence in the history of Morocco as the form of an effective machine for the building of the state and its continuity and sovereignty, as the honorable Saadians relied on it to eliminate the Wattasis and control in Morocco until the end of the sixteenth century, and the Saadi storehouse during this period enjoyed influence that is perhaps unparalleled in the history of the country.

In view of the importance of the military aspect, Al-Mansur paid special attention to it since the beginning of his reign, thus witnessing an important development, including in terms of its structure, armament and tasks. Perhaps Ahmed Al-Mansur Al-Dahabi was among the Saadi sultans who were interested in forming a regular army based on a number of black slaves who were sent to him from Tebakket (Marouf, 2008, p. 78).

Al-Zayani, while talking about the arrival of slaves in Marrakech from Sudan, said in this regard:... "Al-Mansur paid half of the slaves to the heads of the sea to ride in it, and serve with them to practice his travel, and the other half gave them weapons and horses from the army and put them in the vicinity of each one gave him one, these slaves are the origin of the slaves collected by Sultan Ismail..." . (Mohammad, Studies in the History of Morocco, 1991, p. 18)

3. Social aspect:

A. Home services:

The role of the slave trade was not limited to providing the military with the human element necessary for military service, even in very small numbers. In addition, there are other areas in which we can distinguish between the family use of this social segment and the official demand for its use in royal palaces. With regard to slave exploitation in domestic services, it can be said that it was carried out by wealthy social groups and artisans. (Marouf, 2008, p. 75)

B. Nationalization:

This category was an important element in the Royal Palace, as the slaves of the Sanctuary, who were allocated for harem use, especially from the slaves and eunuchs¹², played a very important role in serving the court in terms of slavery. The Royal Palace included a harem consisting of a number of courtesans, including Sudanese women, and Al-Mansur Al-Saadi was known for his interest in this special type of Sudanese women for the purpose of (Marouf, 2008, p. 75) Al-Tsri¹³. blacks and whites (Torres, 1988, p. 157) .

Whether purchased or captured in large numbers, especially in Sudan, where thousands of al-Jawari were brought in batches during al-Mansur's reign, one of which included "twelve possessions between al-Jawari and al-Ghulman" (Historian, 1994, p. 68).

Another ten thousand are all underway in adulthood, and al-Mansur urged his commander there to bring him from the female ruling family in Sudan - an Askian family¹⁴ - what befits his place (Karim, 1977, pp. 271-272) .

In 1599, Goder Pasha¹⁵ returned to Marrakech with fifteen Askian daughters, to be taken by the Sultan as concubines. Concubines were also found inside the court or house of Europeans, as his harem is one hundred and sixty women, except the women who were in the service of princesses (Marouf, 2008, p. 75).

C. Testicles:

As for eunuchs, according to the sources, the presence of male slaves was limited to this category, which alone could have frequented the harem and the wing of the royal family in order to guard the sultan's women (Marouf, 2008, p. 75) .

Fifth: The position of scientists on the phenomenon of slavery of the people of Sudan:

Some sources touched on the phenomenon of slavery to the people of Sudan and denounced this phenomenon and criticized by the slavery trade has been raised around a jurisprudential debate, Sheikh Abu Abbas Ahmed Khaled famous for Nasseri in his book "Inquiry" about the slavery of the people of Sudan and they are one of the best Islamic nations where he said... " The news of Sudan has shown you what it was like for the people of that country to adopt the religion of Islam. They are the best of the nations, the best of Islam, the most knowledgeable, the most loving. This shows the horrors of the slavery of the people of Sudan. ". (Al-Nasiri, 1997, p. 131) .

He also denounced the deviations that were talked about the process of transporting slaves to Morocco and the ugliness of the situation and what was being done by the dealers of slave brokers where he said:... " He brought many of them every year and sold them in the markets of Morocco, present and desert, and brokered them like bears and even obscene... " (Al-Nasiri, 1997, p. 131) rather, he said that it was firmly entrenched in the mind of the people that slaves met in the public mind is the necessity of the people of Sudan where he said:... " Until many of the public understood that the legitimate obligation of slavery is black color because it is attractive in that respect. " (Al-Nasiri, 1997, p. 131) .

Among other positions, we find the position of Ahmed Baba Nabakti¹⁶ in his book "Miraj Ascension" on slavery so that he says in this regard... " What do you say about the slaves brought from the country that decides Islam, whether it is justified to own them or not? (Studies, 2000, p. 52).

Know that this country, as you say, is Muslim. Unless they rot, I do not know where they are, nor have I heard of them, but every country is near a country in which there is disbelief. Other than the Muslims in those countries, some of them are under their control, performing an absciss as we are known. Perhaps the Sultans of this country have ravaged each other and moved the authority of this country over others and changed it over his country. They are free, they are free, and we return to God. In their own country, there are no other people like them. Their tongues are one and their language is united and their situations are close, and they know each other only this is a native Muslim and this is a native infidel. That is why those who are brought to them do not know the truth. (Studies, 2000, pp. 52-53).

You say: The legitimate knowledge that the cause of slavery is disbelief whoever bought an unbeliever Sag owns it or not, and Islam after the occurrence of the condition mentioned is not able to continue the king.

His answer: This is so, but even though it is not institutes or vassals, it must (Studies, 2000, p. 53).

You say: From this country mentioned from the Muslims of Sudan has been seized by slavery in the event of disbelief and Islam emergency no harm or not?

His answer: That they Islamized without anyone seizing them on the shoulders of Kno and Bernoa and watering what we have never heard that someone seized them before their Islam, and some of them are ancient in Islam as Malians, Islamized in the fifth century or near as the people of Bernoa and Saggi.

And you say, "How is that in the people of Barnoa, because it is your authority, and many of them come to us?"

His answer: They are free Muslims, Islamized in the past, but they are close to infidels who change, earn and sell them . (Studies, 2000, p. 54).

You say: And so, who did not know his country and ignorance of his condition, and did not know whether or not to submit to his Islam? Is it justified to sell it and buy it without research or must research or scar?

His answer: To know that the cause of slavery and disbelief Sudan others in it of other disbelievers Christians or Judea or Persians or Berbers and others proven to remain on unbelief without Islam as will come from the words of the blog Last this part It shows that there is no difference between all the infidels. Whoever disbelieves, whoever possesses it, without a voluntary Islam, starting with all kinds of people such as the people of Bernoa, Kno, Saghani, Kish, Kabzmuli and some Zakzak, they are free Muslims who cannot be owned by one side....". (Studies, 2000, p. 57).

Conclusion:

Through our study of this article labeled: "The role of the slaves of Sudan in the service of the stored power in the Far Morocco during the period of Ahmed Al-Mansour Al-Golden 1578-1603. It is clear to us that:

- Sudanese slaves played an important role in Moroccan society and provided great services to the Moroccan warehouse, but despite all these roles played by slaves in political decision-making and military organization and the recovery of economic life, it did not constitute a large group within Moroccan society because the numbers brought from Sudan were limited. Unlike the time of Moula Ismail, this would be a major human force in Moroccan society.

- The slavery witnessed by the slaves of Sudan by the Saadis did not fall outside the scope of normal and limited trade and the slaves were treated well by Morocco - within the framework of what was approved by the Islamic Sharia - unlike the European countries, the slaves of Sudan were considered servants of the Sultan and under his protection was not allowed to use violence in their treatment and were often liberated under what was approved by the Islamic Sharia.

Footnotes and Explanations:

¹-**Sudan:** Three kingdoms were established in western Sudan, namely the ancient Kingdom of Ghana, the Sultanate of Mali and the Sultanate of Sangi, these kingdoms were large empires and sultanates starting from the third and fourth century AD and reached the peak of their prosperity after entering Islam and continued until the nineteenth century when European colonization. Seen: (Musa, 2007, p. 106)

²-**The Babylonian Age:** Is the era of the use of polished stone simple politeness after cutting, and from it branches the Neolithic era (Neolithic) is the age of polished stone after politeness. Seen:(Salam, 2012, p. 24).

³-**Saadian:** (1554-1659) is a lineage of supervisors affiliated with the sons of Saad, a breastfeeding tribe Messenger of Allah. At the beginning of the 14th century, Saadian ancestors were displaced from the Hejaz towards the area of the Diriyah River valley in southern Morocco. Saadians began to spread their vocation through Sufi divisions. They fought against Morocco's despotic rulers and then led the resistance movement against the Portuguese presence. After the destruction of the Potassians in 1554, they consolidated the foundations of his reign, which lasted until 1659. Seen:(Ali Amer Mahmoud, undated, pp. 29-78).

⁴-**Ahmed Al-Mansour:** Ahmed bin Abi Abdullah Sheikh Mohammed Al-Mahdi was born in Fez in 956 AH as a pledge of allegiance to the king after the killing of his brother Abdul Malik in the battle of Wadi Al-Mukhazeen in 1578 AD, he died in 1603 AD. Seen:(Harakat, 2000, p. 273) (Movements, 2000 m, page 273).

⁵-**The sons of Al-Watas:** They are the thighs of the sons of Marin who were the head of them to the sons of Al-Wazir, who claim that they are from the aftermath of Joseph son of Tashfin rebelled against the Marinids in Fort Tazuta in 1291, against Mansur ibn Abdul Wahid during the reign of Joseph ibn Ya'qub Al-Marini. See more: (Abdullah, 1981, p. 279)

⁶-**The Commander of God:** This character appeared in a shield known to him as Afaf and Salah and was of the same scholars as the steadfast jurists and elders of the tribes to lead the jihad and the people sold him in the village of Tidse near Tarodant. See:(Al-Nasiri, 1997, pp. 8-9)

⁷ -**Fez:** It is a city that starts from the Umm al-Rabie River in the west to end with Mallouya in the east in the north, a part of which is bordered by the sea and the Mediterranean Sea, and this kingdom is divided into seven regions. Seen:(Al-Wazzan, 1983, p. 193).

⁸ -**The Battle of Wadi al-Muwazzin:** This battle took place on Moroccan territory in the Wadi al-Muwazzin area in 1578 between the Portuguese king Sebastian and his ally Mutawakkil nephew Abdul Malik and Abdul Malik Ahmed al-Mansour from the Moroccan side. After this victory, Ahmed al-Mansour became sultan on the battlefield. Seen:(Aqeel, 2017, p. 399).

⁹ -**Mansoor al-Dahabi (1591)** expanded and much has been said about this conquest, some of them talked about the violence that accompanied this conquest, and others talked about economic goals that were moving this expansion, but what matters here touched on the slave subject. Seen:(Mohammad, 1991, p. 15).

¹⁰ -**Al-Suss:** A large region located in the Far Morocco south of the city of Marrakech and divided into the Lower Suss and the Far Suss and the division of a large river flows into the Atlantic Ocean, which is the most sugar cane in the world, and it is contemporary sugar many and this country is the fertile country of the Maghreb and the most fruity and Kheerat, which brings sugar to all the countries of the Maghreb. Seen: (Al-Humairi, 1984, pp. 329-330) Also seen: (Obaid Al-Husseinawi, 2013, p. 12) .

¹¹ -**Abdul Malik:** He is the fourth son of Sultan Saadi Mohammed Sheikh al-Mahdi, Abu Marwan Abdul Malik ibn Mohammed al-Sheikh al-Mahdi was sold by FasArsi the rules of the Saadi state with determination and nicknamed the invader as Mu'tasim Allah consolidated the pillars of the state and resist its internal opponents and external enemies Far Morocco, 1576-1578, died during the Battle of Wadi al-Mukhazeen (1578) (Kannoun, 1994, pp. 5-6).

¹² -**Eunuchs:** Castration was a custom practiced by ancient peoples, which consisted in stripping the male of his virility in order to influence the course of the slave's life and sexual behaviors, the process of castration was carried out by Jewish traders, see: (Muhammad, 2012- 2013, p. 52) .

¹³ -**Secrecy:** Is the taking of the nation owned by intercourse by its master has been known in previous nations, but Islam set him conditions to ensure the current rights and safeguard its human dignity, and permissible in Islam by book and Sunnah and consensus. See: (authors, 1988, p. 294)

¹⁴ -**Eskia:** Sunni was founded by the Islamic empire of "Sanghi" and was its first emperor, until he died in mysterious circumstances and his death passed to a new family one of the leaders of the "Sonki" tribe of the West African region, "Eskia Muhammad I" after declaring the revolution on the son of "Sunna Ali" and seizing power. The title "Eskia" means "omnipotent," where he organized the affairs of the country from an administrative point of view, and used a range of qualified personnel, as organized the army and benefited from previous experiences, and his movement took a clear Islamic appearance, and his sons continued to rule the country until it fell to the Moroccans. Seen: (Qaddouri, 2014, p. 127) .

¹⁵ -**Goder Pasha:** A Moroccan military commander born in Spain who joined the Moroccan military service during the reign of Sultan Mansour Dhahabi, contributed to the conquest of the Songhi Empire Ould Godard and is seen: (Kaat, 1971, p. 194).

¹⁶ -**Ahmed Baba al-Tambakti:** (1556-1627) Faqih Maliki from the flags of the region of Benbaktu born in Beit Alam and his family separated by the functions of the Imam and the judiciary Nabakati was educated in the Sudanese environment by his father, we expose the sheikh to the ordeal following the death of his father as well as the occupation of Saadis in the golden era of Sultan Mansur, Where he was taken to Marrakech and remained detained until the year 1595 and his release and resided in the cities of Marrakech and Fez fourteen years worked teaching and authorship and fatwa until his permission Sultan Zidan after the death of his son to return to his country, where he continued to issue fatwas and letters and holidays until he died in 1627. Seen: (Al-Tanbukti, 2000, pp. 13-17).

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